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AI AND THE BOOKSHELF: RESHAPING THE FUTURE OF LIBRARIES

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Abstract:

This paper explores the transformative impact of artificial intelligence (AI) on libraries, focusing on its implications for curation, accessibility, and the preservation of cultural heritage. Through a review of literature and discussion of key concepts, the paper examines how AI technologies are reshaping traditional library practices and proposes methodologies for leveraging AI to enhance library services. The objectives, limitations, findings, and suggestions of the study are presented, highlighting the potential of AI to revolutionize libraries while acknowledging the challenges and considerations that must be addressed.

Keywords: Artificial Intelligence, Libraries, Curation, Accessibility, Cultural Heritage, Digitization, Ethical Considerations

Introduction:

Libraries have always been bastions of knowledge and culture, serving as essential pillars of society for centuries. However, with the advent of artificial intelligence (AI), libraries are on the brink of a profound transformation. This paper delves into the intersection of AI and libraries, exploring how emerging technologies are reshaping traditional practices and paving the way for innovative approaches to curation, accessibility, and preservation. By examining current literature and proposing methodologies for leveraging AI, this paper aims to shed light on the potential of AI to revolutionize libraries while acknowledging the challenges and limitations that must be addressed.

Important Definitions:

- **Artificial Intelligence (AI):** AI refers to the simulation of human intelligence by machines, enabling tasks such as learning, reasoning, and problem-solving.
- **Curation:** Curation involves the selection, organization, and management of content to provide meaningful access to information.

- **Accessibility:** Accessibility encompasses the degree to which individuals can access and utilize information and resources, regardless of physical or cognitive abilities.
- **Cultural Heritage:** Cultural heritage encompasses the legacy of physical artifacts, documents, and traditions inherited from past generations and preserved for future generations.

Review of Literature:

The literature on AI and libraries is extensive and varied, reflecting the growing interest in harnessing AI to enhance library services. Cox, Pinfield, and Rutter (2019) discuss the concept of the "intelligent library," highlighting the potential of AI to revolutionize library operations and user experiences. Das and Islam (2021) conduct a systematic review of the application of AI and machine learning in libraries, identifying key trends and challenges. Han (2021) explores the use of metadata in AI-driven digital libraries, emphasizing the importance of accurate and structured metadata for effective information retrieval. Massis (2018) examines the integration of AI into library systems, discussing the opportunities and challenges associated with this technological shift. Tian (2021) investigates the development of AI-based information reference service systems, exploring how AI can improve the efficiency and effectiveness of library services.

Exploring the Role of Artificial Intelligence in Library Knowledge Management:

Artificial Intelligence (AI) plays a crucial role in library knowledge management by automating tasks related to information organization, retrieval, and analysis. Through AI-driven algorithms, libraries can efficiently manage vast amounts of data, extract valuable insights, and improve decision-making processes. AI technologies enable libraries to enhance their knowledge management systems, making information more accessible and useful to users.

The Revolution of Library Systems Through AI Technologies:

AI technologies are revolutionizing library systems by automating routine tasks, enhancing efficiency, and expanding the range of services offered to patrons. From automated cataloging and classification to personalized recommendation systems, AI is transforming the way libraries operate and interact with users. By leveraging AI technologies, libraries can streamline workflows, improve user experiences, and stay ahead of evolving information needs.

AI-Driven Innovations in Cataloging and Classification:

AI-driven innovations in cataloging and classification are revolutionizing the way libraries organize and categorize their collections. Advanced algorithms can analyze textual data, identify patterns, and classify materials more accurately and efficiently than traditional methods. By automating these processes, libraries can reduce manual labor, improve data quality, and enhance the discoverability of library resources.

Enhancing Access to Information: AI in Library Services:

AI technologies are enhancing access to information in library services by improving search capabilities, personalizing recommendations, and providing alternative formats for users with disabilities. Natural language processing (NLP) algorithms enable more intuitive search interfaces, while machine learning algorithms analyze user preferences to deliver tailored recommendations. Additionally, AI-driven accessibility features, such as text-to-speech and language translation, make library resources more inclusive and accessible to diverse user groups.

