CHAPTER - 2

MATERIALS AND METHODS
THE UNIVERSE OF THE STUDY

The present study is conducted among the Baigas of Mandla district, Madhya Pradesh. The details of field area are as follows:

**Madhya Pradesh**

The state of Madhya Pradesh is the second largest in India. In terms of area it has 3, 08,252sq. K.M. in area and is situated in central India. It has 45 districts.

The state has population of 60,385,118 according to the census report of 2001. Bhopal is its capital and Hindi is the chief language. One out of every seven person of state belongs to some original tribe. The Khajuraho temples, Gwalior fort, Mandu, the great Stoopas of Sanchi, the Ram Mandir of Orcha, and the Marbal Rocks near Jabalpur are the famous tourist places situated in state of Madhya Pradesh.

Forests are important in the state as about 1.7 million hectares of land in the state is under forest, making Madhya Pradesh one of the most forested states of India. Teak, Sal, Bamboo and Tendu are the speciality of the state forests.

Madhya Pradesh is well known for Coal, Iron, Bauxite, Limestone and Mangnese. The Panna region is famous for the occurrence of Diamonds, one of the few known sources of the precious stone in the country.

Madhya Pradesh is also rich in wild life. Tigers are found in as many as ten national parks and thirty wild life sanctuaries in the state.

The state is predominantly agricultural and about eighty per cent of the population depends upon agriculture for its livelihood.

The hill station situated at Pachmarhi in the Hosangabad district, a plateau that expires to about forty kilometres. There are many rocks shelters about the place, many relics found there. In the Baugh caves about 160 KM from Indore, ancient paintings those at Ajanta, in Mahrashtra, they believed to belong to a period between the 5th and 7th centuries A.D. Rock shelters and paintings of Shimla hills and Jabalpur and Manav Sanghralya, Bhopal are also unique. Through prehistoric point of view, the river
Narmada is important. From its bank homoerotism Dr. Arun Sonakia has discovered Narmadensis.

The river Narmada originated at Amarkantak and flows westward and a little distance away the sun rises in eastward, this kind of flow, which is the most of unusual anywhere in the world.

**Mandla District**

**Origin of the Name**

Mandla district derives its name from the headquarters town, Mandla. Three traditions about the name Mandla are more or less prevalent in the area. Caption H.C.E. Ward (1896) recorded its puranic details relates Mandla to the Sanskrit word 'Mandal' meaning a circle; because the river Narmada almost girdles the town on three sides. According to another view, the real name of Mandla is said to have been 'Mahish-mandal', or 'Mahishmati' of ancient Sanskrit literature, which was the capital of Kartvirya of the thousand arms from whom where sprung the Garha-Mandla kings. Under the clear cold light of criticism, however, the weakness of the story becomes palpable; the Mahishmati of Sanskrit legend has been proved by Dr. Fleet (1902) to be Mandhata in Nimar district, whereas our Mandla is probably a survival of the word, 'Mandla' or feudatory state. The Brahmans identify it with Mahismati, which is said to have been one of the ancient seats of the Haihaya princes. The Mandla is not probably the name of a place, as it means only a district. The original name might have been Mahishmati-Mandla, of Mahes-Mandla, which has now become simply Mandla. The third view of the probable origin of the name is that the word 'Mandla' is probably a survival of the word 'Mandal' or feudatory division of the kingdom of the Kalachuri kings of Tripuri.

The Mandla district of the state was constituted in the year 2001. Mandla is situated in the east central part of Madhya Pradesh. The district Mandla is situated in the east-central part of Madhya Pradesh. The district lays almost entirely in the catchments of river Narmada & its tributaries. A district with a glorious history, Mandla comprises of numerous rivers and endowed with rich forests. The world's famous Tiger Sanctuary, Kanha National Park located in the district, is one of the hottest targets for both the domestic as well as foreign tourists. The extreme length of the district is
about 133 Kms. from north to south and extreme breadth is 182 Kms from east to west. It covers a total area of 8771 Sq.Km. and consist a total population of 894236. There are 9 blocks, 4 tehsils and 1247 villages in the district. Mandla district is surrounding by holey rivers Narmada.

