

5-VI  
R-137  
Research Paper II.

The Banjaras of Bapinagar  
( A Settlement in the Urban environs  
of Hyderabad. )

*D. R. Pratap, M.A.*  
DIRECTOR - IN - CHARGE

TRIBAL CULTURAL RESEARCH AND  
TRAINING INSTITUTE

TRIBAL WELFARE DEPARTMENT  
HYDERABAD - A. P.

November, 1968.

14811  
Cat No: ~~10672~~  
Pub. Rack, self-5

Research Paper II.

THE BANJARAS OF BAPUNAGAR.

A Settlement in the Urban environs  
of Hyderabad.

D.R. PRATAP, M.A.,  
DIRECTOR-IN-CHARGE.

TRIBAL CULTURAL RESEARCH &  
TRAINING INSTITUTE  
TRIBAL WELFARE DEPARTMENT  
HYDERABAD-A.P.

November, 1968.

THE BANJARAS OF BAPUNAGAR  
A Settlement in the Urban environs of Hyderabad.

(This paper is intended to assess the changing patterns of cultural and economic life of a pastoral community viz., Banjaras in the urban surroundings. It is with this objective in view a Banjara settlement of Bapunagar was selected for the study. The community under study has been subject to certain changes due to their long association with urban life and of late with the growth of industrial undertaking. There is perceptible shift in their economic structure, i.e., a shift from pastoral stage to industrial labour through Agriculture and concomitant change in their material, social and religious life.) \*

The Banjaras are a colourful tribe inhabiting almost all the districts of Andhra Pradesh. They are also known as Lambadis, Lambani, Banjari, Vanjari, Boyapari, Sugali or Sukali in different regions of the country. They are predominantly found in Anantapur, Guntur, Krishna, Kurnool, Warangal and Adilabad districts of Andhra Pradesh. In the Andhra region they are recognised as Scheduled Tribes, but in the Telangana region they are recognised as Denotified

---

\* The field work for this topic was done by the trainee-officers drawn from various Government Departments in the year 1963, as a part of the Training Programme in this Institute. Subsequently the deficiencies in the data were made up and the data was processed by Sri C.Chenchu Raju, Research Officer and Sri A. Somasekhar, Statistical Officer of this Institute.

Tribes only. According to the 1961 census their population in the Andhra Region was 96,174. Figure for the corresponding period are not available for the Telengana region as they were not separately enumerated. But 1941 census enumerated Banjara speaking population in Telengana region as 4.04 lakhs.

It is interesting to know that the word 'Banjara' is perhaps derived from the Sanskrit "Vanachara" which denotes their nomadic nature in forests in the past. In course of time the word "Vanchara" might have changed into "Banjara". Similarly Lambadi seems to have been derived from the word Lamban or length which perhaps refers to their long caravan of bullocks along with which they used to move. Lambadi is considered to be another form of Lavan a Sanskrit word for salt. Thus this community is associated with trade in salt. According to this interpretation Lambadis are salt carriers. R.E. Enthoven supported this view while writing on the profession of this community. Further he observes that "grain dealers are ordinarily known as Vanis or Banjigs which are etymologically identical with Vanijya, Vanaj or Banaj. The term Lamani (Lambadi) is derived from Lavana, salt, the tribe being the chief

carriers of salt before the opening of cart road and Railways". This interpretation seems to be correct. This brings us to an interesting point in their history. The linguistic and cultural affinities of Banjaras with those of Northern India suggest that their home land was possibly Rajputana, particularly Marwar in Northern India. They migrated down South as carriers of merchandise along with the Moghal armies. The turbulent medieval period provided these nomadic people with an opportunity to profit by working as a kind of unofficial commissariat to the armies of warring Moghals, Marathas and even the Europeans. It is said that they supplied food grains, cloth and other articles of daily need to the armies by acting as a private enterprise lending a hand in the wars. Regarding the period of their migration from North to Deccan there is some difference of opinion among various historians. The history of this community can be dated to the regime of Firoz Shah Bahmani. Mahmud Kasim Ferista, according to the accounts of General Briggs, made a reference to the activities of the Lambadis. As traders of grain they have travelled about the country from one end of the Deccan to the other end in 15th century. Mr. Crooke states that

the first mention of Banjaras in Mohammadan history is in Sikandar's attack on Dholpur in the year 1504 A.D. General Briggs says that "as carriers of grain for Mohammadan armies, the Banjaras have figured in the history from the days of Mohammad Tuglak (A.D.1340) to those of Aurangzeb 1658-1707 and they supplied grain to the British Army under the Marquis of Cornwallis during the seige of Seringapatnam (1791-92 A.D)" R.V. Russel in his book entitled Tribes and Castes of Central Provinces of India writes that Banjaras migrated to Deccan along with the forces of Aurangzeb. Mr. Cumberledge has mentioned that Banjaras first came to the Deccan with the Asaf Khan in the campaign which closed with the annexation by the Emperor Shah Jahan of Ahmednagar and Berar about 1630 A.D. He further states that "the emigration which settled the Banjaras upon Dekkin (Deccan) soil took place when these grain carriers came down with the Moghal armies early in the Seventeenth century"....in fact they seem to have derived their whole origin and organisation from the long wars of the Delhi Emperors in the South."\*

---

\* W. Crooke - Castes and Tribes of N.W. Provinces and Oudh, Vol. I, P. 151. (reference to Memoirs of Cumberledge).

