
UNIT 1 MIGRANT

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1.0 OBJECTIVES

After having read this Unit, you will be able to:

- get an introduction to migration with regard to time and place;
- understand the way of life of the Nomadic tribes of India, their different types with detailed and specific examples; and
- become familiar with the effects of migration upon the tribes of India.

1.1 INTRODUCTION

In the present Unit we will deal with the phenomenon of migration with specific examples of some of the Migrant tribes of India in detail.

Structurally this Unit is divided into three main sections. In this first section of the Unit we will discuss the phenomenon of migration in general and the historical background of migration in India and the factors that cause migratory movement of peoples. It will also deal with a general outline of migration of tribes of India.

In this second section of the Unit we will look into some of the migrant tribes of India and their way of life in a detailed manner.

Finally in the third section of the Unit we will look into some of the effects of migration on the tribes of India.

As you go through the Unit, you can start mapping the migratory routes of the Indian tribes in your mind. This can help you to grasp the sheer distances and geographical terrains that have been crossed by large numbers of people through time.

1.2 MIGRATION IN INDIA: A HISTORICAL APPRAISAL

The phenomenon of population movements into the Indian subcontinent started in around the second half of the second millennium B.C. and continued till about the nineteenth century. This shaped the culture, social structure and political systems of the region in many ways.

The earliest known population movement is that of the Aryans who were a group of pastoralists who are said to have migrated from Iran through Afghanistan in around 1500 B.C. from the north-western side of the Indian subcontinent. They eventually displaced the Indus Valley culture and made this region their home. This was followed by the Greeks led by Alexander the Great in the fourth century. He traveled through Persia and Afghanistan to the Gangetic Plains. Historians have discussed in detail the effects this movement of the Greeks had upon political systems and culture of the times. From arts such as sculpture to literature and philosophy the exchange between local and immigrant cultures has been rich. This was again followed by other invasions from the West and Central Asia like the Scythians known as the Sakas in India and the Yue-Chi from Central Asia who extended the kingdom to Mathura. The Arabs from Baghdad in the eighth century and the Turks of Afghanistan who extended their power till Delhi in the thirteenth century were two other significant population movements. Central Asian invaders under Babur in the sixteenth century were attracted to the subcontinent which laid the foundation of the Mughal rule in India.

Apart from these invasions, migrant communities had come to India as merchants, traders religious practitioners and even as slaves.

Interestingly migrant communities coming to India over the centuries became a part of the Indian cultural life and were absorbed into the Indian population make-up. This has contributed to the composite culture of India resembling a mosaic where each individual cultural and social component retains its identity while being part of a larger entity. This was partly because it was not easy to penetrate into the endogamous caste-based social system of the existing society, however some of the immigrant communities did adapt to Hindu ways of life.

However, the Europeans who came to India in the Sixteenth century were different in the sense that they never became a part of the Indian sub-continent as extensively as other populations through history. They ruled from outside and returned back to their country on completion of their work except those few who married Indians.

The largest single flow of population to India took place at the time of Partition in 1947 on the basis of religion.

Approximately 35-40 million people have moved between India, Pakistan, Bangladesh, Sri Lanka, Nepal and Bhutan since 1947. For instance, the Chakmas, an indigenous Sino-Tibetan Buddhist community fled from Bangladesh to India in the seventies.

In the post-independence period, population movement takes place for a variety of reasons like socio-political conflicts and economic pressures among other reasons. Displacement of people is also affected by various developmental schemes. For instance, under the Land Acquisition Act, the government can acquire land for public purposes. This includes the construction of dams, forest reserves, sanctuaries and national parks, canals, highways, etc. As a result many people are forced out of their natural or traditional habitat. The loss of habitat also implies a change in traditional modes of life and community interaction. Out of the total number of displaced people, one-third is made up of tribal people. For the tribal communities the effects of dislocation and displacement are severe as they depend on the land and forests for livelihood and their economic pursuits are of a non-commercial nature.

An organised type of migration through the middlemen and contractors is a fairly new phenomenon which has been in operation since the last 30-35 years. Such migration is seasonal depending on the need of labour in the labour-deficient areas. This aspect of migration is not dealt in this Unit. It will be dealt in Course 4 Block3 Unit 2 in a detailed manner.

