Chapter - I

INTRODUCTION
Chapter - I

INTRODUCTION

India is a country known for diverse races and cultures. Since time immemorial, it has given shelter to various heterogeneous ethnic groups and tribes. Because of this, it has attracted the attention of social scientists, scholars, statesman, and also travelers and business people, who visited this country in the past. As a result of this, diversified races and cultures, these social scientists developed interest to know the life and living conditions of these people. Since ancient times, India has varieties of ethnic groups and tribes. Among them there were some criminal and wandering tribes, who from time immemorial have earned their livelihood by notorious, illegal and criminal activities. These tribes or communities were registered under ex-criminal tribes' act. But soon after the independence of the country, all these criminal tribes are set free and denotified. Though the legal stigma was removed since 31st August 1952, the social stigma continued because of many denotified communities continued their criminal cult, habits and activities. The Korachas who are under study are one of
such denotified communities or vimuktha jatis. Korachas were once registered under the criminal tribes' act of 1773. Mr. Paupara Naidu, a police officer under British regime has served for Indian Railways Protection Force. The first reference of Korachas/Koravas dated back to 1900 - 1905. When Mr. Naidu made some remarks on Korachas, Naidu placed it on record. The Korachas were one of criminal tribes, earned their livelihood by committing theft, pilferages and looting the railway properties. Then it was M.J. Sethna a barrister at law had made some references as one of the ex-criminal tribes. While reviewing a short history of the ex-criminal tribes of India he had even ways and means of criminal activities, carried by Korachas. Again it was another Indian police-officer from Madras Presidency gave a detailed account of ex-criminal tribes operating from Southern India. Ramanujam defines Korachas/Koravas means an expert thief i.e. in Tamil language. In fact, these Korachas were had a synonymous nomenclatures, that is, Korava, Yerkulas, Kaikadies and Vaduvapatti. He opines that Korachas are expert thieves and dacoits. Their favourite criminal act is burglary. Above all being born in the Koracha community known
as Yerkulas in Andhra Pradesh state, Simhadri conducted several studies on them. He has written a book on ex-criminal tribes of India, wherein he has given a detailed account of criminal activities, semi-nomadic habits, marriage, kinship, tribal council, their modus operandi, and their favourite games they do follow before and after committing crimes are also explained. It is interesting to note that even children and youngsters beside women are trained to commit crimes.

Korachas are expert burglars. Their children are specially trained at the stage, when they are crawling that is before stepping out of its home. They do have networking method while disposing stolen properties. The Korachas or Korava form an estimated population over 40 Lakhs in and around Karnataka. Though they have this much population, this community is lacking a well-organised forum for themselves. Superstition, coordination, cooperation, education, socio-economic awareness are some of the ailing factors, in order to uplift among themselves. It is generally believed that still some of the Korachas are engaged in criminal activities, to eke out their livelihood. Hence, there is an urgent need to study and conduct research on Korachas.
Korachas are termed differently in different parts of the state of Karnataka, depending upon the occupation they follow, such as Koracha, Korava, Koravanji and Korachashetti. Their activities and the mode of earning livelihood are more or less the same, throughout the state. It has to be testified whether Korachas are engaged in undesirable activities or they are being misused/abused by others. Quite often, media and press have highlighted the crime committed by this community. It is noteworthy to mention here the incident of looting the press reporter Ravi Baligere at Harapanahalli of Davanagere district in fake gold encounter was one of the criminal activities which the people of this community were involved in recent times.

Till date, no major study has been conducted on this community. The present study made on anthropological lines is a pioneering one. For this reason, researcher had taken lot of interest and care in studying this community, in a holistic matter.

Koracha, a scheduled caste in Karnataka state, till 1972 was listed as one of the ex-criminal tribes of Karnataka. Only after 1972, this community came under
the list of Scheduled Castes. Thurston, Edger and Nanjundaiah have mentioned this community as a tribe in their studies, 1989 (The Gazetteer of India). The traditional occupations of this community are stealing, burglary, dacoity and also the disposing of stolen property and so on. The present study of Korachas has been done in Chitradurga district of Karnataka state. Chitradurga is a socio-economically and educationally backward area when compared to other districts of Karnataka. The location of the district is plain area. Here the people wholly depend upon agriculture and this agriculture purely depends upon monsoon rains. Majority of people of this area comes under the category of Scheduled Castes. The total population of this district is approximately 15 lakhs. Out of this, Scheduled Castes population comprises of 2 lakhs. Chitradurga as a district headquarters has one lakh population in which Scheduled Caste is of 13 thousand (Chitradurga District Statistics, 2005-2006). In the scheduled castes, there are a number of sub-castes and one among them is Korachacha. The caste Korachacha was once considered as a criminal tribe and accordingly they were treated from the society. Now they are the scheduled caste population and very
much in the mainstream of the society. According to the president of Koracha Sangha, the total population of this community is about 2 lakhs.