**Geographical Location**

Mandla district is located in the east central part of the Madhya Pradesh. It is eastern part of the Jabalpur district. The district forms a part of Satpura hills. Which separates the cotton growing of the south from the wheat growing extension of the Malwa Plateau on the north, and is the watershed of three district river systems. It lies between the latitude 220.2' and 230.22' north and longitude 800.18' and 810.50' east. The tropic of cancer thus passes through the north of the district. There total area of the district is 13,269 Sq. Km. Thus before bifurcation it was the 6th largest district in the state. Its extreme length is about 133 Km. from north to south and extreme breadth 182 Km. from east to west.

Highly irregular in shape, it is not possible to describe it by comparison with any governmental figure. However, it one looks at the map of the district, it would tend to assume a scorpion like appearance. The district is bounded on the north-west by Jabalpur district; on the north and north-east by Shahdol district; on the south-east by Bilaspur- Rajnandgaon district; on the south by Durg and Balaghat district and on the west of Seoni district.

**Geology**

Statiographically, Mandla district mainly comprises Archaeans, Lametas, Deccan Trap and Recent formation. The older metamorphic of the district include granite, granite gneiss's, hornblende Schist, quartz mica schist, lime-silicate rocks, Pegmatite and Charnockite. The Dharwarian rocks of the district are represented by Chilpi Ghat group, which comprises phyllite, dolomites, quartzite, pegmatite, mica schist and quartz. Arenaceous limestone of Laetite, rest horizontally on the denuded surface of schist deacon trap is the most extensively developed formation of the district. Basaltic lava flows of different thickness are at places separated by interring trepas of clay and limestone. At many places, traps are covered by
laterite in which segregation of alumna has resulted in bauxite deposit. Sometimes decomposition of traps gives, block cotton soil, the 'regur'.

**Minerals**

The overflowing trap mainly covers the district, and its geology presents a little variety. The following minerals occur in the district.

**Dolomite**

The high-grade dolomite occur in the west of Banjar river at Mjugdara and Bhatiatolal while in the east of Banjar river at Bhanvertal and Kata (Kurwahi). The reserves are estimated to be about 66 million.

**Orchres**

Orchres of fairly good grade is available in Karaujia range of Dindori tract.

**Iron Ore**

Low-grade iron ore occurs in Amwar village of the district.

**Felespar**

Felespar is available on Muripar hill, Mawai in the district. It can be used in ceramics.

**Fuller's Earth**

Fullers Earth occurs at Ghutar, Jhingartola, Kosumpani, Thonda, Timani, Semikola, Mohgaon. The estimated reserves are to be 1.20 lakh million tones.

**Clay**

The clay occurs near Sijhora (30 millions tones), Chartola (4000 million tones) and Clur pani (8000 million tones).

**Limestone**

A good quality limestone occurs near Jaganantal Hill, Bichhiya, Muripat east. It is graded as delicious (ao 28.7-50.9 %)

**Bauxite**
Bauxite of metallic grade occurs at Laverera Rigde, Chindi Pahar, Kakra Pahar, Paligarh, Kusera Dadar, Bhimori Dadar, Bhilki Dadar, panapusa, Chiklatela.

**Manganese Ore**

Low grade Manganese occurs on the hillock Hathi Dingar in Kanha.

**Mica**

Stained flanks of mica occur near Motinala and south Kauha.

**Quartz**

A good quality Quartz occurs near Mawai, Karanjia Road, Chartola and Dalhanadi. It is grades as 98.58% Si 02, 98.32 % and 98.73 %. It can be used for glass and Ceramics.

**Rivers**

The district lays almost entirely in the catchments of river Narmada and its numerous tributaries. The Pathar tract, however, is drained by the alone a small tributary of the Wainganga forming the southwest boundary of the district. The Johilla and lesser Mahanadi water the extreme north and northwest of Dindori tahsil, which eventually find their way in to the Ganges. The Narmada flows along the greater part of the district and receives the Banjar, Burhar, Kharmer, Kikara and the Gour. Among the southern tributaries the Machrar, Chakar, Seoni and Tar are important. In the northern part important tributaries are Silgi and Kanai, which rise in the mountainous country around Shahpura.

