Chapter-2

Distribution of the Tribal Population

Concept of Tribes:

Tribes are commonly called ‘Adivasi’. Tribes are known as “A group of people of the same race, and with the same customs, language, religion, etc. living in a particular area and often led by a chief” Oxford Dictionary. Some sociologists are defining tribal people in different names such as Harbat Rislle, Helestras, Sorbet, Martin and A.B. Parkhar called them “Aborigines”. Sarbence called them ‘Hill Tribes’, Houtton ‘Primitive Tribes’, Walse ‘Jungle People, Forest Tribes or Folk’. Ghurey G.S called them Backward Hindu and he also identified them as Scheduled Tribes.

But with the passage of time, the differences on the concept and definition of a tribe have been changed. In the present chapter, here are a few definitions of ‘tribe’ being used on the basis of discussion.

According to Ralph Linton, ‘In its simplest form the tribe is a group of bands occupying a contiguous territory or territories and having a feeling a unit of deriving from numerous similarities in culture, frequent contacts, and a certain communities of interest.’

‘A tribe is an independent political division of a population with common culture’–Lucy Mair.

In the word of G.W.B. Huntingford, ‘A tribe is a group united by a common name in which the members take a pride by a common language, by a common territory and by a feeling that all who do not share this name are outsiders, ‘enemies’ in fact.

In the context of Mr. D.N.majumder, ‘A tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by
tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or caste, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and custom, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.\(^7\)

In Indian constitution, Article 342 provides for specification of tribes tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the scheduled tribes in relation to that to that State or Union territory\(^8\).

In 1967, Majumdar and Madan expressed that when one looks into the definitions given by various anthropologists, one bound to be impressed by dissimilarity of their views as regards what constitutes a tribe. Kinship ties, common territory, one language; joint ownership, one political organization, absence of internecine strife have all been referred to as the main characteristics of a tribe. By the way Majumdar claims universal applicability of his definition given on the preceding page\(^9\).

In 1960, a great anthropologist explorer, named T.B. Naik, who spent some valuable time among the tribes, said some criteria for tribes which are as follows:

1. A tribe to be a ‘tribe’ should have the least functional interdependence within the community (the Hindu caste system is an example of high interdependence).
2. It should be economically backward, which means:
   (i). The full import of monetary economics should not be understood by its members;
   (ii) Primitive means of exploiting natural resources should be used;
   (iii) The tribe’s economy should be at an underdeveloped stage;
   (iv) And it should have multifarious economic pursuit.
3. There should be a comparative geographic isolation of its people others.
4. Culturally, members of a tribe should have a common dialect which may be subject to regional variations.
5. A tribe should be politically organized and its community Panchayat should be an influential institution.

6. The tribe’s members should have the least desire to change. They should have a sort of psychological conservatism making them stick to their old customs.

7. A tribe should have customary laws and its members might have to suffer in a law court because of these laws.

Constitutionally India has eighteen major languages, namely, Hindi, Bengali, Telugu, Marathi, Tamil, Urdu, and so on. But there are a large number of languages spoken by small communities; and these belong to such families as the Austro-Asiatic, Tibeto-Burman, Dravidian and Indo-Aryan. Some like the Onge or Jarawa (Andamanese), do not come under any known category. Speakers of such languages and dialects range from a few dozen of even six million.

Classification of tribe:

India has been truly described as a ‘melting pot’ of race and tribe. Considering it Korba district can be described as India described. It is not very easy to classify the Indian tribes into different groups. Recovering of all difficulties Mr. D.N. Majumdar, 1955, has very rightly described the complexity of the problem of classifying the tribal people of India and also korba District, on the basis of racial affinities. The available knowledge about the racial composition of India in historic times is equally scanty. The first scientific racial classification of India was attempted by Sir Herbert Risely, in 1915 in his book ‘The People of India’. He classifies the Indian population into seven racial groups:

1. Turko-Iranian
2. Indo-Aryan
3. Scytho-Dravidian
4. Aryo-Dravidian
5. Mongolo-Dravidian
6. Mongoloid
7. Dravidian
His seven racial groups may be reduced to three basic groups such as;

1. The Dravidian
2. The Mongoloid
3. The Indo-Aryan

But the modern attempts at racial classification of Indian people are those made by Hutton, Guha and Majumdar. Guha lists six main races, with nine sub types:

1. The Negrito
2. The Proto-Australoid
3. The mongoloid:
   a. Palaeo-Mongoloid
      i. Long Headed
      ii. Broad Headed
4. The Mediterranean
   a. paaelo- Mediterranean
   b. Mediterranean
   c. Oriental type
5. The Werstern Brachycephals
   a. Alpinoid
   b. Dinaric
   c. Armenoid
6. The Nordic

Negrito, Proto-Australoid and Mongoloid are the chiefly ancestry of the present tribal population of India.¹²

In the other side the classical classification of Adam Smith and more recent classification of Thurnwald and Herskovits have been applied throughout the world in classifying tribes on the basis of their economic life. The classification of Thurnwald is taken as most acceptable in the Indian context and is as follows:¹³
1. Homogeneous communities of men as hunter and trappers, women as collectors—the Kadar, the Kharia, the Korwa are some of the Indian tribes.

2. Homogeneous communities of hunter and trappers, agriculturist—the Kamar, the Baiga, and the Birhor.

3. Graded society of hunters trappers, agriculturist, and artisans—most of the Indian tribes fall under this category. Agariyas are the famous artisans of the Korba district.

4. The Herdsmen—some selection of the great Bhil tribes are the classic example of India and also Korba district.

5. Homogeneous hunters and herdsmen—this category is not represented among Indian tribes.

6. Ethnically stratified cattle breeders and traders—Bhotiyas of the sub Himalayan region are itinerant traders.

7. Socially graded herdsmen with hunting, agricultural, and artisan population.

There are several ways of livelihood for the tribes. They have almost mixed economy. In the Indian context the tribes on the basis of their economic and occupation has been suggested by D.N. Majundar in 1966, as:

1. Hunting and collectional stage
2. Shifting or Jhum Cultivation, lumbering, manufacturing, catechu etc.
3. Settled agriculturists, who keep poultry, cattle know weaving and spinning, pottery and terrace farming.

L.P. Vidyarthi and B.K. Rai, in his book ‘The Tribal Culture of India’, mentioned the broad economical classification based on the manner in which they primarily and distinctively make their living are eight: 14

1. Forest-Hunting Type,
2. Hill Cultivation type,
3. Settled Agricultural type
4. Simple Artisan type
5. Cattle-herder type
6. Labour, Agricultural, and Industrial type
7. Folk-Artist type, and
8. White-Collar Jobs and traders.

Here an attempt had been made to find out some tribes and their classifying groups with tahsil wise location of the Korba district is as follows in the table no 2.1. According to Guha, most of the middle or central Indian tribes come within Proto-Australoid racial type

<table>
<thead>
<tr>
<th>Sl. no</th>
<th>Tribes</th>
<th>Name of the Tahsil</th>
<th>Racial Classification By Guha</th>
<th>Economical Classification</th>
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<td>1</td>
<td>Agariya</td>
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<td>Cultivators / Artisans</td>
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<td>Katghora</td>
<td>Proto-Australoid</td>
<td>Hunting / Cultivators</td>
</tr>
<tr>
<td>3</td>
<td>Bhil</td>
<td>Katghora</td>
<td>Proto-Australoid</td>
<td>Hunting</td>
</tr>
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<td>4</td>
<td>Binjwar</td>
<td>Pali</td>
<td>Proto-Australoid</td>
<td>Agricultural labourers</td>
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<td>5</td>
<td>Dhanwar</td>
<td>Pali &amp; Katghora</td>
<td>Proto-Australoid</td>
<td>Hunting</td>
</tr>
<tr>
<td>6</td>
<td>Gonds</td>
<td>Pali &amp; Katghora</td>
<td>Proto-Australoid</td>
<td>Agricultural &amp; Industrial</td>
</tr>
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<td>7</td>
<td>Kol</td>
<td>Katghora</td>
<td>Proto-Australoid</td>
<td>Agricultural, labourer</td>
</tr>
<tr>
<td>8</td>
<td>Kawar</td>
<td>Kartala &amp; Korba</td>
<td>Proto-Australoid</td>
<td>Cultivators &amp; hunting</td>
</tr>
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<td>9</td>
<td>Korwa (Pahari)</td>
<td>Korba Katghora</td>
<td>Proto-Australoid</td>
<td>Hunting</td>
</tr>
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<td>Proto-Australoid</td>
<td>Hunting</td>
</tr>
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<td>Hunting and labourers</td>
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<td>Cultivators</td>
</tr>
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<td>Pondo</td>
<td>Katghora</td>
<td>Proto-Australoid</td>
<td>Agricultural labourers</td>
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</table>

(According to Guha)
Distribution of Tribal groups in the study area:

In Korba district, the tribals are concentrated not evenly, due to undulating topography, less agricultural opportunities, and many more. Here, some tribal group wise total population is shown in the table no 2.2.

There are mostly 25 or more tribal groups are residing in the different places with their different traditional culture. Here Gonds are ranked first for their total number of population with 36.22% as per 2001 census. They are well known as ‘cultivator’. It followed by Kanwar with (35.04%), Binjhwars (5.06%), Oraon (5.95%), Dhanwars (4.68%) Majhwars (4.33%), Agariya (1.78%). Most of the tribes of the study are belong to forest and hilly area.

