CHAPTER - I

(A) INTRODUCTION

In India there are many heterogeneous ethnic groups and tribes since ancient times. These different ethnic groups and tribes sometimes create a great problem for national integration and unity of the country. However, there is a unity of culture in the variety of heterogeneous ethnic groups because of Indianisation.

Majumdar (1955:241) defines the tribe as a social group with territorial affiliation, endogamous with no specialisation of functions ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognising social distance with other tribes or castes without any social obloquy attaching to them, as it does in the caste structure following tribal traditions, beliefs and customs, illiberal naturalisation of ideas from alien sources, above all conscious of a homogeneity of ethnic territorial integration.

A tribe is a social group in which there are many clans, nomadic bands, sub-groups having a definite geographical area, a separate language and distinct culture, and a common political
organisation and also a feeling of common determination against strangers.

Scholars have described tribes as aborigines or aboriginals or Adivasis. Tribal groups generally live away from civilised world in inaccessible parts, living in the forests or hills. They speak their own tribal dialect.

Traditionally they profess primitive religion known as "Animism" in which they worship ghosts and spirits are the most important elements. But now most of the tribals follow Hindu religion.

They follow primitive occupations such as gleaning, hunting and gathering forest produced things. They are largely flesh or meat eaters. They have nomadic habits and love for drink and dance. Some of them are bonded slaves or serfs of money lenders, Zamindars, contractors or slave labourers in plantations, mines, railway constructions and other enterprises. Now the tribes are gradually being converted into castes by changing their lineage by joining them to Hindu religion.

The Karnataka Government has launched various projects and schemes for tribal development.
Classification of Castes and Tribes

"The caste hierarchy has never remained the same and in recent times, changes have taken place in the hierarchical ordering of castes and tribes due to social and political awakening, sanskritisation and the policies adopted by the Government. The Karnataka Government has taken steps recently to reclassify the various castes and tribes. They have remarcated categories like backward tribes, backward castes and backward communities. One important result of this reclassification has been the gradual abolition of the use of the category of "enotified tribes, by assigning position to these tribes either in the scheduled castes category or in the category of scheduled tribes, or the backward tribes."

"The 'Lambanis' who were till recently recognised as a "enotified tribe have been shifted to the scheduled castes category. Similarly, Koravas who constituted a "enotified tribe, have been shifted to the backward tribes as Government's recent notification. Another aspect of this reclassification is that a particular caste has not been recognised as a homogeneous group, and sections of a caste which are considered to be a socially and educationally backward are shifted to the backward castes category."
Backward Classes

The term 'Backward Classes' had been in vogue as a classificatory term to denote the following main categories of castes:

1. Scheduled Castes,
2. Scheduled Tribes, and
3. Other Backward Classes.

But such classifications of backward classes have been undergoing periodical changes depending upon the conditions prevailing among the different caste groups in terms of socio-economic and educational backwardness. The tribes known as the Criminal Tribes prior to the repeal of the Criminal Tribes Act have since been classified under any one of the Backward Classes.

Scheduled Castes and Scheduled Tribes

The scheduled castes are generally engaged in pursuits like scavenging, leather work and the manufacture of footwear and other leather articles. Some are agricultural and non-agricultural labourers. Most of these pursuits are traditional in the sense that each of the various pursuits undertaken by the scheduled castes are those that are prescribed by tradition and usage and they assume the character of hereditary pursuits.
Some occupations are ascribed a higher status compared to some others which are considered to be lower.

"The disposal of dead cattle and use of carrion as food are considered inferior and such of those scheduled castes who are engaged in these traditional professions are considered to be of lower status compared to others. Similarly, tanning and working with raw hides are considered inferior to working with tanned leather. Accordingly, tanners have a lower status and rank among the scheduled castes, as compared to others who prepare different kinds of leather-ware. There is a very small tribal population under the category of scheduled tribes. They constitute the aboriginal population mostly inhabiting forest and hill regions. Unlike in other states, in Karnataka, the tribal groups are partly assimilated with local groups due to their frequent contacts with the local communities."

Backward Tribes

"A new category of tribal population is included under the designation of backward tribes. This includes such of those nomadic, semi-nomadic and denotified tribes which had been included under 'Other Backward Classes' (Government Notification in the year 1979). Some of the representative backward tribes are Gollas or Gouis, Harana Shikaris, Helavas, Koravas and Pardhis."
"There were two settlements for denotified tribes in Be Igaum and one each in Hubli and in Gadag. These settlements were established for purposes of rehabilitating the ex-criminal tribes. With the repeal in 1952 of the Criminal Tribes Act, 1924, such of those persons belonging to gangs and tribes notified as criminals were free from the stigma of inherent criminality. As per the article 15 of the Constitution of India, discrimination on the ground of religion, race, caste, sex or place of birth is forbidden. This guaranteed that the status of the members of these ex-criminal tribes and gangs is equal to that of the members of other communities. Accordingly, they were allowed to take employment in any of the local industrial establishments or in other places of work. Thus, they are gradually being weaned away from their past wayward life."