Korachas are immigrated from Tamil Nadu to Karnataka and other parts of South India. The language of Koracha is called 'Kuluva' language. It is an amalgamation of Tamil and Telugu. But in Chitradurga and some other parts of Karnataka they speak good Kannada. Though Korachas are nomads, since ages they are well settled at Chitradurga. In rural areas, they depend upon agriculture for their livelihood, at present. In city some of the Korachas are working as merchants, fruit and vegetable sellers and some others are working as jewelry merchants also. The present generation of Korachas is well-educated and more than 150 members are working in various government offices of both state and central governments. A few of them have become doctors and engineers and many have become politicians also. They have their representation in both taluka and zilla panchayats.

The scientific study of tribes and tribals in India constitute an integral part of the study of the Indian
society. It provides an invaluable insight into the social realities pertaining to culture and society in India. This important focus has been overshadowed by undue preoccupation of Indian social scientists with either the problems and prospects of rural development or the process and planning of urban explosion. This state of affairs has rendered scholars myopic to another significant dimension of Indian society as manifested in its rich tribal culture and heritage. Thus it could be stated with confidence that no study of Indian society could be considered as complete unless it has incorporated the social realities pertaining to problems and development of tribals settled in almost all parts of India.

The above statement becomes more pertinent in view of the fact that the tribals constitute nearly 15 percent of the total Indian population and the scientific study of so big a section of Indian society appears to be more than warranted. Further in the absence of scientific study on tribals, with anthropological perspective, the measures envisaged by the planners and policy makers in the recent past for the development of tribals seem to have gone astray. Such results necessarily depend on
scientific literature pertaining to tribals, generated by social scientists of high repute.

The efforts of the Governmental machineries reward bringing about the overall development of tribals and integrating them into the main stream of Indian society seems to have lacked practical applicability mainly due to the lack of scientific sociological foundations to launch such efforts. Since the tribal development cannot be divorced or viewed as distinct from the general developmental process set in motion in India, studies that contribute and enable the planners for development to have such scientific insights could prove to be of paramount significance in determining the very effectiveness and utility of developmental plans. In short it could be stated with no doubt whatsoever those scientific studies on tribes, particularly with anthropological perspective and approach could be of immense academic interest and applied value.

The present study, therefore, seeks to probe empirically into social realities pertaining to an important tribal community of Korachas in an urban
setting particularly with a view to focus on socio-cultural, politico-economic and the developmental aspects.

The Korachas constitute an important segment of the tribal population in India which consist members of innumerable tribes. They are now known as Scheduled Castes and getting benefits of the developmental programmes they are equaled with the Scheduled Castes of India (Government Order of Karnataka, 1976). In this connection, Parvatamma (1974:4) opines that, “The terms ‘Scheduled Caste’ and ‘Scheduled Tribes are only legal fictions and the constitutional myth”. “No where in the Indian Constitution the terms are defined, even though the Indian Constitution is the lengthiest legal document of the Nations in contemporary world. It is on account of its length and wider latitude, the Constitution of India is subject to amendment and in respect of scheduled caste and scheduled tribe also certain amendments are made and yet to be made. The term ‘Scheduled Caste’ came into existence in 1935 and it was coined and introduced first by the British Government and the same has been handed down to architects of Indian Constitution”. In this way some of
the socially and economically backward groups of the society were designated under Backward Tribes and the Constituent Assembly, in charge of drafting the Indian Constitution, took suggestion from the order of 1936 and included the Scheduled Tribes also along with the Scheduled Caste in the Constitution (Parvatamma, 1914, 5). Hutton, the then Census Commissioner of India, prepared a list of the Indian castes and tribes to facilitate the collection and the compilation of figures. The terms, Scheduled Castes and Scheduled Tribes, continued to exist in the same forms till 1950. The sociologists and the social workers tried to prepare a detailed list of the peculiarities and the distinguishing features of the Scheduled Castes and the Scheduled Tribes. The same criterion is now taken as the standard one to identify whether the individuals really belong to these groups.

The following are the criteria for classifying Scheduled Castes (SC) and Scheduled Tribes (ST) (Parvatamma, 1984:1).