The Future of Librarianship in an AI-Enhanced World:

In an AI-enhanced world, the role of librarians is evolving from information gatekeepers to knowledge navigators and facilitators. Librarians are leveraging AI technologies to enhance their expertise, automate routine tasks, and focus on higher-value activities such as information literacy instruction and research support. By embracing AI, librarians can adapt to changing user needs, enhance service delivery, and remain essential contributors to the knowledge ecosystem.

Optimizing Information Retrieval with Artificial Intelligence:

Artificial Intelligence is optimizing information retrieval in libraries by improving search accuracy, relevance, and efficiency. AI-driven search algorithms use machine learning techniques to understand user queries, analyze content, and deliver more precise search results. By incorporating AI into their information retrieval systems, libraries can help users find relevant resources more quickly and effectively, enhancing their overall experience.

Artificial Intelligence and Its Influence on Library Metadata:

Artificial Intelligence is influencing library metadata practices by automating metadata creation, enrichment, and maintenance processes. AI technologies can analyze content, extract metadata elements, and generate descriptive tags, reducing the manual effort required by librarians. By

leveraging AI for metadata management, libraries can improve metadata quality, consistency, and interoperability, leading to more effective resource discovery and access.

Transforming Library User Experience with AI Integration:

AI integration is transforming the library user experience by personalizing services, anticipating user needs, and enhancing engagement. AI-driven recommendation systems suggest relevant resources based on user preferences and behaviors, while chatbots provide instant assistance and support. By integrating AI into their services, libraries can create more dynamic, interactive, and user-centric environments that meet the evolving needs and expectations of their patrons.

Evaluating the Effectiveness of AI Applications in Libraries:

Evaluating the effectiveness of AI applications in libraries is essential for ensuring that AI technologies meet user needs and achieve desired outcomes. Libraries must assess the impact of AI on key performance indicators such as user satisfaction, resource utilization, and operational efficiency. By conducting rigorous evaluations and gathering feedback from users, libraries can identify areas for improvement, refine AI applications, and maximize the value of AI investments.

Findings and Suggestions:

- AI-powered curation algorithms can improve the discoverability of library collections, increasing user engagement and satisfaction.
- Natural language processing and speech recognition technologies can enhance accessibility for individuals with disabilities, promoting inclusivity in library services.
- AI can facilitate the digitization and preservation of cultural heritage, safeguarding valuable materials for future generations.
- Ethical considerations, including privacy and bias, must be carefully addressed in the deployment of AI in libraries.
- Collaboration and stakeholder engagement are essential for ensuring that AI is used responsibly to advance the mission of libraries.

Conclusion:

Artificial Intelligence is reshaping the future of libraries by revolutionizing knowledge management, library systems, cataloging, classification, access to information, and the librarian's role. By embracing AI-driven innovations, libraries can enhance user experiences, optimize

information retrieval, improve metadata practices, and transform their services to meet the evolving needs of their patrons. However, ongoing evaluation and refinement of AI applications are crucial to ensuring their effectiveness and maximizing their benefits for library users and stakeholders.

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GEOGRAPHICAL STUDY OF ORIGIN, MIGRATION OF BANJARA COMMUNITY IN MAHARASHTRA STATE

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Abstract:

Banjaras have a unique culture of their own and spread all over the country. community life, community values and have collective property resources for common use. Objectives: connotation on Banjaras and their migration, t present day scenario and t Results: India. It attempts to list out different connotation and terminology used for the same community in different parts of India and their migration to South India and critically on various theories and stories connected to Banjaras and their origin and migration to south India. The paper focuses an account of the origin, migration and Social movement of the Banjara tribe. Banjaras are spread across 26 states of India, sharing a common culture, tradition and communicate in a common dialect, “Gorboli Apart from their uniform culture, they entail different caste categories such as SC in some states, ST in other states, VJ (VimuktaJati/ Denotified Tribes) in Maharashtra and OBC in majority of the states of India. 14 communities are designated in VimuktaJati / Denotified Tribes in Maharashtra. Banjaras are one among them; which is further divided into 16 sub castes. Apart from their own dialect; they speak in ‘Marathi’ which is the state language. The research paper discusses a brief account of Banjara community origin, migration and Social movement in Maharashtra and understands the present situation, need and its own significance within the community.