Lambani as a Tribe

Tribe is a group of people who have a common language, territory, background, and way of life. Tribe members usually have a feeling of being related to each other (whether they are related or not) and a feeling of being separate and distinct from other tribes. A tribe is generally composed of smaller

groups such as families, clans, bon's, or villages. Some tribes, however, consist of only one band or village. Tribal organisation exists mainly among primitive people (people without writing or technological advances). The term tribe and tribal are also broadly applied to more advanced groups of people who follow custom rather than established law.

The tribe is a large social and political group among primitive people, except for a confederation of two or more tribes. Primitive tribes live mainly in remote areas of South America, Africa, Asia, Australia and the Islands of the central and southern pacific ocean. North American Indians lived a tribal way of life before European colonisation. Some Indians retain their tribal identity or reservations.

Primitive tribes differ in political organisation. Some have a chief or a council. Most tribes have a loose political organisation and no designation leader. The local groups within the tribe live independently and control their own affairs. Two or more groups may meet from time to time for such events as trading sessions, religious ceremonies, hunting parties, or war raids. Such group meetings may have leaders, but these men have little or no authority at other times.
In primitive times, people lived in small groups such as families and bands. Tribes probably developed as groups in the same territory joined together, usually, to fight enemies or to hunt for food. As civilisation developed, tribes were gradually organised in large, formal political units such as the city, state, empire and nation.  

The term tribe has been used to indicate a group of people sharing common values, general customs, language, and usually contiguous territory. The term commonly refers to groups within which kin relations are important, but it can be extended to groups numbering several million people. The importance of kinship is reflected in the tradition common in tribal societies, that every member is descended from a real or supposed common ancestor. Tribes may be genetically heterogeneous, however because of absorption of people of other cultural or genetic backgrounds, through adoption, marriage, conquest or political alliance. The term tribe is falling out of favour because it has connotations of backwardness, because areas covered by individual features used as criteria may not coincide with others or with the political boundaries, and because large tribe


are internally differentiated into distinct groups. In current usage, the terms ethnic group and ethnicity are commonly preferred to the terms tribe and tribalism.

Lambani or Banjara may be classed among the gypsies of India. They are of good structure and of fair complexion. They are of a brachycephalous race, black or brown eyes and straight nose. There is a peculiar Indo-Aryan dialect which has borrowed from various languages. They live in detached clusters or huts called Tanias which are mainly pitched away from village and usually on high grounds. Their traditional occupation was the transport of grain and other produce by means of a herd of pack-bullocks, especially, in the hilly and forest tracts which are of difficult access. Due to the change in the mode of transport they were thrown out of the profession and some of them took to committing of thefts and other offences. But now they became a settled people working as labourers of various kinds. The Lambanis have Gosyyis or Gosovis as their priests.

Lambanis are also known as Lavanas or Lambadis in Karnataka. It is said that they are identical with Vanjaras. The term Lamani is derived from Lavana meaning salt. The tribe was the chief

carrier of salt before the opening of cart roads and railways. It is also said that they were called Lavanas because they were born in the dynasty of Lava. Similarly, the term Vanjari is derived from the Sanskrit word Vanijya i.e., trade.

The tribe appears to have been derived to some extent either from Rajput sources or from followers of Rajput clans who have adopted the clan names of their masters.

As a class, they are robust and well-built, but short in structure. They are rather dark in complexion, but women are fairer than men. Both men and women are hard workers. According to 1941 census, their population in Dharwad District was 16,689. Their population in this district was on the increase because they have taken a liking to settle on the agricultural waste lands in the Malnad area. Their population in the district in 1975 was 26,556.

Laabanis associated with Bhil tribe in western India, with Rajaputana and central India as well as with the Deccan, is the tribe known as Lambadi or Banjara.

The Lambani out-castes comprise a subdivision called Dhalya who are their drumbeaters and live in detached habitations. Among the Lambanis, post-puberty marriage has been in vogue, widow remarriage is allowed and it is also customary for divorced women to marry again under the "Kudike" form of marriage, which also obtains among some other castes. The Lambanis are Vaishnavites, their principal deity being Krishna. They also worship the Goddess Banashankari.

