

MPPSC PRE

NOTES

UNIT-10

TRIBES OF MP

SYLLABUS

Tribes of Madhya Pradesh- Heritage, Folk Culture and Folk Literature

- The Geographical distribution of the Tribes in Madhya Pradesh, Constitutional Provisions Related to Tribes.
- Major Tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTG)
- Tribal Welfare Programs.
- Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts Festivals, Dialects and Literature.
- Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh
- Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.
- Folk Culture and Literature of Madhya Pradesh. (covered in unit- 1 booklet)

INDEX

S. No.	Content	Page
1.	Tribe: an introduction	3
2.	Demographic Character of Tribes of Madhya Pradesh and India	5
3.	The Geographical distribution of the Tribes in Madhya Pradesh,	9
4.	Constitutional Provisions Related to Tribes.	13
5.	Major Tribes of Madhya Pradesh	18
6.	Particularly Vulnerable Tribal Groups (PVTG)	40
7.	Tribal Welfare Programs.	50
8.	Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts Festivals, Dialects and Literature.	57
9.	Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh	63
10.	Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.	67
11.	Practice questions	71

CHAPTER -1

TRIBE: AN INTRODUCTION

A tribe is a social division in traditional society consisting of families linked by social, economic, religious or blood ties, with a common culture and dialect.

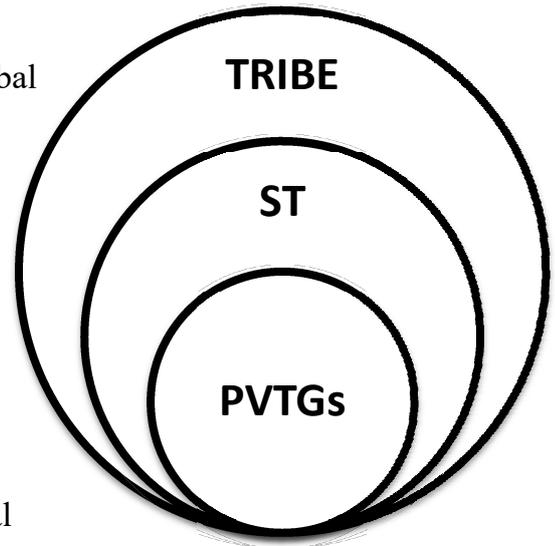
The TRIBES are the native people of the land, who are believed to be the earliest settlers in the Indian Peninsula. They are generally called Adivasi, implying original inhabitants.

The term 'Tribe' is derived from the Latin word 'tribes'.

Artical 366 (25) defined Scheduling tribe as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities are deemed under Artical 342 to be Scheduling tribe for the purpose of this constitution.

• **Charactersties of tribes are -**

1. Geographical isolation or semi-isolation.
 2. Primitive traits.
 3. Distinct cultural.
 4. Economical Back wardness.
 5. Shy to contact with community at large.
 6. Definite Common Topography.
 7. Unacculturated or partially acculturated into national society.
 8. Largely or entirely independent of the national economic system.
 9. Ethnic distinctiveness from the national society.
 10. Economic base tightly dependent on their specific environment.
- The term "**Scheduled Tribes**" is used in the Constitution of India to refer to indigenous peoples or tribal communities that are outside of the caste system. The President of India declares a tribe or community to be a Scheduled Tribe through a public notification.
 - **The category of 'tribe'** entails a social and cultural dimension **but the Scheduled Tribe** category has politico-administrative implications.
 - **PVTG** stands for Particularly Vulnerable Tribal Groups.
 - The term Adivasi was used for the first time by Thakkar Bappa.
 - As per the **Census of India 2011**, the number of individual groups notified as Scheduled Tribes is 705.



Defining Schedule Tribes & various committees

- As per Census-1931, Schedule tribes are termed as "backward tribes" living in the "Excluded" and "Partially Excluded" areas. The Government of India Act of 1935 called for the first time for representatives of "backward tribes" in provincial assemblies.
- **The Constitution does not define** the criteria for recognition of Scheduled Tribes and hence the definition contained in 1931 Census was used in initial years after independence.
- However, Article 366(25) of the Constitution **only provides process to define** Scheduled Tribes: "Scheduled Tribes means such tribes or tribal communities or parts of or groups within

such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution.”

- The first Backward Classes Commission (**Kaka Kalelkar Commission, 1953**) appointed by the President of India under Article 340, defined Scheduled Tribes as “They lead a separate exclusive existence and are not fully assimilated in the main body of the people. They may belong to any religion.”
- **Elwin Committee (1959)** was constituted to examine the functioning of Multi-Purpose Development Blocks, the basic administrative unit for all tribal development programmes.
- **U.N. Dhebar Commission**, constituted in 1960 to address the overall situation of tribal groups, including the issue of land alienation in tribal areas.
- **The Lokur Committee (1965)** was set up to look into criteria for defining Schedule Tribes. The Committee recommended **five criteria** for identification, namely, **primitive traits, distinct culture, geographical isolation, shyness of contact** with the community at large, and **backwardness**.
- **The Shilu Ao committee, 1966**, like the Elwin committee, addressed the issue of tribal development and welfare.
- **Tribal Sub-Plan approach** of the government emerged on the recommendations of several committees constituted during 1970s.
- **The Bhuria Committee (1991)** recommendations paved the way for the enactment of the **PESA Act, 1996**.
- **Bhuria Commission (2002-2004)** focused on a wide range of issues from the Fifth Schedule to tribal land and forests, health and education, the working of Panchayats and the status of tribal women.
- **Bandopadhyay Committee (2006)** looked at development and governance in Left-Wing Extremist areas.
- **Mungekar Committee (2005)** examined issues of administration and governance.
- The issues that the above mentioned Committees have dealt with fall broadly into two categories: **development and protection**. And yet, on both these issues, the outcome for tribal communities has been mixed.

CHAPTER-2

Demographic Character of Tribes of Madhya Pradesh and India

INDIA (Census-2011)

- Population of ST in number is 10,42,81,034. It is **8.6%** of the total population of India
- A total of 9,38,19,162 people belonging to scheduled tribes reside in rural areas whereas 1,04,61,872 people in urban areas.
- The scheduled tribes are 11.3% of the total population of rural areas and 2.8% of urban areas.
- During this period the **decadal growth rate of the scheduled tribes was 23.7%**.
- The decadal growth rate of the scheduled tribes in rural areas was less (21.3%) whereas it was more (49.7%) in urban areas.
- According to the National Family Health Survey (NFHS)-5 (2019–2021) report, the total fertility rate (TFR) for tribal (Scheduled Tribe) populations was 2.5, compared to 1.8 for other populations.

Sex Ratio Scheduled Tribes

- As per Census 2011, the sex ratio of **scheduled tribes in India is 990**.
- The sex ratio of children (0-6 age group) of scheduled tribes in India is 957.
- The sex ratio among the Scheduled Tribes is 991 females to every 1000 males in rural areas and 980 females to every 1000 males in urban areas.
- The sex ratio in scheduled tribes is in favour of females in Goa (1046), Kerala (1025), Arunachal Pradesh (1032), Odisha (1029) and Chhattisgarh (1020).
- In Jammu and Kashmir (924) the sex ratio in scheduled tribes is the lowest in the country.

Literacy of Scheduled Tribes

- As per Census 2011, the rate of literacy of scheduled tribes **in India is 59%**.
- State-wise, the rate of literacy in scheduled tribes is highest in Mizoram (91.7%) and lowest in Andhra Pradesh (49.2%).
- Among union territories, the highest rate of literacy in scheduled tribes is in Lakshadweep (91.7%).

State-wise Total Population of Scheduled Tribes (in descending order)

State	Population of Scheduled Tribes (in lakh)	Percentage of the state in the total population of Scheduled Tribes in the country
Madhya Pradesh	152.3	14.70%
Maharashtra	105.3	10.10%
Odisha	95.9	9.20%
Rajasthan	92.8	8.90%
Gujarat	89.6	8.60%
Jharkhand	86.5	8.30%
Chhattisgarh	78.2	7.50%

States and union territories having maximum ratio of scheduled tribes		States and Union territories having minimum ratio of Scheduled tribes	
Lakshadweep	94.8%	Uttar Pradesh	0.6%
Mizoram	94.4%	Tamil Nadu	1.1%
Nagaland	86.5%	Bihar	1.3%
Meghalaya	86.1%	Kerala	1.5%
Arunachal Pradesh	68.8%	Uttarakhand	2.9%

NOTE- Punjab, Haryana, Chandigarh, Delhi and Puducherry have no population of Scheduled tribes.

Major Tribes in India (State-wise)

State	Major Tribes
Arunachal Pradesh	Aptani, Mishmi, Daffla, Miri, Aka, Sinpho, Khamti etc.
Assam	Chakma, Mikir, Kachari, Bora etc
Meghalaya	Garo, Khasi, Jaintia, Hamar etc
Nagaland	Angami, Konyak, Lotha etc
Manipur	Kuki, Lepcha, Mugh etc
Tripura	Bhutia, Chakma, Garo, Kuki etc
Mizoram	Mizo, Lakher etc
West Bengal	Asur, Bhumij, Birhor, Lodha, Lepcha, Magh, Mahali, Malpaharia, Polia etc
Jharkhand	Santhal, Paharia, Munda, Ho, Birhor, Oraon, Kharia, Tamaria etc
Uttar Pradesh & Uttarakhand	Tharu, Bhatia, Jaunsari, Bhoksha, Raji, Khasa, Bhuia, Kharwar, Manjhi, Kol etc
Odisha	Zuang, Sawara, Karia, Khond, Kandh etc
Madhya Pradesh and Chhattisgarh	Hill Maria, Muria, Dandami, Gond, Baiga. Parja, Bhattra, Agaria, Bhil, Saharia. Korwa, Halba etc
Himachal Pradesh	Gaddi, Gujjar, Kinnar etc
Jammu & Kashmir	Gaddi, Bakarwal etc
Rajasthan	Bhil, Meena. Kathoria, Garasia etc
Andhra Pradesh and Telangana	Chenchu, Yandai, Kurumba, Khond, Bagdaz, Koya, Bagata, Gadaba etc
Kerala	Irula, Kurumba, Kadar, Puliyen etc
Tamil Nadu	Toda, Kota, Kurumba, Badaga etc
Andaman & Nicobar	Great Andamanese, Nicobarese, Onge, Jarawa, Shompen, Sentenalese etc.

MADHYA PRADESH (Census-2011)

- According to census 2011 the percentage of tribe in India is 8.6 % while for Madhya Pradesh it is 21.1 % (1/5th of total population of M.P).
- 14.70 % of total tribal population of India resides in Madhya Pradesh.
- As per 2011 census, the Scheduled Tribes population is 1,53,16,784 [15.3 million (highest in the country)]
- 14.3 million ST lives in rural areas and 1.0 million in urban areas.
- In terms of gender composition, there are 7.7 million male (Rural- 7.2 million and Urban - 0.5 million) and 7.6 million female (Rural - 7.1 million and Urban - 0.5 million).
- Bhind district has the maximum tribal population residing in urban areas (76.8%) while that of Dindori witness minimum tribal population (1.6%) in urban areas inside the state.
- Highest – Shahdol Division (46.1%) Lowest – Chambal Division (4.2 %)
- Sex Ratio of Scheduling Tribe in Madhya Pradesh is 984 while for India it is 990.
- Literacy Rate of Scheduling Tribe in Madhya Pradesh is **50.6 % (41.4% for female and 59.5 % for male)** and for India it is 59%.
- Gonds have registered the higher overall literacy as well as female literacy if compared to those of the national average. Sahariya have returned the lowest overall literacy and female literacy both.
- Highest population (in district) - Dhar (12,22,814).
- Lowest population (in district) - Bhind (6,131).
- Highest percent (in district) - Alirajpur (89%).
- Lowest percent (in district) - Bhind (0.4%).
- Gond and Baiga have over all sex ratio higher than that of the national average. Sahariya have shown the lowest overall sex ratio.
-

Districts with maximum ST % Population		Districts with minimum ST % Population	
1. Alirajpur	89%	1. Bhind	0.4%
2. Jhabua	87%	2. Morena	0.9%
3. Badwani	69.4%	3. Datia	1.9%
4. Dindori	64.7%	4. Mandsaur	2.5%
5. Mandla	57.9%	5. Bhopal	2.9%

Districts with maximum ST Population (in No.)		Districts with minimum ST Population (in No.)	
1. Dhar	12,22,814	1. Bhind	6,131
2. Badwani	9,62,145	2. Datia	15,061
3. Jhabua	8,91,818	3. Morena	17,030
4. Chhindwara	7,69,778	4. Mandsaur	33,092
5. Khargone	7,30,169	5. Shajahpur	37,836

TRIBAL DISTRIBUTION IN MP

First	Bhil (37.7)	These six tribes constitute 92.2 per cent of the total ST population of
Second	Gond (35.6)	

Third	Kol	the State.
Fourth	Korku	
Fifth	Sahariya	
Sixth	Baiga	

- Pardhan, Saur and Bharia Bhumia have a population ranging from 105,692 to 2152,472; together, they form 3.2 percent of state population.
- Four tribes, namely, Majhi, Khairwar, Mawasi and Panika have populations in the range of 47,806 to 81,335, and account for another 2.2 percent of the ST population.
- The remaining thirty three tribes (out of the total of 46 tribes) along with the generic tribes constitute the residual 2.5 per cent of total ST population.
- Tribes having below 1000 population are twelve in number.