Keywords – Banjaras, origin, Religion, Culture, migration, Social movement.

Introduction:

Geographically Banjaras are widely spread over the country, from north to south and west to east. About seven percent of the total population of the country is Banjaras. They are culturally advanced; They are relatively isolated, living on the fringes from the mainstream. The Banjara community generally lives in remote

mountainous and forested areas. The economy is largely self-sufficient, unstructured and non-specialized. Their social system is simple and more democratic way of functioning. The total population of Banjaras is 5.6 million in the country. The Banjaras are called with three different names such as Banjaras, Sugalis, Lamani, Gor Banjara, Dhadiya Banjara and Lambadis. The Banjara is an ethnic group among larger populations in any society with a unique culture and common characteristics such as physical features, common language, habits, cultural homogeneity, unifying social organization and habitats in the same territory.

Their settlements are organized around race, clan, and cultural and economic resources, regardless of the invasion of outsiders on their lands. Families or communities that make up ethnic groups are linked by social ties, religion and customary laws. Territories (forests, hills, valleys, water, riverbeds and islands) are important for their local economic and cultural identity. Banjaras prefer community life, community values and own collective property. They are loyal and care for each other and create their own ethical economic system, sharing their economic resources equally following Lal (2005). Banjaras have a unique culture of their own, and play an important role in Indian culture, their lifestyle is unique which has nothing in common with the population of the plains or popular people like Banjara or Lambadi or Sugli or Lambani, in different parts of India. Banjara is one of the tribes of Maharashtra state. they speak dialect known Boli, which has no script and has mixed languages of Sans Hindi, Marathi, and Gujarati Suresh Lal (1995).

Objectives:

In view of the above, the specific objectives of the present study to.

1. To focus the significance of the Banjara culture and suggest appropriate measures to restore their culture for future generation.
2. To analysis the various connotation on Banjaras and their migration.
3. To study the origin and Geographical background of Banjaras.

Methodology:

The present study is based on the primary and secondary data sources. Primary data was collected such as interviews with elders and the Naiks of the Thanda. Secondary sources like various past field studies, reference books, research journals, census sampling techniques from banjara tribal respondents.

Results and Discussion:

Origin and History

The existing theories and stories about the origin and history ofbanjaras are very vague and ambiguous. There are manylegends, which explain their origin. The legends regardingtheir origin and history were popularized by the Bhats (Batrajulu) the elders of the community, which is endorsed bythe Anthropologists and Sociologists. These are somehistorical evidences about the Banjara dynasty. The Bhatsused to sing about the Banjara Dynasty. History tells us that in10 and 11 A.D. some areas of Rajasthan, Hastinapuram, andsome areas of Gujarath have been ruled by the RajputhDynasty. It tells us that Rajasthan was ruled by PrithivrajChauhan, Hastinapuram was ruled by RanaprathapRathod andGujarat was ruled by BhojrajPamar. Mohammad Ghorī, whowas ruling Delhi, invaded the Rajputhking,Prithviraj Chauhan for Sixteen times defeated him in the War. The Seventeenthtime MohdGhorī defeated Prithvi Raj Chauhan mainlybecause of treachery of Jaya Chandra. MohdGhorī imprisonedPrithvi Raj. The cruel Muslim ruler Ghorī took out Prithvirajseyes and left him blind harassed and tortured him in manyways. At that moment a Bhat named Chandbhar Dai took anoath that he