Table No: -2.2
Tribal Groups Wise population Of Korba and Chhattisgarh, 2001

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Tribal Groups</th>
<th>Group wise S.T. population</th>
<th>%</th>
<th>Total of C.G ST Popu.</th>
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<td>Total</td>
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<td>6616595</td>
<td>419889</td>
<td>6.36</td>
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</tbody>
</table>

Source: Census of India, 2001
In Korba district where 46.63% Dhanwars, 42.79% Gadaba, 37.51% Majhwers, 21.08% Binjhwers 19.35% Kanwars, of the state total tribal communities are residing as per 2001 census. But the Gond and Oraon tribe, these are the main tribes of the study area, their percentage are very low with 4.16% and 3.53% of the total state percentage.

But if we discuss the distribution of the tribal group wise in the study area we have to discuss their population density for their concentration. This is shown in the table no 2.3. The highest density reveals in the Gond and Kanwar tribes as 21.28 and 20.59, and the least density is found in the Kamar, Bhujia, Pao, Baiga, etc. following are the post socio-economic condition and characteristics of ten highly concentrated tribes.

Table No-2.3

<table>
<thead>
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</table>

Source: Census of India, 1961 and 2001
The table no 2.4 reveals that the population growth among the different tribal groups are very high in between 1961 and 2001. Here, in Bhunjia tribes, their growth rate is 74.19\% and it is interesting to see that among the Gadaba tribes the population growth is much higher than other tribes. Here some tribal’s growth rate was rapidly increased due to their economical development and among some was very slow due to high death rate. In the last 40 years 97.17\% where the total population growth between this 40 years was 128.79\%.

Table No: 2.4


<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Tribals Groups</th>
<th>Group Wise Tribal Population</th>
<th>Difference</th>
<th>Growth in %</th>
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</tr>
<tr>
<td>17</td>
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<tr>
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</tr>
<tr>
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<tr>
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<tr>
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<td>SOANTA</td>
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<td>555</td>
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<tr>
<td>25</td>
<td>SAWAR</td>
<td>152</td>
<td>843</td>
<td>691</td>
</tr>
</tbody>
</table>

Source: Census of India, 1961 and 2001

The table no 2.5 reveals that the number of tribal male in the Korba district sex ratio as a whole marginally exceeded the number of female. There
are 996 female for every 1000 males in the district in 2001 and it was 1004 female per 1000 male in 1961. However, among the various tribal groups are characterized by the preponderance of females. The tribals groups viz. Agariya, Bhania, Kamar, Kanwar, Kol, Korwa are characterized by exceeded of female than male.

Table No: 2.5
Korba District: Groups wise Tribal sex ratio, 1961 to 2001

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Tribal Groups</th>
<th>Sex Ratio 1961</th>
<th>Sex Ratio 2001</th>
<th>Difference of sex ratio</th>
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<tr>
<td>1</td>
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<td>BAIGA</td>
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<td>BHUNJHA</td>
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<td>KARWAR</td>
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<td>MAJHI</td>
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<td>MAJHWAR</td>
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<td>ORAON</td>
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<td>22</td>
<td>PAO</td>
<td>----</td>
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</tr>
<tr>
<td>23</td>
<td>PARADHAH</td>
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<td>25</td>
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<td>86</td>
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<td>965</td>
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</tbody>
</table>

Source: Census of India 1961 and 2001,

The post socio-economic condition and characteristic of some developed tribal groups who are economically more stable as compared to others as well as primitive tribal groups who are economically backwards are mentioned here.
Post-socio economic conditions and Characteristics:

1. AGARIYAS:

Agariyas are the most backward tribal group of the Korba District. They are also known as primitive tribe of India\textsuperscript{17}. They numbered 7479 persons whereas 3668 persons were male and 3811 persons were female in 2001 census. And they live in the forest area of Katghora tehsil of Korba district. Among them the sex ratio is 1039 female per thousand male.

Origin and sub divisions:

Agariyas belongs to a small Dravidian caste, who are an offshoot of the Gonds tribe. They are professionally known as an iron-smelting. The name Agaria probably derived from a worker with ‘ag or fire. Agariyas are Lohars according to their sub-caste, many to whom are quite probably Gonds but they are not included in the regular caste\textsuperscript{18}. The Agariyas think that their caste has existed from the beginning of the world, and that the first Agariyas made the ploughshare with which the first bullocks furrowed the primeval soil. The caste has endogamous divisions, the Patharia, and the Khuntia Agariyas\textsuperscript{19}. The two sub castes do not even take water from another.

They have same exogamous section name as those of the Gonds, such as Sonwani, Dhurua, Tekam, Markam, Uika, Purtai, Marai, etc. Some Hindi origin names are also found, as Ahindwar or Aindwar and Rathoria. Ahindwar or Aindwar mean a fish or a bird respectively in Hindi, while Rathoria is a gotra both of Rajputs and Telis.

Marriage:

Usually, Agariyas are maintained adult marriage. In the Agariyas communities, the father of boy arranges the marriage when he want, then he sends the proposal to the father of girl. After sending the proposal, they would like to continue the processes by saying ‘so-and-so has come to partake of your stale food or basi or rice boiled in water the previous day’. If the father of the girl
approves he gives his consent by saying, ‘he has come on food, and I receive him on my head’.

The boy’s father then repairs to the girl’s house, where he respectively received his feet ware washed and asked to drink of water and also offering to meal. After taking the meal, the girl’s father presents the girl in the front of boy’s father and date is will be fixed for the marriage by Hindu rule, as well as in the rainy season, because iron-smelting is not carried on the rainy season, and therefore they have no work to do. The marriage will be held on any Monday, Tuesday or Friday. Previous to the marriage all the village gods are appeased by being ceremoniously with oil by Baiga or village priest. The usual formalities are adopted in the marriage and the ‘bride-price system’ is maintained by them. After the marriage the bridegroom does not visit his wife for a month in order to ascertain whether she is already pregnant. Then they live together. The marriage expenditure usually depends on the family’s capability.

Widow marriage is freely permitted among the Agariyas society, and the widow is expected to marry her late husband’s younger brother, if he is unmarried. But she is also permitted to marry another man with his consent. The children by her first husbands are made over to his relatives if there are any. Divorce is permitted for adultery or ill-treatment by other party and therefore a divorced woman can marry again.

Birth and Death Ceremonies:

After getting marriage woman becomes pregnant for the first time, her mother goes to her taking a new cloth and cakes and a preparation of milk, which is looked on a luxurious food. When the baby is birth, the mother is impure for five days. Among the Agariyas, the dead are usually burnt, but child under six years are buried and the person who had affected by cholera or smallpox are also buried. If the head of the family would be die the caste-fellow at the morning feast tie a cloth round the head of his successor to show the acknowledge his new position. Among the Agariyas, the funeral ceremony, usually a religious one, for a dead person would be take place on the third day, where they pray for the dead
person, and the boys are donate their hair for them. The funeral ceremonies are Nahaban and Dasgatra. At last they offer water to the dead in the tribal month of Kunwar (September-October).

Religion and Social Customs:

They have a faith in a God; they do not give the full attention to him due to their work. Dulha Deo is the family God of Agariyas, to whom they offer goats, fowls, cocoanuts and cakes. But they have different God in respect of their different work. In the forest, the also worship Bura Deo, which is the chief God of the Gonds. Loha-Sur, the iron demon, who is presides over their profession and help to smelting iron. They worship their smelting God on the day of Dashera during Phagun (February) and offer them black hen, fowls etc. Except these Gods Agariyas belief and worship Thakur-Deo, Bag-Deo, Shitala-Mata, Jogni, Mahi-Mata, Banjari-Mata.

They have a little faith on modern medicine. The Agariyas are belief in Ayurvedic (Jadi-boti) treatment and in case the sickness requisition the aid of the village sorcerer, who ascertains what deity is displeased with them by moving grain in the name of the village Gods. They have a little faith on Bhut-Paret.

They take food from the higher caste, like Gonds and Baigas. They are usually sunk in poverty. Their women dress like Gonds (Salwar, Sarees etc.). They are profusely tattooed with representations of flowers, scorpions, names, gods, and other objects.

Festivals:

Among the Agariyas tribe the chief festivals are Nawakhani, Dashera, Dipawalli, Holi, Karam Puja, etc. In these occasions tribes try to wear new cloths and drink liquor.

Occupations:

The Agariyas still maintain their traditional occupation of iron-smelting and also make a few agricultural implements. They get their ore from the Maikal range, selecting stones of a dark reddish colour. They also move village to village
with anvil, hammer and tongs and repair iron implements of the villagers. The Agariyas also little more adopted in agriculture in recent time.

Characteristics:

1. Agariyas are primitive tribe;
2. The name is coming from ag or fire;
3. Agariyas are a small Dravidian caste and sub caste of the Gonds;
4. The Agariyas are the first discoverer of Iron-smelting;
5. They make settlement near of the Gons and the Baigas;
6. In 2001 census they numbered 7479 persons;
7. The Agariyas societies are Tattooed society;
8. They can marry with other sub caste;
9. Agariyas are maintained adult marriage.
10. Among them the sex ratio is 1039 female per thousand male.
Agariya Tribes

Baiga Tribes
2. BAIGAS:

The Baiga (the forest tribes) tribes are concentrated mainly in the tehsil of Katghora. The Baiga numbered about 208 persons in 1961 census and 550 persons in 2001 census. In 2001 census only 17 persons of Baigas lives in Urban places of this districts. They are primitive tribes and Baiga Vikash Pradhikaran (B.D.A) are working for their development.

Origin & sub-divisions:

This tribe has been supposed to be a branch of the Bhuiyas. Bhuiyas are also called ‘Bhumia’ the ‘Lord of the soil’. Dr. V. Elwin has classed them as a Mund or Kolarian tribe. They inhabiting the most inaccessible hills and remotest forests where they can secure with their bows and arrows in the use of which they are very skillful an on the forest produced and the small crops which they raise on the hill sides.