1.3 MIGRATION OF TRIBES OF INDIA

Migration has been taking place among different communities of India since time immemorial. For varied reasons, either the whole community or a section of it had migrated to near or far off places.

There are also instances where a section of a particular community has migrated from its traditional geographical location. This can happen when a particular community becomes very large and branches out into recognizable sub-groups. These sub-groups may perceive themselves to be distinct from the parent community over time or want to move away due to economic reasons. For instance, the Kulis are a migrant community who are believed to be an offshoot of the Kols of Central India. They later sub-grouped and settled in Orissa. Again, the **Lepchas**, also called the Rongkup or Mutanchi Rongkup, claim themselves to be the original inhabitants of Sikkim. They believe that their original homeland was the legendary kingdom of Mayel near Mount Kachangangha. Two subgroups are found among the Lepchas- the Rong and the Khamba who represent two successive phases of their migration to the present habitat in Sikkim as well to the Darjeeling area of West Bengal.

1.3.1 Written and oral narratives on migration

Very often there are no adequate historical records about the movement of people from one location to another. Sometimes we do find oral narratives among communities that relate to their migratory journey. Mention may be made of a **Bharwad** legend that narrates that they migrated with Lord Krishna from Brindavan to Mathura and then to Dwaraka from where they spread over the entire region of Saurashtra. Some even went upto Mewar in Rajasthan. It is said

that the Bharwads are of the same caste as the Meher to whom Lord Krishna's foster father Nand Meher belonged to.

The oral narratives of the **Karavazhi**, one of the sub-groups of the Hill Pulaya reveals that they migrated from Tamil Nadu to the present area of inhabitation in Kerala. Legends say the **Lotha, Sema, Rengma** and **Angami Nagas** migrated from the south-east through the Mao and Khezakenoma in Manipur to their present habitat in Nagaland.

The **Mundas** have several folk-tales suggesting that their ancestors had originally settled down on the Mundar mountains and that several sections of their population dispersed in different directions.

The **Malmi** also known as **Mali** is distributed in the Lakshadweep. Their migration to this present habitat is well recorded in the historical accounts as well as in their oral traditions.

1.3.2 Causes of migration

Most of the causes behind the movement of people are not known. It may take place for a variety of reasons like socio-political conflicts, economic pressures, and so on.

Economic causes

This is one of the main causes for people to migrate from one place to another. This may be either forced movement as was the case during the colonial rule or else out of choice. The Eastern side of the country attracted many communities to work in the tea plantations situated in this part of the country. They were often brought as labourers by the British.

Some of such communities are as follows:

The **Mahalis** or **Mahlis** are a basket making community of Orissa. They are migrants from the Singhbhum District of Bihar. Another group of them settled in West Bengal after they were brought to this place as labourers for indigo cultivation during the colonial rule.

A section of the **Nagesias** of Central India were brought to the Darjeeling and Jalpaiguri Districts of West Bengal by the British during the colonial rule as tea plantation labourers and settled here. They converse in Hindi and Bengali even though they speak in Sadri among themselves. Similarly a section of the **Oraon** tribe was brought to Tripura from the undivided Bengal Province in 1916 to work as tea plantation labourers.

A group of the **Hos** migrated to Orissa from the Kolhan area of Bihar while another group migrated to different areas of West Bengal to work in tea plantations.

The **Mundas** were brought to Tripura in 1916 from Assam as tea plantation labourers. The **Santhals** also migrated to Tripura to work in tea plantations.

The original habitat of the **Kabui** or **Rongmei Naga** as they call themselves lies in Tamenglong which forms a vast tract of hilly region situated along the western border of Manipur. Some Kabui migrated to the Naga Hills during the British colonial period to work as porters.

A section of the **Kols** of Maharashtra had migrated to Madhya Pradesh as migrant labourers.

Ecological change/ natural calamities

The **Khairwars** believe that their ancestors were catechu manufacturers inhabiting the Brindavan area of Uttar Pradesh. When the catechu trees decreased in that area, they migrated to the present habitat in Madhya Pradesh. The **Lodhas** concentrated in the Midnapore area of West Bengal and in Orissa. Originally they inhabited a rugged terrain covered with jungles but deforestation compelled them to migrate towards the east in search of food and shelter.