Particularly Vulnerable Tribal Groups (PVTGs)

- Baiga of Baigachak regions of Mandala
- Sahariya of Gwalior division
- Bhariya of Patakot region of Chhindwara

Work Participation Rate (WPR)

- The Work Participation Rate (WPR) of the ST population is 50.5 percent in MP.
- Male and female work participation rates among the tribal communities are 53.2 per cent and 47.6 percent respectively.
- Bhil, Gond, Korku and Baiga have higher Work Participation Rate (WPR) than that of the national average.
- 'Cultivators' constitute the highest proportion (46.8 per cent) among the total workers, which is higher than that of all STs at the national level (44.7 per cent). '
- Agricultural Labourers' account for 42.1 per cent, which is higher than the national average of 36.9 percent recorded by all STs in this category.

Marital Status

- The data show that 51.9 per cent of the ST population is 'never married' whereas 'married' persons constitute 43.9 per cent. 'Widowed' persons form 3.9 per cent while less than half per cent are (0.4 per cent) 'divorced and separated'.
- Marriages of girls and boys below the legal age for each are in practice among the tribes of Madhya Pradesh. Married girls below 18 years and married boys below 21 years constitute 2.5 per cent and 4.6 per cent respectively.
- These proportions are higher than those recorded for all STs at the national level (2.1 per cent and 2.8 per cent). The STs namely, Kol, Sahariya and Baiga have registered the proportions of such marriages higher than the State average.
- The mean number of children ever born per ever married ST woman (45 - 49 yrs.) is 5 which is higher than the total STs at national level (4).

Religion

- Hinduism is the predominant religion (91.1 per cent) of the State. As many as 96.1 per cent STs are Hindus.
- Tribes following 'other religions and persuasions' account for 3.2 per cent. Christian and Muslim tribes constitute 0.5 per cent and 0.1 per cent respectively.

FACTS-

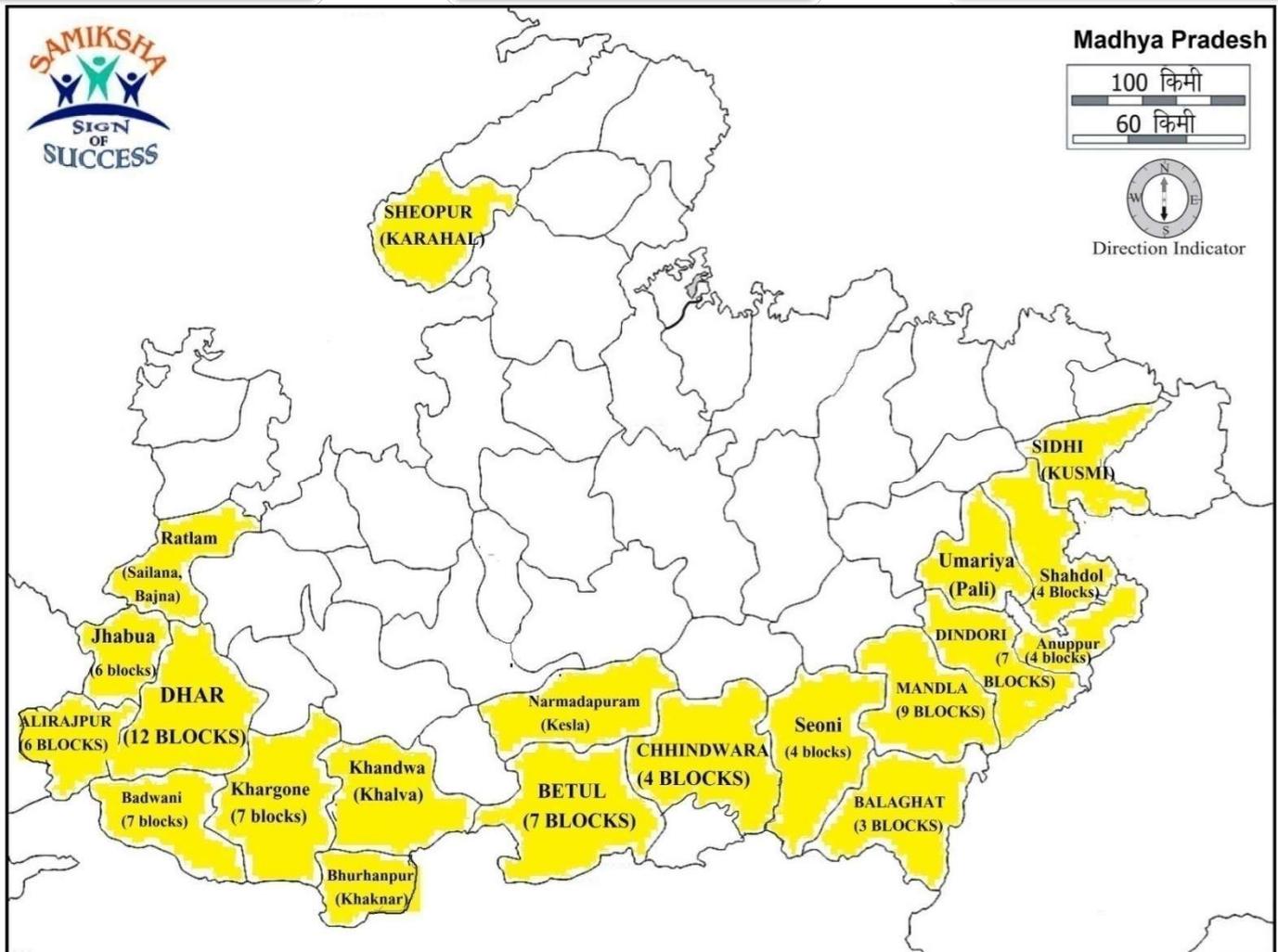
- The term Adivasi was used for the first time by **Thakkar Bappa**. Thakkar Bappa is considered pioneer of the tribal Development Programme.
- Maximum tribal population of India lives in Madhya Pradesh. The state has total of 46 tribes including sub tribes. Tribal population is dense at some places while in some areas it is thin.
- Tribal Sub-Plan was made for development of tribal during the 5th five year plan (1974-75).
- Madhya Pradesh Government has remarked 31 tribal areas under the Tribal Sub-Plan.
- Madhya Pradesh Tribal Research and Development Institute is located at Jhabua.

CHAPTER- 3

The Geographical distribution of the Tribes in Madhya Pradesh

TRIBAL BLOCKS

- A tribal block is a block where the tribal population makes up more than 50% of the total population. It can also be a block that is covered by the tribal sub-plan of the Project State.
- There are a total of 89 tribal development blocks established in 20 districts under 07 divisions in the state.

TRIBAL BLOCKS- 89**DISTRICT-20****DIVISION-7**

Indore Division - (Total Development Block – 40)

1. Burhanpur - Khaknar
2. Khandwa - Khalwa

3. Jhabua – Jhabua, Rama, Ranapur, Petlawad, Thandla, Meghnagar
4. Alirajpur – Alirajpur, Jobat, Bhabhara, Sondwa, Katathiwada, Udaigarh
5. Barwani – Barwani, Pati, Thikri, Rajpur, Pansemal, Sandhwa, Niwali
6. Khargone – Khargone, Maheshwar, Bhikangaon, Jhirnya, Gogwan, Segaoon, Bhagwanpura.
7. Dhar – Dhar, Nalchha, Dahi, Nisarpur, Gandhwani, Umarvan (Bakner), Manawar, Dharamपुरi, Kukshi, Tirla, Sardarpur, Bagh.

Jabalpur Division - (Total Development Block – 28)

8. Mandla – Mandla, Nainpur, Ghughri, Vichia, Mawai, Mohgaon, Niwas, Narayanganj, Bijadandi
9. Seoni – Dhanora, Ghansaur, Kurai, Lakhnadon, Chhapara
10. Chhindwara – Junnardev, Vichua, Harai, Tamiya
11. Balaghat – Baihar, Birsa, Parswada
12. Dindori – Mehdwani, Karanjia, Amarpur, Shahpura, Samnapur, Bajag, Dindori

Narmadapuram Division – (Total Development Block – 08)

13. Narmadapuram - Kesla
14. Betul – Aathner, Bhensdehi, Bhimpur, Chicholi, Ghoradongri,

Ujjain Division – (Total Development Block – 02)

15. Ratlam – Sailana, Bajna

Shahdol Division – (Total Development Block –09)

16. Shahdol – Sohagpur, Budhar, Gohparu, Jaisingh Nagar
17. Anuppur – Anuppur, Jaithari, Kotma, Pushprajgarh
18. Umaria - Pali

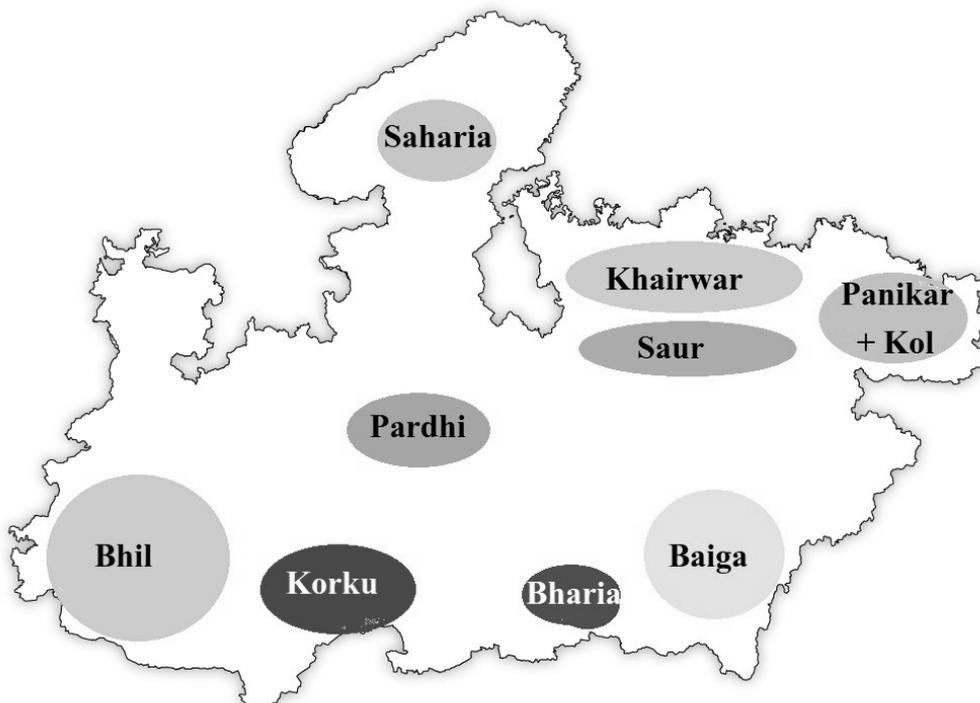
Rewa Division – (Total Development Block – 01)

19. Sidhi – Kusmi

Chambal Division – (Total Development Block – 01)

20. Sheopur – Karahal

- **33.6 percent of total geographical area notified as scheduled area.**
- **43 scheduled tribal groups.**
- **Special primitive Tribal Groups or (PVTGs).**
- **40.63 per cent of total geographical area under Tribal Sub Plan (TSP).**

TRIBAL DISTRIBUTION

REGION	DISTRICT	TRIBE
North-Eastern	Shahdol, Sidhi, Rewa, Satna.	Kol, Madia, Agariya, Panika, Khairwar
Southern	Mandla, Balaghat, Seoni, Chhindwara, Betul, Narmadapuram,	Gond, Korku, Bhariya, Baiga, Madia, Halba
Western	Khandwa, Khargone, Jhabua, Ratlam, Dhar, Alirajpur.	Bhil and Bhilala
Central	Raisen, Bhopal, sehere	Pardhi, Gond, Bhil
North and North-West	Gwalior, Bhind, Morena, Shivpuri, Tikamgarh, Chhatarpur, Sagar.	Saharia and saur