Settlements and Population

The Lambani population in the districts of Karnataka, according to L.G.Havamur Report (1975) is shown in the table which follows.

The Problem

Lambanis, however, have migrated from different places and concentrated in this part of the country. They never live in any village with other villagers. On the other hand, they have their own community Tandas.

The present study is concerned with "Social Life and Institutions Among Lambanis." The Lambanis (Banjaras) are a nomadic people (tribe) and they have now settled down to agriculture. They always settle in their own quarters outside the villages on their own account. Even after hundred of years they have been preserving their exclusiveness to a wonderful degree. Their migratory instinct is still strong within them. Hardly ever do they build substantial houses in any locality and even after a long residence abandon them to shift residence to other place. They have a belief that their Gods no longer like their locality.
Table 1: District-wise Settlements and Population

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Districts</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bangalore</td>
<td>13,929</td>
</tr>
<tr>
<td>2.</td>
<td>Chikkamagalur</td>
<td>17,853</td>
</tr>
<tr>
<td>3.</td>
<td>Chitradurga</td>
<td>38,138</td>
</tr>
<tr>
<td>4.</td>
<td>Hassan</td>
<td>10,462</td>
</tr>
<tr>
<td>5.</td>
<td>Kolar</td>
<td>3,859</td>
</tr>
<tr>
<td>6.</td>
<td>Mandya</td>
<td>219</td>
</tr>
<tr>
<td>7.</td>
<td>Mysore</td>
<td>1,417</td>
</tr>
<tr>
<td>8.</td>
<td>Shimoga</td>
<td>50,627</td>
</tr>
<tr>
<td>9.</td>
<td>Tumkur</td>
<td>16,637</td>
</tr>
<tr>
<td>10.</td>
<td>Bellary</td>
<td>35,780</td>
</tr>
<tr>
<td>11.</td>
<td>Coorg</td>
<td>223</td>
</tr>
<tr>
<td>12.</td>
<td>South Canara</td>
<td>11</td>
</tr>
<tr>
<td>13.</td>
<td>Belgaum</td>
<td>2,927</td>
</tr>
<tr>
<td>14.</td>
<td>Bijapur</td>
<td>44,669</td>
</tr>
<tr>
<td>15.</td>
<td>Dharwad</td>
<td>26,556</td>
</tr>
<tr>
<td>16.</td>
<td>North Kanara</td>
<td>4,181</td>
</tr>
<tr>
<td>17.</td>
<td>Bidar</td>
<td>10,938</td>
</tr>
<tr>
<td>18.</td>
<td>Gulbarga</td>
<td>57,820</td>
</tr>
<tr>
<td>19.</td>
<td>Raichur</td>
<td>17,632</td>
</tr>
<tr>
<td></td>
<td>Total:</td>
<td>3,53,882</td>
</tr>
</tbody>
</table>

Table 2: Lambani Population (rural and urban area) of Dharwad District.

<table>
<thead>
<tr>
<th>Name of the Area</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural Population</td>
<td>26,814</td>
<td>24,835</td>
<td>51,649</td>
</tr>
<tr>
<td>Urban Population</td>
<td>2,660</td>
<td>2,255</td>
<td>4,915</td>
</tr>
<tr>
<td>Total:</td>
<td>29,474</td>
<td>27,090</td>
<td>56,564</td>
</tr>
</tbody>
</table>

Source: 1981 Census Report

The present researcher had an opportunity to visit one of the Tanda called Dindur which is not far away from Dharwad. It is in Mundargi taluk. The Tanda consists of about 105 houses situated on a hilly area. Each house is of thirty to forty feet breadth and is roofed with bamboos and round walls. It is invariably dark as there are no openings other than the main doors at the front and at the back which are not always kept open. There is no chimney nor any opening for the smoke to escape. So, everything becomes grim and covered with soot. This, however, serves a purpose, namely, neither mosquitoes nor sound flies will annoy in such an atmosphere. At one side of the house there is a fire-place around which are arranged their domestic utensils, most of which are earthen pots and a few are copper or brass vessels. At the other side are secured their cows and bullocks,
each tied to the pole fixed to the ground at short intervals. The space in the middle is used for dining and sleeping during night. There is also a ceiling at one end which consists of several cross beams from which are suspended several baskets of different kinds and sizes to suit all the members of the family.