William Irvine in his book "The Army of Indian Moghuls" writes about Banjaras as follows. "It is by these people that Indian armies in the field are fed and they are never injured by either army. The grain is taken from them but invariably paid for. They encamp for safety every evening in a regular square formed of the bags of grain, of which they construct a breastwork. They and their families are in a centre and the oxen are made fast outside. Guards with matchlocks and spears are placed at the corners and their dogs do duty as advanced posts. I have seen them with droves of 50,000 bullocks. They do not move above two miles an hour as their cattle are allowed to graze as they proceed on the march".

Syed Siraj-ul-Hassan also states that the Banjaras came to the Deccan with the armies of Asaf Jah the vazir of Shah Jahan. C.V.F. Haimendorf also endorses the view that these Banjaras have migrated to the Deccan along with the Moghal armies as carriers of merchandise. It is evident from the above authorities and Deccan history that most of the authors agree that Banjaras migrated to Deccan along with the invading Moghal armies as supplies of merchandise



to the warring armies on their pack animals. This clearly establishes the fact that Banjaras were not the original inhabitants of Deccan and that they had immigrated to Deccan during the Mohammadan period of Indian history. Thus it appears that the migration of the Banjaras to Deccan was merely accidental.

It must 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 Banjaras used the bullocks as pack-animals to transport the supplies, which might have been a lucrative occupation. As the times changed and conditions became normal during the British period, the Banjaras who were for some centuries moving from place to place had to give up their nomadic habits. The Banjaras present a complete picture of transition of a group of people from nomads to settled peasantry. The transition was no doubt marked by their struggle to adopt themselves to the changing conditions. They are a versatile lot. When once their occupation of trading with the armies was lost they gradually started to settle down, first as pastoralists and then as settled cultivators. One cannot miss the transitional

maladjustment they had to face during which they degenerated and took to crimes like robbery, and dacoity in the process of their adjustment. They were even notified under the Criminal Tribes Act and a keen watch over their movements was kept. However with the repeal of Criminal Tribes Act of 1947 they were denotified after Independence.

Bapnagar was once an exclusive Banjara tinda situated on the eastern side of Hyderabad city on Pandagutta-Sanathnagar road. It is 6 KM from Nampalli Railway Station and is within the city municipal limits. It is bounded by Sanjeeva Reddynagar on the east and south Employees State Insurance Hospital on the north and Tuberculosis Hospital on the west. A few Banjaras started this settlement nearly 60 years back. In the beginning, it was started with 10-12 Banjara households who immigrated to the city from the neighbouring districts and the other households had joined them, in four or five batches later on. At present there are about 500 Banjara households. Later, other communities, viz., Muslims Harijans also settled there. There are 35 Muslim households and 10 Harijan households. This colony is in the precincts of industrial undertakings like

Allwyn Metal Works, Hyderabad Cement Asbestos Ltd., Hyderabad Laminated Products Ltd., Indian Oxygen Co., Indian Betonators, Industrial Estate etc.

DEMOGRAPHIC DETAILS:

Ex-Hyderabad State suffered from several famines and droughts between 1871 and 1901. The two famines which prevailed in the year 1871 and 1876 were of moderate intensity. Aurangabad, Nizamabad and Mahabubnagar districts suffered most during these famines. Even Hyderabad city itself did not escape the evil effects of the famine. The period between 1881 to 1891 did not witness any calamities due to famine. The rainfall was regular and other general conditions were satisfactory. The following decade i.e., 1891-1901 was again not prosperous. The two famines had adversely affected the general population. The first famine occurred in the year 1896-97 and the other was in 1899-1900 and these famines were far worse than any of its predecessors. These famines have affected the whole of Nizams Dominions. Aurangabad, Bir, Parbhani, Nalgonda and parts of Nanded, Bidar, and Gulbarga districts were the principal sufferers. Due to these famine conditions people

were migrating to nearby urban surroundings and cities in search of livelihood.

As has been already mentioned all the Banjaras of Bapunagar have migrated from various districts of erst-while Hyderabad State. The analysis of the present sample study reveals the following details regarding the place and period of migration.

TABLE NO. I  
DISTRICT-WISE PERIOD OF MIGRATIONS

Name of the Districts from which Banjaras migrated	NO. OF HOUSEHOLDS MIGRATED				Total
	25 yrs back	25-50 years back	50-75 years back.	75+ years back.	
1. Nalgonda	10	11	3	1	25
2. Medak	1	2	-	-	3
3. Nizamabad	4	2	2	2	10
4. Mahabubnagar	9	--	1	-	10
5. Warangal	--	1	-	-	1
6. Hyderabad	11	7	1	4	23
7. From other States	1	--	--	2	3
8. Places not known	--	1	4	15	20
Total:	36	24	11	24	95

A majority of the immigrants are from Nalgonda and Hyderabad districts. Regarding 20 households the names of the districts from which they have come is

not known. 36 households have come to Hyderabad within a span of 25 years, 24 households have migrated within a period of 50 years, 11 households within a period of 75 years and the remaining 24 households came much earlier than others.

In determining the time of immigration the genealogical method was adopted. The following table furnishes the generation of migration and district of emigration of the sample households of Banjaras of Bapunagar:

TABLE NO. 2  
DISTRICT WISE MIGRATIONS THROUGH  
GENERATION.