1. The Scheduled Castes and Scheduled Tribes are occupying a low position in the Hindu social
structure and caste hierarchy of Hindu social organization;

2. There is a general lack of educational development amongst scheduled castes and tribes;

3. Their representation in Government service is inadequate;

4. They are rarely represented in the field of trade, commerce and industries;

5. They also suffer from social and physical isolation from the rest of the community, since their habitats are concentrated in valleys and on hills.

In the case of Scheduled Tribes it has been observed that those who have settled in close proximity to the cultured and advanced society; do receive treatment similar to that of Scheduled Castes. The only difference is, they do not have the stigma of untouchability. But in actual practice even the tribals are also socially isolated and never allowed to be mingled with other communities. They are also landless and left to their own traditional occupations. They are also subject to exploitation and discrimination whenever and wherever they try to mix up with the main stream of Indian culture.
During the British rule, no efforts were made in the right earnest to improve the conditions of the Scheduled Tribes, although some sociologists and social reformers instituted anthropological survey, out of curiosity and interest to learn about their life style. As a result of these attempts, no doubt, some important reports and books were produced throwing light upon the life of the tribals. But their problems remained unsolved, since no effective efforts were initiated in that direction.

The present investigation has been done at Chitradurga. The Korachas of Chitradurga who are under study have their own limitations as well. Under this section, an attempt has been made to focus on the scope and objectives of the study. The problem of Korachas arise mainly their social and economic conditions, as they are utterly backward, when compared to other depressed classes. In the field of politics also they keep a very low profile. Among the beneficiaries of the developmental programmes they are in the smallest percentage, when compared to other communities. In the educational level the same pitiable condition is there with the Korachas. So naturally the question arises, why there is lack of correspondence between the tribals and
the developmental efforts of the Governments. It represents a void in the knowledge of so many enlightened persons.

The statement of the problem seeks to identify certain limitations of the study. The terms 'anthropological', 'Karnataka' 'Urban Setting' and the particular place 'Chitradurga' these four terms in the statement have set up limitations to the study and the scope of the investigation. The first term, anthropological indicates the particular frame in which the ideas are to be presented. The researcher being an anthropologist does the best with this framework and hopes to do justice to the subject. Of course, while dealing with the anthropological aspects of the Korachas, the researcher has to take into consideration, the origin of Koracha people, racial origin, tribal characteristics, and social position in the prevailing structure of the society, demographic traits, educational level and so forth.

The researcher is also aware that the study would not be complete only with the anthropological considerations. Other dimensions such as economic and
Koracha engaged in the Preparation of Bamboo Basket (Putti)

Koracha near Pig Rearing Shed
Koracha Sooth Sayer Woman with the Researcher

Koracha with their Pigs
Researcher Discussing with Informants

Researcher with Key Informants
political conditions are also equally necessary to complete the study and to present a vivid picture of the Koracha tribe. Therefore, the economic and political conditions of the people also fall with the purview of the study. The ideas and the facts, collected during the survey and investigation, are to be presented in a scientific manner, following the principles of cause and effect. In other words, observation, verification, tabulation of data logical reasoning and generalization, that characterize a scientific approach are employed. The firm term 'anthropological' therefore implies a social, economic and political study of the Korachas in a scientific manner.

The second term in the title of the problem namely, 'Karnataka' defines the geographical area of the study. Karnataka is a political division in the Southern part of India. The Korachas in this part are influenced by the people, the social structure economic resources, the occupational varieties, the political and administrative conditions, the cultural influences and the impact of the languages spoken by the people of Karnataka. Therefore, the geographical limitations, political and administrative machineries have their bearing upon the study of the
subject. The next important term is 'Urban Setting', which defines the researcher has taken up the urban area and the Korachas inhabiting it. There are a lot of differences between the urban and rural areas especially in terms of diversity of occupations- Employment opportunities contacts and communications facilities of life and so forth. The researcher has decided to study the life of the Korachas in an urban setting. Therefore, this is the third factor determining the scope and objectives of the study.

There is another important term namely, Chitradurga city. It is the headquarters of the Chitradurga district. The city of Chitradurga has a glorious past. Many cultural forts and political dynasties have exercised their influence upon the people and language. The Korachas who are in a large number are scattered over different parts of the city. So to ascertain various relations of the Korachas with the local conditions of the region this area is selected. The Korachas at Chitradurga are the emigrants from the Telugu speaking neighbouring districts of Andhra Pradesh. Therefore, there is Telugu influence on the life of the Korachas of this place. The extent of the
influence is also to be measured. Similarly, the customs and practices, the kinship patterns, the changing trend of the political life may also have their impact upon the people under study. Hence, Chitradurga being the actual field of study and investigation, it brings in several factors, which determine the scope and limitations of the research and investigation.