The main concern of the present researcher is to study social life and institutions among Lambanis. The Lambanis have worked in transport business and petty trades. These people, now-a-days have acquired all the facilities found in the economic, political, socio-cultural and religious aspects of life. Further the present work deals with their social life which also has undergone changes. The different aspects of social life are dealt with in chapter on Lambanis with the present changing conditions. These factors of changing conditions are also investigated.

The study describes the different types of the institutions like family, marriage, caste, agriculture, and education and tradition etc. in the Lambani community. Lambanis migrated from the Marwar region of Rajputana to Karnataka. These people came to Karnataka with Rajasthani culture.
The migrant groups of the Lambanis adjust themselves to cultures of different regions. Even after borrowing the cultural traits from neighbouring groups, they have retained their own cultural identity as different from other cultural groups. However, there have been many changes in their socio-cultural community life.

Objectives of the Study

The following are the objectives of the present study -

1. To study the social life of the Lambanis in Dharwad district.

2. To study their religious life including their belief systems, practices and other associated activities.

3. To understand the extent to which they maintain their traditional identity.

4. To understand how their social life is organised and maintained.

5. To evaluate the impact of reformative programmes undertaken by government, and social change among Lambanis.
As such, the present study is an attempt to understand the social life and institutions among Lambanis. Hence, the study includes such socio-cultural phenomena as economic conditions, political organisation, social control, leadership, kinship, castes etc. The study also considers social change taking place among traditional Lambani tribes.

**Scope**

The subject and the scope of the present study are concerned with the historical records of the Lambani institutions like family, marriage, kinship, religion, social organisation and social control, occupation, migration etc. and their changes and the type of their settlement and the changes in the society and culture of the Lambanis in today's life.

**Hypothesis**

The hypotheses of the present research are as follows:

1. The Lambanis coming into contact with the other villagers with their old customs have forgotten their customs.

2. Their traditional occupation was trade but now they are settled down to agriculture.
3. The Lambanis' original culture is changing in their day to day living.

4. Lambanis have their own Panchayat system, which highly differs from other social groups.

**Methodology**

The present study is conducted according to the methods of sociological investigation among the Lambanis. The historical method is used in respect of the Lambanis to establish the historical details of the social life and their ceremonial functions, as well as their institutions. This method helps us to understand the different life styles like customs, traditions, social, cultural and social organisations, economic system, as well as their economic conditions, marriage, family, clan system, kinship, ceremonial functions, dress, changes in the present life etc., which have taken place in all fields of life. The field work was conducted at different levels.

Interviews and discussions were conducted with knowledgeable persons and social workers and also leaders in their community.
Sources of Data

The researcher of the present study sought the help of two types of data sources:

1. Present secondary sources and material.
2. Material that was generated during the field work.

Present Secondary Sources of Data

A lot of information was collected by reference work through study of books, journals, gazetteers of India, statewise gazetteers, encyclopaedias, published articles, newspapers, magazines etc. The researcher faced dearth of literature relevant to the present study at local libraries. He could not get access to many master-pieces of sociology at the place of his study. The researcher was forced to visit some important and reputed institutions for the purpose of procuring original writings and particular research works in the field.

Reference work was done at the library and data was collected from the field work.

Field Based Data

The present study was conducted within the Dharwad district. The researcher found a lot of Lambani households in the Dharwad district at the following places:
1. Gadag,
2. Munargi,
3. Kalaghatagi,
4. Shirahatti,
5. Ranebennur,
6. Hirekerur,
7. Hangal,
8. Haveri.

The present study covered all the households of Lambanis. This study is not on a single methodology, but on a battery of methodologies. The following instruments of investigations were used to collect field data.

1. Participant and non-participant observations,
2. Schedules,
3. Case studies,
4. Interviews - formal and informal.

**Participant and Non-Participant Observation**

After establishing rapport with Lambanis at Dharwad district, the investigation was conducted in other localities through local respondents. The researcher gathered information from all the Lambani settlements. In spite of the reluctance of
Lambanis to entertain interference from an outsider, the present researcher convinced them of the purpose of his work. The researcher did not find difficulty while interacting with them because he could converse with them in their language. In fact, these Lambani people have got an astonishing aptitude to learn local languages wherever they go. Even they know Kannada, Hindi, and also Konkani. Languages never created any hurdle for the researcher while dealing with his respondents. The researcher stayed with Lambanis settlement for a long period of time. The researcher observed their social life, forms of marriages, behaviour in the social organisation, death ceremonies, 'resses, leadership, family system, ritual practices, etc.

Schedules

The schedule is used to make a census of Lambanis. This schedule is helpful to collect data of households of Lambanis in Dharwad district. The schedule contained questions on social life and institutions among Lambanis. The schedule is employed to generate public opinion and canvassed on the public who interacted with Lambanis in their daily social life. The data was collected about social life and institutions among Lambanis.