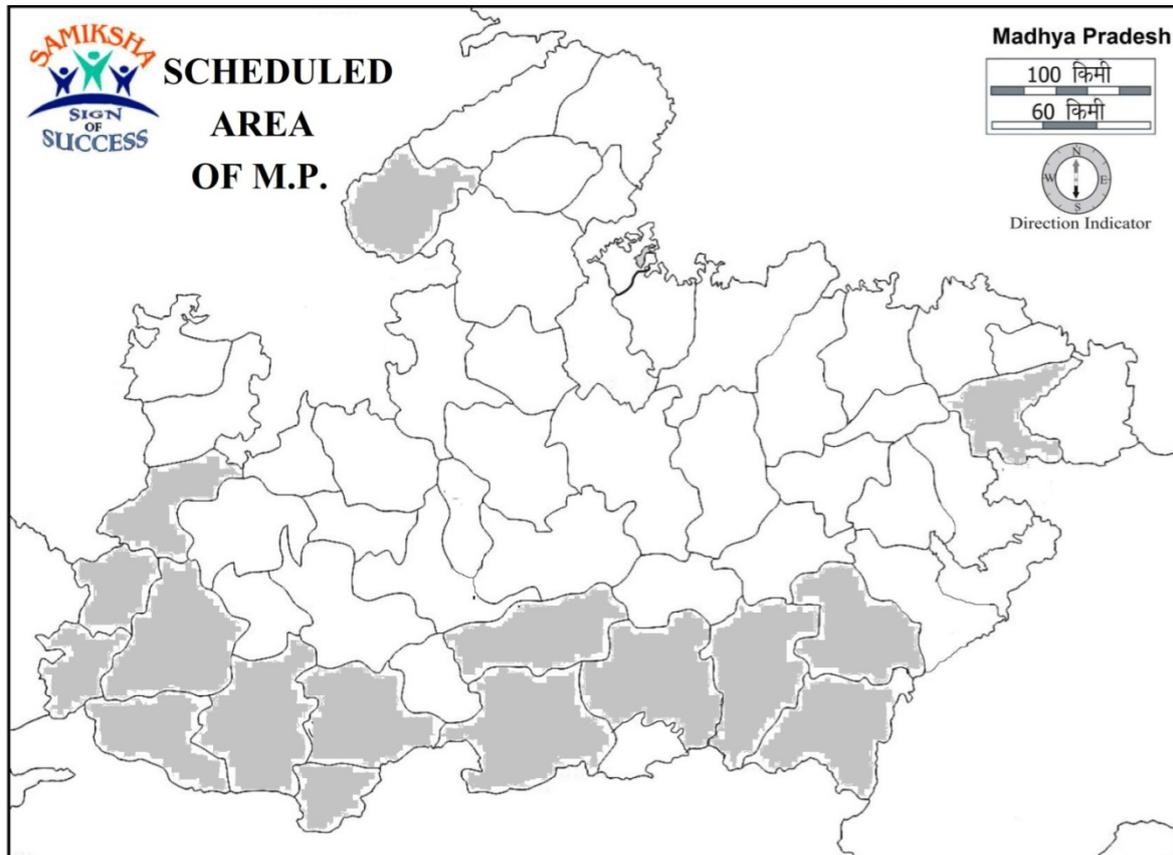
SCHEDULE AREAS OF MP

Scheduled Areas are regions in India with a large tribal population. The central government has a direct role in safeguarding the cultural and economic interests of scheduled tribes in these areas.

The Indian Constitution protects the rights and interests of tribal communities. **The law about Scheduled Areas is in the Fifth Schedule of the Indian Constitution.**

The criteria for declaring an area as a "Scheduled Area" under the Fifth Schedule are:

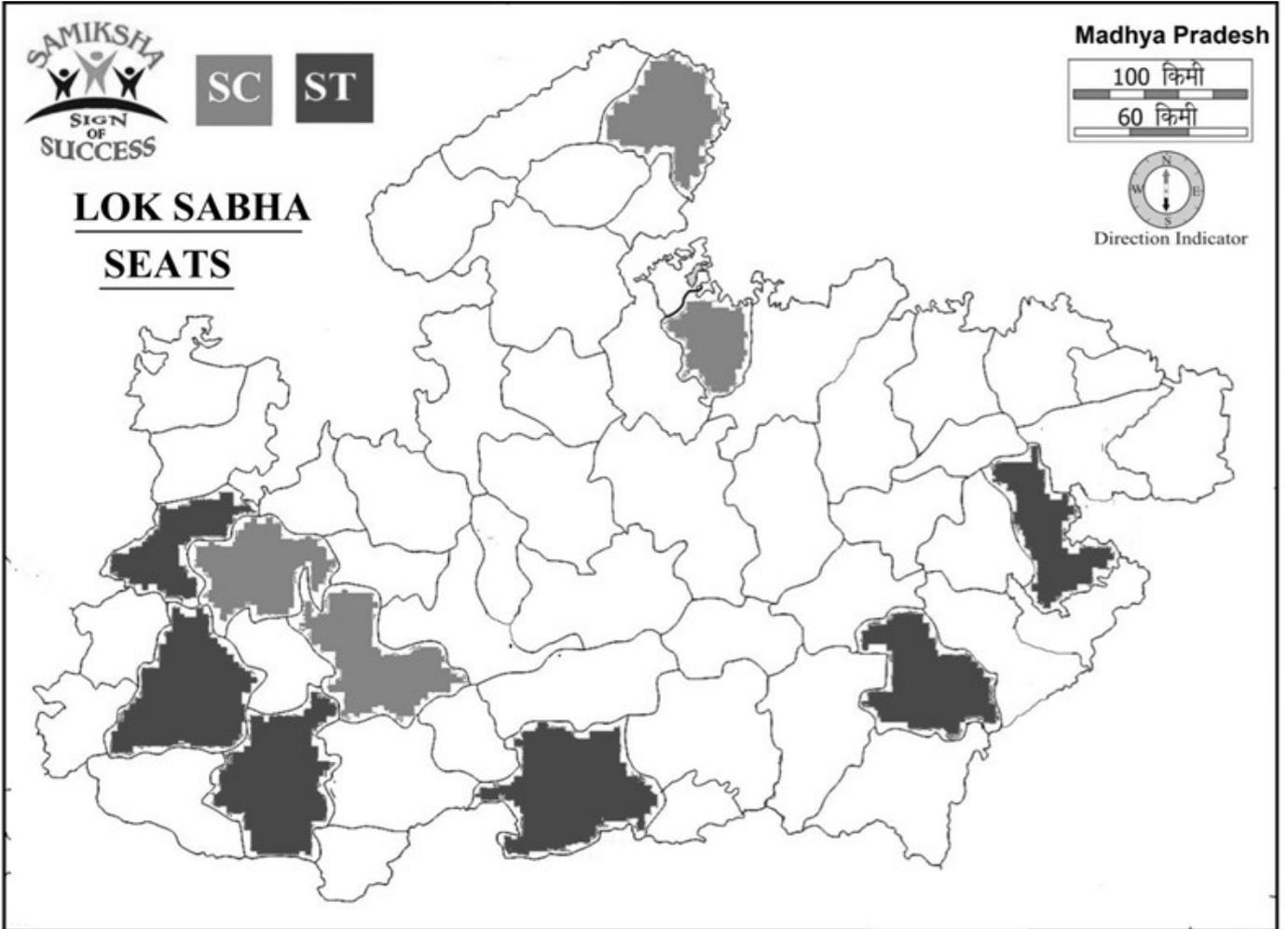
- Preponderance of tribal population
- Compactness and reasonable size of the area
- A viable administrative entity such as a district, block or taluk
- Economic backwardness of the area as compared to the neighboring areas



Scheduled Areas in Madhya Pradesh

1. Jhabua district
2. Mandla district
3. Sardarpur, Dhar, Kukshi and Manawar tahsils in Dhar district
4. Barwani, Rajpur, Sendawa, Bhikangaon and Maheshwar tahsils in Khargone (West Nimar) district

5. Khalwa Tribal Development Block of Harsud tahsil, and Khaknar Tribal Development Block of Burhanpur tahsil in Khandwa (East Nimar) district
6. Sailana tahsil in Ratlam district
7. Betul tahsil (excluding Betual Community Development Block) and Bhainsdehi tehsil in Betul district
8. Lakhnadon tahsil and Kurai Tribal Development Block of Sconi tahsil in Sconi district
9. Baihar tahsil in Balaghat district
10. Kesla Tribal Development Block of Hoshangabad tahsil in Hoshangabad district
11. Pushparajgarh and Sohagpur tahsils, and Jaisingh Nagar Community Development Block of
12. Kusumi Tribal Development Block of Gopadbanas tahsil in Sidhi district
13. Karahal Tribal Development Block of Shcopur tahsil in Morena district
14. Tamia and Jamai Tribal Development Blocks of Chhindwara



CHAPTER- 4

Constitutional Provisions Related to Tribes

Article	Description
Definition	
Article 342	<ul style="list-style-type: none">The President must, by public notification, designate the tribes or tribal communities, or sections of or groups within tribes or tribal communities, that shall be regarded to be Scheduled Tribes for the purposes of this Constitution.Parliament may by law include or exclude any tribe or tribal community, or part of or group within any tribe or tribal community, from the list of Scheduled Tribes specified in a notification issued under clause (1), but except as aforesaid, a notification issued under the said clause shall not be varied by any subsequent notification.
Article 366	<ul style="list-style-type: none">Unless the context necessitates otherwise, the following terminology in this Constitution have the meanings now ascribed to them, that is to say, "Schedule" denotes a Schedule to this Constitution."Scheduled Tribes" refers to tribes or tribal communities, or sections or groups within such tribes or tribal communities, that are declared Scheduled Tribes for the purposes of this Constitution under Article 342.
Educational, Cultural and Public Employment-related Safeguards	
Article 15(4)	<ul style="list-style-type: none">The state is empowered to make any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes or the scheduled tribes regarding their admission to educational institutions including private educational institutions, whether aided or unaided by the state, except the minority educational institutions.
Article 16	<ul style="list-style-type: none">Equality of opportunity in matters of public employment
Article 16(4A)	<ul style="list-style-type: none">Provides that the State may make any provision for reservation in issues of promotion in favour of Scheduled Castes and Scheduled Tribes if they are not properly represented in State services.
Article 17	<ul style="list-style-type: none">The article abolishes 'untouchability' and forbids its practice in any form.The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.
Article 21 A	<ul style="list-style-type: none">Free and compulsory education for all children of the age of 6 to 14 years.Article 21A was added by the Constitution (Eighty-sixth Amendment) Act of 2002.
Article 46	<ul style="list-style-type: none">This article compels the state to 'promote with great care the educational and economic interests of the weaker parts of the population, particularly the Scheduled Castes and Scheduled Tribes, and to safeguard them from social injustice and all types of exploitation.
Economic Safeguards	
Article 244	<ul style="list-style-type: none">Clause (1) of this Article says that the provisions of the Fifth Schedule shall apply to the administration and control of Scheduled Areas and Scheduled

	Tribes in any state other than Assam, Meghalaya, Mizoram, and Tripura, which are covered by the Sixth Schedule.
Article 275	<ul style="list-style-type: none"> Grants in Aid to designated States (STs&SAs) covered under the Constitution's Fifth and Sixth Schedules.
Article 335	<ul style="list-style-type: none"> Claims of Scheduled Castes and Tribes to Services and Positions
Political Safeguards	
Article 164(1)	<ul style="list-style-type: none"> Provided that in the states of Bihar, Madhya Pradesh, and Orissa, there must be a Minister in charge of tribal welfare who may also be in charge of the welfare of Scheduled Castes and backward classes or any other activity.
Article 243D	<ul style="list-style-type: none"> Seats in Panchayats are reserved for Scheduled Tribes under Article 243D.
Article 243T	<ul style="list-style-type: none"> This article mandates that seats be allocated in every municipality for Scheduled Castes and Scheduled Tribes.
Article 330 and Article 332	<ul style="list-style-type: none"> These articles of the Constitution, respectively, allow for reservations of seats in the House of the People and in the legislative assembly of the States in favour of the Scheduled Castes and Scheduled Tribes. Reservation for Scheduled Castes and Scheduled Tribes in local bodies has been foreseen and provided for under Part IX of the Constitution related to Panchayats and Part IXA of the Constitution relating to Municipalities.
Article 338-A	<ul style="list-style-type: none"> National Commission for Scheduled Tribes (STs), a constitutional body in the sense that it is directly established by Article 338-A of the Constitution To study and monitor any issues concerning the constitutional and other legal safeguards for STs, as well as to evaluate their effectiveness. To look into particular complaints on the infringement of STs' rights and safeguards.
Article 340	<ul style="list-style-type: none"> This article empowers the President to form a committee to evaluate the conditions of the backward classes, the problems they encounter, and to provide suggestions on how to improve their situation. This was the article that established the Mandal Commission.