Regarding their origin, a legend goes that God had created Nanga Baiga and Nangi Baigin. They were accorded permission to live by felling trees in the jungle. They gave birth to two sons, the elder one, the Baiga and the younger one, the Gond. Both of them married their own sister and had progeny with them. Baiga, the elder of the two, is the ancestor of the Baiga tribe and Gond is believed to the ancestor of the rest of the human race. The Gonds regard the Baigas as their elder brother.

The sub-division of the Baigas are – Binjhwar, Bharotia, Naroti or Nahar, Raibhaima, Kahabaina, Kondwan or Kuddi and Gondwaina. But the Binjhwar the Bharotia, and the Narotia are the most well known and they are more less Hinduized. Each subtribe is divided into a number of exogamous sept. as Markam, Maravi, Netam, Tekam and others.

Marriage:

A Baiga may not take a wife from his own Sept. or from one worshipping the same number of gods. They always try to marry within his mother’s sept. Among them clan exogamy is strictly observed. Usually adult marriage among
the Baigas may be permitted and child marriages are not reported. Among this tribes girls can selects frequently her own husband. But the proposal about marriage comes from the parents of the bride. After selection of bride and bridegroom bride price have been fixed through the marriage system. In the marriage ceremony the couple after throwing fried rice at one other until they are tired, seal the marriage bond by waling 3 or 7 times round the marriage post with their clothes tied together. But the wedding procession starts from the bridegroom’s house, and it is considered essential that the bride should go out to meet the bride’s party riding on an elephant. But as a real elephant is not within the means of a Baiga, two wooden bedsteads are lashed together and covered with blankets with a black cloth trunk in front and this arrangement passes muster for an elephant.

Re-marriage is permitted, but a widow is expected to marry her husband’s younger brothers, if she does not prefer that the wants to marry another, the latte has to pay to her. ‘Dever’ of some rupees as compensation. Polygamy is also permitted.

Divorce may be affected by the husband and wife breaking a straw in the presence of the caste panchayat or committee. A divorce woman may not remarry without the sanction of the panchayat.

It is interesting to note that in Baigas there is a joking relationship between grandparents and grandchildren. Some marriage between grandparents and grandchildren has also been recorded by Dr. V. Elwin.

Birth & Funeral Rites:

The Baiga women are unclean for a month after childbirth, though the Binjhwars restrict the period to eight days. A feast is given at the ceremony of purification when the child is named, often after the month or day of its birth, as chaitu, phagu, saoni, and so on from the months of chait, phaun, shrawan. In Baiga community they believed that a women prestige depends upon her ability to produced children. The first pregnancy brings status to the girl at her husband’s home as well as her parent’s home.
The dead are usually buried naked with the head pointing south, but men of mark and old persons are burnt as a special honour. In the grave are placed a rupee or two and some tobacco, if the corpse is burnt; the rupee placed in the month immediately before death is recovered by a sister or a daughter from the pyre and is worn as an amulet. A black and white fowl are sacrificed and eaten near some nallah, a portion being set aside for the dead. Among them a stone called ‘Bhiri’ is erected over the grave and is worshiped in time of trouble. When a person is killed by a tiger, a Baiga priest goes to the spot. There he makes a cone of the mud with blood stained earth. The cone represents the deadman. The priest acts as if a tiger is killing a man. He thrusts his teeth in a cone. A pig is sacrificed on that day and next day a chicken is thrown back into the forest by chanting “take this and go home” to the dead.

Religion:

They are animistic but they also worship certain deities and observe festivals of Hindu Pantheon. Their principal deity is Bura Deo who is supposed to reside in sal tree. He is worshipped in Baisak and goats, fouls, coconuts etc. are offered to him. Thakur Deo is their village god and Bharti Mata is believed to be the wife of Thakur Deo. The other deities are Nagdeo, Bagh Deo, etc. They profess Hinduism as like Binjhwar. Entire Baiga life ethos passes through a number of rituals and magic and strictly governed by the established normative pattern of the group. The Baigas regard conception as a grace and strictly a curse of the deity.

Occupations:

They formerly practiced only shifting cultivation, burning down patches of Jungle and sowing seeds on the ground fertilized by the ashes after the breaking of the rains. Their economy is quite different from that of the Gonds. The Baigas are small cultivators, and they have a comparatively poor materials culture and practice settled cultivation. In Korba district the Baigas have a wide knowledge
of the medicinal properties of Jungle roots and herb and they were treated
diseases related to the tribal communities and collect some money.

They also collect and sell honey and other forest products and are most
expert at all work that can be done with an area, making excellent woodcutters.
Their skill and dexterity in the use of the axe in hunting is extraordinary.

Characteristic:

1. They are known as forest tribes.
2. In 2001 census they numbered 550 persons.
3. They belonged to Kolarian family.
4. This tribes has been supposed to be a branch of the Bhuiyas.
5. They have a wide knowledge of the medicinal properties of Jungle
   roots and herbs and are often successful in effecting cures when
   the regular native doctors have failed.
6. Their principal deity is ‘Bura Deo’.
7. Baiga does not marry withing the same Sept but they may marry
   within the mother’s Sept.
8. They formerly practiced only shifting cultivation.
9. Among the sex ratio in 2001 is 903.
10. This tribe has been supposed to be a branch of the Bhuiyas.

3. BINJWARS:

The tribe is known as the Binjhal, and cultivator. Quite a handful of tribal
communities reside in every hook and corner of the district and that too in quit in
great numbers. They are one of the civilized Dravidian tribe. They numbered
10,819 in 1961 whereas 5337 were male and 5482 were female, and in 2001 they
were 21,231 persons as 10,674 were male and 10,557 were female. In the study
area the Binjhwars throng various places of the Pali tehsil, Katghora tehsil and
little number in Katghora. But the highest concentration of them is found in
Budbud village of Pali tehsil. Among the population in between 1961 to 2001 is
104.16% and about them the sex ratio is 989.
Origin and Subdivision:

The Binjhwar are belongs to Dravidian family. They are little or no doubt that the Binjhwar are an offshoot of the primitivr Baiga tribe of Pali tehsil of Korba district. In this tehsil they occupy the highest rank in the tribes. They are in fact the land-owning section of the Baiga.

The tribe is divided into four sub-divisions, i.e.;

1. The Binjhwar
2. The Sonjharas
3. Binhias
4. Birjhias

The Sonjharas consist of those who took to washing for gold of the Mahanadi, and it may be noted that a separate caste of Sonjharas is also existence in this localities beside the Binjhwar group. Binhias is simply a diminutive from of Binjhwar. The Binhias are those who practiced bewar or shifting cultivation in the forests, the name being derived from bewarjia, one living by bewar-sowing. They also have exogamous divisions, different caste names, localities and regions, including a considerable amount of inter-marriage with the surrounding tribes. They are divided into a number of totemistic exogamous sept. They have some interesting gotra, as Nag, Dham, Bagh, Set bagh, Korhi Bagh, Dongka, Sonbani, Amti, Sori, Kamlia (The Lotus), Banka, Tekam, and many more.

Marriage:

Adult marriage is the rule and girls are at times free to choose their spouses and marriage alliances are formed by relationship. The connection between agnates is avoided, till but on the mother’s side all except the cousin, may be married. A bride price of uncooked rice is paid. The ceremony is performed at the bridegroom’s house, to her family and friends in a fit of weeping. They are normally avoided weddings during the months of the rainy season, and Chait (March) because it is inauspicious, Jeth (May) because it is hot, Pus (December) because it is the last month of the year. Among the Binjwar, at the scanting
ceremony seven married girls dressed in new clothes dyed yellow with turmeric conduct the bridegroom round the central post, one hold a dish containing rice, mango, leaves myrobalans and betel-nuts and a second sprinkles water from a small spot. At each round the bridegroom is made to throw some of the condiments from the dish on the wedding-post, and after the seven rounds he is seated and is rubbed with oil and turmeric. The marriage ceremony should being on Sunday and end on wedding following. In some region there are yet traces of marriage by capture in there wedding, presence of a person belonging to each of the Lohar and Kumhar sept. is essential.

Divorce is recognized but is not very common and a married woman having an intrigue with another Binjhwar is often simply made over to him and they live as husband and wife. If this man does not wish to take her she can live with any other.

From Birth to Death:

They have faith on marriage, birth and death. In their society, they believe that when a child is born, the good luck is coming, if the child is born as boy or girl. Normally the mother delivers her child in the house, not to hospital. After born, the name given ceremony is not at all elaborate. The name is gradually given by some old member of the family. It is very informal types of ceremony. As usually in the six day after the birth of a child they make ‘Chhatti Puja’ and in this occasion they given their child name.

The tribe usually bury the dead but little more different than other tribes. On the third day they place the body on the grave with some uncooked rice and lighted lamp. As soon as an insect flies to the lamp they catch it and placing it in a cake of flour carry this to a stream, where it is worshiped with an offering of coloured rice. It is then thrust into the sand or mud in the bed of the stream with a grass broom. This ceremony is called ‘Kharapani’ or Grass and Water’ and appears to be a method of disposing of the dead man’s sprite. In the third day they make ‘Teja’ in this occasion Binjhwars man’s cuts their hair and in the
tenth day they make ‘Dasha Karma’ where they given food in the name of dead person.

Religion:

Just like several tribal communities of the country, these Binjhwar tribes too have developed faith for religion and spiritualism. To appease the divine gods, these Binjhwar tribes carry on various rituals and customs.