A group of the **Khamyiangs**, a Buddhist community of Assam is believed to have migrated to the Lohit and Tirap Districts of Arunachal Pradesh following the great earthquake in Assam in 1950.

The **Santhals** began migrating to the Birbhum and Santal Pargana since 1770 after Chotanagpur plateau, their original homeland was affected by famine.

Socio-religious causes

Sometimes certain social-religious causes are behind movements of people. For instance, the **Kurichian** is a community of Wayanad District of Kerala. A section of this community converted themselves to Christianity following the introduction of the Christian tenets by Fr. Jefferino of the French Mission Society way back in 1908. This was against the conservative traditions of the Kurichian and thus those who deviated from the traditional norms were ex-communicated. These ex-communicated Kurichian formed a separate sub-group called Anchilla Kurichian and migrated to further north to the Tirunelly area of the Wayanad District.

Conflicts

Due to various socio-political economic or religious factors, conflicts arise in any society which results in the migration of a community or a section of it. For instance, the migration of the Chakmas from Bangladesh to India (For details See Section 1.4.3).

1.3.3 Migration of tribes of India: a general outline

The scanty available records have been successful to some extent in mapping the movement of people in the Indian subcontinent. The movements of some of the communities of India are enumerated below.

The **Hakkipikkis** are distributed in Mysore, Kolar, Shimoga and Hassan Districts of Karnataka. Their total population is 8414 (2001 Census). They claim to be originally the inhabitants of the region bordering Gujarat and Rajasthan who later migrated to Andhra Pradesh till they had come to their present area of habitation. Their mother tongue is Vaghri, an Indo-Aryan language.

The **Binjhias** were originally the inhabitants of the Kolanagari in the Vindhya Valley from where they migrated to Bihar, Jharkhand and the Sambalpur and Keonjhar districts of Orissa. Similar to the Binjhias, the **Binjhvars** were also originally the inhabitants of the Vindhya Valley from where they migrated to Chattisgarh, Madhya Pradesh and Maharashtra.

A portion of the **Chik Baraik**, a weaver tribe inhabiting the Chotanagpur plateau of Bihar migrated to West Bengal. They number about 17,824 in West Bengal according to the 2001 Census.

Kaipeng Halam, one of subgroups of the Halam tribe has migrated to its present location from Doopathar, an area close to the border between India and Burma.

According to H.H. Risley, the **Jamatia**, one of the original settlers of south Tripura is a sect of the Tipperah tribe in the hill tracts of Chittagong.

The **Mags** are a Buddhist community of Tripura. They are believed to have migrated from an area lying further east through the Arakan hills and the Chittagong hill tracts and are spread all over the state with maximum population density in the South Tripura District.

The **Zeliang Nagas** were the last sub-group of the Nagas to migrate from Manipur to their present habitat in Nagaland.

The **Minas** of Madhya Pradesh who describe themselves as a traditional warrior community migrated from Rajasthan.

The **Mishmis** of Arunachal Pradesh are divided into three sub-groups- the Digaru, Idu and the Mijus. The origin and migration of the community is traced from the northern and eastern direction. Among these three sub-groups, the Mijus were the last to migrate to the Lohit Valley, their present habitat.

The **Lohar Kols** of Orissa recall their migration from the bordering districts of West Bengal and Bihar.

The **Dhor Koli** of Dadra and Nagar Haveli traces their migration from Maharashtra and Gujarat some three generations back.

The **Kathodias** are concentrated in Maharashtra, Rajasthan, Gujarat, Dadra and Nagar Haveli. They were brought by the Parsis during the Portuguese rule to the Dadra and Nagar Haveli.

The **Mijis** are believed to have migrated to their present habitat in Arunachal Pradesh from the plains of Assam where they had links with the Ahom Kings.

The **Sherpa** has their roots in Tibet from where they migrated to West Bengal, Sikkim. They are known as Solu-Khambuwan in Sikkim where they have settled having migrated from Nepal.

The **Rabaris** believe that their forefathers lived in Dwaraka and Brindavan from where they have migrated to Jaisalmer in Rajasthan. At present they are distributed in the arid and semi-arid districts of Mahasena, Surat, Ahmedabad, Baroda and Sabarkantha.