Schedules were used to canvass data from hotel proprietors, tailors, vegetable vendors, barbers, pan-shop owners, and other...
such neighbours. The schedule yielded important data pertaining to the perception of the Lambanis.

Case Studies

The present study seeks assistance not only of quantitative data but also from descriptive and qualitative data to gain an insight of the problem in totality. Hence, a few representative typical cases are presented along with a series of events. Such cases enable to understand the exact life style of the Lambanis.

Interview Method (Formal and Informal)

Data is collected through the participant and non-participant observation schedules. Case studies, formal and informal interviews were used in their social and natural setting of the field work. The researcher got an opportunity to discuss and get detailed information through this method.

He interviewed knowledgeable persons of Lambani community, leaders and came out with much valuable information during the interviews. These methods generated all the necessary data required for the present study.
P. Kamala Manohar Rao (1950) in her paper, "The Mythological Origin and Clan System of the Banjaras of Hyderabad" published in Man in India has analysed the mythological origin of Banjaras and the organisation of their clans. She has also given an account of their geographic origin, and the reasons for their migratory movement to southern India. In her opinion, Banjaras had originated in northern India and migrated to southern India when Moghul army invaded this part of India. It was facing a lot of difficulties owing to inadequate communication facilities and lack of transport facilities under the circumstances. Banjaras helped Moghul army to overcome their difficulties by providing them the required help. As the Moghul kings conquered southern India, the author says, the Banjaras settled down in different parts of the Deccan. The author also is of the opinion that the Banjaras lost their nomadic character with the advent of the British rule in India. Thus in her article she has attempted to trace the mythological origin of the Banjaras with the help of mythological legends and stories.

Dr. B.C. Halbar in his Anthropological Study (based on doctoral dissertation) entitled, "Lambani Economy and Society in
"Change" (1986) studied 2 Lambani settlements in Kalaghatagi taluka of Dharwad district. It is based on Anthropology fieldwork conducted during 1967 and 1971. It attempts to sketch the historical background to highlight the changes that have taken place in the economic organisation among Lambani community for the last one and a half centuries. It further attempts to analyse the repercussion of their economic changes upon their traditional institutions like kinship, family, social control, religion, customs, beliefs and values. Further, this contribution also attempts to answer the question as to why and how the Lambanis have been able to maintain the basic structure of their identity, despite contact and learning within the realm of the dominant culture of the region.

G.Prakash Reddy in his work, "Politics of Tribal Exploitation" (1987) has studied the tribal unrest in Adilabad during 1982-83. In this work he explores the various dimensions of tribal unrest and discontentment sweeping through tribal India. In his opinion tribals in India are subjected to exploitation and negligence and tribals of A.P. are no exception to this general trend. He further argues that tribals of Telangana of A.P. are very much attracted towards extremists such as Naxlite movement with an intention of ending age long grievances and suffering. Thus the author attempts to understand...
the whole problem in a historical perspective and has tried to answer the questions, such as, as to why the economic conditions of the tribes of Adilabad deteriorated and why tribal land is still being alienated despite the existence of land transfer regulations, etc.

Further in this book the author states that the Lambadas infiltrated till they were declared as scheduled tribe in 1977 and were going under the name of denotified tribe. Lambadas are not the original inhabitants of the Telugu country. They came along with the Mughal armies as pack carriers, and a few of them remained back to serve the Nizam in the same occupation. When the communications as well as transport facilities were improved, the Lambadas lost their occupation. The Lambadas were declared as criminal tribe and strict restrictions were placed on their movements. The Government of Nizam in its dominion even issued an identity card to each Lambadas. When the Lambadas immigrated into the area like Maharashtra and Telugu country they developed leadership pattern in the community. Each group is headed by the Naik who is assisted by Dhao. The Lambadas leaders sent a few scouts to the Utmoor area of intended migration to locate the villages where they could easily settle and acquire land for cultivation. When the scouts returned with the information a few Lambadas, usually the head of the (group Naik),
and other families moved to the area. The members of the group joined as agricultural labourers, and then slowly when the opportunity came they acquired land. Then they started themselves as independent land cultivators still under the leadership of their group (Naik). Further the author states as to how Lambadas are dominated into the factors of their socio-political as well as economical organisation. The Lambadas, in the initial stages of their immigration were quite willing to play subordinate role of the Gonds. But once they became economically dominant they refused to fit themselves into the traditional pattern of interaction of the area. In those villages where the Lambadas were numerically dominant, they also acquired economic dominance and the Gonds were forced to play subordinate role in both these spheres. The author says that, at present, in these villages it is the Lambadas Panchayat which decides the matters in the context of the whole village. Today the poorer Gonds and other native tribes work as daily agricultural labourers as well as yearly contract with the Lambadas cultivators. The Lambadas of the Utnoor taluk not only play an important role in the informal power structure but also in the formal power structure under democratic decentralisation.