Lastly the present investigation is confined to the study of Korachas, who are known by various names in different parts of the country. The Korachas are divided into 12 sub-sects out of which four are found in the setting of the present study, namely, Korna, Korwa, Yerukula and Kunchikorwa. The other eight sub-sects are, Kuchhulollu, Mondilollu, Burbur Sunakalammollu, Chilaka Panchangam, Boppulollu, Pama Yerukulollu, Dabba Yerukula and Bajantri Korvas.

**Origin of Korachas**

There are different mythological stories in connection with the origin of the Korachas. The Korachas trace their origin to Ekalavya, a son of Irannya Dhanu, the king of forest. Ekalavya approached Dronacharya with great devotion and begged him to
teach the art and skill of archery but the acharya refused to accept him as his discipline on account of his lower caste. But Ekalavya started learning archery in the presence of the statue of Dronacharya whom he treated as his Guru and worshipped it. Thus he became an archer par-excellence. Later on Dronacharya came to know on one occasion that Ekalavya was superior to Arjuna. So in order to keep up his promise Dronacharya had to deprive Ekalavya of his capacity in archery. Ekalavya offered the thumb of his right hand as a gurudakshina and won the heart of his Guru but lost his ability in archery. The Korachas claim to be the descendants of Ekalavya and since that unfortunate day they left archery took themselves to their tribal occupations of cutting the branches, the rushes and the broad leaves and so on to prepare various useful things.

There is another story in Bhagavatam about the great Venudu the grandson of Bramha. Venudu died without leaving a son to rule over his kingdom after him so that the Gods made a plan to generate a prince out of the thing of the dead Venudu but they failed to have a suitable young man because the person, created was very ugly and seemed crippled. So they called him
Nishidu which means the rejected. Then the God created another young man from the right arm of Venudu. The second creation named 'Pruthu' was extraordinary in talents, physical prowess and beauty. Therefore, he was placed on the throne as the successor of Venudu. Nishidu felt very sad and went into the forest to observe penance, Gods were pleased with his devotion and blessed him with the talent of foretelling and said that he should be the emperor of the forest. The Kormas consider Nishidu as their progenitor. Therefore the Korwas were the inhabitants of the hills and the forests gifted with the talent of forecasting. Thurston, 1909 has cited another story related to the origin of the Yerukulas. Dharmaraja and Duryodhana were at variance and Dharmaraja went into exile being fed up with dispute and discord. A woman who had loved him set out in search of him. But through fear of being identified, the women disguised herself as a fortune teller and met Dharmaraja. A section of the Yerukula claim to be their offspring and continued the occupation of fortune telling with due respect to the original woman who was also a fortune teller. Thus they say, they belong to the Kshatriya community of Dharmaraja.
One particular section of the Koracha tribe is connected with Muruga who is the deity of the Tamilians. A Korwa girl married him and the issues of Murga and the Korwa girl formed a separate community. The members of this community worshipped God Murga and not Lord Narasimha and Venkateshwar like the Korwas or the Yerukulas of Andhra Pradesh.

There is another legendary account about the origin of the Korachas. Renuka the wife of Jamadagni was taking bath naked in the Gangas and happened to be seen by others so she lost her unique power to turn the hold sand into pots. Jamadagni her husband suspected some act of unchastely on the part of his wife and called upon his son Parusharama to cut off the head of his mother. The son did so but after Jamadagni came back to his normal temper and Parashurama requested his father to bring his mother back to life. Jamadagni asked Parashurama to cut off the head of a Dher and then to attach it to the shoulders of Renuka. Parashurama did so and Jamadagni by his spiritual power breathed life in the dead body and brought Renuka back to life but with the head of a Dher. The story tells us further that the progeny of the strange and
ugly woman was considered a mean and defiled Kaikadi. The community of Kaikadi came into existence as the race of Parashurama. They worship Renuka under the name 'Yellamma' as the chief deity of the tribe. In different parts of South India there are, thus, a number of stories which trace the origin of Korachas to different progenitors.