**Administrative History of the District**

From 1818 A.D. to 1835, Mandla was considered a tahsil of Seoni district, whereas Ramgarh (now Dindori tract) and sohagpur (now in Shahdol) were included in Jabalpur district. In 1840 A.D. Mandla was also transferred from seoni to Jabalpur District. It was upgraded to the status of a district in 1849 A.D. but only six month later is was reverted to its old position. Finally, in 1851 A.D., Mandla, Ramgarh and sohagpur were united to constitute the independent district of Mandla. It was put under the charge of Deputy Commissioner.
At the commencement of the mutiny in 1857, the chief of Ramgarh, Shahpura and Sohagpur joined the mutineers. When order was restored, Sohagpur was made over to Rewa and the estate of Ramgarh and Shahpura were confiscated. Early 1858, after some unsuccessful attempts of Mutiny, British administration was firmly established at Mandla.

There were numerous changes in territory of the district. In the year 1867, on the formation of Balaghat district, 262 villages of Ramgarh, Bichhitya were transferred from Seoni to Mandla. Originally, the district had only two tahsils i.e Mandla and Ramgarh. The present Dindori tract was known as Ramgarh till the year 1904, when given its present name. In 1892, the first Indian civil service officer in the state was appointed the deputy commissioner and was posted at Mandla. In 1914, a third tahsil Niwas was formed with headquarters at the village of the same name. Later on the number of tahsils increased to six. These were Mandla, Nainpur, Bichhiya, Dindori, Niwas and Shahpura.

Prior to May 1998 Mandla district was divided into six tahsils, viz., Mandla, Nainpur, Bichhiya, Dindori, Niwas and Shahpura. It was also divided into three sub-divisions for revenue and general administration purposes. Mandla sub-division comprised Bichhiya, Nainpur and Mandla tahsils, while Niwas sub-division had Niwas and Shahpura tahsils. Dindori was the eastern sub-division, which had only Dindori tahsil.

With the promulgation of Madhya Pradesh reorganization of the district act, from 21st May 1998, Mandla district has been bifurcated into Mandla and Dindori District. The complete Dindori and Shahpura tahsils and mahandwani development Block formed Dindori District while the rest of the area existed in Mandla Districtct.

Tehsils, Blocks, Town and Villages

The district presently comprises of 4 tehsils, 9 blocks and 1247 villages in the district.

Climate

Mandla District extends over the highest plateaus of the Stapura ranging grow 500 meters to 500 meters above mean sea level. Thus in comparison with the low-lying plains of Jabalpur and Raipur on the north
and south it is cool and exhilarating. Thus the climate of this district is characterized by hot summer season and general dryness except in the southwest monsoon season. The year may be divided into four seasons. The cold season from December to February is followed by the hot season from March to about the middle of June. The period from mid-June to September is the southwest monsoon season. October and November constitute the post monsoon or retreating monsoon season.

**Temperature**

This is a meteorological observatory in the district at Mandla and the records of this observatory may be taken as fairly representative of the conditions prevailing in the district in general. There is a steady increase of temperature after February. May is the hottest month with the mean daily minimum temperature at 41.30°C and the mean daily minimum at 240°C. On individual days during the summer season the day temperature may go above 440°C. The highest maximum temperature recorded at Mandla was 45.00°C on 1954 May 22. The lowest minimum was 0.60°C on 1954 January 25.

**Humidity**

During the monsoon season relative humidity generally exceeds 75 per cent. The air becomes drive after the withdrawal of the southwest monsoon. The driest part of the year is the summer season when in the afternoon’s relative humidity is less then 25 percent.

**Cloudiness**

During the monsoon season skies are generally heaving clouded or overcast. In the rest of the year skies are mostly clear of lightly clouded.

**Winds**

Winds are generally light. During the southwest monsoon winds blow from directions between southwest and northwest. In the rest of the year winds are often from directions between north and east.