Binjhwar’s have enormous faith in their village gods and goddesses of the local origin. Deities like ‘Danteswari’ and ‘Aanga Devta’ are some of the principal deities that they revere in great adoration and devotion. Aanga Devta helps them to keep track on various criminals and evil people. They also worshiped ‘Bhimdev’ for adored at the time when there are no rainfalls. But except these God or Goddesses they worship the common village deities to Buru Deo, the principal god of Gonds. They have ‘gurus’ or spiritual preceptors, whom they describes as the most ignorant ‘Bairagis’, very little better than impostors.

Festivals:

Fair and festivals are part and parcel of these Binjhwar tribes. A huge three day long fair is orchestrated during the month of March. It has been consecrated to the deity Aanga Devta.

On the 11th of Bhadon (August), the Binjhwars of this study area were celebrated the Karma, which is one of the most important festival for them, like May-day or a harvest feast. The youths and maidens go to the forest and bring home a young ‘Karma tree’, with singing, dancing and beating drums. Offerings are made to the tree and then the whole village, young and old, drink, and dance round it all through the night. They are interested in Holy, Dashera, Kali puja, and Ganesh Puja also in newly age.

Food Habit:

No culture of any other tribal communities of the whole of the Indian Territory is considered to be enriched without exotic culinary dishes that tribal communities prepare. So these Binjhwar tribes are also not an exception. In fact these Binjhwar tribes can make delicious delicacies from Mushroom, insects.
and small animals. To add to these, they have also developed addiction for alcohols that are made locally. Quite a number of the Binjhwar tribe community is also fond of various fishes as well. Pork is a chief item in their diet and almost each and very chief ceremony starts with the sacrifice of a pig.

Social Customs:

The tribes are indiscriminate in their diet, which includes Pork, snakes, rats and even carnivorous animals as panthers. They refuse only beef, monkey and the livings of other. They do not accept food from any other caste, but those who live in association with Hindus, will take it when cooked without water from a few of the higher ones. They are not considered as impure. Every Binjhwar women is tattooed either before or just after her marriage, when she has attained to the age of adolescence.

Occupation:

As far as the occupations of these Binjhwar tribes are concerned to sustain their living. They have adopted cultivation. Quite a handful of these tribes have taken handcrafting as their occupation. In fact they prepare artistic handcraft items from bamboo, wood and a variety of metals. For selling in the fairs they made beautiful baskets, statues, mats, wall hanging face masks. They also acknowledged for its terracotta work.

Characteristics:

1. They are known as Bhinjhal.
2. They belong to Dravidian family.
3. In 2001 census they numbered 21231 persons.
4. To sustain their living they have adopted cultivation.
5. They are sub-caste of Gonds.
6. The tribe is known as cultivator.
7. Among them sex ratio in 2001 is 989.
8. They refuse only beef, monkey and the livings of other.
4. DHANWARS:

The Dhanwars are known as forest tribe and also primitive tribe of Korba district. They are living in the high wild areas of Baksahi and Chepa village of the Pali tahsil, and also they are living in the high areas of Kendai, Bandhapara, of Katghora tahsil and north-western parts of the Korba tahsils of Korba district. In 2001 census they numbered only 19667 persons where as 9866 persons are male and 9801 persons are female and 11,118 in 1961. Among the sex ratio is 993 and their population growth in between 1961 to 2001 is 76.89. Educationally they are very backwards as well as economically.

Origin and sub divisions:

According to Guha, Dhanwars are belongs to the Proto-Australoid group. Russell and Hiralal, in their book ‘Caste and Tribes of Central Province of India’, described about Dhanwar, the name Dhanwar means a bowman, and the bulk of the tribe have until recently been accustomed to obtain their livelihood by hunting with bow and arrows. The name is merely a functional term and is analogous to those of Dhangar, or labourer and Kisan or cultivators which are applied for Oraons. They are probably an offshoot of either the Gond or the Kawar tribe or a mixture of them. Like Kawars, the Dhanawrs have no language of their own and they speak a corrupt from Chhattisgarhi Hindi.

They are a small tribe, and they have no endogamous division. They are divided into a number of totemistic exogamous septs. They have three gotra, as Sonwani, Lodha, Dhanuwar, Hardi. But the best instance of this is Sonwani septs, its name is perhaps derived from Sona Pani (Gold Water).

Marriage:

They have prohibited to marry within the same exogamous sept and also first cousins. Girls among the Dhanwars tribe are commonly married one or two years after they arrive maturity. Among the Dhanwars communities the guardian or father of the boys looks out a girl for his son and send a proposal to make a new relationship. After accepting the proposal, a feast is given, which is known as Phul Phulwari or bursting of the flowers. In this occasion the bride-price is
approved and the usual presents are exchanged. In this occasion bride and bridegroom are exchange their copper rings, placing them on each other’s finger, and when the girl becomes mature the date of the wedding fixed. The marriage will be held in the month of Magh and Phagun on a dark fortnight and vice versa. The ceremonies are based on that of the local Hindus systems.

The widow marriage is permitted among the Dhanwars tribe, it is not consider as a real marriage, according to the saying ‘A women can’t be anointed twice with the marriage oil, as a wooden cooking vessel can’t be put twice on the fire.’- Russell and Hiralal. A widow married again, which is called as Churiyahi Dauki or ‘Wife made by bangles.’ If a married woman commits adultery with another man of the tribe, they are pardoned with the exaction of one feast. A wife also desires to divorce her husband.

Birth and Death Ceremonies:

When the child birth, the mother should not receives foods for the first and second and fourth and fifth days, but on the third day she is given only a warm decoction drink. The mother cooks no food for two months, it will be three months if she bearing a male child. During her monthly period of impurity a woman cooks no foods for six days. If the child was born in the on a Tuesday, Wednesday, Friday, or Sunday the name of the day is often given, as Mangal, Budhu, Sukhiya, Itwari etc.

As usual Dhanwars are also buried the dead. The body is wrapped in an old cloth and carried to the grave on a cot turned upside down, then before buried the body is washed with turmeric and water and then wrapped a new cloth. Then the bearers carry it seven times round the open grave saying, ‘this is your last marriage with the earth.’ And then the dead is buried by male relatives and friends.

After three days of a death the family members do not cook for themselves. Foods are supplied by thier friends. They do not perform the shraddh cerenomy, but in the month of Kunwar (sept-oct), on the day corresponding to that on which his father died, a man feeds the castle-fellows in the memory of him.
Religion and Social Customs:

Thakur Deo, ‘The God of Agriculture’, is the principal God of Dhanwars Tribes. Dulha Deo is also the principal God of them, who caring the family and fireside. As usual, Dhanwars are also offers cocoanut twice in a year like the Biagas or Gonds. They offered goat to the Thakur Deo, when they feel some serious calamity befalls the tribes. Dulha Deo is the god of the family and marriage-bed, and when a Dhanwar is married or his first son born, a goat is offered to him. The others Gods of the Dhanwars tribes are Maiya and Andhiyari, whose are worshipped jointly by wife and husband on any Tuesday in the dark fortnight of the month of Magh (Jan to Feb), where all the relatives of the family being invited.

The Dhanwars are fanatical believers in all kind of magic and witchcraft. They will take cooked food from the hands of Kawars, and the men also from Gonds, but not the women. A Kanwar is always permitted to become a Dhanwars, and women of the Gond, Binjhwar, and Rawat tribes, if they are living with Dhanwars. A Dhanwars may be married with the approval of the tribe. They are freely tattooed with representations of flowers, scorpions, names, gods, and other objects. But women are tattooed at their parent’s house before or just after marriage.

Festivals:

Among the Dhanwar tribes the chief festivals are Nawakhani, Dashera, Dipawalli, Holi, etc. In these occasions tribes try to wear new cloths and drink liquor.

Occupation:

As far as the occupations of the Dhanwar tribes are concerned, they have adopted to diverse occupations. But they have adapted to professions like hunting. But in recent times many of them are now cultivators and labourers. Due to their stay in the forest are they have also accept the profession of gathering of forest products like fruits, root vegetables, tendu patta(which is biri leave) etc. In the earlier times, the Dhanwar tribes are cattle rearers and lead
lives of that of typical nomads. They also make bamboo matting and large baskets for storing grain. In the Chepa village of Pali tahsil they are also adopted in fishing.

**Characteristics:**

1. Dhanwars are primitive tribes.
2. The name is coming from ‘Dhanusdhar or a holder of a bow’.
3. Dhanwars are the mixture of Gond and Kawar tribes.
4. In 2001 census they numbered 19,667 persons and sex ratio is 993.
5. They are forest tribes.
6. Hunting is the main occupation of them.
7. The Dhanwars are fanatical believers in all kind of magic and witchcraft.
8. A wife also desires to divorce her husband.
9. Educationally they are very backwards as well as economically.
10. Alcoholism is the main characteristic among them.

**5. GONDS**

One of the most popular forest tribes and modern cultivators of the Korba district is the Gond tribes. They number nearly 64,519 in 1961 and 1,52,094, where 76680 male and 75414 female in 2001. But among them 13045 persons residing in the urban places, which is much more than the tribes of the district. The Gonds comprise 36.22% in the tribal population of Korba district and form numerically the largest tribe of Korba district and also Chhattisgarh\(^3\). The Gonds are concentrated in more or less all the part of the study area, but highest concentration is found in the Pali (Baksahi, Chepa, Chaitma, Mungadih, Pali, etc.) and Katghora tehsil (Dewari, Risdi, Makhanpur, Saraisingar, Darri, Katghora town etc.). They have been gradually pushed back from the more open parts of the district. During 1961 to 2001 the Gonds of this district increased 87575 persons and the population growth is 135.76.

**Origin and Sub-division:**
Mr. Hislop considered that the name Gond was form of ‘Kond’ as he spelt the name of ‘Khond’ tribe. He pointed out that k and g are interchangeable. They speak a Dravidian language of the same family as Tamil.