Significance of the Study

In commensuration with the views expressed in the foregoing pages it needs no emphasis, that a systematic and scientific study of a tribal culture hitherto unexplored contributes significantly to fill up the gap in the existing literature on tribals in India. A detailed survey of literature on caste and tribes in India reveals that in spite of representing a significant section of Indian tribal population, Korachas have not been studied with sociological perspective except for sparse references made to them in Census and Gazetteers. As such, an attempt to explore anthropologically and empirically into the socio-cultural and politico-economic realities pertaining to the Korachas is justifiably called for and is viewed as an important step toward enabling the policy makers to focus on the problem and fault
needs of this important tribal community. The study could thrash out such issues for policy consideration that could help improve the conditions not only of Korachas in particular but also of the entire tribal population of India in general.

The findings of the present study could reveal potential areas of conflict and controversy which could enable the sociologists to undertake more structured and analytical investigations in future. Further, as the present study is benefited by the cumulative efforts of anthropologists engaged in tribal research focus their scientific attention on issues pertaining to the tribal development more precisely and with justifiable priority.

Thus, the findings of the present investigation of Korachas would not only be of considerable academic and scientific interest but also of modest applied value. In view of the argument above the significance of present study appears to be more than merely justified.

In this way it is realized that the tribals in India form an important subject of study from the anthropological, economic and political points of view, as they are in a sufficiently large number and unless a
serious thought is given to their welfare and development, India cannot be said to have developed in its entirety. Therefore, the subject Koracha tribes was selected by the researcher. There are some other factors which have been responsible for the selection of the particular tribe as the subject of study. They are as follows:

1) The researcher as a resident of Chitradurga had many occasions to come across the Koracha men and women daily because they were to the neighbourhood to the house of the researcher and whenever they happened to run after a pig to capture; dogs ran after them and a group of children of their own community also followed shouting, with long sticks each furnished with a rope at one end - all these unique action rather created an interesting scene and so the researcher could not help coming out of the house and observing the activities of the Korachas. The next moment the pig being caught and being would with ropes, it would start groaning and screaming so pathetically that the researcher used to feel convulsions in his stomach and would set himself to think why those people were committing such sinful
acts not one day or two but very frequently. On some other occasions the activities of the women such as carrying certain play things with the rushes of the palm trees, preparing baskets, brooms, mats and so forth used to arouse so much of curiosity, that the researcher would fall upon thinking why other people, individuals of other communities were not doing the same work and whether it was the monopoly of the same people. What about the schooling of their children? What might be their income and earning forms their activities? These were some of the questions which came into the minds of the researcher one after the other. Similarly their houses, the style of their life, their peculiar languages with threatening weight and stress on words and intonation of their speeches also attracted the attention of the researcher. Therefore, the close contact of the researcher with the Korachas from beginning of the childhood was mainly responsible for the selection of the subject.

2) When the researcher after his post-graduation cherished a desire to undertake some for Doctorate, the members of the teaching staff of the university as
well some of the co-worker insisted upon taking up some subject for research on tribals in India. Therefore their suggestion helped the researcher to recall his early experiences about the Korachas and so the current topic was selected.

3) As a post-graduate the researcher was aware about the latest development in social and political fields. He had also studied about the various developmental programmes evolved by the centre and the state in favour of the depressed classes in general, including the tribals under the constitutional term 'Girijan'. The researcher was at loss to know if the developmental programmes had been afoot, why the Korachas should remain in such miserable and backward conditions. Such thoughts would revive the old memories, of the Korachas, seen at Chitraduga and would bring in a sense of inquisitiveness and interest in the study of this particular tribe. In this way personal and social factors have been responsible for the selection of the subject for study and investigation.
Objectives

One of the main objectives is to classify Korachas as belonging to a particular tribe and identify their place among the tribals of India.

To ascertain the tribal features and the degrees of development of the Korachas as manifested in their social, religious, cultural, economic and political conditions, constitute one of the major pre-occupations of the investigator. Therefore it becomes the objective of the researcher to institute a thorough study of the various conditions of the sample cases drawn from the city of Chitradurga. Another important objective of the researcher is to assess the impact of the recent developmental programmes on the Korachas. Whether they have awareness of the programmes, if so to what extent and with what results, if not, reasons for not availing the facilities and so forth, are also the pertinent questions sought to be answered through investigation. Therefore, with these objectives in view the researcher had to approach different offices, and obtain the relevant information from the concerned to examine, and analyse the facts so as to arrive at definite conclusions.
Lastly, it was the most important objective of the researcher to report the facts established on the basis of the study investigation of the field in the form of a thesis, so that the efforts made by the researcher would be at least of some service not only to the subsequent researchers but also to government authorities, social reformers or any scholar who is really interested in the cause of the tribals and tribal development.