The **Bakarwals** consider the Jammu region to be their original homeland in India since their ancestors emigrated from the valleys of Allai and Kunhar now in Pakistan some hundred and fifty years back. In Jammu and Kashmir, they are found in all three regions of the state including Jammu, the Kashmir Valley and Ladakh.

It is believed that the **Gujjars**, migrated to Jammu and Kashmir from Gujarat (via Rajasthan) and settled in their present habitat in the districts of Rajouri, Poonch, Anantnag, Udhampur and Doda of Jammu and Kashmir.

The **Oraons** originally inhabited an area lying south-west of the Ganga. But over the time, they have migrated to Bihar, Jharkhand, West Bengal, Chattisgarh, Madhya Pradesh, Maharashtra and Orissa.

The period of the migratory movements of the above mentioned communities are often vague due to the lack of historical records corroborating the same. However, there are certain communities whose migration can be pin-pointed in time. Some of them are:

The **Mala Kuravan** also called the **Malai Kuravar** and **Malakkuravan** as well as the **Malai Vedans** are believed to have migrated to their present habitat in the Kanyakumari District of Tamil Nadu from the Travancore region. The former migrated during the Pandyan regime.

The ancestors of the **Mudugars** were the subjects of the Vijaynagar Empire. They migrated from the Coimbatore District of Tamil Nadu to Kerala way back in the fifteenth century.

A section of the **Rengma Nagas** migrated to Assam in the early part of the nineteenth century and settled in the Karbi Anglong District of Assam.

The **Singphos** are a Buddhist community settled in Assam and Arunachal Pradesh. They migrated to Arunachal Pradesh around 1793 and settled in the Tirap Districts of the state.

The **Lisus** also called the Yobin are distributed in the Tirap District of Arunachal Pradesh. They migrated to their present habitat from a place called Putao lying to the north about seventy years back in search of cultivable land.

As cited in E. Thurston's *Castes and Tribes of Southern India*, according to the 1891 census report, the **Maratis** were actually the Marathi non-Brahmin castes who had come to the south as soldiers or camp followers in the armies of the Marathi invaders. The community was later notified as a scheduled tribe.

The **Kondhs** in Madhya Pradesh migrated from Orissa about two centuries back.

The Korwas living in Bihar and Orissa are said to have migrated from Madhya Pradesh.

The **Lalung** also referred to as the Tiwas inhabit the Nagaon, Morigaon, Karbi Anglong and Kamrup districts of Assam. They have migrated from a place further north of their present habitat. It is believed that they migrated to the plains of Assam around the middle of the Seventeenth century.

The **Khamyiangs**, a Buddhist community of Assam is believed to have left its earlier habitat in the Patkai ranges owing to oppression from the Sigpho (Kachin) and migrated to Assam between 1807 and 1814.

Check Your Progress 1

Note: 1) Your answers should be about thirty words each.

2) You may check your answers with the possible answers given at the end of this Unit.

1) What are the causes of migration of tribes in India?

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2) Fill in the Blanks:

- A) The Mundas were brought to Tripura in from Assam as tea plantation labourers.
- B) The Jamatia of Tripura is a sect of the tribe from the hill tracts of Chittagong.
- C) The Khamyangs, a Buddhist community of Assam migrated to this state between and
- D) The Malmi is distributed in the
- E) The author of the book “The Tribes and Castes of Bombay” is
- F) The Chakmas were originally the inhabitants of the in Bangladesh.
- G) The is a weaver tribe.

1) There are some communities in their migratory routes. Can you spot them?

A	C	B	H	O	T	I	A	R
I	F	A	J	A	E	J	P	Y
S	A	N	T	H	A	L	P	O
I	K	J	V	P	E	P	I	L
D	S	A	L	M	U	N	D	A
D	A	R	X	A	R	H	P	B
I	P	A	K	N	Y	B	T	E

1.4 THE MIGRANT TRIBES OF INDIA: THEIR TYPOLOGY

In the preceding Section we had a glimpse of the migration of tribes of India in general. In this section we will go through the details of some of the migrant tribes of India.

1.4.1 Man

Man literally means a Burmese migrant. According to legends they had come as a part of an invading army later to be employed by David Scott as sepoys to fight the Garos- an ethnic community of Meghalaya, way back in the second decade of the Nineteenth century. They later settled down in the Garo Hills and entered into marriage alliances with the women of the neighbouring communities like Koch, Hajong, Assamese and Bengalis and formed a separate entity.