Name of the District.	GENERATIONS			Total
	During Ego's lifetime	During Father's time	During Grand-father's time	
1. Nalgonda	6	12	7	25
2. Medak	1	2	--	3
3. Nizamabad	2	5	3	10
4. Mahboobnagar	9	--	1	10
5. Warangal	--	1	--	1
6. Hyderabad	11	6	6	23
7. Outside the State	1	--	2	3
8. Places not known	2	5	13	20

The table indicates that in each generation almost equal number of households had immigrated. The periodic famine conditions prevailed during the last 75 years in the above mentioned districts of erstwhile Hyderabad State were mainly responsible for the acceleration of the migration of the Banjaras to the neighbourhood of Hyderabad city. The influx of emigrants was more from the Districts of Nalgonda, Nizamabad, and Mahboobnagar which were worst hit by the famine. Due to frequent crop failure and famine conditions agricultural and casual labourers of the rural areas migrated to the suburbs of Hyderabad city in search of livelihood.

The population of the sample (95) households is 464, of which 227 are males and 237 are females, i.e., 52.03% of them are females and the rest are males. The average size of the household is 4.88 (persons). 59.90 percent of the population is in the age group of 0-20 years. 35.57 per cent are in the 21-50 years age groups and 4.53 percent are in 51 years and above age groups. Unmarried persons constitute 49.77% to the total population and married persons constitute 46.16% to the total population. Child marriages were found to be present in the sample studied. There are two widowers

and 14 widows. One of the significant component in the population structure of the sample is that 59.90% are in the age group of 0-20 years.

Literary and educational standards of the population have been analysed and the details are as follows:-

	Males	Females	Total
1. Illiterate	120	182	302
2. Literate and educated			
a) Elementary education	43	9	52
b) Higher Elementary education	21	5	26
c) Secondary education	6	--	6
	-----		
Total:	190	196	386*
	-----		

The analysis reveals that 78.23% of the population are illiterate and only 21.77% of them are literate and educated. Only among the younger generation we find persons having higher elementary school education. None possess technical and higher educational qualifications. Especially in

\* This figure excludes population below 5 years of age.





urban and industrial surroundings higher educational and technical qualifications help to secure better jobs and positions, otherwise there will be opportunity only for unskilled and lower category jobs. As most of them do not possess technical and higher educational qualifications a majority of the working population are working as unskilled labourers. Educated and literates are found in the first two age groups viz., 5-10 and 11-50 years. Of this 21.77 percent of educated and literates sex-wise break up reveals that 18.13% of them are males and 3.64% are females. It is therefore presumed that these people have taken interest in getting their male children educated <sup>rather</sup> than female children.

As already indicated, the size of the household is 4.88, most of them i.e., 77.89 % are living in single room houses. 20% of families are having double roomed houses and 2.1% are having three roomed houses.

TABLE NO. 3  
SIZE OF THE HOUSEHOLD AND THE NO. OF LIVING ROOMS.

Size of the household	Number of houses with			Total	Percentage.
	One Room	Two Rooms	Three Rooms & above		
1-2	9	1	--	10	10.53
3-5	45	8	--	53	55.78
6-8	17	6	9--	23	24.21

many school-age children of Banjaras are not attending school.

#### ECONOMIC ABSORPTION AND CULTURAL INTEGRATION :

Industrialisation represents a multi-front attack on tradition-change and movement in jobs, change in one's own abilities or abilities demanded by jobs, change in work place and residence. The changes that accompany industrialisation makes for vastly increased mobilisation of population.

In a growing industrial society the ethnic or social affiliations in terms of tribe, caste and creed, gradually become insignificant and finally even disappear. The industrial progress requires skill and specialisation in occupations and it offers to its members economic security and stability. Due to the change in their basic economy and constant socio-economic interactions the pattern of social structure of the people will be affected. It depends upon the velocity of the industrial growth which affects the social structure of the society. This change can be seen more markedly when the society consists of varied cultural groups at primary level. Social status is determined by the income and economic

position of the individual in the context of urban and industrialised society. Changing occupational structure of the society, the individual occupational choice and initiative reduced the importance of traditional occupation or father's occupation. Industrialisation presents both the parents and the children a choice of changing and varied occupations. Viewed from the above this Banjara group has undergone certain basic changes in the social, economic and occupational structure in the industrial and urban environs of Sanathnagar (Hyderabad city).

The primary change crept into the occupational structure of this tribe. Prior to migration the Banjaras were engaged in agriculture and allied pursuits. After migration to this area there has been a noticeable change. An analysis indicating the occupational pattern before and after migration is presented in table No. 4. The workers have been classified into four categories, i.e., I, II, III and IV.\*

-----  
\* Category I(a) Mechanics, (b) Fitters, (c) Drivers, (d) Wiremen, (e) Moulders, (f) Turbine and Boiler attenders.

Category II(a) Tailor, (b) Masons, (c) Artisans, (d) Petty traders.

Category III (a) Agricultural labourers.

Category IV(a) Stone workers and casual labourers.

T..BLE NO.4

OCCUPATION . PRIOR TO MIGR..TION AND .FTER MIGR..TION.