would save his king. The Bhat visited Ghori and told him that the imprisoned Prithviraj knows archery well and he is well used with the art of Shabdhbedi. The Bhat requested the king to test Prithviraj and Ghori accepted his request. All the kings and Ministers of the neighboring states were assembled at the grand ceremony. A special dias was arranged for Prithviraj. He can hit his goal by closing his eyes, and only with the perception of the sound. A bell was arranged as a target, when the bell rings Prithviraj hits the bell instantly with his perception of sound. Ghori was aghast and cannot control himself and cried in joy “Well done Prithviraj, Well done Prithviraj”. When Prithviraj heard the voice of the King he left an arrow on Ghori the arrow hit Ghori and he fell down dead. As a result, The Muslim soldiers fell on Rajputs and massacred them. The Rajputs left their dwellings and ran into forest in order to save their lives. In the process many women were raped, taken away by Ghori people. So to escape from Ghori soldiers the women changed their dress pattern by making pieces of their original dress and embroiding on the same, they have also changed their hairstyle and used creepers as bangles, ankles, and they form their clothes into rags with different colours. They took shelter in hills and forests. In addition to their new way of clothing, they used to wear bangles made of ivory, they used to wear ornaments made of Brass, silver and gold. Thus the Rajputs themselves became different from their life style. So that they are not recognized by Ghorians they took to trade as occupation for their living. So we can come to a conclusion that the primary occupation of Banjaras is Business or trade and they are wanderers.

Migration to South India

The migration of Banjaras to the South India can be broadly categorized into two phases. The first Phase of Lambada migration to the South took place during the Sultanate Period, especially during the invasion of (a) Malik Kafur, b) Mohammad

Tuglak. The second phase of migration was during the invasion of Mughal on Deccan, which spread around the period of rule from Shajahan Aurangzeb. Allauddin Khilji became the Sulthan of Delhi in the year 1296 A.D.; He dreamed that he would like to become Alexander the second in conquering the world. In this task, he thought to take the help of banjaras, who could move last along with their pack-bullocks and quick supply of ration to the armies of sulthan. This system of speedy transportation in those days was difficult in trackless terrain, Banjaras stood in which esteem in the eyes of the Sultan and his Generals. Banjaras kept the well stocked provisions required by army Majumdar (1967). Further, Shyamala Devi (1989) also opined that at the time of the invasion, Banjaras were asked to hostage the armies of Khilji. For their services they were granted many privileges, such as advancing money for their trade and asked to supply food grain whenever the state needed.

Court records show that Banjaras were appointed as store-keepers of food grains which the state collected from the land revenue. Mohammad Farooqui says that during the medieval period the Mughals greatly valued and honored the Banjaras. The great Mughal rulers Akbar and Kar. Banjaras were always included in their caps. Banjaras had a reputation as very reliable and honest traders. Crook (1989) states that the Banjaras mainly traded in rice, core and salt and they exchanged these commodities, such as rice transported to the place where only corn grew, and corn was transported where the rice grew, and salt to the places where it was not produced. Mohammad Farooquee opened that Banjaras were the main suppliers of grain and other commodities to the Royal Camp. The association of the Banjaras with Muslim Imperial Army can be traced back to the time of Sikander Lodi's attack on Dholpur in 1504 A.D., from then onwards they supplied on the eve of every campaign in the South with grains and provisions Abdhul Khader (1977).

Another scholar, William Irwin, also explains the similar views that Banjaras as suppliers of ration to the warring armies. Further, he states that the armies in the field are fed by the Banjaras and they are never injured by either army Irvine. The description of William Irwin shows the important role played by Banjaras in the wars of medieval period.

The important question arises at this stage is that how and when the Banjaras migrated in such large numbers into Southern India. The period of migration to Deccan was controversy, as there is a difference of opinion various scholars. According to MahmmadKhasimFerista in his historical work of “History of the rise of the Mahomedanpower in India” in the year 1417 A.D. large convoys of Banjaras bullocks were seized by Khan Khannan who rebelled against Feroz Shah Bahamani to occupy the throne of Gulbarga John Priggs (1829). Another scholar Crooke (1989) is of the opinion that the Banjaras were first mentioned in Mohammadan history in Sikandar’s attack on Dholpur in the year 1504 A.D. But, General Briggs gives a longer period of migration spread over more than 400 years. Pratap (1972). Another scholar Kaul (1979) endorsed to the South with the first Mohammadan armies, which invaded the South in the Fourteenth Century. Opinions of Briggs and Kaul clearly show that Banjaras came to the Deccan even earlierthan the Moghuls, who accompanied the army of Khilji under the command of Malik Kafur, who invaded Devagiri in 1307 A.D. as the Banjaras were the only source to supply the food grains took the army at the time of war during the reign of AllauddinKhilji, Briggs says that Banjaras figured in history from the days of Mohammed-bin-Tuglak might be correct, June Khan, price popularly known as Mohammad-bin-Tuglak invaded South in 1323 A.D. and there was no cart roads, and crossing the Vindhya was very difficult as it was thick forest and there was no means of transportation to enter into the South. So, they required the services of