Russel and Hiralal considered that the name Gond is uncertain. The name was given to the tribe by the Hindus or Muhammadans, as there own name for themselves is ‘Koitur’ or ‘Koi’. The terms ‘Koitur or Koi’in the local dialect stand for ‘man of hills’ or mountains. Their traditional neighbours are the Baiga, Khond, Agariya, Bhumia and Gadaba tribes. General Cunningham pointed out that the name Gond probably came from ‘Gauda’ the classical term for the part of the united provinces and Bengal. The principal passage in which General Cunningham identifies Gauda with the central provinces is that in which the king of Gauda came to assistance of the ruler of Malwa against the king of Kanauj, elder brother of the great Harsa Vardhana, and slew the latter king in A.D. 605.

Gonds, there are two aristocratic sub-divisions, the Raj Gonds and Khatolas. Guha has included them among proto Ausatraloid group.

The scheduled tribes order lists as many as 53 sub-tribes of Gonds, the more important among them being Marias, Murias, Dhurwas, Agariyas and Raj Gonds – the last being considered to belong to the highest class. Among the Gonds, there are several occupational groups, such as Agariyas or iron smelters, Ojhas or Sooth Sayers, Nagarchis or Musicians, Solhas or Carpenters, Pardhans or minstrels. The Gonds have exogamous totemic Septs. They have some interesting gotra i.e., - Tekam, Ayam, etc.

Marriage:

Gonds believe that a person’s soul neither goes to heaven nor rest in peace if he has not married a virgin. Polygamy is permitted, payment of bride price is the rule. Keeping more than one wife may be due to the barrenness of the first wife or merely a way to flaunt one’s high economic status. Marriage was prohibited, first between brothers and sisters and then between parents and children. The most distinctive features of Gond marriage is that the pre-occasion usually starts from the bride’s house and wedding is held at that of the
bridegroom. Marriage is performed by a Brahmin, thus indicating Hinduizing tendencies. Marriage may take place at any age.

Among the Gonds, the wife is regarded an economic asset in the family, as agriculture is mainly dependent on her. As the agricultural activities are mainly dependent on the cooperation of the wife. Who works better than hired servants, the economic aspect of marriage dominates over the religious one in practical life. Among the Gonds, cross cousin marriage is common.

Gonds, usually practice adult marriages which are performed in many way including exchange, capture, elopement etc. Normally the Gonds think that the ideal age of marriage for boys is 20-24 years and for girls 17-19 years, when they (Boys & girls) became physically capable to earn their livelihood by themselves. Dr. Syed Ashfaaq Ali pointed out in his book ‘Tribal Demography’ in Madhya Pradesh that many Gond villages have Gotulgarh. This is a large house near the village where unmarried youths and maidens collect, and dance and sing together at night. Some villages have two, one for boys and one for girls. After supper the unmarried boys go first to the Gotulgarh and are followed by the girls.

Among the Gonds, if a girl goes of her own accord and pours turmeric and water over a man, it is a valid marriage and he can take her to live in his house. Married women also sometime do this to another man if they wish to leave their husbands. The most distinctive feature of a Gond marriage that the procession usually starts from the bride’s house and the wedding is held at that of the bridegroom, in contradistinction to the Hindu practice. The bride’s parties arrives at the bridegroom’s village and occupy some huts made ready for them. In the marriage day evening they go the bridegroom’s house and night is spent in dancing by the couple and the young people of the village.

Widow marriage is permitted freely. Divorce is allowed on the ground of adultery on the part of wife, her quarrelsome disposition, carelessness in the management of household affairs, or if a women’s children continue to die, or if she is suspected of being a witch.
Birth:

In the part of Korba district, the first appearance of the sings of puberty in a girl is an important occasion. She stays apart four days, and during this time she ties up one of her body clothes to a beam in the house in the shape of a cradle and swings if for a quarter or half an hour every day in the name of Jhulan Devi, the cradle goddess. On the fifth day she goes and baths and the Baiga priest and his wife go with her. The Gonds regard a woman as impure for as long as the menstrual period lasts and during this time she cannot draw water nor cook food nor go into a cowshed or touch cow dung. The Raj Gonds have the same rules as Hindus, regarding menstrual periods of women.

A pregnant woman must not go near a horse or elephant, as they think that either of these animals would be excited by her condition and would assault her.

If the child was born on a Tuesday, Wednesday, Friday or Sunday the name of the day is given, as Mangal, Buddha, Sukhiya, Itwari, or if born in the month of magh (January), Phagun (February), Chait (March), Baishakh (April), Jesth (May), or Pus (December), the name may be from the month as Mahu, Phagu, Chaitia, Baisakhu, Jetha and Puso.

Funeral Rites:

The Gonds cremate their deads but those dying of diseases or unnatural causes are buried. Their religious belief are based on animatism or animism but due to increasing cultural contact with Hindu society their pantheon has been undergoing radical changes and they are getting ‘Hinduised’ \(^{44}\). When they buried the dead, face upward, head to the north and feet to the south in clothes in which they died with a new cloth spread over the body. The body is not given bath before burial.

Among the Gonds a drum is beaten to announce a death, and the news is sent to relatives and friends in other villages. The funeral takes place on the second or third day, when all the relatives and friend have assembled. They bring some pieces of cloths and some money is buried with him. Children at breast are buried at the roots of a mahua tree.
In case a man killed by a tiger, the body is burned and a bamboo image of a
tiger is made and thrown outside the village. The Gonds often take food on the
spot after the burial or burning of a corpse and the usually drink liquor. On the
third day a feast is given.

Religious:

The worship of ancestors is an integral part of their religion. Bura deo,
their great god was probably at first the Sal-tree, but afterwards the whole
collections of gods were sometimes called Bura Deo. The other gods of Gonds
appear to be principally implements and weapons of the chase, one or two
animals and deified human beings. A number of Hindu deities have now also
been admitted which they worship. They also worship, Ghor Deo, A horse god,
Gansiam Deo, Dulha Deo, Nag Deo (the cobra god) etc.

Festivals:

The Gonds have a highly developed aesthetic sense. They indulge in merry
making and pleasure seeking which is manifested in dancing and singing and in
celebration of festivals like Holi and Megnath swining rite. In the latter the
women or men are swing round the pole called Magnath.

During August, in the rains, the Gonds bring a branch of the Kalmi or of
the haldu tree from the forest and wrap it up in new cloth and keep it in their
houses. Women dance round the branch singing songs of which the theme is often
sexual. The dance is called Karma and is the principal dance of the Gonds. They
also involve in Dashera, Deepawali etc.

Customs:

Gonds are rather strict in the matter of taking food from other’s and in
some localities refuse to accept it even from Brahmans. In the Pali tehsil and
residence of Katghora urban place where the Gonds men may take food from the
higher Hindu castes, but not the women. The Gonds consider country liquor as
equivalent to the Hindu Amrita or nectar.
The Gonds are very superstitious. If a Gond, when starting on a Journey should meet a tiger, cat, hare or a fourhounded deer, he will return and postpone his journey, but when he is well on the way it is considered to be lucky.\footnote{45}

**Tattooing:**

All Gond women are tattooed, generally on the chest, forearms, legs, shoulders and ankles by women of inferior classes, but they never have their foreheads tattooed. Both men and women were formerly much tattooed, though the custom is going out among men. They are tattooed with some image or symbol of their God on the different parts of the body. A women should be tattooed at her father’s house if possible before marriage. The tattooing is done with indigo in black or blue and is sometime a very painful process, the girl being held down by her friends while it is carried out.

**Occupation:**

In the past the primary occupation of the Gonds was hunting and fishing. Their chief occupation is cultivation but a large number of them still work as farm servant and forest laborers. They are gradually abandoning agriculture and taking up employment in coal mine, the transport of firewood, and gathering of forest fruits and the manufacture of bamboo articles.

In some region the Gonds retain their old method of shifting cultivation. They have been consuming chirongji, honey, mahua etc., but now a days they are known only as collectors of Tendu leaves.

**Characteristics:**

1. They are the principal tribe of the Dravidian family.
2. They are modern cultivator tribes of Korba district.
3. In 2001 they numbered 152094 persons which is 36.22\% of the total tribes of this study area.
4. They speak a Dravidian language of the same family as Tamil.
5. The name of Gond was a form of ‘Kond’, as the spelt the name of ‘Khond’ tribe.
6. In the past the primary occupation of the Gonds was hunting and fishing.
7. The Gonds of Korba district are belongs to aristocratic sub-divisions of Raj Gonds and Khatolas.
8. During 1961 to 2001 the Gonds of this district increased 87575 persons.
9. The Gonds are very superstitious.
10. The Gonds consider country liquor as equivalent to the Hindu Amrita or nectar.
Gond Tribes

Kanwar Tribes
6. KANWARS:

Their honorific title is ‘Sirdar’. Kawar is a primitive tribe living in a forest and hill areas of korba district. The area which forms the Kawar habitat situated in to tahsils of Korba district- Kartala tahsil and Korba tahsil. In Kartala tahsil, the Kawar distributed as well as all villages, like, Non-Bira, Sakdula, Tewanara, Biasma, etc, where as in Korba tahsil they are habitat in the boader areas of Kartala tahsil. They are known as Kanwar tribes in Korba district. According to their concentration they ranked second. The total numbers of the tribe are nearly 1,47,141 (male-73176 and female-73965). The sex ratio among the tribes are 1011 females per thousands 1000 males. 1961 they were total numbered 66678 persons whereas total male were 32582 persons & females were 34096. Therefore they had imaginary sex ratio i.e., 1046 female per 1000 males.