Categories	Jobs prior to migra- tion.	P e r c e n t after mig- ration.	u a g e s Present job
I	--	2	13
II	5	5	9
III	80	13	6
IV	15	80	72
Total:	100	100	100

The occupations at three stages have been analysed. Prior to migration, 80 percent of them were engaged in agriculture and its allied labour work, 15 per cent as casual labourers and 5 per cent as artisan and traders. After migration there has been a change in the occupations, i.e., 80 percent have become casual labourers. 2 per cent have taken up technical jobs. There has been considerable decrease in the agriculture and allied labour. The present distribution of occupations indicates the remarkable change as 13 per cent of them are in technical and allied jobs. The occupational mobility, specialisation and stratification indicate that there has

been a basic shift in the occupational composition of these immigrants within a span of 60 years. Professional occupations have been increasing considerably during these 60 years. There was drastic decline in the farm labourers as indicated in category III, while the proportion of casual labourers in construction works and stone works was changed in category IV. This indicates a simple peasant society after coming into urban set up has been converted into complex society with varied occupations. Thus it became heterogeneous at occupational level. Second major trend has been the growth in the proportion of non-farm labourers and technical personnel. Another major shift has been within the manual workers i.e., in category III, the agricultural labourers have become factory and construction workers.

The level of economic absorption has been considerably improving at three stages. There has been a considerable occupational mobility in all categories of jobs and there is a marked change in occupational composition. The break-up of the occupations of (180) of working population of the sample of 95 households is as follows:-

TABLE NO. 5

OCCUPATIONAL ANALYSIS AND NUMBER OF WORKERS

S.No.	Name of the job	No. of persons
1.	Mechanics ..	5
2.	Fitters ..	6
3.	Drivers ..	4
4.	Wiremen ..	2
5.	Moulders ..	3
6.	Turbine and boiler attendars	3
7.	Masons ..	2
8.	Tailors ..	1
9.	Artisans ..	9
10.	Petty traders ..	4
11.	Agricultural labourers ..	12
12.	Stone workers ..	24
13.	Casual labourers in construction work ..	105
		-----
		180
		-----

The above employment position reveals that the Banjaras have given up their traditional occupation and taken to different occupations. It is also observed that Banjaras have taken up certain technical jobs. Of the working population (180)

persons, 19.44 per cent are engaged in technical and skilled jobs and the rest 80.56 per cent are engaged in the unskilled jobs. In other words their community has proved to be adept in adjusting to the new environment and to a variety of new occupations. The working population has been analysed with regard to the industries and departments in which they are working in the following table:-

TABLE No. 6  
DISTRIBUTION OF WORKERS IN VARIOUS INDUSTRIAL UNDERTAKINGS.

S.No.	Name of the unit/ Department.	Males	Females	Total
1.	Allwyn Metal Works	30	9	39
2.	Asbestos Co., Ltd.	19	3	22
3.	Mint	14	--	14
4.	PWD & Electricity Depts.	9	--	9
5.	Buildings and Road construction	18	29	47
6.	Agriculture labour	7	5	12
7.	Stone work	17	7	24
8.	Petty trade	3	1	4
9.	Artisans	9	--	9
Total:		126	54	180

As already discussed in the previous para, of 180 workers only 19.44% percent are engaged in technical jobs. It was observed that a few workers were trained on the job. An industrial society requires more formally and technically educated personnel. The employment scope for the Banjaras is evidently very limited as majority of them, i.e., 80.56 per cent are un-skilled workers and 78.23 per cent are illiterate. Another major trend to be noticed is the type of industries in which these people work. All these industries belong to the secondary category, where the raw materials are converted into finished products and not the primary category which belong to agriculture, mining, fishing etc. Some of them are also working in the tertiary industries (servicing and repairing). Increase in the white-collar jobs has been very limited due to general educational backwardness though there is a good demand for technical and administrative personnel from these industries. It is seen from table No.6 that only 33.8 percent ( 61 persons ) are employed in the factories which are located at Sanatnagar. The factory-wise classification of the workers shows



that only in two factories, viz., Allwyn Metal Works, Asbestos Co., Banjaras are working either as skilled or as unskilled workers. The workers in technical branch are very few in number and rest of them are employed as unskilled labourers. 58.33 percent (105) are working as casual labourers in construction works of industries and other Building works as shown in the following statement:-

TABLE NO. 7  
DISTRIBUTION OF WORKERS IN PUBLIC AND PRIVATE SECTORS  
ACCORDING TO SKILL.

Skilled	Unskilled		Administration		Petty La-Total
	Pub- Sec.	Pvt. Sec.	Pub. Sec.	Pvt. Sec.	
10	25	7	120	--	2 4 12 180

It is clear from this statement that most of them are employed in private sector (industries) and in unskilled jobs. The number of workers employed in public sector is very few.

The total population of this sample is 464 of which (180) are workers and 284 are non-workers, which means that only 38.79% are engaged in economic activities. The industrialising society changes the

proportions between employed men and women. The increased economic avenues and emancipation of women from the traditional taboos of social and economic participation have given scope for women to become earning members. In this study it is observed that 54 women are engaged in independent economic pursuits and there by supplementing their family income considerably. Moreover, this situation also has given some freedom to women to spend their money earned through the casual labour. The increased economic avenues have influenced the means of livelihood of male members more than that of women. It is evident from this study that men are engaged in different occupations whereas it is not the case with women-folk, since most of them are working as casual labourers only. However, there is a marked change in their occupational structure. Previously almost all of them were engaged in agricultural pursuits only. But most of them are now engaged in diversified non-agricultural occupations.