At present the Mans are settled in six villages of the Dadengiri sub-division of the West Garo Hills District of Meghalaya. Here they number 617 (2001 Census). A section of the community numbering about 739 migrated to Assam and inhabits the Tinsukia District of the state.

The Mans are assimilated with the Assamese culture. They have adopted Assamese as their mother tongue and use the Assamese script. They also use Bengali and Hindi language. Their attire is similar to that of the Assamese. They celebrate Bihu which is the most significant festival of the Assamese. They have also assimilated many Assamese folk songs and dances into their own cultural realms. The Mans share many socio-cultural and religious elements with the Koch, Hajong, Assamese and Bengali communities.

The Mans observe community endogamy. They do not have any clan structure. Marriage is arranged through negotiation. Junior levirate and Sororate marriages are permitted. Monogamy is the rule. They follow a patrilineal social structure following a patrilocal rule of residence.

They profess Buddhism of the Hinayana sect. Interestingly, they still worship and believe in elements of the Hindu pantheon like Lakshmi and Saraswati. Marriages are solemnized by a Buddhist monk or *pathak* reciting hymns from Pali scriptures.

The Mans are primarily agriculturalists and wet paddy cultivators. They have eventually taken up other professions like business, government jobs and teaching.

1.4.2 Siddi

The Siddis, also known as Habshis and Badshas, are believed to be of African origin. They were brought to India by the Portugese towards the end of the seventeenth century. At present, they are distributed along the western coast of Gujarat, Maharashtra and Karnataka. They are notified as a scheduled tribe in Gujarat, Goa and the union territory of Daman and Diu. Their total population in Gujarat is 8662, 155 in Goa and 108 in Daman and Diu (2001 Census). They speak Gujarati as their mother tongue though many of them are conversant with the Hindi and Urdu language.

Physically, the Siddis are long and narrow headed people with medium facial breadth and long and broad noses. The colour of their skin is dark brown or black, eyes are black brown or dark brown with black curly or frizzy hair indicating the presence of Negrito features.

The Siddis are divided into several exogamous clans which include Moshul Mozgul, Parmar, Mori, Chotiyara, Rayeka, Bagis, Sirwan, Nobi and Valia.

Religiously, the Siddis can be divided into Christian, Hindu and Muslim groups. The Muslim section has two divisions- the Wilaites which means newcomers and the Muwallads which means countrymen.

Monogamy is the prevalent practice. Cross cousin marriage with the father's sister's daughter as well with mother's brother's daughter is permissible. After marriage, they follow the patrilocal rule of residence. Marriage outside the community is a serious offence. Dissolution of marriage is through divorce. Remarriage of divorcees, widows and widowers are permissible. Levirate and sororate marriage are prevalent among them. Inheritance is through the male line.

They have their traditional council called *jamat* who settles disputes within the community.

In 1922 R.E. Enthoven in his book "The Tribes and Castes of Bombay" stated that the Siddis of Gujarat and Kannara districts begged by singing and worked as field labourers.

Initially the Siddis subsisted on hunting and gathering but eventually they came to depend primarily on agriculture and agricultural labour and later in allied services like the transport sector, animal husbandry, etc.

A lot of assimilation has taken place in the socio-cultural realms with their neighbouring communities. Their traditional folk dance is called dhamal and is famous for its vigour and vibrancy.

1.4.3 Chakmas

The Chakmas are a Sino-Tibetan Buddhist community inhabiting Tripura, Mizoram, Assam, Meghalaya and West Bengal. In Mizoram they live in the south-western part along the river Karnafuli, in Assam they are settled in the Karbi Anglong, North Cachar districts and in Tripura they are concentrated in the northern part of the state.

They were originally the inhabitants of the Chittagong Hill Tracts in Bangladesh from where they had migrated to India resulting from land disputes. Land purchase of the Chittagong Hill Tracts was closed by the non-Chakmas until 1964 when the Government of Pakistan ceased the special status of the region as an 'excluded area'. When thousands of Bengali families settled in this area in the late 1970s and 80s and planned to settle in larger numbers, the Chakmas formed the Chittagong Hill Tracts Peoples Solidarity Association through which they tried to assert their rights. They demanded regional autonomy and the restitution of all land taken by the Bengali immigrants since the 1970s as well as a ban on further immigration. When their demands were not met, the problems accelerated leading to an armed insurrection. As a result many Chakmas fled across the international border towards Tripura and Mizoram in India.