Scheduled Areas

- **Tribal rebellions in the nineteenth century**, the British became convinced of the vulnerability of tribal populations in the form of various 'outsiders' and assumed the role of **paternalist protectors** of tribals against the non-tribal exploiters. British policy advocated protection of these areas through exclusion from the operation of general laws.
- **Regulation XIII of 1833**: It introduced a system of administration in Singhbhum area. These areas came to be known as **Non-Regulation Provinces** and were to be governed by **special rules for civil and criminal justice, collection of land revenue, and so on**.
- In the Northeast region, the British put in force **the Inner Line Regulation in 1873**, as the point beyond which general laws for the colony would not be applicable and entry of **subjects living outside the area was strictly prohibited**.
- Government of India Act, 1919, Governor General was exclusively responsible for law and administration and could act through local officials.
- **The Government of India Act, 1935**, the Governor could determine policy directly or through his agents in the tribal areas.

- In the post-1947 period, however, this feature was altered vis-à-vis the Fifth Schedule areas since now all Central and State laws would automatically apply to tribal areas unless the Governor took the decision to prevent application or modify/amend the legislation in keeping with the circumstances of the Scheduled Areas.
- **Scheduled Areas** (under the Fifth Schedule of the Constitution) is “such areas as the **President may by order declare** to be Scheduled Areas”.
- At present, 10 States namely Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan and Telangana have Fifth Schedule Areas.

5th Schedule

- **Fifth Schedule** contains provisions relating to the administration of Scheduled Areas.
- Areas can be designated Scheduled Areas on the order of the President.
- Part B of the Fifth Schedule provides for the creation of a **Tribes Advisory Council (TAC)** in each State having Scheduled Areas. The duty of the TAC is to advise on matters pertaining to the “welfare and advancement” of the Scheduled Tribes “as may be referred to them by the Governor”. **Shortcomings of TAC:**
 - The TACs can only discuss and make recommendations on those issues which are referred to it by the Governor.
 - It functions only in an advisory capacity and has no power of implementation.
 - The Councils are not accountable to the tribal population given that they are appointed by the Governor or the State Government.
- Fifth Schedule accorded far greater autonomy to tribal areas, but Tribes Advisory Council remained a mere consultancy body rather than an autonomous decision-making body.
- **Unlike the Sixth Schedule** wherein **Autonomous District Councils** have been given significant legislative, judicial and executive powers on several important matters, the Fifth Schedule places the governance of tribal areas in ‘mainland’ India largely in the hands of the Governor.
- It is the State Governments rather than the Governor which have framed the rules regarding TAC functioning which has led to the **near complete usurpation of these bodies by the political parties in power**.
- Governor’s reports is not covering issues of **displacement and rehabilitation**, law and order problem, tribal protests, **atrocities against tribes**, and so on. The reports do not offer an independent assessment of the policies of the State Governments vis-à-vis Scheduled Areas.
- There are a large number of States wherein tribes form a sizeable population in blocks or villages, for example, in States like West Bengal, Kerala, Tamil Nadu, Karnataka, Goa, etc. Tribal areas in these States are kept **out of the ambit of Scheduled Areas**.

Difference between 5th and 6th Schedules of Indian Constitution

- The 5th schedule designates Schedule areas in **large parts of India** in which the interests of the Scheduled Tribes are to be protected. The Scheduled area has more than 50 percent tribal population.
- The 6th schedule is related to administration of north-eastern states- Assam, Meghalaya, Tripura, and Mizoram.

6th Schedule

- **Northeast India**, home to numerous diverse ethnic groups and located strategically with borders with Bhutan, China, Myanmar and Bangladesh.
- Historically, tribes of Northeast India have seen “isolationist” policies of the colonial British who labelled many hilly tribal tracts of the Northeast as “wholly excluded” areas.
- In 1929, Nagas submitted a petition to the Simon Commission, asking for autonomy from the future Indian nation-state.
- Khasis and the Mizos called for self-governance on issues such as customary laws, control over resources and so on, while also demanding separation from the larger State of Assam.
- The British philosophy of maintaining status quo and **isolation was replaced by policies of development and integration** of the Northeast through the **Sixth Schedule of the Constitution**.
- The Sixth Schedule provides for the creation of **Autonomous District and Regional Councils** and accords a host of legislative, executive and judicial powers to these autonomous bodies.
- It (6th Schedule) **applies to certain tribal areas of the States of Assam, Meghalaya, Tripura and Mizoram**.
- Apart from the Sixth Schedule, there are other constitutional provisions in the Northeast such as **Article 371-A (Nagaland), Article 371-C (Manipur), Article 371- G (Mizoram)**.
- Two types of Autonomous District Councils: (1) **set up under the Sixth Schedule, (2) & established by various Acts of the State Legislative Assembly**.
 - Autonomous District Council
 - Assam: Dima Hasao, Karbi Anglong, Bodoland under 6th schedule.
 - Entire State of Meghalaya except Shillong area is covered under the provisions of the Sixth Schedule- Khasi Hills, Garo Hills, Jaintia Hills.
 - Mizoram: Chakma, Mara, Lai
 - Tripura: Tribal Areas Autonomous District Council
 - Established by Acts-Assam(6), Manipur(6)
 - **Outside North-eastern India** - Leh Autonomous Hill Development Council, Kargil Autonomous Hill Development Council, Darjeeling Gorkha Hill Council.

State	Legal and administrative structure
Arunachal Pradesh	Article 371H. No Autonomous Councils, Panchayati Raj Institutions
Assam	Sixth Schedule, Article 371B. Three Autonomous Councils
Manipur	Article 371C, Manipur Hill Village Authority Act and Manipur Hill Areas District Council
Mizoram	Sixth Schedule, Article 371G, Three Autonomous

- Assessment of the Autonomous District Councils under Sixth Schedule
 - The State Governments has held the view that that these Councils ought to stick to their traditional role, which is to protect tribal culture, land and identity and refrain from engaging in developmental activities.
 - In many cases, State Governments have deliberately impeded the functioning of the Councils, particularly through blocking the flow of funds to them.

- Powers given to the Councils to make legislation and implement development programmes have not been matched with the financial autonomy.
- All the activities and departments under the control of the Councils as per the provisions of the Sixth Schedule have not yet been transferred to them and neither have parallel institutions such as the **District Rural Development Agencies (DRDA)**.
- There is also no mandatory time limit for the reconstitution of the ADC once it is dissolved, and hence election is indefinitely postponed.
- 73rd Amendment to the Constitution provides for the reservation of one-third of all Panchayats seats at all levels for women, the Councils, unlike Panchayats, do not have any provision for such reservation.
- The demographic change is no longer reflected in the representative structure of the ADCs. Unless reviewed comprehensively, the Sixth Schedule could become one of the chief sources of future conflicts in the region.
- Autonomous Councils must be covered under State Finance Commission that is empowered to review periodically the financial position and lay down appropriate principles of resource distribution between State and the Autonomous Council. Funding should not be left to arbitrary discretion of the State Governments.

CHAPTER - 5

Major Tribes of Madhya Pradesh

ALL TRIBES OF MADHYA PRADESH

In accordance with The Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976.

1. Agariya
2. Andh
3. Baiga
4. Bhaina
5. Bharia Bhumia, Bhuinhar Bhumia, Bhumiya, Bharia, Paliha, Pando
6. Bhattra
7. Bhil, Bhilala, Barela, Patelia
8. Bhil Mina
9. Bhunjia
10. Biar, Biyar
11. Binjhwar
12. Birhul, Birhor
13. Damor, Damarua
14. Dhanwar
15. Gadaba, Gadba
16. **Gond**; Arakh, Arrakh, Agaria, Asur, Badi Maria, Bada Maria, Bhatola, Bhimma, Bhuta, Koilabhuta, Koliabhuti, Bhar, Bisonhorn Maria, Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla, Gaiki, Gatta, Gatti, Gaita, Gond Gowari, Hill Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Madia, Maria, Mana, Mannewar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi, Nagwanshi, Ojha, Raj, Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade Maria, Daroi
17. Halba, Halbi
18. Kamar
19. Karku
20. Kawar, Kanwar, Kaur, Cherwa, Rathia, Tanwar, Chattri
21. Khairwar, Kondar
22. Kharia
23. Kondh, Khond, Kandh
24. Kol
25. Kolam]
26. Korku, Bopchi, Mouasi, Nihal, Nahul, Bondhi, Bondeya
27. Korwa, Kodaku
28. Majhi
29. Majhwar
30. Mawasi
31. Munda
32. Nagesia, Nagasia
33. Oraon, Dhanka, Dhangad
34. Panika (in Chhatarpur, Datia, Panna, Rewa, Satna, Shahdol, Sidhi and Tikamgarh districts)
35. Pao
36. Pardhan, Pathari Saroti
37. Pardhi; Bahelia, Bahellia, Chita Pardhi, Langoli Pardhi, Phans Pardhi, Shikari, Takankar, Takia (in Chhindwara, Mandla, Raigarh, Seoni, Baihar tehsil of Balaghat district; Betul and Bhainsdehi tehsils of Betul district; Murwara, Patan and Sihora tehsils of Jabalpur district; Hoshangabad and Sohagpur tehsils of Hoshangabad district and Narsimhapur district and Harsud tehil of East Nimar district)
38. Parja
39. Sahariya, Saharia, Seharua, Sehria, Sosia, Sor
40. Saonta, Saunta
41. Saur
42. Sawar, Sawara
43. Sonr

Tribes omitted from list in 2003 by government order

1. Keer (in Bhopal, Raisen and Sehore districts)
2. Pardhi (in Bhopal, Raisen and Sehore districts)
3. Mina (in Sironj sub-division of Vidisha district)

Bhil Tribe

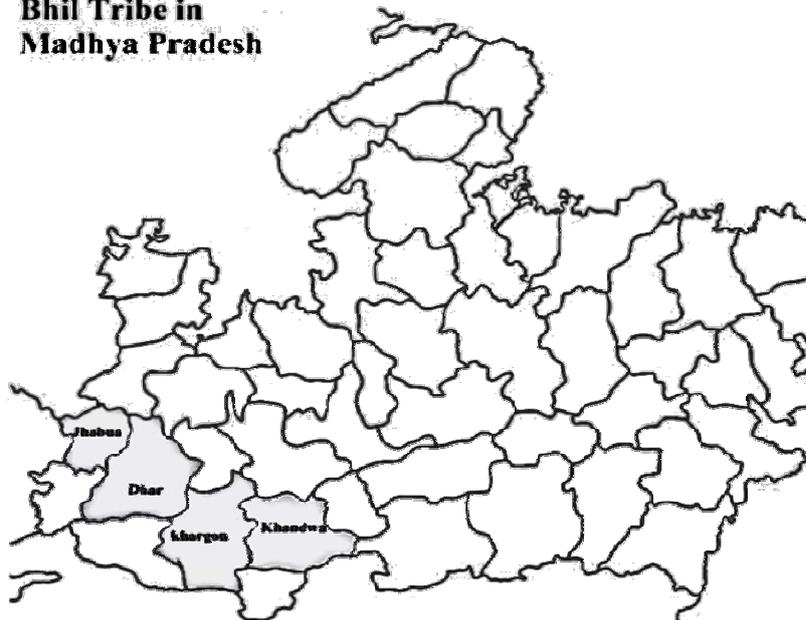
- Population wise Bhil is largest tribe of Madhya Pradesh and third largest tribe of India.
- The word Bhil originates from Tamil word '**Villuvar**' which means one who wields bow and arrow.
- **ORIGIN:** Proto Australoid, some scholars assume them to be of **Dravidian** or Kolarian race.
- **PHYSICAL FEATURES:**
 - The people of the Bhil tribe have short stature.
 - Generally, their height is between 4-5 feet.
 - Body and hair color is black and frizzy hair, flattened nose, wide face, large nostrils, and stocky body.

Bhils are considered close to Rajput kings. Some of the Bhils trace their ancestry to Eklavya, who was more skilled as an archer than Arjuna, the hero of Mahabharata. Some scholars have said that Valmiki, who chronicled the Ramayana was actually a Bhil, Valia.

LOCATION:- Bhil tribe is found in the Jhabua, Dhar, Banwari, Khargone, Burhanpur, Ratlam, and Neemuch districts of western Madhya Pradesh.

- Other than MP also resides in Maharashtra, Rajasthan and Gujarat

**Bhil Tribe in
Madhya Pradesh**



SUB TRIBES OF BHIL

Bhilala, Patila Barela Rathya Umadi

- Bhilalas consider themselves descendants of Maharana Pratap.
- **Tadvi bhils** are those bhils who has embraced Islam.
- Types of bhil on the basis of occupation
 - Madhvi Bhil or Badvo bhils are associated with priesthood and considered as most pure.