The shift from agriculture to factory system has considerably changed the role of children in economic activity of the community. The complex

occupational specialisation requires long term preparation for the children to effectively participate in the economic activity of the family. Child labour Acts also prevent participation of children in the industrial activities and thus affect the family income.

Earners and non-earners, by age groups indicates the following trend:-

TABLE NO.8  
EARNERS AND NON-EARNERS BY AGE GROUPS

Age groups	EARNERS		NON-EARNERS		Total persons
	Males	Females	Males	Females	
0-14	2	3	90	100	195
15-34	71	31	7	61	170
35-59	47	19	4	16	86
60+	6	1	--	6	13
Total:	126	54	101	183	464

The above data indicates that 38.78 percent of the population are working members and 61.22 percent of them are non-working members. Less number of workers are in the first and last age group, i.e., 1.07 percent in 0-14 years age group, and 1.51 per cent in

60 years and above. Highest number of workers are in the second age group, i.e., 15-34 years. Of this working population 70 percent are males and 30 per cent are females. Age group-wise distribution of non-working population indicates that 66.91 per cent of non-workers are concentrated in 0-14 years age group. 23.94 per cent of non-workers are in the 15-34 years age-group, 7.04 percent are in the 35-59 years and 2.11 per cent are in the age group of 60 years and above. The children group has increased the number of non-workers. Second factor viz., sex has also contributed to the high percentage of non-workers. Out of 284 non-workers, 183 are females whereas males are only 101 in that category. The sex-ratio of non-workers is almost 1:2. A large proportion of males and females are concentrated in the 0-14 years age group. On further analysis of 0-14 years age group it was found that these 181 persons are below 10 years and only 9 persons are between 11-14 years. As such the age and the sex has influenced the number of non-earners.

As the community is engaged in various occupations the impact on size and distribution of income has been analysed in the following table:-

TABLE No. 9

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO INCOME RULES

Income range	No. of Households.	Total Income
Rs 25-50	4	Rs 150-00
51-75	5	315-00
76-100	16	1408-00
101-125	40	4820-00
126-150	22	3036-00
151-175	5	815-00
176-200	3	564-00
Total:	95	10808-00

Most of the households are concentrated in the ranges varying from Rs 76-150. Only 9 households are having a monthly income of less than Rs 75, while the monthly income of 8 households ranges from Rs 151-200. No family is having income of more than Rs 200/- p.m. The average income of a house-hold is Rs 113.76 per mensem. The technical advances and changes in specialisation made possible increase in the living standards. The peasant economy has been

converted into cash economy, which is characteristic feature of industrial or urban society. Due to varied occupations the increase and the distribution of income was not equal. The data analysed in the table indicate that a major portion of the income goes to middle range households and the proportion decreases in the top classes. A noteworthy feature is that a majority of them fall in the middle class households. The households in the lower income groups consist single earning members. The earning members were more per household in the higher and middle class households and thereby they increased the relative share of income. However the per capita income of Rs 279-48 which is far below the state per capita income, i.e., Rs 402-55. The economic standard of living of these Banjaras is thus very much below the basic standard of living of our nation as per 1964-65 standards. The data collected on expenditure is presented as hereunder:-

TABLE NO. 10

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO INCOME AND EXPENDITURE RANGES

Income range	RUPEES (EXPENDITURE)							
	25-50	51-75	76-100	101-125	126-150	151-175	176-200	201
25-50	1	2	1	--	--	--	--	--
51-75	--	2	3	--	--	--	--	--
76-100	--	--	5	8	3	--	--	--
101-125	--	--	--	13	17	10	--	--
126-150	--	--	--	--	5	15	2	--
151-175	--	--	--	--	--	1	3	1
176-200	--	--	--	--	--	--	1	2
Total:	1	4	9	21	25	26	6	3

Most of the households are concentrated in the expenditure range of Rs 101-175. The average expenditure of a household works out to Rs 135-84, whereas the average income is only 113.76 per household thus resulting in a deficit of Rs 22.08 per household. The analysis of expenditure patterns of these households throws light on the following aspects. A major portion of the income i.e., 60 per cent is spent on food, on clothing, 1.05 per cent on housing,

5.00 per cent on recreation, 2.00 per cent on medical care, 7.00 per cent on miscellaneous purposes which includes expenditure on cosmetics, movies and gambling 1.90 per cent on education, 9.10 per cent on smoking and drinking and lastly 4.00 percent on social ceremonies. This indicates that major items of expenditure is food, clothing, and smoking and drinking. A significant change in the material culture of these Banjaras can be easily noticed. There is increasing demand for cheaper cosmetics furniture, various fashionable stationery goods, colourful modern clothing etc, They spend considerable amount on drinking. Of late they have commenced to appreciate the importance of education. 89.47 percent of the households are having deficit budget and the deficit families are meeting their expenditure through borrowing. The data regarding debt are analysed in the following table:



TABLE NO. 11  
INCOME RANGES AND DEBT GROUPS

Income (Rs)	D e b t (Rs)					Total
	51-75	76-125	126-175	176-225	225 +	
	(No. of Households)					
25-50	--	1	1	1	--	3
51-75	--	--	2	1	1	4
76-100	--	4	4	1	4	13
101-125	--	12	10	8	5	35
126-150	--	--	11	6	5	22
151-175	--	--	1	2	2	5
176-200	--	--	--	1	2	3
Total:	--	17	29	20	19	85

85 households are having debts which constitute 89.47 per cent to the total households studied. 49 households are having debts varying from Rs 126 to 225, only 19 households are having debt of Rs 225 and above. Not even a single household is having less than Rs 75 debt. The average debt per household is Rs 173-61. The income group-wise distribution of indebted households indicates that the majority of the households are in the middle income groups i.e., Rs 76-150 per month. Only a few households are found in the lower and upper income

groups. The size of the household and its impact on the quantum of debt is analysed in table No.12.

TABLE NO. 12

SIZE OF THE HOUSEHOLD AND DEBT GROUPS (IN RUPEES)

Size of the household	75-125	126-175	176-225	225+	Total	Percentage of indebted H.Hs.
	( No. of Households)					
1-2	3	3	2	--	8	80
3-5	5	20	13	12	50	94
5-8	8	5	3	3	19	83
9+	1	1	2	4	3	89
Total;	17	29	20	19	85	

The analysis of quantum of debt in relation to the size of the respective indebted households indicates that the size of the household and the quantum of debt is not perfectly correlated. It is evident from Table No. 12 as the size of the household increases the quantum of the debt is not increasing proportionately. All these indebted households have borrowed loans from money lenders and the rate of interests charged by them varies from 3 to 12 percent per mensum. The factory employees have taken loans in kind from their Cooperative

stores.

It is evident from the foregoing pages, due to their changed habitat i.e., migration from rural to urban and industrial environment their economic structure has undergone certain inevitable changes. This change in their basic economy not only altered their way of economic life but also social and material culture and religious life. The changes are more pronounced in their material culture, religious life, and attitudes and social values. The environmental dx changes have weakened the relationship between the family of origin and the family of procreation. The kinship ties of the Banjaras are becoming much weaker and the relationship is more contractual in nature. Traditionally joint family was playing a dominant role in choosing the mate, determining the residence, controlling the property, watching the morals and managing the affairs of the youngsters. It is contrary in this urban set up as the nuclear family is the most common type. The study reveals that the accept<sup>n</sup> is more on nuclear family due to the occupational and residential mobility in the urban and industrial society. The size of the family becomes smaller and relationships become more distant. The contacts with other

families are functionally specific (more business like). The family is defined as the smallest social unit of a society with a common hearth, common purse and joint responsibility. The size and the shape differs widely according to the socio-ethnic and the ecological environment. Generally in the rural set up the family is subjected to certain traditional conditions, while in the industrial and urban societies the family is influenced by changing social values in the background of new ethnic and social environment. The relationship among the families varies according to nature of composition of households. There are two types of households viz., nuclear and joint families. The households of Banjaras have been analysed according to the family structure. The details are as follows:-

Structure of the Households	No. of Households.	Percentage
Nuclear family	84	88.42
Joint Family	11	11.58
	-----	-----
Total:	95	100.00
	-----	-----

This study has revealed that most of the households are nuclear families, i.e., 88.42 per cent and the incidence of <sup>JOINT</sup> nuclear families is very less

i.e., 11.58 per cent. The cordiality and understanding which existed between the members of the joint family are getting weakened in the new social setting. The previous profile of the social structure of the Banjaras has greatly changed. The joint families were the norm in the previous generations but now it is being broken down gradually into nuclear type. As detailed above the urban environment has accelerated the pace of this change. The agricultural economy necessitates cooperation between members of the household in its various operations, with the result the dependence among the member of the household develops invariably, but in industrial society it is not the case. The basic economy calls for a change which is evident from the study. It is observed during this study that there are variegated economic pursuits within the same household and these do not call for functional dependence. The nature of job differs from one member to the other in the household. This environment gives scope for individualistic attitude and it results in emerging of nuclear type of families. Occupational dependence among the members of a household was not seen in any case during this survey.

Marriage is an important social institution

which regulates and controls the social behaviour and determines the status of the children. Though the Banjaras have been living along with the other communities years together in the urban set up they have remained rigid with regards to marital alliances. There were no marital alliances with the other communities. As such there were no violations of social norms of marriage. Of late, it is observed that due consideration is given to the opinions expressed by the bride and bride-groom while taking decisions on marital alliances. There were no cases of marriages by elopement, by force or love. Though polygamy is permitted in this society no such cases came to light in this study. Mostly marriage alliances are settled within the residents of the colony, the surrounding 'Thandas' in the twin cities and the neighbouring taluks of Hyderabad District by negotiations. In general, the traditional rituals connected with marriage are performed by these people but elaborate ritualistic functions have been shortened due to economic conditions, want of time and in view of the changed surroundings.

Family gets disorganised due to several causes viz. divorce, desertion, informal separation, pre-

mature death of one of the parents etc. The study shows that there were family disorganisations in the event of the premature deaths of one of the parents. As the frequency of divorces and separations was almost nil, the conjugal life of these people appears to be stable. The husband and wife attend to some work or other to earn their livelihood. The parents can hardly afford to pay much attention for the up bringing of their children. As such the child care in the family is generally left to the youngsters or the sinile elders of the household.