Thus, the main objectives of the present study could be listed as follows:

1. To depict the social structure and cultural patterns among the Korachas.
2. To understand the religious life among Korachas as manifested in their customs, traditions, practices and belief patterns.
3. To investigate into the economic conditions prevailing among the Korachas and to ascertain the nature and extent of economic problems of Korachas.
4. To throw empirical light on the political life of Korachas ascertained in terms of their level of political awareness and extent of political involvement.
5. To analyse the problems and prospects of overall development of Korachas particularly in the light of the developmental measures being taken up by the governmental machineries.

6. Lastly, the study attempts to recommend suggestions based on findings for the amelioration and welfare of Korachas in particular and all other tribals, similarly stationed in general.

At the outset it is quite essential to know, what exactly is meant by the term 'tribe' before we start discussing about the different aspects of the tribals in India. The term 'tribe' has been variously defined by very many authors, focusing on different aspects of tribes.

The word 'tribe epitomizes poverty, mal-nutritional, neglect, ill-treatment and exploitation. Centuries have separated the tribals from the main stream of the population (Abaninder Naryan, 1990:13).

**Research Methodology Adopted**

Doing research in Anthropology has a unique feature of its own. This is because of the fact that a researcher in anthropology does his research work
keeping in view the holism of the discipline, learning native language and staying with people for months together to explore the necessary relevant data needed for his research work. By staying with people he establishes his first hand rapport and at the same time he uses key informants to cross check the data which he gets in the field. By staying with them the researcher, creates conducive atmosphere to make the group to feel this researcher as one of the members of the group which he studies. By doing so both the researcher and the community feel happy about each others temperament and at the same time both of them will be able to understand the nature of the work and also about the information of the research work. This is what is called as participant observation which Malinowski emphasizes.

Observation is one of the important tools of anthropological research. Any amount of information can be gathered or collected by the virtue of this participant observation. Researcher observes all the spontaneous activity and situations which take place around him. P.V. Young (1961) opines that “observation means what all the spontaneous things that occur before
him". Participant observation is the foundation of cultural anthropology. It involves getting close to people to make them to feel and educate about his research work. The technique also helped the researcher to know the depth and dimensions of the Koracha community, its way of life, its criminal activities over a period of time and many other issues related to Koracha community.

Apart from participant observation, the researcher also relied upon interview which is also treated as one of the very important tools of acquiring information. In this the researcher interviews the informants about his topic of research by maintaining a cent percent confidentiality and so on. Depending upon the quality of the people he frames questions to ask. In majority of the cases this is purely unstructured and causal one. The amount of information which he collects will be cross checked whenever occasion demands from both the key informant and others. In doing so the researcher maintains his confidentiality so that nothing untoward incident happens. Being close to the people the researcher without spoiling the time and without distorting the informant he collects information.
Korava, Koravanji, and Korama Shetty (Ramachandrappa Baragur, 1993:05) and soon depending upon the occupation they do. The Korachas of Chitradurga district are divided into four major categories such as

1. Haggada Korachas, the one who prepare ropes,
2. Dabbe Korachas the one who prepare Baskets and other related works,
3. Kunchige Korachas the one who prepare border blankets, bed sheets and so on,
4. Handi Korachas the one who rare pigs.

Review of Literature

An attempt is made here to provide a review of literature to understand the prominent features of tribal life and enable us to thrash out significant issues pertaining to the tribes in general and Koracha in particular to develop requisite theoretical insights to comprehend and interpret the findings of the present study.

One of the great contributions of the British administrators lies in their diligent endeavours to study about the life of the tribals - especially the tribals of the
Himalayas. Of course it was only out of thirst for knowledge that the British administrators undertook the adventure. They were not moved by any intention or desire to bring about social, cultural and economic changes in the life of the tribals. Indirectly their investigations laid down a strong foundation on which the later anthropologists could build their own structure. Lieutenant Cologan, C. Horne, Nesfield, Crooke were some of the British administrators who stayed with the tribals and studied their life and conditions from close quarters and wrote books as Horne on the tribes of Garwal and Satlaz, Cologan also on the tribes of Garwal 1883-84, Nesfield on the tribes of Tharus and Bhogsa of Uttara Pradesh, and of the Central Himalaya, and Crooke on Korwas and so on. So it can be maintained that the ball was set into motion by the Britishers in the study of the Tribals in India (Christopher Von, 1989).