- Pujaro bhils are associated with medicine and treatment (Doctores)
- Kotwar bhils are associated with Administrative work.
- The Bhil community is divided into 2 castes, Ujaliya/Kshatriya Bhil and Langot Bhil (maile bhil) .

1. Ujaliala/Kshatriya Bhil/ Bhilala –

- Migrated from forest - established matrimonial relations with Kshatriyas - got Kshatriya status
- The Bhils living in Malwa are the same.
- Follows customs and traditions are similar to Rajputs.

2. Langot Bhil/ Bhil (maile bhil) –

- These are the original Bhils living in the forests, their customs and traditions are still old.
- The practice of bride price is found in these.
- Most of the tribes living in Nimar region are Langot Bhils.

SOCIAL CHARACTERISTICS:

- **Patriachal society**, male is the head of family.
- **MARRIAGE** - Bhils have many Gotras. Marriage relationships in Bhils are outside of Gotra. Among these, the practices of Morbandiya marriage, abduction marriage, devar marriage exchange marriage, service marriage and purchase marriage are prevalent. Magani Vivah, gharjamai, Natara, Apharan, Ghar Ghussi, Bhagoria etc. types of Marriages. A special type of marriage, **Gol Gadhedo**, is per formed on occasion of Holi. The heavy bridal price is imposed on the side of bride groom. This system is known as Dapa Custom in Bhil Tribe.
- **FOOD** - Main **foods** of Bhils are maize, onion, garlic and chili which they cultivate in their small fields. They collect fruits and vegetables from the local forests. Wheat and rice are used at time of festivals and other special occasions only.
- They keep self-made bows and arrows, swords, knives, axes etc. with them as weapons for self-defense and hunting the wild fauna which also form the major part of their diet. They profusely use alcohol distilled by them from the flower of Mahua (*Madhuca longifolia*).
- **Dance** - Doha, Bhagoriya, Ghoomar, Gauri Ghoomar is the symbol of womanhood. Young girls take part in this dance and declare that they are stepping into womanhood.
- **Musical instruments** include the Harmonium, Sarangi, Kundi, Bansuri, Tabla, Jhanjh, Mandal and Thali
- **men's clothing**
Potya- The white turban worn on the head is called Potya.
Phanta: The red/yellow/saffron headdress tied on the head is called Phanta.
Falu: The towel tied around the waist is called Falu.
Depada- Tight dhoti worn from waist to knees by Bhil men.
Bandi/Kameez/Anrakhi/Kurta- Clothing worn on the body.
- **women's clothing**

Sindoori is a red colored saree.

Piriya- In Bhil caste, there is a yellow colored lehenga worn by the bride which is called Piriya.

Kachhabu The ghagra worn till the knees by women of Bhil caste is called Kachhabu.

Lugda- Lugda is also called Odhni

The Bhil tribe are known for their traditional art, which is known for its simplicity and use of vibrant colors..

- **Main Festivals:** Bhagoriya, Nabai, Chalawani and Jatra are main festival etc. They also celebrate Hindu festivals Diwali, Dussehara etc.
- The residences of Bhils are called **Falya**. Villages of Bhils are called pal. Their house is known as **Koo**.

RELIGION

Almost all of the Central Bhil practice ethnic religions that have been highly influenced by Hinduism. **Shiva is considered the supreme god. Ancestor worship (praying to deceased ancestors) is also quite popular.** Shamans (priests) are also called upon to offer sacrifices to the many gods and mud idols. The Bhil tribe worships many gods, including:

- Baba dev: The village god
- Karkulia dev: The crop god
- Gopal dev: The pastoral god
- Bag dev: The lion god
- Bhairav dev: The dog god
- Bhati dev and Bhilat dev: Serpent gods
- The Bhils also worship local deities like Khandoba, Kanhoba, Bahiroba, and Sitalmata. Some worship the tiger god, "vaghdev"
- The Bhils believe in the supreme deity, Bhagwan, who is also known as Mahaveda in Ratanmal. They also believe in Kalika, the "earth mother".
- The Bhils have their own household deities, represented by symbolic stones. These include Jatidev, Kuldev, and Kuldevi.
- The Bhils' main festival is the Baneshwar fair, which is held during Shivatri in January or February. The fair is dedicated to Baneshwar Mahadev, also known as Lord Shiva

RITUALS OF BHIL -

- When a child is born, he or she is ceremonially inducted into the Bhil cultural fold. The baby is laid on a heap of maize. The paternal cousin picks her/him up and refuses to hand the baby back to the mother until she is presented with gifts. Touching grain soon after birth is auspicious, as is the sound of laughter in the newborn's ears.
- At births and weddings, songs are sung to invoke the blessings of elders, ancestors, deities. During every festival, the Bhils dance the garba and through their songs, invite the goddesses to join them. Sometimes in the song, a devi replies that she cannot join the dance as her baby is crying. Bhil gods and goddesses are very much a part of daily life.

LANGUAGE –

- The language commonly spoken by Bhils throughout their geographic distribution is Bhili. Bhili has about up to 36 identified dialects and pronunciation differs by region.
- Bhili is based on Gujarati, but dialects of Bhili gradually merge into more widely spoken languages such as Marathi in the southeast and Rajasthani in the northwest. Around 10 million people recorded themselves as speaking a Bhili dialect in the census.
- Estimates of individuals speaking the language are often inaccurate as speakers of minor languages like Bhili have sometimes been treated as having major languages (such as Marathi or Gujarati) as their mother tongue.

ECONOMY –

- The Bhils, like all adivasis, live close to nature. Their economy is based in agriculture and when the rains fail, they face great hardship.
- The sowing season is always preceded by anxiety. When the monsoon does not come, Bhils in their hundreds migrate to Bhopal, Kota and Delhi to work as construction labour. Some go to work in the cities between the sowing and harvesting seasons.
- Jhum cultivation performed by Bhil named as **Chimata (hilly region) and Dajiya (pains)**.
- Bhil possesses knowledge of Manufacturing agricultural equipments and aware of repairing them. They sell their products at weekly Haats or Local markets.

PITHORA PAINTING –

- They believe that Pithora paintings in their homes bring peace, prosperity, and happiness
- Among the Bhils of Jhabua, Pithora painting is a ritual held in great esteem.
- A horse or a bull, which might be a vision of a God, impresses him with only one central quality.
- Pithora horses are painted by the Lekhindra, the traditional painter, and offered to the devas
- Bhuri Bai was the first Bhil artist to paint using readymade colors and paper. Other known Bhil artists include Lado Bai, Sher Singh, Shri Pema Falya (famous artist).
- As the story goes, in the kingdom of Dharmi Raja, people had forgotten how to laugh or sing and dance. Pithora, the prince, then undertakes a journey on horseback to the abode of the goddess Himali Harda, who gives them back their laughter, songs and dance.
- Pithora wall paintings depict the Bhil creation myth.
- Everything connected with the Bhil life is painted – the Sun, the Moon, the animals, trees, insects, rivers, fields, mythological figures, and the god, Bhilvat Deo Baramathya, who has twelve heads, Ektangya, who has only one leg.

BHAGORIYA-

- The Bhagoria Haat Festival celebrated by the local includes Bhil, Bhilala, Barela particularly in the District of West Nimar and Malwa (Jhabua, Dhar, Khargone and Alirajpur).
- Bhagoria has an agricultural significance attached to it. It commences with the end of harvesting season. The local people therefore celebrate the festival to mark the completion of the same.
- **The festival is celebrated in March before the Holi festival.**
- According to tradition, In Bhagoria Haat, the tribal youth express their love for the girl by offering them Betel nuts, by taking Betel nut girl shows her consent. After this, the couple runs away from Bhagoria Haat and does not return home until the families of the two agree to their marriage.
- Dated back to **Raja Bhoj time**. At that time Two Bhil Tribal chiefs Kasumar and Balun organised Fair Bhagoriya fair at their capital Bhagor (Jhabua).
- **3 phases of Bhagoriya Haat- Gulaliya Haat, Bhagoriya Haat and Ujadiya Haat**
 - Gugaliya Haat– Women and Men purchased useful article (2 days)
 - Bhagora– Worship of Bhagora Deity, Organise dance festival (3 days)
 - Ujadiya– Couple fled away and Fair ruined (उजाड़) (2 days)



Today, it is solely a positive festival that celebrates the joyous aspects of life. A festival of love, life, music and colours. Bhagoria no doubt carves a special niche amongst the tribal people of Madhya Pradesh.

Baneshwar fair

- The main festival is celebrated among the Bhils.
- This fair is held during the period of Shivatri and is dedicated to Baneshwar Mahadev also known as Lord Shiva.
- Held in the Dungarpur district of Rajasthan, India.
- On this occasion, Bhils gather all together to set up camps on the banks of the Som and Mahi river
- They perform dance around the fire and sing traditional songs

LOCAL POLITICAL STRUCTURE

Traditional Bhil villages are led by a headman (**gameti**). The gameti has authority and decision-making powers over most local disputes or issues. **Patel** is the head of Panchyat.

HEALTH STATUS OF BHIL

The Data of undernutrition among Bhil tribal children - underweight (69.3%), stunting (63.4%) and wasting (58.7%). In girls, prevalence of underweight (72.7%) and wasting (61.1%) was higher in comparison to boys (66.2% underweight and 56.4% wasting). However, boys suffered more by undernutrition than girls in the age group of 4- 6 years. The average consumption of all foods except cereals (maize) and average consumption of protein and energy were also much lower among Bhil tribal children.

Gond Tribe

Population-wise this is second largest tribe of Madhya Pradesh Gond is also the biggest tribe of India.

ORIGIN:

The 'Gond' word originates from the word 'Kond' in Telugu, which means "mountain", that is, this tribe lives on mountains. This is the second largest tribes of M.P. This tribe is Dravidian in Race. Gonds are pleased to call themselves as "Koytor". Gonds belong to Dravidian Proto-Australiad family.

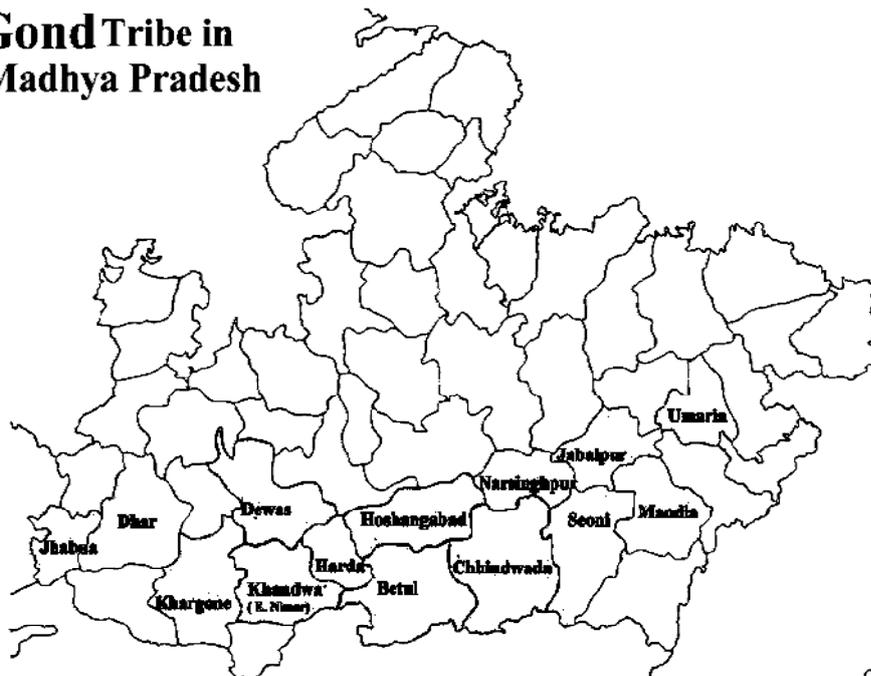
PHYSICAL FEATURES:

Well-built body, the skin and hair color is black and the number of hairs of beared and mustache is less. Wide face and nose is flattened.

GEOGRAPHIC DISTRIBUTION:-

Gond tribe has dominating population on both banks of Narmada river in Vindhya and Satpura ranges. Gonds live in Betul, Hoshangabad, Chhindwara, Balaghat, Mandla, Dindori, Shahdol, Sagar, Damoh districts. Because of dominating presence of the tribe, this region is called Gondwana.

Gond Tribe in Madhya Pradesh



SUB-TRIBES

The Gond tribe of Madhya Pradesh is divided into several sub-castes on the basis of occupation:

• Sub Tribes of Gond :-

- 1) Agariya- Ironsmith.
- 2) Pardhan - Priest.
- 3) Koilabhutis - Dancer.
- 4) Ojha - Gond who perform withcraft.
- 5) Solahas - Carpenter.

Gond tribe had two classes-

- (1) Land lord or land owner class is called **Rajgond**,
- (2) Middle class is called **Dhurgond** of Khatoria.