Origin & Subdivision:

According to Russell & Hiralal – “The Kanwar trace their origin from the Kauravas of the Mahabharata, who were defeated by the Pandavas at the great battle of Hastinapu. They say that only two pregnant women survived and fled to the hills of central India where they took refuge in the houses of a Rawat and a Dhobi respectively and the boy and girl children who were born to then became the ancestors of the Kanwar tribe.”

The Kanwar belongs to the Dravidian tribal family. They have ten endogamous division, i.e., Tanwar, Kamalbansi, Paikara, Dudh-Kawar, Rathia, Chanti, Cherwa & Rautia, Singar, Dilah; They are known as different name in different field such as, The Tanwar group known as “Umrao”, The Kamlbansi, Known as “Stock of the Lotus”, Dudh-Kanwar known as ‘Cream of the Kawars’, etc.

Marriage:

They could not marriage within the same Septs and also between the children of brothers and sisters. A Kanwar, permitted to marry with his wife’s younger one in his lifetime if the want, but may not marry with his wife’s elder
sister\textsuperscript{49}. Generally, marriage is usually Adult among the Kanwar tribes. All the systems are going on as Hindu rules.

The Proposal among the tribes for marriage for a match always comes from boy’s father, as a man would think it undignified to try and find a husband for his daughter.

According to Russell & Hiralal – “The Kanwar say, “Shall my daughter leap over the wall to get a husband”\textsuperscript{50}. Having selected a bride for his son, the boy’s father sends some friends to her village, and they address a friend of the girl’s family, saying “so & so”. Then they are proposed from the girl’s father for taking a cup of ‘Pej’ (boiled rice-water), the proposal is communicated to the girl’s family and if they approve of it they commence preparing the rice water, but if the bride’s people don’t being cooking the Pej, it is understood that the proposal is rejected. The bride-price system is going on from the past. The marriage will be held in the month of April or May. After completing the marriage ceremony, on the fourth day the bride returns to her father’s house and she will be visits her husband for two or three months later.

Among the Kanwar or Kawar tribes of the Korba district, widow remarriage is permitted except in the Tanwar sub caste. The widow are getting new bangles and clothes and the pair then stand under the caves of the house, the bride groom touches the women’s ear or puts a rolled mango-leaf on her and she become his wife. Divorce is permitted for serious disagreement or bad conduct on the port of the wife.

Birth & Death Ceremonies:

Among the Kanwar tribes of the study area they are giving equal priority for the birth of a boy child or girl child. They have no boundation about the birth of a girl child. During the birth of a child the mother sits on the ground with her legs apart and her back against the wall or supported by another women. After birth, if the parents wish the boy to become eloquent she buries it in the village council-place.
After childbirth, as is usual in Chhattisgarh and also Korba district, the mother receives no food or water for three days and on the fifth day she is given regular food and also on that day the house is purified. But five months after birth the lips of the child are touched with rice & are named. If a boy is born after three girls he is called ‘Titura’ and a girl after three boys ‘Tituri’.

Like others tribes, among the Kanwar’s the dead are usually buried. The dead body is laid on its side in the grave, with head to the north and face to the east. After buried the body the tribes thrown ‘til’, ‘cotton’, ‘urad’ & rice on the grave to serve as seed-grain for the dead man’s cultivation in the other world. They also placed a ‘dish’, a drinking vessel and a cooking pot on the grave with the same way. If a man will be die the Kanwar observe mourning for ten days but if women, it will be maintained for nine days, and three days for children under three years old.

The bodies of man of small pox must never be burnt, because that would be equivalent to destroying the goddess, but the bodies of cholera patients are buried in order to dispose of them at once.

If a man has been killed by a ‘tiger’ they have a ceremony called’ breaking the string’. A similar ceremony is performed when a man has died of snake bite.

Religion & Custom:

The Kanwars are religiously an animistic character. They have not precisely defined of their Supreme deity whom they call Bhagwan and identify with the sun. They have a host of local and tribal deities, of whom the principal is the Jhagra Khand or two edged sword. The tiger is defined as Bagharra Deo and they worshipped in every village for protection of cattle from wild animals.

They have many local deities, of which the Mandira Rani (goddess of the Mandwa hill). They have deep faith & trust about Sat Bahini (River or tenanteel by a set of goddess). Thakur Deo is the deity of agriculture, and is worshipped the whole village in concert at the commencement of the rains.
The Kanwars are adopting herbal plant for curing themselves from diseases. Such as mango for diarrhea, tendu leaves for snake bite, malwa for fever etc. They have little faith on modern medicine facilities. According to E.T. Dulton, among the Kanwars, they compelled to the widow women for sati and who became sati they worshipped them.<sup>51</sup>

**Occupation:**

Normally they are known as cultivator. So cultivation is the main occupation for them. They are engaged in agriculture due to the favourable land condition of the Kartala tehsil because they are locationally life in this tehsil. But same Kanwars who are the residence near the Korba mining & industrial belt, they are engaged as mining and industrial laborers. Many of them are farmers of villages in the zamindaris. Seasonally they are adopting gathering occupation such as collecting tendu leaves, Mahua, bee honey etc.

**Festivals:**

They have the ordinary Hindu rules of inheritance. The tribe do not admit outsiders with the exception of Kaurai Rawat girls married to Kanwars. They have a tribal Panchayat or committee, the head of which is known as Pardhan. Godna is compulsory for the lady.

Among the Kanwars the chief festivals are Dashera, Dipawalli, Holi, Karam, etc. in these occasions they maintain to wear new cloths and drink liquor.

**Characteristics:**

1. They are knows as forest tribes and cultivators.
2. The name ‘Kanwar’ came from ‘Sirdar’.
3. In 2001 census they numbered 147, 141 persons.
4. The Kanwars are religiously an animistic character.
5. The Kanwar belongs to the Dravidian tribal family.
6. They had imaginary sex ratio i.e., 1046 female per 1000 males.
7. They compelled to the widow women for sati and who became sati they worshipped them.
8. The Kanwar trace their origin from the Kauravas of the Mahabharata, who were defeated by the Pandavas at the great battle of Hastinapu.

7. KOLS:

Kols, the forest tribes are engaged in agricultural labourer. A part of the district of Korba near Kol para (Dhabaipur) of Katghora tehsil is the residence place of these Kols. Accept this area their geographical distribution in Korba district is found in the Pali tehsil and little more in the Katghora tehsil. Their total population is 596 concentrated in these areas as per 1961 census & in 2001 census they are 1364 persons. They had exceeded sax ration than male of 1009 per thousand male.

Origin & Sub-division:

The Kol tribe is regarded as a Kolarian or Mundari tribe. In fact this tribe has given its names to the Kolarian family of tribes. It seems probable also that the Koli tribe of Gujrat may be an offshoot of the Kols, who migrated there by way of central province. The word Kol is probably the Santali ‘Har’, a man. This word is used under various forms, such as har, hara, ho, and kora by most Muda tribes in order to denote themselves.

It would appear therefore that the Mundas, the oldest known inhabitants of India, perhaps come originally from the south-east, the islands of the Indian Archipelago and the Malay Peninsula, unless India was their original home and these countries were colonized from it.

There are two important divisions of the Kols known as the Rautia, the Rautele and the Hiran. The Rautias consider themselves to be superior to the Rautia and practice hypergamy with them. They will eat with Rautias at wedding feasts only and not on any other occasion. They have some others division i.e., the Dasaha, the Thakuria, and Kagawaria. The Thakuria, from Thakur, a lord, are said to be the progeny of Rajput fathers and Kol mothers. The Kagawaria to be named from Kagwar, an offering made to ancestors in the month of Kunwar (September). The Desoha, from dish, native country belong principally to Rewah.
Marriage:

Marriage within the same Sept is prohibited, but violation of this rule is not infrequent. They can marry outside the Sept of any woman except the sisters of his mother or step mother. Among the Kols, before a father sets out to seek a bride for his son he invites three or four relatives, and at midnight taking a bottle of liquor pours a little over the household god as libation and drinks the rest with them. They go to the girl’s village and addressing her father say that they have come to hunt. He asks them where they wish to hunt; usually they hunt in the Jungle. After that the father of bride named the Sarna which they bones of his ancestors are buried. If the girl’s father is satisfied with the match, he can agree to marry his girl with the bride. The bride price is compulsory to be paid by the girl’s father to the bride’s father. There is a tradition of bride price. The bride price is ascertained usually before engagement through the consensus reached by both the families. This custom is called ‘Hathnaina’, which is given to the bride. Their marriage ceremony is very simple. Among them wedding may only be held in three months of Aghan, Magh and Phagun and sometime in Magh. The Kols bridegroom simply smearing vermilion on the bride’s forehead after which water is poured over the heads of the pair. Two pots of liquor are placed beside them during the ceremony.

Divorce and widow marriage is permitted. The widow is bound to marry her deceased husband’s younger brother, if e is unmarried but not elsewhere. Among them, if divorce is affected by mutual consent, the husband must give his wife a pair of loin cloth and provisions for six months.

Birth:

Pregnancy is generally known to have occurred as soon as the women miss there period in its normal time. Childbirth generally takes place in the room adjoining the kitchen. No professional midwife is called.

A pregnant Kols woman is taken careof. She is freed from hard labour. At the time of delivery, the caste women and also women of other castes attend the expected mother. The day on which the child falls down is important. The Chatti
ceremony is performed on the day on which the child drops off. The name given is called off in the 6th day after child’s birth.

Funeral Rites:

The Kols of Korba district now bury or burn the dead, and observe mourning exactly like ordinary Hindus. In the study area the dead body of a Kols is washed in wine before interment and a mark of vermillion is made on the forehead. The mourners drink wine sitting by the grave. During the eight days of mourning the relatives abstain from flesh meat, but they eat fish.