Culture is always in a state of continuous change. There cannot be a sudden or an abrupt change, but various dynamic forces in society act and react upon one another and as a result of it the culture of a particular society undergoes change. In respect of the changing
culture especially in the backward and tribal areas for example, in South Africa many Anthropologists have employed various techniques to investigate how such changes take place and an account of which factors and to what extent. One of the techniques is known as functionalism. Majumdar is one of such researchers in India. He has given us the first full-length study of a tribe in transition and got it published in 1937 from Lucknow. Functionalism consists in the ethnographic materials to be examined in the framework of Malinowski's functional approach to the dynamics of cultural change. Many of the later studies of Majumdar including the Korwas of Mirjapur and the Khasha's of Jaunsar and the study of the HOS of Singbhum, are based on functionalism.

Majumdar, bearing his ideas on functional dynamics also develops the concepts of 'MARC' (Man, Area, Resource and Cooperation), 'Marc' is necessarily an elastic concept to a point, for any change in one of the factors which brings about changes in the corresponding fields and ultimately the culture is changed.
So according to the author, B=K=MARC. Where B, stands for the base of culture and K, stands for the resultant of changing factor in MARC (Vidyarthi, 1978).

The particular issue of Vanyajati contains a paper contributed by Roy and Kaul (1984) who have in their papers highlighted some basic issues which should be taken into consideration while preparing Seventh Five Year Plan. It is important to note that both the researchers contended that the Government of India had not paid genuine attention towards the tribals and sufficient efforts were not put in for the upliftment of the tribals. Kaul remarks, the findings of the Tribal Research Institutes are not utilized in the formulation and modification of the existing programmes. The performance of the large size multipurpose cooperative societies has to be improved. The flow of institutional finances for the family oriented schemes under the tribal sub-plans is very weak (Ibid.3). In this way he has also asserted that the Government has been indifferent to the tribals.

In the same issue, Kundu another Research Scholar of CIEFL Hyderabad in his Article "Some Commonly Overlooked Positives of Tribal Life and Culture in India"
has dealt with the cultural significance of the tribals in India. The tribals are charged with what he calls the 'negative stereo-types by the non-tribals'. The common charges are as follows:

- The tribals lack courtesy
- Their culture is inferior
- Their language is less developed
- They lack intelligence
- They have no contribution to Indian history and culture.

These negative stereo-types, according to the author, are mainly ethnic prejudices used as mechanism to establish the myth of racial and cultural superiority having little or no scientific basis.

Kundu traces to the ancient civilization of the Dravidians of Mahenjodaro and Harappa and holds the culture of the Dravidians in high esteem. And further says that because the Aryans were the conquerors they treated the Dravidians as their slaves and called some of them, 'rakshasa' and 'nishadas'. Therefore, Kundu is of the opinion that the Dravidians had a rich culture of their own and the descendents of those Dravidians who...
are now called tribals, contributed a good deal not only to the history but also to the culture of India. He takes into account several kingdoms of the tribals that existed in the long past, for example, the Bhils ruled over the Gangetic planes, the Gonds ruled over the eastern section of the central provinces known as Gondwana and Kols were the rulers in the districts of Monbhum and Bonai. Similarly, the tribals of Kendujhar were the kings of Orissa. It is also recorded in the history that the Ranas of Udaipur were assisted in battle fields by the tribal troops, led by tribal chieftains. Rana Pratap was a great friend of the tribals especially during the period of exile. The word 'Santal' is said to be derived from 'Samanta' a subordinate king. In this way, there are many examples for the tribals' contributions to the history. Coming to the modern period the tribals have made their names due to their risings against the British. The Malphaharia rising of 1772, the Rampha Rebellion of 1802, 1829 and 1922, the Mutiny of HOS Singhbhum in 1831, the Kols rising of Assam in 1831, the Tamar Revolt of 1832, Kondh risings of Orissa in 1817, 1830 AND 1850, The Famous Santal Revolution Pragan in 1855, under the leadership of Kanu and Siddu against
the British Government. All these revolts and risings of the tribals are the famous historical contribution and the important mile-stones in the war of independence.

In the same way, Kundu highlighted the contributions of the tribals to the development of many languages. He pointed out that the Sanskrit words, 'Mayura' and 'Matanga' are found to be borrowings from the tribal languages. The double names of the kingdom found in the history are also terms taken from tribal languages for example, 'Kosala-Tosala', 'Anga-Vanga', 'Kalinga-Trilinga', 'Utkala-Makala', 'Pulinda-Kulinda' and so forth. The morphological similarities among the letters of the Dravidians and those of the Western countries are also pointed out. The very name "Godavari" is derived from 'Guda' (River) and 'Veru' (Water) which are the words from Dravidian language.