At present, their population is 71,283 in Mizoram, 64,293 in Tripura, 2478 in Assam, 642 in West Bengal, 126 in Meghalaya according to the 2001 Census.

The Chakmas speak Chakma, an Indo-Aryan language. Apart from this they speak in Bengali, Assamese and Hindi.

The Chakma society in Tripura is divided into three endogamous subgroups- Anokhia, Tantungia and Mongla. Each is constituted of several clans which are also endogamous. Monogamy is the rule and marriage partners are acquired by mutual consent, negotiation, elopement or service. Bride price is paid by the groom's family. Levirate and sororate marriages are prevalent. Families are mostly nuclear but extended families are also found among them. Sons inherit the father's property equally and the eldest son inherits the father's authority.

The traditional occupation of the Chakmas is shifting cultivation but gradually they have started plough cultivation. They profess fishing and wage labour as subsidiary occupations and few have also engaged themselves in the government and private sectors.

The Chakmas are Buddhists and gradually they took to other religious beliefs like Hinduism, Christianity and Islamic religion.

1.4.4 Bhotia

Bhotia refers to several groups of people inhabiting the Himalayan ranges. Etymologically the word bhotia is said to have originated from the term *bhot* or *bod* which means Tibet which itself indicates their original abode.

The Bhotias today are concentrated in Uttar Pradesh, Uttaranchal, West Bengal and Sikkim. The total population is 36,438 in Uttaranchal; 3491 in Uttar Pradesh; 70,308 in Sikkim and 60,091 in West Bengal according to the 2001 Census. A small population of 29 Bhotias is also found in Tripura.

Historical accounts state that they are the descendants of the Bhil Kira or the Mon Khmer who entered India from the eastern direction. Eventually different groups like the Monpas, Rankas, Rongpas and Shauka settled in this region. The later migrants are believed to have migrated from Nepal. In West Bengal, the Bhotias are a migrant community comprising of Bhotias who immigrated to this region from Sikkim, Nepal, Bhutan and Tibet inhabiting the Darjeeling district.

Physically, the Bhotias are below-medium or short statured, round headed and show a medium facial profile with a long to medium nose form.

They used to practice shifting cultivation, but taken up other professions like business, government service, trade and even as porters.

1.4.5 Banjara

The Banjaras are the largest group in India. They are known by different names in different parts of India like Brinjara, Boipari, Laman, Lambani/ Lambadi, Sugali, Sukali.

According to some authorities, the actual Banjara lineage goes back to some 2000 years. They are said to be the descendants of the Roma gypsies of Europe who migrated to India through the rugged mountains of Afghanistan and finally settled down in Rajasthan. A group of the Banjaras began to travel down to the South in the 14th century. Many of their families and pack bullocks crossed the Vindhya as and reached the Deccan following the invasion by the armies of Aurangzeb.

Their unique dress, heritage, customs and language distinguish them from the majority population, and they maintain a separate lifestyle. The Banjara gypsies love storytelling, music, songs and dance.

The Banjara are primarily Hindu-Animists with their own gods and goddesses, festivals, and animistic worship practices. They offer goat sacrifices and are also bound by superstitions, fears and witchcraft. Banjara women are easily recognized by their colorful traditional costume with mirrors and coins stitched into their clothing.

1.5 THE EFFECTS OF MIGRATION AMONG THE TRIBES OF INDIA

Migration leads to many changes in the immigrant communities living in new ecological settings.

A lot of cultural borrowing and acculturation as well as assimilation take place between them and the neighbouring communities. As a result, many new traits creep into the cultural mosaic of the immigrant communities and many traits also die out.

The most obvious aspect of culture borrowing is seen in the language of the immigrant communities and its structure. Many immigrant communities start conversing in the local language of the new area for inter-group communication while they speak their original language amongst themselves. At times, the latter also die out if the local language is more dominant. For instance, the **Dhor Koli** of Karnataka uses the Kanada language for inter-group communication whereas they speak in Marathi within themselves which indicates that their original habitat was in Maharashtra and Gujarat some three generations from where they migrated.