Religion:

As a result of their intimate contacts with the Hindus over a long period and because of their economic and social subservience to them, the Kols have almost lost their original religion and culture. They have even lost recollection of their Pantheon. They worship Thakur Deo, the Corn god, Bhainsa deo, the buffalo demon. They also worshipped Marang Buru, the mountain god, animals are sacrificed to him. He controls the rainfall and appealed to in time priest.

Dress and Jewellery:

Because of poverty, Kols wear very little clothes. Women wear a Blouse (Choli, Kanchali), Skirt (Ghaghra, Lugda) and Audhni. They usually wear jewellery made of silver, nickel, katheer and bronze. Men wear a Lungi, Shirt, Gengi, etc.

Social Customs:

Succession among the Kols passes to sons only. Daughters get no share in the inheritance, and are allotted among the sons just like livestock. The Kols are allowed to eat food cooked by other castes, except the very lowest, until they are married and girls until they let their hair grow long which is usually at the age of six or seven. The Kols takes food from Kurmis, Dhimars and Ahirs in the Katghora tehsil. In this study area a woman is finally expelled from caste for a liaison with one of the impure Gandas, Ghasias or Doms and a man is expelled for taking food from a women of these caste but adultery with her may be expiated by a pig feast.
Occupation:

The Kols are mainly labourers. Most percents of them were returned as agricultural labourers and approximately 20% as cultivators. They also make good masons and navies and are generally very honest workers. They are working mostly unskilled labourers in the mines and factories.

Characteristics:

1. They belongs to Kolarian family.
2. Kols, the forest tribes are engaged in agricultural labourer.
3. In 2001 the numbered 1364 persons.
4. They are mainly labourers.
5. They cannot marry within the same Sept.
6. The name Kol is probably the Santali, har, a man.
7. The Kols seems probable that the Koli tribe of Gujrat.
8. Succession among the Kols passes to sons only.
9. There are two important divisions of the Kols known as the Rautia.
10. The word Kol is probably the Santali ‘Har’, a man.
Kol Tribes

Korwa Tribes
8. KORWAS:

They are one of the most backward primitive tribes of Korba district. The district name is derived from the Korwa tribe\(^55\). In 1961, they numbered 1214 persons were as 667 were male & 547 were female. In 2001 census they numbered 2639 persons, 1262 persons are male and 1377 persons are female. The Korwas inhabiting the Korba tehsil and some parts of the Katghora tehsil. Under the Korba tehsil; Ajgarbahar, Satrenga, Garhkatra, the high hilly areas are the inhabiting area of them. They are usually chosen on top of the hill or on covered with forest for their livelihood. they had a sex ratio of 1091 per 1000 males.

**Origin & Sub-division:**

The Korwas are the branch of Kolarian tribe and belonging mundary language, and the family belongs to Austro-Asiatic family\(^56\). The tribe has two sub tribe known as Phari-Korwa and Dihari Korwa. The Pahari Korwa inhabiting in the hilly areas and they are known as shifting cultivators and hunters and Dihari Korwa inhabiting in the plain areas and known as cultivators\(^57\). The Korwas are divided into five totamistic Endogamous claims, i.e., Hansadwar, samara, ediwar, Ginnur and Renla. The Dihari Korwas are known as Kisan Korwa, those who live in villages and cultivate, Pahari Korwas are also called Benwaria from their practicing shifting cultivation. The Pahari Korwas are the most savage looking of all the Kolarian tribes\(^58\).

**Marriage:**

Marriage within the sept is forbidden, but this appears to be the only restriction. Marriage is exogamous generally arranged with person from Kutumb. According to Russele & Hiralal; the Pahari Korwas in Korba district are said to marry their own sister on occasion\(^59\). Bride price is compulsory in their marriage system. But among them they never think about marriage untill they not able to earn, because they are economical very backward and practicing food gathering for they livelihood. For marriage bride-price is compulsory near about Rs 100 to 200\(^60\).
Divorce and the remarriage of widows are permitted and a widow usually marriage her late husband’s younger brother, though she is not obliged to do so. A husband divorcing his wife is obliged to feed the caste for five days.

Funeral Rites:

Usually the Korwas of Korba district bury the dead, and placing the corpse in the grave with the head to the south. Some rice is buried with the corpse. Somewhere the Pahari Korwas buried the dead in the foest and the graves of old man is covered with branches of Sal tree (Scientific name of Sal – Shorea Robusta) and makes a fire. Russell & Hiralal pointed out in his book, that when a man dies, his hut is broken down and they do not live in it again. Under five years, the bodies are buried in the house or under shade of a banyan tree; because they believe that the child’s spirit will also live out its proper span instead of being untimely cut off in its next birth.

Birth:

At the time of delivery the expectant mother is assisted by the old women of the family or of neighbourhood. The umbilical family cord is cut by a sharp arrow or sharp blade. No special ceremonies were take place after the drops off a child. The name of the child should be given by senior most of the family. Both boys and girls born are good luck for them. So they have no boundation about the birth of a girl.

Religion & Festivals:

Dulha Deo, the bridegroom god, is the worship of Pahari Korwas. But in somewhere they worship Khuria Rani blood thirsty goddess requiring animal sacrifices as well as an unlimited number of goats. They also worship Thakur Deo, who is considered a corn-god and he protects the villagers from epidemic diseases as cholera and smallpox.

All the festivals of Phari Korwas are started when the new grain is harvesting. They have three festivals i.e, (i) The Nawanna or harvest festival falls in the month of Kunwar (September) when the new grain is eaten, (ii) the Deo than is observed on the full moon day of Pus (December), and all their Gods are
worshipped, and (iii) the Faguwa or holi is the common celebration of the spring and the new vegetation.

Social Customs:

The Korwas do not admit outsiders into the tribe. They do not take from other tribes except Gond or Kawar. If a man make a sexual relationship with a women of the impure Ganda and Ghasia caste and women for adultery with any person other than a Korwa, both are them expelled permanently from caste. Women are tattooed on the arms breasts, and feet. The girls must have tattooed before she can be married. In the Korwas society women never cut their hair by the Korwas men.

Dresses:

The Korwas generally wear very simple cloth. Men warp a piece of cloth around their waist covering the lower portion of their bodies. They do not have anything on the upper parts of themselves except during the cold winter months when the put on a shirt. This ‘kurta’ is bought from the local markets. But the women as usual are more dress conscious and like to put on whatever best they can have. They put a cheap cotton saris and blouses which are available in the nearby bazaars. In the festivals time the wear new cloths. More than half of their ornaments are meant for covering the neck. They have garland and red bead necklaces on their bodies. The women have given different names to their necklaces; ‘chagwa’, is made of stone beads, ‘thusia’, is a necklace made of aluminum, etc. Many women wear a chain on their waist line. ‘Chhuchhuiya’ and ‘chutki’ are the others ornaments which the women adorn on their feet.

Occupation:

They cultivate newly cleared ground and change their homesteads every two or three years for occupying the virgin soil known as shifting cultivation. They cultivate rice that ripens in the summer, vetches, millets, pumpkin, cucumbers, sweet potatoes, yarns and chilies etc. They also use edible products of the jungles.
Characteristics:

1. Pahari Korwas are one of the wildest tribes.
2. They are one of the most backward primitive tribes of the district.
3. In 2001 census the numbered 2639 person.
4. They had a sex ratio of 1091 females per 1000 males.
5. Pahari Korwas are the branch of Kolarian tribes.
6. They belong to Austro-Asiatic family.
7. They are expert hunters.
8. They are adapting dacaity, owing to their habits.
9. They are till now practicing shifting cultivation and gathering for their livelihood.
10. The tribe has two sub tribe known as Phari-Korwa and Dihari Korwa.

9. MAJHWARS:

The forest tribes reside on the bank of Hadeo river basin of Korba district. They are distributed all the parts of Katghora tehsil including Lalpur, Bandhapara, Kendai, Tharpakhna, Nawapara and North-Western parts of Korba tehsil, including Satrenga, Ajgarbahar etc. But there highest concentration is found in the Bango Dam areas. Where they fishing easily than other places. They numbered 1011 persons in 1961 and 18196 persons in 2001. They had a sex ratio of 1010 in 2001.

Origin & Subdivision:

Majhwar, a small mixed tribe, who have apparently originated from the Gonds, Mundas and Kawars. In fact the eminent anthropologists have thronged the State in order to catch glimpse of their lifestyle, culture and tradition. Majhwar, the fisherman appear to be Kols who have taken to fishing, which they now derive from fish.

They have five sub-divisions, which they say are descended from the five sons of their first Gond ancestor. These are Poiya, Tekam, Marai, Chika and Oiku. Four of these names are those Gond clans and each of vie subtribes is
further divided into number of exogamous Sept. i.e, Markam, Netam, Tekam, masham, Sindrame etc. As far as language are concerned, maximum of these Majhwar tribal community carry on conversation in a beautiful language of the same name. There are quite a number of people who have identified it in different names like Majwar, Manjhi, Manjhia. It is assumed to be a dialect of Asuri⁶³.

Marriage:

Marriage within the same Sept is strictly prohibited and for three generation between people related through females. Usually Majhwar are maintained adult marriage but matches are arranged by the parents of the parties. At betrothal the elders of the caste must be regarded with chorea or parched rice and liquor. A bride price of some money is paid by the father of the parties, but who cannot afford to paid the bride price may do service to his father in-law for one or two years. At the wedding time the bridegroom puts a copper rings (if possible so silver ring is allowed) on the brides finger and marks her foreheads with vermilion. The couple walks seven times round the sacred post, and seven little heaps of rice and pieces of turmeric are arranged so that they may touch one of them with their big toes at each round. The bride’s mother and seven other women place some rice in the skirts of their cloths and bridegroom throws this over his shoulder. The rice is no doubt an emblem of fertility and its presentation to the women may perhaps be expected to render them fertile. Divorce and the remarriage of a widow are permitted.