Kundu gives much importance to the tribal concept of pleasure. Their sports and entertainments, their simple and easy life without the burden of the future in mind, is wrongly described as hedonism. But according to Kundu the tribals were really healthier and happier than the non-tribals. Their zeal in life and their
exuberant spirit and enthusiasm made them able to enjoy the real life. They drank and made merry, their attitudes towards life is marked with optimism and great interest in the world. They had contentment in life. They boldly and courageously faced the challenges of nature and were honest and upright in their dealings.

Shamsuddin gives a realistic description of Murias. Ghotul dormitory which is an important social institution of the Murias in the district of Bastar in Madhya Pradesh. For these tribals Ghotul are in the heaven where marriages are made. It is also called 'Lover's Paradise' unmarried girls are called Motiaris and also widows mix up with the youths called Cheliks and widowers. They select their life partner in the Ghotul. After sunset they assemble in this large space located at one end of the village. They sing melodious songs and approach one another exchanging their tributes and then they start dancing. While dancing, the author says, “Though each chelik has a motiar of his choice, she has to attend to as many boys as possible, so as not to rouse suspicion about her attachment to one particular motiar. Similarly, the motiaris also showering their affection on
their beloved cheliks make sure they bestow favours equally on all the girls. It is a way of the girls and the youths to postpone the settlement of their marriages. Each chelik or motiari wants more and more acquaintance together and then select their partners. They indulge in various sexual merriments excepting intercourse which is strictly forbidden in the Ghotuls. The elderly members of the society and the parents also take pleasure in seeing their sons and daughter so freely mixing up and getting recreation. The various purposes which a Ghotul serves are given as follows:

1) As a time-tested prelude to marriage during which the compatibilities of both their best feet forward partner are matched to their satisfaction.

2) As a practical forum for sex education.

3) As an institution to promote harmony between the clans and the Murias tribes (Shamsuddin, 1987:25).

They have got certain taboos to be strictly followed by the members of the Ghotuls. In case of violation of any code of honour the authorities and elderly members in charge of the Ghotuls impose heavy fines upon the defaulters. At times the membership is also cancelled as an act of punishment. Husband and wife cannot become
the member of the Ghotuls, nor are they permitted to stay there after dinner.

Uraons, an important Dravidian Tribe of Chota Nagpur plateaus and are concentrated in Jashpur, Surguja and Bilaspur districts of Central Province. They belong to the Dravidian stock. They reside in jungles and on hills far away from the civilized human beings. They have no sense of law or any discipline and they lead a life of license. In the words of Patkotwar, "they are leading a lonely and solitary life in a dense forest with wild beasts as their friends (Patkotwar, 1950:100-101).

The Uraons are living on hills. They gather wild fruits and hunt animals for their subsistence but those who have settled in plains follow agriculture in its crude form. Agricultural Uraons are slowly mixing with other people but very cautiously and suspiciously. They wear minimum clothes. The females also fasten their sarees only round their hips up to their knees. They prepare their own clothes. Some of them being accustomed to spinning and weaving, they get their clothes stitched by the members of their own community. They prepare their own drinks out of rice and herbs. They grow their
own vegetables and food grains and they have got their own Panchayat to regulate their religious ceremonies and to maintain law and order. In this way the Uroans try to be self-reliant. The leader generally keeps one or more females in addition to his wife. When a child is born, they perform ceremony according to custom on a fixed day. They observe death ceremonies also and after the ceremonies are over all the relatives of the deceased go to a tank or river and take bath. Drinking and feasting singing and dancing are the common features of their festivals and ceremonies. 'Karma Saila', 'Suga' are the popular forms of dance among the Uroans. 'Handia' is the popular liquor of their own preparation. The leaders of the society are against educating the children on the ground that they have to look after their field work or grazing of cattle. Among the males, some of the Uroans have been proselytized into Christians and Muslims.

Regarding the subdivision of Uraons, Deshpande says as follows: Originally there does not appear to have been any rigid subdivisions amongst this tribal race. In the course of time some Uraons got better culture and civilization on account of their contact with civilized
people. But some others led an unclean life and ate the flesh of dead animals. Thus two groups were farmed and the clean and cultured group avoided taking meals at the houses of those who were still backward and unclean. There are no rigid subdivisions amongst them based on any other factor (Deshpande, 1950:106).

It is pointed out by Deshpande that in the districts of Jashpur highest number of Uraons is converted into Christians and they are in dominance. He observes 'The Christians, both Catholics and Lutherans, have their mission in Jashpur. The Catholic Mission claims as many as about 56000 as their followers from the Uraons while the Lutherans claim only about 6000.