Abuzmaria Gond is the oldest category of Gonds.

Arakh, Arrakh, Agaria, Asur, Badi Maria, Bada Maria, Bhatola, Bhimma, Bhuta, Koilabhuta, Koliabhuti, Bhar, Bisonhorn Maria, Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla, Gaiki, Gatta, Gatti, Gaita, Gond Gowari, Hill Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Madia, Maria, Mana, Mannewar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi, Nagwanshi, Ojha, Raj, Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade Maria, Daroi

SOCIAL CHARACTERISTIC:

- The Gond society is Patriarchal.
- Gond belongs to the Dravidian family of languages and is related to Tamil and Kannada.
- Gonds worship a high god known as Baradeo, whose alternate names are Bhagavan, Sri Shambu Mahadeo, and Persa Pen.
- They are generally conservative about their customs & traditions.
- Gonds are Polygamous and Gond marries widows in the tribe. The custom of paying dowry to bride prevails among them.
- Karma, Saila, Bhadauni, Sua, Sajani, Haridili, Kaharwa etc. are main folk dances of Gonds.

CULTURE:

- They are generally conservative about their customs & traditions.
- Different types of marriages are prevalent among them such as Doodh Lautawa, Pathaun Chadh Vivah, Lamsena etc.
- The custom of singing '**Khehulpata**' death anthem prevails among Gonds.
- Pej is their main food.
- 'Ghotui' tradition is prevalent in Gonds.
- **Madai:** It is a cultural fair of Gonds & their sub-tribes, which is highly significant with respect to economic & social perspective. The Fair is organized in January to April

every year. Madai of Narayanpur (Chhattisgarh) is very popular. Madai of Mandla (M.P) is also famous.

- **Ghotul Tradition:** A ghotul is a spacious tribal hut surrounded by earthen or wooden walls. It is an integral part of Gond Muria tribal life. It is a place for youths, an independent and autonomous "**children's republic**" as described by **Varrier Elwin**. The ghotul is central to social and religious life in Gond society

LANGUAGE

Gondi (Gōndi) is a South-Central Dravidian language, spoken by about three million Gondi people. Although it is the language of the Gond people, it is highly endangered, with only one fifth of Gonds speaking the language. Gondi has a rich folk literature, examples of which are marriage songs and narrations.

RELIGION-

- **Main Deities:** Thakurdev, Matabai, DulhaDev, Badheshwar, SurajDev, Khairmata etc.
- The gods are known as *pen* in singular, and *pennoo* in plural. Other gods worshipped by the Gonds include:
 - Mata Kali Kankali, the ancestral mother of the Gondi forefathers. She is associated with Mahakali.
 - Dulha-Pen, the bridegroom god. He is represented by a stone, a man riding a horse, or a battle-axe.
 - Gansam, the protector of villages from tigers. He is represented by a stone on the village boundary or a platform and a pole. Animals were sacrificed to him.
 - Hardul, the god of weddings.
 - Bhivsen or Bhimal, the god of strength and the earth. He is associated with rocks, mountains, and rivers, and certain hills and rocks are considered holy sites of Bhivsen.
 - Nat Awal or Dharti Mata, the goddess of fertility.
 - Bhum, the earth and the mother of humanity.
 - Nat Auwal, the mother goddess of the village. She is invoked when the village partakes in a ceremony, from seasonal rites to prayers against disasters.
 - Thakur Deo, the male guardian of the village.
 - Hulera-Pen, the protector of cattle.
 - Maitya-Pen, the demon of whirlwinds.
 - Narayan-Pen, the sun god.
 - Kodapen, the horse god.
 - Maswasi Pen, the hunting god.
 - Kanya, the water spirits.
- In addition to these gods, the Gonds worship ancestral deities known as Angadevs. There were seven groups of Angadevs, organised by numbers up to seven, and rescued by Pari

Kupar Lingo from the Kachchargardh caves. In one version, there were twenty-eight Angadevs, and in another version, there were thirty-three Angadevs (or Saga Deva)

- Each village has its Village-Guardian and Village-Mother who are worshipped when villagers celebrate regular festivities. Gonds also worship family and household gods, gods of the field, and gods of cattle. Deities such as Shitala Mata, goddess of smallpox, help ward off disease. Spirits are also believed to inhabit hills, rivers, lakes and trees.
- Animal sacrifices are common and these are made by a village priest called 'Devari'.
- Gond believes in spiritualism.

FESTIVALS OF GOND

- Most aspects of Gond life, from the greatest festivals to the building of new cattle shed, are accompanied by sacrifice. Certain deities, especially female ones, demand chickens, goats, and sometimes male buffaloes. Every nine or twelve years, Gonds sacrifice a pig to the god Narayan Deo in an important ceremony known as the Laru Kaj (Pig's Wedding). Other rituals also involve offerings of fruits, coconuts, flowers, colored powder, and strings. Other festivals are Bidri, Bakpanthi, Jawara, Madia, Cherta.

VILLAGES OF GOND

- Each Gond village has a headman (known by local names such as mukhia, mahji, or patel) and a village council (panchayat) chosen by the villagers. The council consists of the headman, priest, village watchman, and four or five elders. It helps keep the village running smoothly and upholds Gond customs. Villages also have service castes such as Ahir (cowherds), Agaria (blacksmiths), Dhulia (drummers), and Pardhan (bards and singers). A typical Gond village has several hamlets. Each consists of homesteads that house extended families. Houses are usually built of mud and thatch. They consist of a living room, kitchen, veranda, a special room for women to use while menstruating, and a shrine for clan gods. Gond houses contain cots and a few wooden stools; mats are used for sitting and sleeping. Gond tribesmen do not call themselves Gond. Instead they call themselves Koytor.

ECONOMIC CHARACTERISTIC:

- Hunting and farming are main sources of economy of Gond tribe. They also know Bamboo craft and Metal craft which is a source of income for them. Gonds today are mainly farmers. Although some Gond communities have risen to the status of landowners, many are landless laborers.

GONGWANA KINGDOM

The first historically recorded Gond kingdoms came up in central India's hilly region in the 14th and 15th century AD. The first Gond king was Jadurai, who deposed the Kalchuri Rajputs, at whose court he had earlier worked, to grab the kingdom of Garha Mandla (modern Mandla and Jabalpur in Madhya Pradesh). The most illustrious rulers in this dynasty were the iconic queen, Rani Durgavati, whom the Gond community reveres, and Hirde Shah, the first Gond king to adopt Islam.

The second kingdom of Deogadh (Chhindwada in Madhya Pradesh and Nagpur in Maharashtra), was created by King Jatba in the 15th century. One of his successors, Bakht Buland Shah, converted to Islam to win the favour of emperor Aurangzeb. However, he did not demand conversion from his subjects and married a Gond woman. He fell into disfavour in Delhi after he plundered some Muslim kingdoms of Deccan.

Around the same time as Deogadh, the Kherla (Baitul in Madhya Pradesh to Chikhaldara in Amravati district in Maharashtra) kingdom also came up. Its first king, Narsingh Rai, who deposed a Rajput ruler, had love-hate relationship with the Rajput and Muslim rulers in his vicinity who attacked his fort due to its geographical accessibility. The kingdom was later annexed by Bakht Buland Shah.

The Chanda kingdom (Chandrapur in Maharashtra), a contemporary of the Kherla and Deogadh kingdoms, produced several remarkable rulers who developed excellent irrigation systems and the first well defined revenue system among the Gond kingdoms.

The sway of the Gond kings came to an end in the 18th century after Raje Raghuji Bhonsale, a warrior of the Bhonsala Maratha clan, first annexed the Nagpur-Kherla kingdom, while Gadha Mandla was taken over by the Peshwas. Chanda held out for a little longer, but with the advent of the British who first entered into treaties with the Marathas and then annexed them, the last traces of Gond rule were wiped out.

Agaria Tribe

Agaria is considered a most primitive and back ward tribe of Madhya Pradesh.

ORIGIN :-Agaria tribe is a sub tribe of Gond tribe.

PHYSICAL FEATURES:-The skin and hair color is black, wide face and nose is flattened.

GEOGRAPHICAL DISTRIBUTION:- Balaghat, Sidhi, Shahdol, Mandla and Dindori districts.

SUB TRIBES-

Agaria tribes have been branched into various sub castes, Lohar castes too fall amongst them. Others include Sonureni, Dhuraa, Tekam, Markam, Uika, Purtai, Marai etc. The names of these exogamous groups are same as that of the Gond tribes. The names of these groups have been taken from the names of animals, plants and other objects of nature.

Agaria tribe has two endogamous divisions namely the Patharia Agaria and Khuntia Agaria.

SOCIAL CHARACTERISTIC:

- The Agaria women take part in managing family affairs and participate in social and religious functions. They work on the farm; collect firewood, drinking water, besides domestic chores.
- The Agarias are monogamous, but polygamy is permitted.
- Bride price is practiced by the tribe.
- As far as lifestyle of Agaria community is concerned, the society follows **the patrilineal rule**. The father usually arranges marriages. In Agaria tribal communities, the marriage proposal is first send by the boy's father to the girl's house. If the girl's father accepts the

marriage proposal then the boy's father visits their home where he is given a warm welcome.

- **Widow re-marriage** is allowed. Late husband's younger brother, particularly if he is a bachelor is considered as the most eligible one for second marriage.
- Divorce is permissible for either party on grounds of adultery, extravagance, or mistreatment. Several birth and death rites are followed in their society.

ECONOMIC CHARACTERISTIC:

The main economic activity of Agariya tribe is to melting iron and making tools. They are also indulged in mining.

RELIGION & CULTURE:

- The main god of the Agariya tribe of Madhya Pradesh is Lohasur, whose residence is believed to be in the burning furnaces.
- Agariya people offer a black chicken to their deity.
- They consider Urad pulse as pious symbol and offer it as Bride price or welcoming guests etc.
- Their favourite food is pork.
- These people speak Hindi and Chhattisgarhi along with Agariya language.
- In their societies, marriage within the same sub-caste is prohibited.

HISTORY OF AGARIA TRIBE –

The history of the origin of the Agaria tribal community is quite interesting. The name Agaria has been derived from the **Hindu god of fire**, namely Lord Agni. Some historians also claimed that the name originated from the demon that was believed to be originated from the flames of fire. The name of that demon of tribal community is Agyasur.

CULTURE AND RELIGION OF AGARIA TRIBE –

- Festivals of an Agaria society are truly colourful, bearing the tradition of their own religion. Their ancestral god is **Dulha Deo**, and during festivals the Agaria community sacrifices various animals like goat, fowl etc. They also worship the forest Gond deity, Bura Deo and also the demon Lohasur, is the revered deity, whom they believe dwells the smelting kiln.
- Agarias worship Dulha Deo, Budha Deo, Thakur Deo, Lohasur, Shitala Mata, Vyaghra Deo, Marchi Mata etc.
- Agarias perform Karma, Shaia, Chilma etc. folk dances.

Kol Tribe

ORIGIN

Kol tribe is reckoning among the oldest tribes of India. Kol is considering even older than Kolarian or Munda group. Kol and Ktiats are also mentioned in Rig ved as well as in Puranas, In Rigved it is addressed as "Kolhati". This tribe is also known as Kolryan and Bhundari tribe.

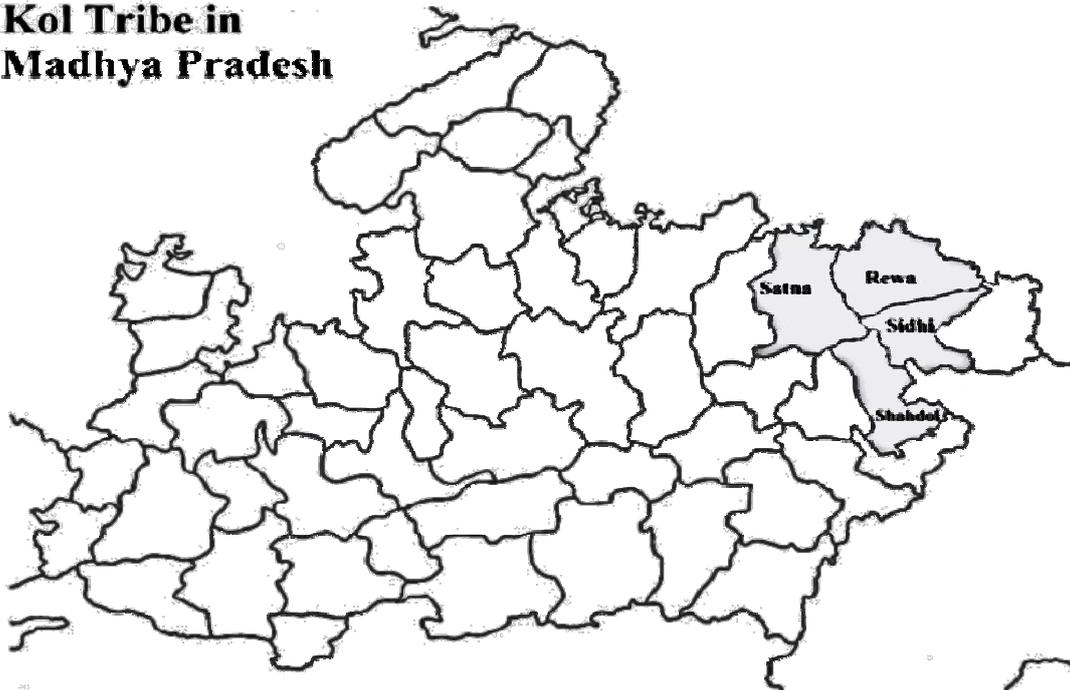
PHYSICAL FEATURES :

The colour and hair of the people of Kol tribe are black, medium stature, thick lips and embossed forehead.