Birth:

After the birth of a child the navel string is buried in front of the houses. Usually, mothers deliver her child in her husband’s or mother’s house. Normally child birth brings some happy moments for their family. At the time of delivery, the expectant mother is assisted by the old women of the family or of neighborhood. After the child birth the mother have to bath for make herself pure. In the six day after the fall down of a birth they performed Chatti ceremony.
In the same day the name of the birth child is given by the head of the family and relatives are called to participating in the ceremony. The name of the child was given by the name of the day or month or festivals.

Death:

Usually they bury the dead. When a man is at the point of death they place a little cooked rice and curds in his mouth so that he may not go hungry to the other world. Some cotton and rice are also placed near the head of the corpse in the grave so that he may have food and clothing in the next world. Mourning is observed for five days and at the end of this period the mourners should have their hair cut, the rite may be performed on the same day in the following year. Somewhere Majhwars, performed Tij Nahan on the third day, when the male members of the family go to a river where they are all shaved. On the same day the feast is given to caste fellows.

Religion:

Majhwar worship Dulha Deo, the bridegroom and also make offering to their ploughs at the time of eating the new rice and at the Holi and Desehra festivals. They dance the Karma dance in the months of Asarh and Kunwar or at the beginning and end of the rains. They also worship Thakur Deo, Dihari Deo.

Festivals:

Cultural exuberance of these Majhwars are nicely being reflected in its treasure house of its music, dance, culinary delights etc., Festival also forms an integral part of it. ‘Karam’ also known as ‘Karma’ is the festival which a large section of these tribes celebrated with lots of enthusiasm and festivity. They are also festivate Holi and Dusehra as like Hindus.

Occupation:

They are very much depending on fishing but they are also work as agricultural labourers and gathering of some forest product. Usually they gather tendu leaves from the different parts of the forest areas. Somewhere Majhwars were known as cultivators. They are a backward tribe and practice shifting cultivation on burnt out patches of forest.
Characteristics:

1. They are known as fisherman.
2. They numbered 18196 in 2001 and 11011 in 1961 census.
3. They are small mixed tribe originated from the Gonds, Mundas and Karwas.
4. On the birth of a child the navel string is buried in front of the house.
5. They have also some exogamous Sept ie., Markam, Netam, Tekam, Mashma, Sindram etc.
6. They had a sex ratio of 1010 in 2001.
7. They are a backward tribe and practice shifting cultivation on burnt out patches of forest.
Majhwar Tribes

Oraon Tribes
19. ORAONS:

The Oraon is an important tribe of Korba district mainly concentrates in Katghora tehsil at Non-lepra and Bandapara village and North-Eastern part of Korba tehsil of the district and number about 24988 as 12648 male and 12340 female in 2001 census. They numbered 3170 in 1961. These tribes are residing in the urban areas more than other tribes of this district. They numbered 9593 in 2001 as urban population. The Oraons of this area are much more effect by Christianity and the percentage of literacy and percentage of service is higher than other tribes. Among them the sex ratio in 2001 is 976, which is quite less than other tribes of the study area.

Origin & Sub-division:

The tribes are an important Dravidian tribe of the Korba district. The tribe is known as by other names also, for example, Kurukh, Kuda, Dhangar, Dhanka & Kisan. But they are commonly known as Dhangar which means a farm servant. The name Kurukh was properly derived originally from some now obsolete Dravidian root meaning man and it may well have been given to the mythical king Karakhjust in the same way as the name Adam was given to the Hebrew progenitor of mankind. Dr.Halm was of opinion that the word Kurukh might be identified with the Kolarian ‘hora’, man, and explained the term Oraon as the totem of one of the Sept into which the Kurukhs were divided. According to him Oraon was a name coined by the Hindus, its base being orgaran, hawk or cunny bird used as the totemistic Sept.

The Oraons have no proper sub castes in the central province, but the Kudas and Kisans having a distinctive and occupation, sometimes regard themselves as separate bodies and decline intermarriage with other Oraons. The tribe have also large number of exogamous Septs of the totemistic type, named after plants and animals. Members of any Sept commonly abstain from killing or eating their Sept totem.
Marriage:

A man neither must nor marry neither a member of his own Sept nor a 
first cousin on the mother’s side. Marriage is adult and pre-nuptial unchastely 
appears to be tacitly recognized.

Marriage is of great social significance because sexual association of a 
permanent type is impossible without it. The initiative for searching a girl is 
taken by the boy’s father. The boy’s a party approaches the girl’s house and gifts 
of rice, cloth, liquor etc. are given. If the girl’s parents agree bride price is fixed. 
Among the Oraons marriage is celebrated in the month of Fagun or Baisak. They 
celebrate their marriage ceremony for 3 to 4 days by different types of 
programmed. A variety of songs has been sung by them in the marriage 
ceremony.

Widow re-marriage is also prevalent. Generally the widow of the elder 
brother marries her husband’s younger brother. But she can also choose another 
person who is required to pay some sort of compensation. The bride comes to 
reside in he husband’s house after marriage, but the husband residing with his 
in-laws is also not uncommon. Divorce is also allowed and it not infrequent.

Birth:

Among an Oraons, grown up children also contribute to family economy. 
This tribe, embryology diagnosis the beginning of pregnancy by the stopping of 
the menstrual flow. During this period a number of precautions are observed. In 
the early stage of pregnancy the women continues her routine work but in an 
advanced stage the work is much reduced. At the pregnancy time, she is not 
allowed to enter the cattle shed or to touch the plough.

Delivery normally takes place in a separate room of the house. No midwifes 
of women of other castes are allowed to remain with the expectant mother. She is 
generally assisted by the elderly women of the community. After delivery the 
navel string and other waste material is buried in pit dug just in the back of the 
house.
On the sixth day of delivery chhati is celebrated. This is the time when the new born baby is taking out for the first time. Later on, the child is given a name.

Death:

Usually they buried or burn the dead. Death is always uncertain. Practices associated with the treated in different way.

Among them, when a person dies, he is brought in the courtyard of the house. The body is bathed. This followed with the feeding of Khichri of urad to the dead by the members of his clan. After large processes, dead is taken to the burial ground for cremation. A pit is dug, the head is kept to the south. Then some clothes belongings to the deceased and a vessel with some rice are either burnt with the dead or placed in the grave. On the tenth day they sacrifice a pig and fowl and bury the legs, tail, ears, and nose of the pig in a hole with seven balls of iron dross. Cooked rice is offered at the grave. Next day the bones of the pig are thrown into a river and the earthen pot broken against a stone.

Religion:

The present day Oraon patheon is not so elaborate. The tribe has come in contact with the higher cultures of the plains. Consequently some of the tribal traditional gods and goddess have either lost their importance or have not mind. In this area they have some gods of Hindu Patheon. The worshiped to Vishnu, Parvati, Ram, Sita very frequently.

Dharma is known as the supreme god of them. They always sacrifice a white cock to him.

Christianity:

The Oraons have been one of the tribes famous for their colourful youth dormitories locally called ‘Dhumkuria’. Though under the impact of Christianity and outside influences this institution has almost faced away but wherever it will survives it fulfils a variety of functions. The most Christian Oraons are concentrated in the villages of Katghora tehsil of Korba district. The Non-Christians call themselves ‘Sansar’ and the main difference between them is that the Christians have cut of the pigtail, while the ‘Sansar’ retain it. The Christian
belong to the Roman Catholic & Lutheran missions, but though they all know their church, they naturally have little or no idea of distinctions of doctrine\textsuperscript{68}.

Festivals:

They have celebrated the Sarhul festival, which is the principal festival among them, at the time of when the sal tree, flowers the Karma or May-day when the rice is ready for planting out, the Kanihari or harvest celebration. But in the recent period the Christian Oraons are also celebrated some important Christian festivals and the Hindu Oraons celebrated Holy, Deshera for the contact with Hindus of the plain regions.

Social Customs:

They do not admit outsiders into the tribe. There is no offence for which a man is permanently put out of caste, but a women living with any man other than an Oraon is so expelled. They do not marry with other Septs. They also eat all kind of good including pork, fowls and crocodiles, but keep distance from beef.

Occupation:

As comparatively with the other tribes of the study area, Oraon are also agriculturist so far as economic activities of the Oraons are concerned, majority of them are settled cultivators followed by agricultural labourers, different types of wage labourers including those in mining labourers, industrial workers and other occupational including service both in private and Govt. organisation\textsuperscript{69}. Hunting, gathering, fishing, cattle rearing and handicrafts are no more their primary occupation. In some cases these may be taken as their subsidiary occupation. They grow coarse, rice, millet, pulses and oilseeds.

The livestock’s play an important role in their overall family economy. They rear such animals as cows, buffaloes, goats, pigs, sheeps and fowl. Goats and sheep supply them with meat and also serve sacrificial animals.

Characteristics:

1. They also known as Kurukh, Dhangar, Kisan, Kuda and Dhanka
2. They numbered 24988 in 2001 and 3170 in 1961.
3. They had a sex ratio of 976 female per 1000 male.
4. They have no proper sub-caste.
5. They belong to Dravidian family.
6. They are affected by Christianity.
7. They are commonly known as Dhangar which means a farm servant.
8. Oraon are also agriculturist.
9. The Oraons have no proper sub castes in the central province.
10. They also eat all kind of good including pork, fowls and crocodiles, but keep distance from beef.
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