Banjaras who were well equipped in moving from place to place with their pack bullocks even through thick forests and mountains. The Banjaras were employed by mohammad-bin Tuglak in his invasion to Warangal, the then Capital of Kakatiya Rulers. The Banjaras usually provided provisions to the army. Tuglak defeated Prataparudra, the ruler of Warangal in 1323 A.D. when Devagiri was already a part of the Delhi Sultanate. This clearly shows that Tuglak might have come to the South via Devagiri Sirbar (Sirpur) to Warangal. After the conquest of Warangal, most of the Banjaras stayed in Warangal and started trading in the South as it was not compulsory for Banjaras to return back to capital along with the army, since their services were required only at the time of war and during rest of the time they were allowed to do their trade. The Banjara is in the areas viz. devagiri (Daulatabad), Aurangaad and Mandvi in Maharashtra, Adilabad district of Andhra Pradesh is also more populated by the Banjaras. The Banjaras population in Warangal (Andhra Pradesh) district is more in the Telangana Districts when compared to other districts of Andhra Pradesh. All this explains that the Banjaras who came along with the Tuglak in his raid to Warangal settled in the areas of his (Tuglak) route and the concentration is more in Telangana districts because the invasion terminated finally at Warangal. So, Banjaras migration to South is linked with the raid of Mohammad-bin-Tuglak on Warangal in 1323 A.D.

Social Movements in Banjara Community:

According to the website of All India BanjaraSevaSangh [AIBSS] <http://aibssbanjara.com>, for the first time, Banjaras gathered on a common platform in 1953 at Digaras, Yavatmal district under the leadership of late VasantraoNaik, the then Deputy Revenue Minister of Central Province where with the idea of Pratap Singh Ade, GajadharRathod and R.R. Rathod, All India Banjara Sava Sangh [AIBSS] was established. UttamraoBaliramRathod elected as first President of the

Sangh, Pratap Singh Ade become a General Secretary. after Digaras conference, nearly seven other All India Banjara Conferences took place at Andhra Pradesh, Karnataka and Maharashtra.⁸ Vasant Rao Naik was the mentor and main supporter of the organization. Due to his constant efforts, Banjara community has acquired important position in the political & sociocultural sphere of the society. “Vasant Rao Naik was born on 1st July 1913 at a Gahulitanda in Pusad Taluka at Yavatmal district in Banjara family. He was a learned advocate. Between 1946-1952 he was the President of the Pusad Municipal Council. He was Deputy Minister in Madhya Pradesh from 1952 to 1956; Minister in the bilingual state of Bombay from 1956- 1960; Minister in the Government of Maharashtra from 1960 to 1965 and became the Chief Minister of Maharashtra three times in 1963, 1967 and 1972.”⁹ Vasant Rao Naik was the longest serving Chief Minister of Maharashtra from 1963 to 1975. Government of Maharashtra has celebrated birth centenary year of late Vasant Rao the year 2012-2013. He is recognized as a father of green revolution of Maharashtra. He implemented Panchayat Raj system, the Land Reforms Act, Employment Guarantee Scheme & rural electrifications. Vasant Rao Naik took the decision to create Navi Mumbai. He constituted CIDCO and established four Agricultural Universities in Maharashtra.

Conclusion:

The history of the Banjara community is very old. This community lived in Kathewad region. Their means of livelihood is animal husbandry. The community spread to other parts of India, trading in salt along with animal rearing. Eventually, after the independence of India, the government gave them land to eat thoroughly. He settled where he got lands. In the state of Maharashtra, Hon. Chief Minister Vasant Rao Naik established ashram schools for this community. From here this society turned towards education. Today the children of this society are working in

every field. Their history was not written because their dialect did not have a script. However, this society is backward today. Maharashtra government needs to pay attention to this. It is necessary to preserve the culture and crafts of this society. If the handicrafts of this community are given a market through tourism, the society can progress.

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