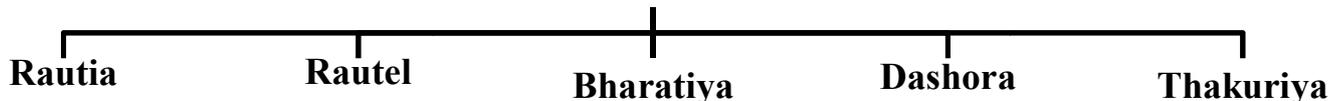
LOCATION: -

Originals Habitat of Kol is Kurali region of Rewa district of Madhya Pradesh. Kol tribe is found in Rewa division and Jabalpur district of Madhya Pradesh.(Vindhya kaimur range.)

Kol Tribe in Madhya Pradesh



Sub Tribes of Kol Tribe



SOCIAL CHARACTERISTIC:

- Kol tribe is patriarchal in nature.
- The tribe has several exogamous clans, including the Brahmin, Barawire, Bhil, Chero, Monasi, Rautia, Rojaboria, Rajput and Thaluria
- Polygamy is prevalent among them, but Parada system and bride price are not in practice.
- Kol Panchyats are called 'Gohiya' and the tribal chief is called chaudhari..
- It is the most literate tribe of Madhya Pradesh.
- Kol tribe performs ManganiVivah, Raji BajiVivah type of marriages and marriages of windows are also performed.

ECONOMIC CHARACTERISTIC:

- Kol are mainly agricultural labours, but many of Kols are also working in Industries, Government services. They also follow Animal Husbandry.

RELIGION AND CULTURE:

- Kols are influenced by Hindu tradition and follow all of its culture, and traditions from birth till death.
- Kol tribesmen celebrate Hindu festivals such as Holi, Nav Duga, Ramanvmi, Teej and Dussera.
- Their main deities are Dulha Deo. Bhairam Deo, Thankurain Daai.
- Kol speak Munda and Bagheli language.
- Kol and Dehka dance is the main dance of the Kol tribe.

Korku Tribe

ORIGIN

The name "Korku", is originated from tow term 'Koro' and 'Ku' where as 'Koro' means person and 'Ku' means alive.

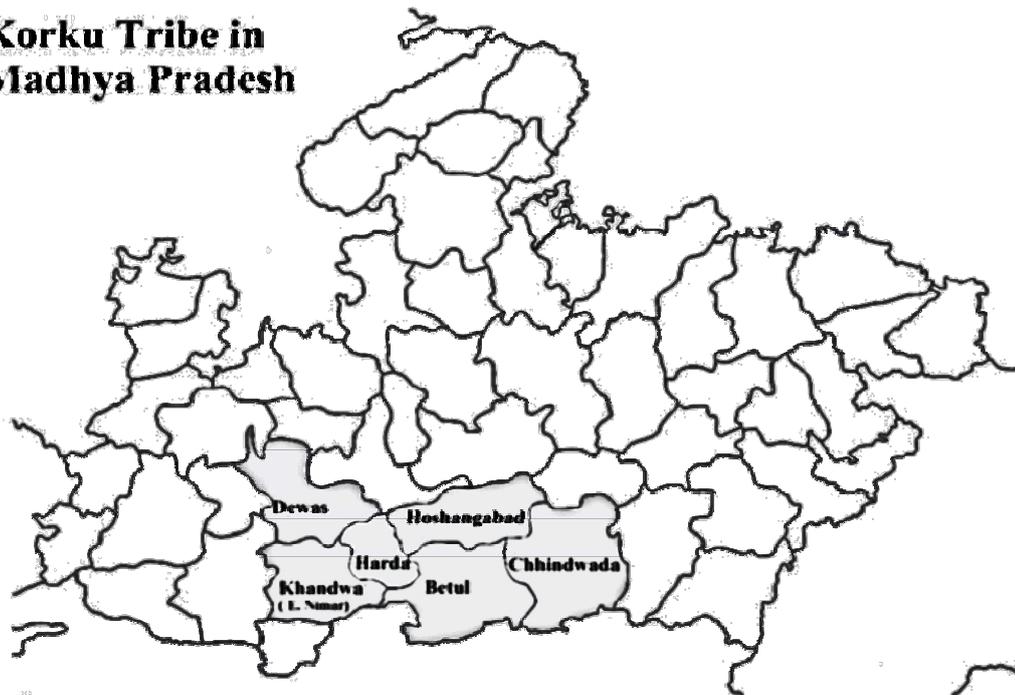
Korku tribe is a branch of Munda or Kolerianrace. They are considered to be of Rajput class.

PHYSICAL CHARACTERISTICS

- They are black in color, black eyes, nose slightly flattened, nostrils inflated, thick lips and round face.
- The nose differs from Nigro people even though it is wide.

GEOGRAPHICAL DISTRIBUTION

- The Korku tribe of Madhya Pradesh is a primitive tribe, inhabiting the southern districts of Madhya Pradesh. Most of the Korkus are settled up to the plains of Hoshangabad, Western Satpura, East Nimar, Betui and Chhindwara.

**Korku Tribe in
Madhya Pradesh****SUB TRIBES**

Patharia, Rum, Bohai, Dularia are four sub tribes of Korku.

Sub tribes of Korku tribe include Raj Korku, Potharia Korku, Dularia Korku and Mundai Korku.

SOCIAL CHARACTERISTIC

- Korku society is patriarchal. Basically Korku are considered to be Rajputs. They also have four sub castes and they are: Patharia, Rum, Bobai, Dulariya.
- The Korku tribe be divided into two classes-
- **Rai Korku**- People in this class are in a prosperous position.
- **Patharia Korku**- These people are living in a state of poverty.
- Important and Respected Personalities of this tribe are Padihar & Bhumaka
- Endogamy is prohibited. They follow custom of Bride Price. Korkus perform LamjhanaVivah, LamseneVivah, Raji Baji or Prem Vivah, VidhawaVivah, Hath Vivah types of marriages.
- Korku generally eat coarse grains such as - Bajra, Jawar, and Maize etc.
- Pariyar or Bhumka is the most respected person among Korkus.
- Their main language is Kolarian.
- Their meal is a liquid delicacy called Lachaka.
- They celebrate Jirauti, Pola, Deo Dussera, Magh Dussera, Diwali, Holi etc. festivals.
- The people of this tribe use to build their houses in front of each other and straight in a line. They use to prepare their houses from Bamboo, wood, mud and grass.

ECONOMIC CHARACTERISTIC

- As the korku tribe use to live in hilly areas therefore they depend on agriculture. They use to do the "Jhum Cultivation" also known as shifting Cultivation. They use to do the following jobs also:
 - Collect forest products
 - Hunt animals
 - Fisheries
 - Animal Husbandary
- Korku tribe is extremely weak in its economical section that's why it's among the most backward and poor tribes of India.

RELIGION AND CULTURE

- They follow Hindu tradition & Worship- Moon, Mahadev etc.
- Their main Dieties: Dongar Dev, Bhatwa Dev, Murda Dev are their Gram devata (Village deity) Satpura range is known for the house of Korku.
- Khamb swang: In this, drama is performed around a (Bamboo) pole buried in ground and hence its name Khamba swang. In this, they worship Ravan's sons meghnath. This folk drama is prevalent among the Korku tribe.

- Korku build a memorial pillar for dead and worship them and also called them Murda dev.

Binjhar Tribe

- Binjhar is a minority tribe of Madhya Pradesh.
- Binjhar tribe lives in Balaghat and Mandla in Madhya Pradesh.
- Binjhar are of Dravidian origin.
- They are presumed to be natives of Vidhyachal Mountain.
- The chief of Binzwer Panchayat is called patel or Gautia.
- Binjhar tribe is considered as a civilised Dravidian tribe or a caste formed out of a tribal group. They are mainly found in regions of central India **like Raipur**.
- Due to the fact that the Binjhar residing region of the state is mainly covered with the forests, these Binjhar tribes have adopted the occupations like collection of forest products and also several minerals. These tribes are wholly **unaware of the external world** and are quite contented with their individual traditions and ethnic beliefs. Binjhars are an offshoot of the prehistoric **Baiga tribe of Mandla District and Balaghat**.
- Binjhar tribe has **four major sub-divisions, the Binjhars proper, the Sonjharas, the Birjhias and the Binjhias**.
- The tribe also has certain **exogamous divisions**. The names of these exogamous sects are of diverse and combined character. Some of the names are Bagh, a tiger; Panknali, the water-crow; Kamalia, the lotus flower; Pod, a buffalo; Tar, the date-palm; Jal, a net, and others. The sept names differ as per different localities.
- In case of marriages, girls are allowed to choose their husbands. Marriage ceremonies are usually held at bridegroom's place. They also allow divorce. In their societies, they usually bury the dead. The Binjhar people are very religious and they worship some local deities of Chhattisgarh region.
- Tribe Festivals, dance, music form an integral part of these Binjhar tribal community, thus ennobling it to a great extent. In fact, their desi art, shrines and statuettes have got popularity in the whole of the Indian subcontinent.
- The Binjhar tribes too have developed faith for religion and spiritualism. To appease the divine gods, the Binjhar tribes carry on various rituals and customs
- Fairs and festivals are an integral part of the culture of the people of this Binjhar tribe. A huge three-day long fair is organised during the month of March. It has been consecrated to the **deity Aanga Devta**. Apart from this, these Binjhar tribes also revere the Hindu god, **Lord Ganesha**.
- The major occupation of the Binjhar tribes is Some of the Binjhar tribes have taken up handicraft as their occupation. In fact the Binjhar artists prepare handicraft items from bamboo, wood and a variety of metals. For selling in the fairs, these Binjhar tribes also

made beautiful baskets, statues, mats, wall hangings, face masks. Binjhwar tribal community is also acknowledged for its terracotta work.

- **Melodious music and dance** are a vital part of the Binjhwar tribal community. The dance and music of people is of numerous varieties. The whole of the region quite often bounces and reverberates with the beats of the drum of this Binjhwar tribal community.
- The culture of Binjhwar tribal community is considered to be enriched without exotic culinary dishes that the tribal communities prepare. So these Binjhwar tribes are also not an exception.

Damaria Tribes , Madhya Pradesh

- The origin of this Damaria tribal community has got a rich history to bank upon. The Damaria tribes can be linked **to the Rajputs**. The popular saying of the Damaria tribal society is that there was a king of Rajput who actually belongs to this Damaria tribal community. Also, some people love to link up these Damaria tribes with another famous tribes of the Indian subcontinent, namely Bhill tribes, who mainly resided in **the adjoining areas of Rajasthan and also Madhya Pradesh**.
- Damaria tribal communities use the **wonderful dialect of Vagadi**. This Vagadi has got local origination.
- It can be segregated into two exogamous groups. These include **Upper Damor and Lower Damor**, each regarding themselves advanced and have their individual clans namely Parmar, Sisodia, Rathor, Chauhan, Solanki etc.
- The cultural exuberance is rightly being in several of its aspects like house settlements, clothing etc.
- Damaria tribal community, follow the norms of **patriarchy**. Patrilineal, patrilocal and kin based rules are practiced. They by and large reside in the **‘nuclear and monogamous families’**.
- Marriage also is an important institution of the Damaria tribal society. Child marriage is also permitted. There are numerous instances where the Damaria tribes practice child levirate, child sororate, Polygamy are permitted in the Damaria society. The match is fixed through conciliation between both the families. As part of the marriage ritual, bride price is a must. It is also called
- Although divorce is allowed in the Damaria society, **‘compensation’ is to be paid**. Other customs like widow, divorce, remarriages are acceptable. Closely linked to marriages, there are also important rituals that are prevalent. The Suraj puja, mundan, sagai, shadi bhoj are some of these rituals .
- Apart from marriages, there are few rituals that are associated with death ceremony. The dead body is cremated. However, this Damaria tribal community buries the dead bodies of the children.
- These Damaria tribes have got ardent faith on the religion and its related practices. Since the Bhagat Movement, most of these Damaria tribes have adapted to Hinduism as their main religion. These Damaria revere a plethora of Hindu gods and goddesses.