**Population**

The brief details of the population are as follows:
Year Wise Population

<table>
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<th>S.N.</th>
<th>Census year</th>
<th>Area</th>
<th>Population</th>
<th>Population density</th>
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<td>1</td>
<td>1901</td>
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<td>318381</td>
<td>24</td>
</tr>
<tr>
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Population Structure

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<th>Total Population</th>
<th>Female-Male Ratio</th>
<th>SC Population</th>
<th>ST Population</th>
<th>SC % in Total population</th>
<th>ST % in Total Population</th>
</tr>
</thead>
<tbody>
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<td>41305</td>
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<td>57.23</td>
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</table>

<table>
<thead>
<tr>
<th>Population Increment Rate in 10 Year</th>
<th>Total Literacy</th>
<th>Percentage of Literacy</th>
<th>Geographical Area (In KM)</th>
<th>Janpad Panchayat</th>
<th>Gram Panchayat</th>
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</thead>
<tbody>
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</table>

Rural and Urban Population

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<th>Rural</th>
<th>Urban</th>
<th>% of Rural population in total population</th>
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</thead>
<tbody>
<tr>
<td>Male</td>
<td>Female</td>
<td>Total</td>
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<td>802322</td>
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</tbody>
</table>

Health

Primary Health Center - 30

Tourist Places

KANHA TIGER RESERVE (KANHA NATIONAL PARK): The world’s famous Tiger Sanctuary, Kanha National Park located in the Mandla district, is one of the hottest targets for both the domestic as well as foreign tourists. Kanha becomes a tiger land, a home for more than 100 tigers. The area of Kanha Tiger Reserve is 1945 sq. Km. Kanha is a destination for wildlife visitors from all over the world.
The Kanha Reserve is governed under the wildlife (Protection) Act, 1972 and the reserve rules. Project Tiger, one of the largest conservation schemes in the world, was launched in India in 1973 with the objectives 'to ensure the maintenance of a viable population of the tiger in India and to preserve, for all times, such areas as part of our national heritage for the benefit, education and enjoyment of future generations'. Kanha was among the first nine Reserves included in the Project Tiger Network in 1973. Kanha has distinguished itself by bringing back from an imminent extinction the Central Indian Swamp Deer also called Barasingha. Only 66 specimens of the sub-species were left in 1970. Scientific management and strict monitoring has recovered the population to around 330 specimens.

Mammals

There are twenty-two species of mammals identified e.g. Chital or Spotted deer, Sambar, Barasingha, Barking deer, Chousingha, Gaur, Langur, Wild pig, Jackal, Sloth bear, Wild dog, Panther, Tiger.

Birds

There are around 260 species of birds identified, e.g., Peafowl, Jungle fowl, pained spur fowl, grey partridge, Painted Partridge, Indian roller, Racket tailed drongo, Red wattled lapwing, Yellow wattled lapwing.

Target Population

The Baiga tribe is one of the important primitive tribe of central India. It has a long tradition behind it, which can be traced back to ancient times. Baiga can easily be described as tribe, which has been least affected by the modern civilization. The orthodox Baiga tradition is to wear as little as possible. On the head is usually a rag called Patka. Baiga women usually wear a long strip of cloth called Chitra tied round the waist, carried up across the breasts over the right shoulder, and tucked in at the back. The major languages spoken by Baigas are Baigani and Hindi. The total number of Baigas population in Mandla district is 894,236.

The earliest account of the Baiga that has come down to us is as recent as 1867, when captain Thomson, in his Sooni settlement report, briefly described them as “the wildest of the tribes, inhabiting the most inaccessible hills and the remotest forests; living on what they can secure
with their bows and arrows, in the use of which they are very skilful, and on
the forest produce, and the small crops which they raise on the hill sides.

They are extraordinarily shy, so much so that it is often difficult to get
hold of them, unless some one they know accompanies one. They fly out at
one end of the village as you appear at the other, and you can see them
scrambling up the hill sides amongst the stones and boshes, or hiding and
peeping and you from behind bushes like wild animals.

The Baigas appear to be a branch of the great Bhuiya tribe, which
still numbers half a million in Bengal and Bihar and is to be found chiefly in
Jashpur and Serguja in the present neighborhood of the Baiga. The Bhuiya,
who are also called as the Mhumia, are as their name implies ‘lords of the
soil’. This title is also claimed by the Baiga who call himself or herself
Bhumiraja or Bhumirajan, and Bhumia is the name given to the most
important sub-section of their tribe.