Though they live in urban set up the effective agency of social control, viz., 'Kulapanchayat' (caste council) exercises greater influence on their social behaviour. In spite of their long association with the urban life the traditional functional value of the caste council is being respected by them. They have a caste head who is called 'Naik'. He is accepted as a leader of the community and various disputes are referred to him. He is assisted by 5 members of the council who are nominated by the community. This is not a hereditary office. The moment they feel that their 'Naik' is not discharging his duties as 'Naik' and striving for the good

of the community he is liable to be dispensed with. So also is the case with the members of the council who assist the 'Naik'. The disputes related to traditional values are settled by the Caste council. Only criminal cases are being referred to the Police. Even the dispute relating to caste if the parties do not abide by the decision of the council are referred to either Police or court of law. However, such cases have been very few in number.

The Banjaras celebrate all other Hindu festivals. But Dasera is celebrated with pomp and Holi with all fan fair. 'Teej', and 'Seethal Bhavani' are important Banjara traditional festivals. "Teej" is celebrated in the month of July/August. It is related to agriculture, fertility of land and women. The duration of this festival extends to nine days. Bachelors and virgin women participate in this festival and officiate the rituals of this festival to propitiate goddess 'Merama' and god 'Sava Bhaya'. Seethal Bhavan" is another important festival celebrated by the Banjaras annually in the month of June, July. They celebrate this festival to protect their cattle from the outbreak of epidemic diseases. It is very interesting to note that Banjaras in this urban surroundings and professions have discontinued the celebration of "Teej"--the fertility festival of land and women, and "Seethalabhavani" another festival intended to protect



and professions have discontinued the celebration of "Teej"-- the fertility festival of land and women, and "Seethalabhavani" another festival intended to protect their cattle from epidemics and other diseases. This amply illustrates the functionalist theory of culture which contends that as soon as the utility of a particular cultural trait is over it ceases to exist in the society. Thus only those cultural traits which have persistent function persevere in a culture whereas those traits which have lost their capacity to serve any purpose are conveniently eschewed in course of time due to changes from within and without of a particular society.

One of the most significant changes that can be noticed among them is their mode of dress. Banjara women are famous for their traditional attractive colourful and heavy garments. The ornaments, the horn bangles, the peculiarly shaped anklets and 'Gurikis' are heavy and attractive and the most characteristic. But it was observed that a good number of women i.e., 15 per cent (29) have given up traditional dress and started wearing sarees and 'cholis' as any other Hindu women do. Men have given up

wearing turbans and 'angharkhas' and started wearing 'dhotees' and shirts, and these accounted for 66 per cent (120). Of late the younger generation are wearing shirts and pants who constitute 46 per cent (88). The hair dressing style of both men and women is also changed. Women folk who have given up traditional dresses also have simultaneously given up traditional ornaments.

Regarding the dialects these Banjaras could converse in Telugu and Urdu as they move both with the Telugu and Urdu speaking people. Apart from this all educated Banjaras can read, write and speak Hindi and a few English.

As many as 186 persons are addicted to narcotics and intoxicants. Of these 85 are habituated to smoking 51 per cent drinking illicit liquor, 32 persons chewing of tobacco and betel nuts. These people believe that liquor relieves them of bodily pains of day's toil and refreshes them for the next day's work. These people are in the habit of smoking cigarettes, beedis, cigars and tobacco pipes. Almost all the Banjaras are habituated to drink tea or coffee.

The traditional observance of social distance

and its associated stigmas have lost its functional utility to certain extent among the Banjaras of Bapunagar. They accept food and water from Muslims, Christians, Harijans or any other castes. In social functions they invite friends from other castes and also they accept invitation from any other communities.

#### OCCUPATIONAL LEVEL OF ASSOCIATIONS :

The data was collected regarding the circle of contacts of Banjaras with others, associates and social participation. The study has indicated the significant changes. The informants were analysed according to the occupational level of associates. The workers in category I had friends/associates of higher or of equal cadres. These associates were from different communities, occupations and trades. It indicates the fact that social contacts have been widened due to the mobility and social participation. Workers in the category II, also had associates from different categories, whereas the III and IV categories workers had associates from the similar cadres. The significant factor is that education and occupational status has influenced the circle of associates. The second variable viz., the extent of social participation has been also analysed. The participation analysis

indicates that males ha<sup>ve</sup> much scope for social participation than females.

As already discussed the urban and the industrial environment has brought about significant changes specially in their material culture. It is observed during the study that their material culture has undergone radical change. The Banjaras once a pastoral people and agriculturists have started acquiring modern goods which are of urban character. Cattle used to be important and main source of livelihood. The materials in possession of the Banjaras of Bapunagar have no indications of ownership of cattle and land. The motive of acquisition of material wealth is coloured by 'status' characteristic which is more often than not is ingrained in urban society. Specially with regard to acquisition of material property they are influenced by urban society traits. The number and type of articles acquired by the Banjaras have been analysed in the following table with reference to their various income groups. Level of living was measured by two types of scales, viz., six item possession scale, and eight item possession scale\*

\* Six item possession scale and eight item possession. It is the number and type of articles acquired by each household among Banjaras with reference to levels of

There was relative significance in the high income households in terms of possessing number of articles mentioned in the two scales. Households with more income had high score in the possession scale.\*1 It was very much less among the casual labourers' households (Table No.13).