M.K.Raha, in his contribution, "Matriliny to Patriliny", a study of the Rabha society (1989), has studied the Jalpaiguri
and Cooch Behar districts of West Bengal. The author was interested to study them because they were scheduled tribes and little known. They had a peculiar social system known as the matrilineal system which persisted significantly among a section of them who inhabited the settlements inside the reserve forests while the same system was steadily declining among the other sections of this ethnic group, the village dwelling ones with their urge to get a place in the patrilineal stock.

The author for the purpose of this research project visited a number of forest bastees in both Burar and Cooch Behar forest divisions resided mostly by the Rabhas as well as a number of villages in the districts of Jalpaiguri and Cooch Behar where the Rabhas lived in good numbers along with various caste groups, tribes and others. The author selected five settlement - three forest bastees and two villages in the district of Jalpaiguri. Further, he speaks about the whole of the Rabha life and also gives a brief idea about Rabha as a tribe or ethnic group, wider kin-group clan or husuk organisation, the household and its activities, the social control and economic activities, as well as the birth and death rituals, etc.

George E. Somers has attempted a social anthropological study (1977) entitled "The Dynamics of Santala Traditions in a
Peasant Society*. It is based on field work. The text is a revised version of the doctoral dissertation presented in 197x.

It has attempted to sketch the status and role of the village headman in the Santala Paraganas of Bihar ... This is a revised study of traditional leadership and village oneness among Santala peasants living in nucleated villages and is based on twelve typical case studies. The tribal people have been living in a world of their own - a primitive world with their own close groups, their non-industrial, non-machine economy, their own with crafts and sorcery, and of course, their own individual traditions of social organisation. Being rich and industrially potential, the tribal areas have been opened up and subjected to tremendous pressures for change; the change from a primitive society to a modern society. Dr. George Somers, has selected the Santalas of Santal Paraganas in Bihar. These people have been exposed to external pressure for change for ever a century. Again he relied upon case studies to demonstrate the power, authority and role of the headman. This has been cleverly done and the product is a neat and convincing account. Practically nothing has been ignored. The role of government officials, Christian Missionaries and other participants in the high drama of Santal life has been duly emphasised.
C. Parvatamma in her contribution "Scheduled Castes and Tribes - A Socio-Economic Survey" (1984) studied all the 19 districts of the Karnataka State. The study is based on a stratified sample. The number of households covered for scheduled castes and scheduled tribes were 2,583 in rural areas and 784 in urban areas. Her study covered the various aspects of their social and economic conditions including demographic characteristics, caste and sub-caste composition, educational background, residential pattern, economic conditions, occupational structures, political consciousness and awareness of constitutional benefits, etc.

The author's study has given a picture of the present conditions among the most deprived sections of the population. While examining the main problem emanating from economic and social backwardness of scheduled castes and tribes, the author has also brought to light their everyday struggle. The study was undertaken and completed in the mid-seventies and gives a detailed account of the socio-economic conditions of these backward sections. The survey covers 76 villages, 38 towns and cities in all the 19 districts of the state and includes 25 castes and sub-castes and 13 tribes under scheduled castes and scheduled tribes. Religion as such is a universal phenomenon. As a motivating force, it is always important and in many situations it plays the dominant role.
J.Troisi: Tribal - Religion - "Religious Beliefs and Practices among the Santala" is an empirical contribution which was developed from Ph.D. dissertation, and submitted to the University of Delhi in 1977. It is a full-length systematic investigation which throws light on Santal religion as manifested in its beliefs and practices. It examines in detail how their beliefs and practices contribute to the maintenance of Santal society and also the manner in which religion interacts with other institutions in the Santal social structures.

After narrating the Santal society in detail, J.Troisi examines how the Santal institutions have interacted with the wider regional culture. To cope up with the mysterious supernatural world, Santals, according to the author, used religion and magic. He also opines that Santals' religion is a powerful force because their religious and social traditions have remained intact in spite of their constant interaction with Hinduism and Christianity. Though the primary data was collected in a Santal village which is also the heart of the Santal home-land, it offers valuable insights into the religious norms shared by Santals over a wide geographic spread.