Some of the elders of the **Konda Reddi** of Tamil Nadu speak Telegu which indicates that their ancestors lived in Andhra Pradesh from where they migrated to their present habitat in search of livelihood.

The resemblance of the mother tongue of the **Pomlas** with Telegu led R.E. Enthoven to state that they must have originally belonged to the southern part of the country before eventually migrating to their present habitat in Gujarat.

Changes are also seen in the economic sphere or the subsistence pattern of a community due to the migratory movements of peoples. For instance, the **Chik Baraik** is a weaver tribe inhabiting the Chotonagpur plateau of Bihar. However when a sizeable portion of their population migrated to West Bengal they gave up their traditional occupation of weaving and took up new ways of subsistence like wage labour, etc.

Changes are usually seen in other aspects of the socio-cultural life of immigrant communities like food, dress, religion, etc. For instance the **Bhotia** of the eastern Himalayas follow Buddhism while those of the central Himalayas are Hindus. There is an obvious difference in the dress between the Gujjars settled in the cold region in the Jammu and Kashmir and those inhabiting the arid region of Rajasthan.

Check your progress 2

Note: 1) Your answers should be around thirty words each.
2) You may check your answers with the possible answers given at the end of this Unit.

1) Enumerate some of the migrant tribes of India.

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2) Discuss the effects of migration on the tribes of India.

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1.6 LET US SUM UP

In this Unit you have read about the phenomenon of migration in general, the historical background of migration in India and the causes of migratory movement of peoples. It also dealt with a general outline of migration of tribes of India, some of the migrant tribes with specific details of each types and their way of life. It also looked into some of the effects of migration on the tribes of India.

1.7 ACTIVITY

Try to look up further references on this topic at the nearest library. If there are documentaries on this topic available to you at special screenings or on TV make it a point to watch the same and record your observations. You can attempt to locate pictures of such tribes and note features such as costumes, habitat etc.

1.8 REFERENCES AND FURTHER READING

- Weiner, Myron, 2003; Migration in The Oxford India Companion to Sociology and Social Anthropology Edited by Veena Das; Oxford University Press: New Delhi.
- Singh, K.S., 1997; The Scheduled Tribes in People of India; Anthropological Survey of India & Oxford University Press.

1.9 GLOSSARY

- Acculturation** : The process by which culture is transmitted through continuous first hand contact of groups with different cultures, one often having a more developed culture.
- Assimilation** : The process through which groups living in a common territory but of a heterogenous backgrounds reach a broad-based cultural solidarity.
- Bride price** : Valuables given to the bride's family by the groom or his family.
- Catechu** : Any of several water-soluble, resinous, astringent substances used in tanning and dyeing.
- Cultural borrowing** : The taking over by one culture of a feature of another culture.
- Endogamous** : The compulsory restriction of marriage to members of the same segment or class.
- Junior levirate** : The practice in which a younger brother inherits the widow of his older brother.
- Patrilineal** : A unilateral male-centered society.
- Patrilocal** : The practice of a married couple living in the husband's community/ wife settling in the home of her husband.
- Sororate** : A man marrying his wife's sister after the latter's death on a mandatory or permissible basis.

1.10 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

Check your progress 1

- 1) Read Section 1.3.2
- 2) Fill in the Blanks
 - A) The Mundas were brought to Tripura in 1916 from Assam as tea plantation labourers.
 - B) The Jamatia of Tripura is a sect of the Tipperah tribe in the hill tracts of Chittagong.
 - C) The Khamyiangs, a Buddhist community of Assam migrated to this state between 1807 and 1814.
 - D) The Malmi is distributed in the Lakshadweep.
 - E) The author of the book "The Tribes and Castes of Bombay" is R.E. Enthoven.
 - F) The Chakmas were originally the inhabitants of the Chittagong Hill Tracts in Bangladesh.

G) The Chik Baraik is a weaver tribe.

Migrant Tribes / Nomads

3) There are some communities in their migratory routes. Can you spot them?

		B	H	O	T	I	A	
		A						
S	A	N	T	H	A	L		
I		J						
D		A		M	U	N	D	A
D		R		A				
I		A		N				

Check your progress 2

1) Read Section 1.4

2) Read Section 1.5