Though the Baigas are now mainly living in Mandla and Dindori, it
seems likely that these districts were not their originals home, and that they
immigrated from Chattisgarh into the Satpura hills on the western borders
of the plain. The hill country of Mandla-Dindori and Maikal range of
Balaghat form one of the wildest and most inhospitable tract in the province,
and it is unlikely that the Baigas would have made their first settlements
here and spread thence into the fertile plains of Chhatisgarh.

**Dress and Ornaments**

The orthodox Baiga tradition is to wear as little as possible. Bhagwan,
it is remembered, gave Nanga Bbaiga a piece of cloth nine hands long, but
Nanga Baiga returned all, but a hand and a half as unnecessary. Some of
the older Baigas trace their present poverty to the wearing of clothes and
shoes. The Wilder Baigas, however, still wear exceedingly little. The men put
on a very small dhoti; often it is only a langoti, with a broad flap, which
hangs down in front. On the head is usually a rag called patka or pharria.

Baiga women usually wear a long strip of cloth called chitra or lugra
tied round the waist, carried up across the breasts, over the right shoulder,
are tucked in at the back. The skirt thus formed is often very short, not
reaching to knees. The head is left bare.
For the ornaments, men wear iron or silver bracelets, one on each wrist, called chura. In their ears they wear the bari in the upper part, the bala in a hole through the middle, and the lurki through the lobe. Old men usually do not wear anything; others dress up for festivals.

At dances, the men wear a kalgi of peacock's feathers stuck in the turban, and chhuta, a necklace of gay colored beads, round the neck. On their feet they put paijina, anklets with little bells. Sometimes they wear the chit, a red cloth tied round the head like a peacock features on the chest and back. But the young man may wear almost anything at dance. They may pet on any ornaments they can find; Hawel is especially popular. The Baiga never wear nose ornaments. This is an important rule distinguishing them from other tribes.

One more interesting thing about them is, the use of a huge hat like thing, i.e., khumari, which is made up of bamboo. Khumri is used by Baigas for the sake of protection from sunlight and rains, when they are working out on their fields.

**Tattoo**

Tattooing on hand, leg, chest and upper arm is very common in Baigas like many other tribes of the World. Unlike many other tribes, among the Baigas these marks are a form of sexual expression and powerful sexual stimulants. This is partly indicated by fact that a girl's arms and breasts are not tattooed until she is neither adolescents, nor her lags until her marriage. There is also no doubt that tattooing greatly enhances a girl's beauty in the eyes of Baiga main folk. It is thought to make her beautiful, instead of ornaments. A Badnin, whom the Baiga call Godnaharin, performs the operation.

Men are seldom tattooed, but they sometimes put the chadrama (moon) on the back of the hand and the bichhu (scorpion) on the forearm, and themselves, both in the case men and women, do this.

**Language and Communication**

Baigas are found in remotest areas, inside the forest, as discussed earlier, and so the modern means of communication are not available to
them viz radio, which helps them to get the news of outside world for them, is the market of nearby city or block.

The language spoken by baigas is the Baigani Hindi, which is a corrupt from of Chhatishgarhi, and has an impact of Marathi, Hindi & Gondi language on it.

**Occupation and Economic Structure**

The main source of Baigas income is listed below: first is cutting *dhya* and thus obtaining the kharif crops, second are village pujariship, exorcism and herbalism, third is bamboo matting and baskets, fourth is by collecting and selling honey and forest produce such as harra, fifth is by labor, six is by forest fruits and roots and seventh is by killing wild animals and on fish.

Out of all these, the most important source of income for Baigas, which they practice most, is by labour, agriculture and minor forest produces. Labour jobs are done by some or the other members of almost all families of the village. Agriculture is done mainly for the crops of paddy, kodon, kutki, ramtelka (jagni) etc. Collection of miner forest produces is also done by many of them.