M. Narain (1977) in his contribution in his work "Social and Cultural Life of Nagas" has explored the social organisation,
festivals, songs and dances which are important components of non-material culture of Tangkhul. The Tangkhul are the second among the Naga tribe. Even population-wise these tribes are third on the list. Hence, the present socio-anthropological contribution endeavours to fill the gaps that exist in our understanding of Naga tribes. The study also tries to cast light on village administration of the Nagas which is an important aspect of political life. Owing to various forces, many communities, especially, tribal community underwent multifaceted changes. Nagas are also not an exception. The study of Horam also considers the social change among Nagas.

P.C. Biswas (1956) in his anthropological contribution "The Santals of the Santal Paraganas" attempts to give a systematic account of the manners and customs, laws and government, religious beliefs, origin and ethnological affinities of the Santals of the Santal Paraganas. The study is based on primary data collected by Biswas from 1931 to 1934. Geographically the study was confined to twenty-two villages of different areas of the Santal Paraganas.

It would also help us to understand the different types of crimes, customs, traditions, social control and social organisation, as well as their family, marriage, religious aspects, etc.

J.H. Hutton has stated in his study, "Caste in India" (1963) that the Lambanis were associated like the Bhils in western India, and as well as in the Deccan. It is the caste known as Banjars or Lambadis. It is a nomadic caste of traders and cattle and horsemen with reputed criminal propensities. Their former occupation consisted largely in supplying grain for campaigning armies. They moved about, as many of them still do, using their oxen as pack animals for transporting grain and living in temporary camps. They used to do some business in the disposal of loot and in the purchase and sale of children. Their women are noted for good looks, domestic freedom, and a remarkable headdress in which a shawl is raised above the head by a wooden horn resting on the back hair.

N.N. Vyas (quoted in The Tribal Culture of India by L.P. Vidyarthi and B.K. Rai, 1977:34) has described the conditions in medieval period. The Lambani of north and western India had to collaborate with the Mughal army when it invaded south India which resulted in the migration of these people to Andhra Pradesh.
The army had to face several communication and transport difficulties. But the magnificent system of speedy transportation made possible by bullock herds of the Lambanis greatly facilitated their march. And when the Mughals got a stronghold in South India, the Lambanis settled down in different parts of the Deccan plateau. When they with their pack bullocks became free from the Mughal army, they started trading and thus became a useful medium of transaction between the north and the south.

L.P.Vidyarthi and B.K.Rai (The Tribal Culture of India, 1977:37), have described the tribal section of the Indian population which is characterised (by Surjit Sinha) as isolated in ecology, demography, economy, political and other social behaviour from other ethnic groups. Such historical image about the tribals gave a curious orientation to their study. Britishers did like to know about the tribal identity in order to differentiate them from the major Indian population under their broad policy of divide and rule. At the initial stage of tribal studies, the British administrators and scholars, foreign Christian missionaries and a few travellers were engaged for the purposes. The activities of tribal studies have been enumerated and reviewed by a number of scholars like Roy (1952), Majumdar (1950, 1956), Ghurye (1956), Dube (1956, 1962), Bose (1963),
L.P. Vidyarthi (1966-A, 1966-B, 1970) and Sinha (1968) while surveying the researches on Anthropology in India. For the first time, in 1972 Vidyarthi reviewed the tribal ethnography independently.

According to Ibbeston (Punjab Castes, 1916, pp.2-54) the Banjara of the eastern districts are a well-marked class of whom a long and very complete description will be found in Elliott's Races of the north-west province. They are the great travelling traders and carriers of central India. The Deccan and Rajaputana, under the Afghan and Mughal empires respectively were the commissariat of the imperial forces. They seem to be a very composite class, including sections of various origin. But Banjara derived from Banija, a trade, perhaps from Banji; Pack is used in the west of Punjab as a generic term for Pedlar.