TABLE No. 13  
POSSESSION SCALE AND INCOME RANGES.

6 item possession scale (No. of Households)		II Eight item possession scale				Income-groups	
Score	Rs 100	Rs 150	Rs 200	Score	Rs 100	Rs 150/-	Rs 200.
0-3	16	45	3	0-6	--	1	3
4-6	1	1	2	7-8	--	--	--
Total:	17	46	5	Total:	--	1	3
Households							

I. Six item possession scale (a) Wrist watch, Sewing machine, Subscription to News paper, Steel Trunk, Cycle, Radio.

II. Eight item possession scale: (1) Cycle, (2) Radio, (3) Sewing machine, (4) Furniture, (5) Fan, (6) Subscription to News paper, (7) Steel trunks, (8) Wrist watch.

It was recorded in this survey that educated parents i.e., in I and II categories aspired that

\*1 High Score: Possessing number of articles.

\*2 No. of articles 23 households did not have carry of these articles.

their children should choose better jobs. These parents also had higher educational aspirations. Among the casual labours, i.e., III and IV categories, educational and the professional aspiration was not very significant and some of them have expressed even indifferent attitude as shown in the table given below:-

	CATEGORIES*			
	I	II	III	IV
	Percentages			
Low aspiration	--	2	85	87
Higher aspiration	98	95	2	1
Indifferent	2	3	13	12

Most of the Banjaras have adjusted themselves to the environment particularly to industrial and factory routine life. They maintain group solidarity as they live in a compact area and the majority of the residents of this colony are the Banjaras. They feel a kind of emotional security as they have group solidarity. Due to their long association with urban life they feel quite at home. When the informants were asked about their preference between city or village life 86

expressed their view that they prefer to live in city and the rest 9 preferred village life.

From the previous para it can be seen that only 9 have a liking to care free village life instead of this mechanical, routine and industrial life in the city. Even these people are trying to adjust themselves with the city life as there is no other way out for them at this stage. The informants were asked about their attitude towards their routine job. The following answers were recorded during the survey:-

Opinion towards their jobs	No. of respondents
Good	27
Tolerable	30
Not bad	21
Intolerable	4
Indifferent	13

It can be seen from above figures that 78 have satisfaction over their routine life and job, only 4 have expressed their dissatisfaction about their routine job and life. Lastly 13 remained indifferent.

The Banjaras of Bapunagar have been very recep-

tive to the changing conditions and they were able to adjust with the new environment without much stress and strain. They were successful in changing their occupations in accordance with the situational demands. It is evident that the migratory character has become extinct and those Banjaras have acquired more or less a residential stability. Another note worthy feature is that the Banjaras have given up their traditional calling viz., cattle herding and agriculture and taken up diversified occupations and professions in the industrial society without social, family or individual disorganisations. Thus, the once pastoral tribe could now successfully adopt itself to the industrial and urban environment of variegated ethnic and cultural groups. These people have acquired new tastes of food and dress. Especially their material life has undergone radical change as they have started acquiring machine age articles, like steel furniture, radio sets, wrist watches, sewing machines, bicycles, steel trunks, fans etc. Some of the household articles like wrist watches and bicycles have become their necessary accessories since many of them are working in the industrial undertakings and offices where the time factor is considered as the most important one. Their



life is not free from certain urban malpractices like drinking (alcoholism) and gambling as some of them have become addicts to these bad habits of drinking illicit liquor and gambling. Due to their education change of occupation, dress and food habits etc., many of the Banjara youth of this settlement could not be distinguished from the other caste people. These people are acquiring status characteristics. Again due to the basic changes in the structure of their economy certain traits of their religious life also underwent transformation as they lost their functional utility. In spite of all these changes one could notice that the Banjaras are maintaining the group solidarity and ethnic identity.

ea/

## BIBLIOGRAPHY

1. Hindu Manners, Customs and ceremonies. Dubois, Abbe.
2. Census of India, 1941, Vol-XXI, H.E.F. The Nizam's Dominions (Hyderabad State) Part I - Report, Govt. Central Press, Hyderabad. Hussain Mahazar, M.A., B.Sc.,  
Census Commissioner and  
Director of Statistics,  
(E.A.)
3. The Castes and Tribes of H.E.H. The Nizam's dominions, Vol.I. The Times Press, Bombay-1920. Hassan, Syed Siraj-ul-  
(Ed)
4. The Army of Indian Moghuls-its organisation and administration - Eurasian Publishing House, Pvt.Ltd., New Delhi. Irwine, William.
5. The Mythological origin and clan system of the Banjaras - Man in India Vol. 30-No.1 Jan-March, 50 Kamalamanohar Rao, P.
6. "Tribes and Castes of the Central Province of India", Macmillan & Co., Ltd., London. Russell, R.V. & Heeralal.
7. Castes and Tribes of Southern India Vol.IV -K.M. Govt. Press, Madras-1909. Thurston, E.
8. Gazetteer of Bombay, Presidency, Vol.IX, Part II of Gujarat population - Musalmans and Parsis - 1899.

**Tribal Cultural Research & Training Institute**  
**Tribal Welfare Department**  
**Banjara Hills, Hyderabad-34**  
**Phone : 3 2 5 9 1**