The act of hunting and fishing are through much reduced but still as practiced by many them. For hunting they use their traditional bows and arrows. Using nets or traps such as kummi, jhitka, gabhi jhumar etc does fishing. Baigas also use the position for the sake of fishing, and the powdered bark of the tress such as chirechar, guhalari or tinsa to be effective. Baigas also catch rats, which are eaten by them after cooking.

**Storage of Food Grains**

Like many other tribes, Baigas store their food grains viz. *kodon, kutki* etc. in a big reservoir made up of clay, which they call as ‘kothi’ is found to be seen in center of the front room or hall of the house, and it is often used as partition of the room, which divides it into two.

Maize is the main ingredient of the liquid foodstuff, pej, which is very common among the Baigas, and its storage is done on the poles, which are planted for this purpose, just down the roof of the house or room. Looking from downwards, the roof seems to be made up of maize.
The storage of crops like kodon, kutki, maize etc. is done on a platform, which is locally known as Macha or Maira. It is generally made outside of the house, or in corner of the field.

Marriage Customs

Marriage is of great social significance, though it has little sexual importance, for the Baiga. These people always practice clan exogamy, but village exogamy is not a necessary point to be considered, though many of them were found to exhibit village exogamy.

The engagement is done in Baigas in a systematic way and it can be performed at any age, some times in child hood, more frequently soon after puberty.

A Baiga must not take a wife from his own sept or from another one worshipping the same number of gods. But he may marry within his mother’s sept, and in some localities the union of first cousins is permitted. Marriage is adult and the proposal comes from the parents of the bride, but in some places the girl is allowed to select a husband for herself. A price varying from five to twenty rupees is usually paid to the bride’s parents, or in lieu of this the prospective husband serves his father-in-law for a period of about two years, the marriage being celebrated after the first year if his conduct is satisfactory. Orphan boys who have no parents to arrange their marriages for them often take service fore wife. Three ceremonies should precede the marriage. The first, which may take place at any time after the birth of both children, consists merely in the arrangement for their betrothal. The second is only a ratification of the first, feasts being provided by the boy’s parents on both occasions. While on the approach of the children to marriageable age the final betrothal or barokhi is held. The boy’s father gives a large feast at the house of the girl and the date of the wedding is fixed. To ascertain whether the union will be auspicious, two grains of rice are dropped into a pot of water, after various prelim in are solemnities to mark the importance of the occasion. If the points of the grains meet almost immediately it is considered that the marriage will be highly auspicious. If they do not meet, a second pair of grains is dropped in, and should these meet it is believed that the couple will quarrel after an interval of married life and that the wife will return to her father’s house. While if neither of the
two first essays are successful and a third pair is required, the regrettable conclusion is arrived at that the wife will run away with another man after a very short stay with her husband. But it is not stated that the betrothal is on that account annulled. The wedding procession starts from the bridegroom's house and is received by the bride's father outside the village. It is considered essential that he 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. The elephant makes pretence to charge and trample down the marriage procession, until a rupee is paid, when the two parties embrace each other and proceed to the marriage-shed. Here the bride and bridegroom throw fried rice at each other until they are tired, and then walk three or seven times round the marriage-post with their clothes tied together. It is stated by Colonel Ward that the couple always retired to the forest to spend the wedding night, but this custom has now been abandoned. The expenditure on a marriage varies between ten and fifty rupees, of which only about five rupees fall on the bride's parents. The remarriage of widows is permitted, and the widow is expected, though not obliged, to wed her late husband's younger brother, while if she takes another husband he must pay her brother-in-law the sum of five rupees. The ceremony consists merely of the presentation of bangles and new clothes by the suitor, in token of her acceptance of which the widow pours some tepid water stained with turmeric over his head. Divorce may be affected by the husband and wife breaking a straw in the presence of the caste Panchyat or committee. If the woman remain; in the same village and does not marry again, the husband is responsible for her maintenance and that other children, while a divorced woman may not remarry without the sanction of the panchyat so long as her husband is alive and remains single. Polygamy is permitted.

The marriage is also solemnized with a ceremony and many customs are related with it. Marriage with cousins is not prohibited among Baigas, and many times it also happens that both the spouse selects one another and later on marriage is arranged by the family members.
Like any other occasions, drinking of liquor and singing dancing is an important part of the marriage ceremony of the Baigas.