R.E. Enthoven (The Tribes and Castes of Bombay, Vol.II, 1922, p.331) says that they (Banjara) were engaged in bargain or trade, "Vanaja" or "Banaj" is derived from the Sanskrit word "Vanijya" is trade. The evidence of history establishes the fact that the tribal occupation has been for centuries the carrying of grain and supplies for armies in the war field. "Vanjari" or trader is an occupational description. Grain dealers are ordinarily known as Vanis or Banijiga. The term Lembani is derived from "Iavan" which means salt.
G.P. Reddy (Politics of Tribal Exploitation, 1987), says that unlike other non-tribal and tribal immigrants into the tribal areas of Adilabad district in general and Utnoor taluka in particular, the Lambada immigration into the area, was methodical Lambadas till they were declared as a scheduled tribe in 1977 going under the name of a denoted tribe. Lambadas are not the original inhabitants of the Telugu country. They came along with the Mughal armies as pack carriers, and a few of them remained back to serve the Nizam in the same occupation. When the communication and transport facilities improved, they slowly lost their occupation but remained in the Telugu country. Most of them resorted to criminal activities like dacoity and robbery due to lack of alternative source of livelihood. They were declared as a criminal tribe and strict restrictions were placed on their movements. The Nizam government in its dominion even issued an identity card to each Lambada and were asked to carry it wherever they went. In many cases, they had to remain in their Tanda for the night. Otherwise it was a punishable offence.

According to P. Kamala Manohar Rao (Man in India, 1950, Vol. XXX, Lucknow, p. 17) the Banjars are found in almost all the districts of Hyderabad state, specially, in the Warangal, Nalagonda and Adilabad districts where they are found in large
numbers. The total population of Banjaras in the state according to the census report of 1941 was 4,04,614.

Further, she has described about them in her work, The mythological origin and clan system of the Banjaras of Hyderabad. Before entering into details about the organisation of their clans, it would be interesting to speculate on the origin of the word "Banjara". Banjaras are a nomadic people used to live in jungles. Those who lived in jungles and wandered from place to place, were called Vanachara in Sanskrit. It is rather difficult to locate the exact place or region in India to which the Banjaras originally belonged. Mythological stories and history only tell us that their homeland was somewhere in northern India. This fact is further confirmed by a study of their physical type. The prominent nose, long face, projected chin and fair skin colour are the main physical features of the Banjaras which place them nearer the people of northern India, rather than with those of the Deccan.

Here the question that arises at this stage is, how and when these Banjaras migrated in such large numbers into southern India? When the Moghul army invaded southern India, it had to face severe difficulties due to bad communications and lack of
transport. In this respect, Banjaras were of great help to them. With their pack bullocks they could move fast and could quickly supply rations and other necessaries to the army. With their magnificent system of speedy transportation through difficult and trackless terrain they stood in high esteem in the eyes of the Moghul emperors and generals, and for their services they were granted many privileges. As the Moghul kings conquered southern India and strengthened their position, the Banjaras too settled down in different parts of the Deccan. When their duties as suppliers of rations and provisions to the Moghul army ended, the Banjaras with their pack bullocks started trading and became a useful medium of transaction between the north and south.

Patitra Gupta and A. Basu (Man in India, p. 237; "Anthropomotory of the Lambani," 1962, Vol. 42), writing about their language, say that the Banjaras speak a corrupt form of Hindustani and Marwari dialect with a mixture of local language (Sastri, 1929). Thurston (1908) states that their dialect may be referred to as the language of western India. There are historical records which indicate their migration from the northern to southern India along with the invading Moghul armies as carriers of grains and supplies (Briggs, 1813), Sir Alfred Lyall (1899) is of the opinion that they are of very mixed origin made up of various other castes and
tribes which may have at different times joined the profession. Formerly they were classed as a criminal tribe with predatory habits, but most of them have now settled down as agriculturists and have resorted to other honourable pursuits.

Further those scholars stated about the physical features (skin colour, eye colour and hair form) of Banjaras. Skin colour (according to Von Luschan's Scale) of the Lambadi males varies from light brown to dark reddish brown, the majority (75%) being bright tawny. The exposed parts are generally darker than those habitually covered. The face, neck and lower arms are especially weather beaten.

The colour is not always white and colour of the iris is predominantly brown (41.83%) although deep dark and black brown reach a fairly high percentage (25.51%). The percentage of dark brown and greenish eyes are 16.33 and 15.31 per cent respectively. In the hair form the majority (50%) have flat features with slight waves, the next largest series have broad waves (43.24%).

N.J. Usha Rao (Depressed Castes in India, p.38) has stated that the Banjara was an alternative name for the Lambani in the state. For the same reason, not very clear to the
outsider, the community considers Banjara a better name than Lambani. There could be no objection to the adoption of the new name and it was permitted for similar reasons just as "Yadav" had been adopted in the place of "Golla", "Kamati" and "Vaisya" were treated as different castes at the last census. The people of the communities, however, use the names as equivalent.

The Banjara or Lambani mentioned here is listed as scheduled caste only in the districts of Ex-Mysore State. The Lambani or Lambada of the districts of Ex-Hyderabad and the Lambani and Lambada of Ex-Bombay have been listed as "notified tribes."