**Birth and Burial**

The time of birth is a time of celebration in the Baiga community. At the time of birth, they perform some rituals. After the birth of child, mother is offered Madhiya roti and kuddai bhat to eat. She is also given a tonic (kadha) made up of baddi davai, (okhad), bansemi ki jad and Gur. On the sixth day, called as chatt, mother takes a bath and also bathes her child, cleans up the house and then she would prepare food which is offered to family members. The delivery is often made up by the village dai, whom they call as Sunmain, where as in case of complications the help of baiga guniya i.e., local folk healer is also taken. The child is of course, possessed by the jiu of someone who was once connected with the family, and it is important to find out that this is. The gunia proceeds to find out which jiu has been reborn in the child.

The mother's father or the maternal uncle does the naming of the child. First he cuts the Childs hair. Then he gives the child his name.

Death is all too tragically common among these people, for the birth rate is high and the span of life is short. A necessary part of every funeral is the divination designed to discover what this was. One method is to carry the body to the nearest stream, where the guniya takes oil in a leaf and puts three drops in the water, one for Thakur Dev, one for Bhagwan and one for sin. If the drop of oil turns blood-red, they know the dead man has broken a tribal law; if it goes up stream, it is Bhagawan who has called him; if it goes like crossed tingers, has death was due to a witch. The effect of Hindu culture could be seen on the burials of the baigas.

**God, Goddess and Religion**

The Baiga does not generally show very great reverence towards his deities, but some of them do perhaps show a certain respect for the deity whom he now calls by the Hindi word a certain respect for the deity whom he now calls by the Hindi word 'Bhagwan'. Think that Bhagwan is the creator and it is to him that many aspects of the social and economical life of the tribe trace their origin. Some of the powers, which are worshipped by the
baigas are Bera Deo or Budha Deo, Dharti Mata, Bhimsen, Gansam Deo and some other household Gods.

Baigas celebrate almost all major festivals of Hindu such as Diwali, Dussera, Holi etc. however some other festivals are also January, Phag in March, the Bidri ceremony in June, the Hareli at the beginning of August i.e. in the early part of the rains etc. At the harvest of crops of kodon and kutki, they celebrate by singing and dancing karma etc.

The Baiga is no real totemism. Some Dudh-bhairia Baiga Parreti nener killed the crocodile. The Marken never killed the tiger. Here the confessed to seven exogamous goti, each with a different tree as totem, with special rites which were obviously taken very seriously. The seven goti were these: Belgaria Durwa, Karraiya Durwa, Tiljaria Durwa, Bartana Durwa, Sachera Markan, Thaurgaria Markan and jhinjhigania Markan.

Materials

The Baigas of Mandla district are a major primitive schedule tribe of Madhya Pradesh. The present investigation is based on interviews of 400 Baiga household from five different blocks of Mandla district. The details about age and sex-wise distribution of the samples are the presenting in following manner:

Table 2.1 Showing information regarding age-wise distribution of the samples, it could be seen from the table that the maximum number of individuals are in between the age group 26-30 years (30.00), rather than those lying between age group 31-35 years (22.00), 36-40 years (18.00), 21-25 years (14.00), 16-20 years (08.00), 41-45 years (04.00) and 45 years above (04.00).

Table 2.1: Showing information regarding age-wise distribution of the samples

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Age group (In years)</th>
<th>Ab.</th>
<th>Pc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>16-20 years</td>
<td>32</td>
<td>08.00</td>
</tr>
<tr>
<td>2.</td>
<td>21-25 years</td>
<td>56</td>
<td>14.00</td>
</tr>
<tr>
<td>3.</td>
<td>26-30 years</td>
<td>120</td>
<td>30.00</td>
</tr>
<tr>
<td>4.</td>
<td>31-35 years</td>
<td>88</td>
<td>22.00</td>
</tr>
<tr>
<td>5.</td>
<td>36-40 years</td>
<td>72</td>
<td>18.00</td>
</tr>
<tr>
<td>6.</td>
<td>41-45 years</td>
<td>16</td>
<td>04.00</td>
</tr>
<tr>
<td>7.</td>
<td>46 - years above</td>
<td>16</td>
<td>04.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>400</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Table 2.2 Reveals information regarding sex-wise distribution of the samples, it could be concluded from the table that males are comparatively much more (78.00) than the females (22.00).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Sex</th>
<th>Ab.</th>
<th>Pc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>312</td>
<td>78.00</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>88</td>
<td>22.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>400</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Methodology

Sampling Frame

The block and villages were selected randomly as per the concentration of blocks. The selection of villages and samples are as follows:

1. One village was selected randomly on the roadside within 5Kms. ranges of block head quarter.

2. Another village was selected randomly from the interior but within 5Kms. ranges of block head quarter.

3. A third village was selected randomly on the roadside within 10Kms. ranges of block head quarter.

4. The fourth village was selected randomly from the interior but within 10Kms. ranges of block head quarter.

5. The last village was selected randomly, which was situated more than 10Kms. away from the block head quarters.

In this regard 100 samples were selected randomly from the five villages of each block and approximately 20 samples were selected randomly from each village. The total sample size is 400. The data were collected from the households of the Baigas of Mandla district, Madhya Pradesh. One sample was collected randomly from each household of randomly selected villages.

Sample Size

The Baigas are major schedule tribes of Mandla district of Madhya Pradesh. The present investigation will be based on interviews of 400 households.
**Tool Used**

The present study has been conducted through interview schedule. Simultaneously, group discussions and informal interview methods has been used. Observations have been conducted through semi-participants or participants methods.

**Data Collection**

As indicated above the information was gathered through interview, using a pre-tested schedule. The detail information on relevant aspects was obtained by using a semi-structured schedule and also by visual observation.

Before conducting the interview, a proper care of respondents were taken. So that the subject feels at ease and efforts were also be made for changing of views. During the course of interview all the points listed in the schedule were duly obtained.

**Use of Secondary Data**

In addition to interviews, relevant records of various offices and literature were scanned to know the actual facts in the population under study. The records of block offices and various district offices were scanned. The attempts were made to use the secondary data in a very sensitive manner.

**Data Processing**

After completion of data through interview schedule, coding of each and every schedule was done properly. The data were analyzed with the help of appropriate statistical parameters.

**Demographic Rates and Ratio Used**

Population information is best communicated in terms of number and rates. Such information is more meaningful when it provides an indication of magnitude and distribution of the phenomenon, as well as the trend. To be useful, data must be expressed clearly as well as actually. There are some formula devised to shape these data as simple counts, rates and ratios. The following demographic formulas are used in the present study:
1. Sex Ratio = \[ \frac{\text{No. of Females}}{\text{No. of Males}} \times 1000 \]

2. Birth Rate (Fertility Rate) = \[ \frac{\text{No. of Births}}{\text{Total Population}} \times 1000 \]

3. General Fertility Rate = \[ \frac{\text{No. of Births}}{\text{No. of Women's}} \times 1000 \]

4. Abortion Rate = \[ \frac{\text{No. of Abortions}}{\text{No. of Women's Age (15 to 49)}} \times 1000 \]

5. Abortion Ratio = \[ \frac{\text{No. of Abortions}}{\text{No. of Live Births}} \times 1000 \]

6. Death Rate = \[ \frac{\text{No. of Deaths}}{\text{Total Population}} \times 1000 \]

7. Infant Mortality = \[ \frac{\text{No. of Deaths of Infants under age 1 year (in a given year)}}{\text{Total Live Birth in that year}} \times 1000 \]

8. Child-Women Ratio = \[ \frac{\text{Number of Children Age 0 - 5}}{\text{Number of Women Age 15 - 49 Years}} \times 1000 \]

9. Contraceptive Prevalence Rate = 
\[ \frac{\text{Number of Women (Age 15 - 49) Using Contraceptions}}{\text{Number of Women Survived (15 - 49) Years}} \times 1000 \]

10. Average Household Size = \[ \frac{\text{Households}}{\text{Total households}} \times 1000 \]

11. Morbidity Rate = \[ \frac{\text{Total Sick Persons During Period}}{\text{Total Population}} \times 1000 \]