These include **Mahadeo, Ganesh, Ram, Krishna, Ranchhod, Ganga Mata, Kalika Mata, Khalri Mata, Phula Mata**

- Fairs and festivals form an integral part of the Damaria tribal society. **Dipawali, Holi, Rakshabandhan, Navratri** are chief festivals. They take part in fairs, namely, **Jhela-Bavaji ka Mela, Rewadi ka Mela, Amla ka Mela, Navratri ka Mela**.
- The non-vegetarian items include fish, meat, chicken, flesh of wild animals and birds. They devour '**home brewed mahudi**' and also mutton. During marriage ceremony, Mitha dalia of wheat, rice and dal are dished out.
- That these Damaria tribes are no less in producing artistic exuberances as highlighted in its numerous art and craft products
- No festival of the Damaria tribal community is feted without dancing and singing that adds fervor to the whole of the festive mood. Mewari and Vagri folk songs are some of the beautiful songs that are sung at the time of Holi, festival of colors. Also quite a handful of Damaria tribes fete **Garba dance** during Navratri festival.
- For better controlling and administration, these Damaria tribal community set up the **conventional panchayat system**. These are held at clan and village level. The chief of the panchayat is called **Mukhia or patel**.
- In order to sustain their livelihood, these Damaria tribes have adapted **the occupation of cultivation**. These Damaria tribes also work as wage earner. The Damaria tribes have taken up to the development programs and **utilize variety of agricultural inputs** such as plough, water pumps, threshers, and chemical fertilizers. Today, few of the Damaria tribes have also employed in '**white-collar**' jobs and are leading an up to date, urbane life.

Kawar Tribe , Madhya Pradesh

- Some of the anthropologists even have traced out the origin of these Kawar tribes, which is quite significant. The popular legend that is popular in the whole of the state of Madhya Pradesh, narrates that these Kawar tribes have descended from the family line of the Kaurava kings of the Mahabharat.
- As far as occupations are concerned, these Kawar tribes have adapted to the occupation of **cultivation and farming**. Just like many other tribal communities, education and academics have always taken back seats.
- It is quite interesting to mention that in spite of their lack of educational opportunities, these Kawar tribes are no less important in their culture and tradition.
- The culture of these Kawar tribes is quite **ennobled and exuberant**.
- In order to carry on conversation amongst themselves, maximum of these Kawar tribal community, converse with each other in the wonderful language which is known as
- This language of the Kawari tribes belongs to the famous **Indo-Aryan language family**. There are quite a number of people of Indian Territory who believe that it is a dialect of Halbi.

Kharwar Tribe , Madhya Pradesh

- Kharwar tribal community of the Gujarat state has a belonging to **the family of Dravidian**
- Some of the anthropologists also have traced the etymological significance of the term Kharwar itself. It signifies **the grass..**
- There are quite a number of scholars who have put forwards their opinions and views about the origination of these Kharwar tribal community. These Kharwar tribes belong to the family of Dravidians.
- Some of the Kharwar tribes explain that these Kharwar tribes belong to **the family of the “Suryavanshi” Rajputs**. So much so, these Kharwar tribes claim that the famous king Raja Harishchandra is an ancestor of this tribal community.
- As far as the nature and habits of these Kharwar tribes are concerned, these Kharwar tribes are **quite introvert and shy**. They always remain aloof from the external influences of the modern society.
- What is also to note that these Kharwar tribes, unlike most of the tribal communities, do not have the language of their own. These Kharwar tribes are also quite backward in certain areas like education etc.
- In order to sustain their livelihood, these Kharwar tribes have adapted to the **occupation of farming and agriculture**.

Pardhi

- Pardhi word is derived from the Marathi word ?Paradh? which means hunting.
- It includes the pardhis and the Bahelias.
- **Geographical distribution** -Pardhi tribes is found in many parts of Madhya Pradesh, mainly resides in the districts of Bhopal, Raisen and sehere.
- **Sub tribes**- Bhil-Pardhi, Cheeta-paradhi, Phans-Pardhi, Gausai-Pardhi and Pardhi who sell herbs, Langoti-Pardhi.

Social characteristics-

- Women wear sari like the Maratha women of the Deccan.
- Men wear dhoti and shirt. Some typical Pardhi male used to be half naked wearing a Langoti and a pairan (a full sleeved closed shirt).
- Wandering Pardhis live in grass huts or pals.
- Their huts have only front door and there are no windows.
- In village they live in a cluster of huts in the out skirts. It is known as Pardhiwada.

Religious characteristics

- Most Pardhis worship Devi.
- According to their belief. Lord mahadev taught them the art of hunting and rescued them from the sin of killing wild animals.

Cultural characteristics

- All their Gotra similar to Rajput's such as- Sidia, chauhan, Rathi and Solanki etc.

Economic Characteristics

- Their main occupation is hunting.
- Main income source is catching and selling animals and birds.
- Pardhi culture is very similar to Rajput culture due to their Rajput ancestry.
- The marriage procession is of Rajput and Gujarati Style.
- Dussehra is an important festival.

Banjara Tribe

- **Origin** -Banjara is an ancient Ghumantu tribe, originally believed to be from Rajasthan.

Geographical distribution-They are permanently inhabited in the Nimar, malwa and mandala region.

Social characteristics

- Banjara's residing outside the village, called Tanda.
- The head of Tanda is called Nayak, whose order is obliged by all.
- The rank of sarpanch is also hold by Nayak.
- They are influenced by Sikhism and have unwaversing faith in Guru Nanak Deo and Guru Granth Sahib.

Economic characteristic

- The main occupation of the Banjara tribe is pastoralism and they also do wages.
- They are known as the inventors of the comb and the businessman is known as 'Balad'.

Religion and Culture

- They worship the deities of the Hindu religion. Such as Ram, Krishna, Durga, Shiva etc.
- Sikhism has the greatest influence on them. They are followers of Guru Nanak and Guru Granth Sahib.
- Banjara is a culturally rich tribe and has been interested in music and dance from the beginning.
- Their main dances are Talwar and Danda-Bailey.
- The main festival of Banjara's is 'Gangaur', they also celebrate Holi, Dussehra and Deepawali.

Panika Tribe

Origin:Panaka or 'Panika' is a Dravidian tribe. Traditionally they are weaver tribe.

Geographical distribution:Panika is mainly a tribe of Vindhya region of Chhattisgarh. It is found in Sidhi and Shahdol in Madhya Pradesh.

Social characteristic:

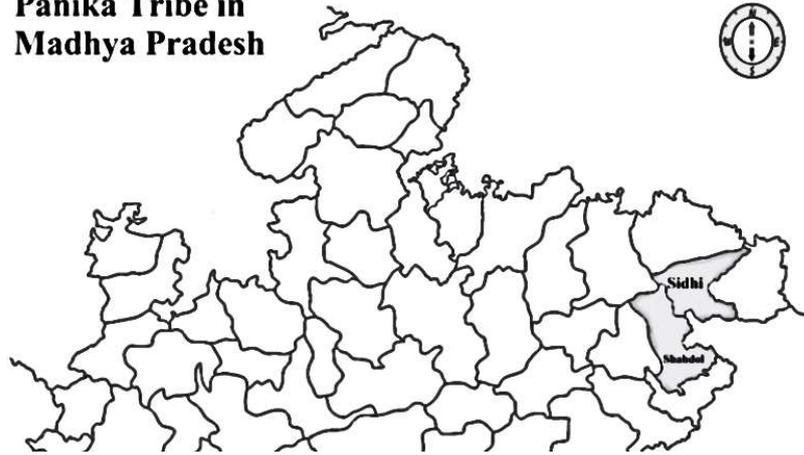
- They have the Panchayat Systems to settle disputes.
- The sect of this tribe is Sakat Panika.
- Panika are pure vegetarian & follow Nirgun ideology
- Their Main food is Pej, Urad, Moong Pulse and Rice.

Economic characteristic:

- The main occupations of this tribe are Agriculture, cloth weaving and hunting.

Religious features

- The widespread influence of Hinduism on the Panika people. Along with Hindu gods, they worship surya, Indra, hanuman, dulhadeva, Budhimata, Marhimata, Hulki Bai etc.

**Panika Tribe in
Madhya Pradesh****Cultural features**

- Panika People have their distinct culture. These do not have same Gotra marriages but sister Gotra marriages are prevalent. Badhu value system is also found. Major marriages Lamsena, ghuspethiya, Devar-Bhabhi etc. are prevalent. (Clothing: Men's white Kurta - Dhoti, Bundi and women wear dhoti, polka.

Dhanuk Tribe

- People of Dhanuk tribe are found mainly in Bhind, Morena, Ujjain, Ratlam, Jhabua, Indore, Satana districts.
- The word Dhanuk has been derived from Sanskrit word Dhanushk which means one who carries with him a bow.
- Dhanuks normally perform child marriages.

Saur Tribe

- This tribe is found in Sagar and Damoh districts of the state.
- Saur worship Bhawani whose other name is Dulha Deo.

Scheduled Tribes of Madhya Pradesh & their residential territories

Scheduled Tribes	Sub tribes of ST	Residential Territories
Gond	Ojha, Agariya, Pardhan, Nagarchi, Solhaas, Kumar	Both sides of Namada and in Vindhya s well as Satpura region
Baiga	Narotiya, Bharotiya, Binjhwar, Rai, Maina, Kathmaina	Mandla, Shahdol and Balaghat
Bhil	Bhilala, Barela, Pataliya, Raithas, Baigas	Jhabua, Dhar Khandwa, Khargone

Bhariya	Bhuihaar, Bhumia, Pando	Jabalpur, Chhindwara, Mandla, Shahdol
Madia	Abhujmaria, Dandami	Mandla, Shahdol, Jabalpur
Korku	Banwari, Bodayo, Movasikama, Nahar, Nahala	Hoshangabad, Khandwa, Betul, Dewas
Kol	Routle, Rotiya	Satna, Rewa, Siddhi, Shahdol
Agariya	-	Mandla, Shahdol, Siddhi
Saur	-	Panna, Tikamgarh, Chhatarpur, Sagar
Panika	-	Siddhi, Shahdol
Kherwar	-	Siddhi, Shahdol, Panna, Chhatarpur
Pardhan	-	Chhindwara, Seoni, Betul, Balaghat

CHAPTER- 6

Particularly Vulnerable Tribal Groups (PVTG)

Particularly Vulnerable Tribal Groups (PVTGs)

- PVTG (earlier: Primitive tribal group) is a government of India classification created with the purpose of enabling improvement in the conditions of certain communities with particularly low development indices.
- This was created based on the **Dhebar Commission report** (1960, it stated that within Scheduled Tribes there existed an inequality in the rate of development.)
- The features of such a group include a **pre-agricultural system of existence**, which practices hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups.
- PVTGs, currently including 75 tribal groups have been identified as such on the basis of the following criteria: forest-dependent livelihoods, pre-agricultural level of existence, stagnant or declining population.
- Maximum PVTGs are found in Orissa.
- As per the 2001 census, these 75 PVTGs had a total population of 27,68,322.
- The groups most under threat have been identified as the Shompens, Sentinelese and Jarawas of the Andaman Islands; the Bondos of Odisha; Cholanaickans of Kerala; Abujh Marias of Chhattisgarh and Birhors of Jharkhand.
- Habitat rights for PVTGs as guaranteed by the Forest Rights Act must be granted to them and definitional as well as procedural ambiguities must be cleared up.
- PVTGs with population of less than a 1000 persons are: **Birjia (Bihar), Sentinelese, Great Andamanese, Onge, Birhor (Madhya Pradesh), Asur (Bihar), Mankidias (Odisha), Jarawa, Cholanaicken (Kerala), Shompen, Birhor (Bihar), Savar (Bihar), Raji (Uttarakhand), Sauria Paharia (Bihar), Birhor (Odisha), Korwa (Bihar), Todas (Tamil Nadu), Kota (Tamil Nadu), Raji (Uttar Pradesh).**

De-notified, Nomadic, and Semi-Nomadic Tribes (DNTs)

- De-notified, Nomadic, and Semi-Nomadic Tribes (DNTs) in India refer to communities historically categorized as “criminal tribes” under the colonial Criminal Tribes Act of 1871.
- These communities faced stigmatization and discrimination, and they were subject to restrictive measures and surveillance.
- The Act was repealed in 1952, but the impact persisted, leading to the identification of these communities as De-notified Tribes (DNTs).
- Over time, the term has expanded to include Nomadic and Semi-Nomadic Tribes as well.

De-notified Tribes (DNTs)

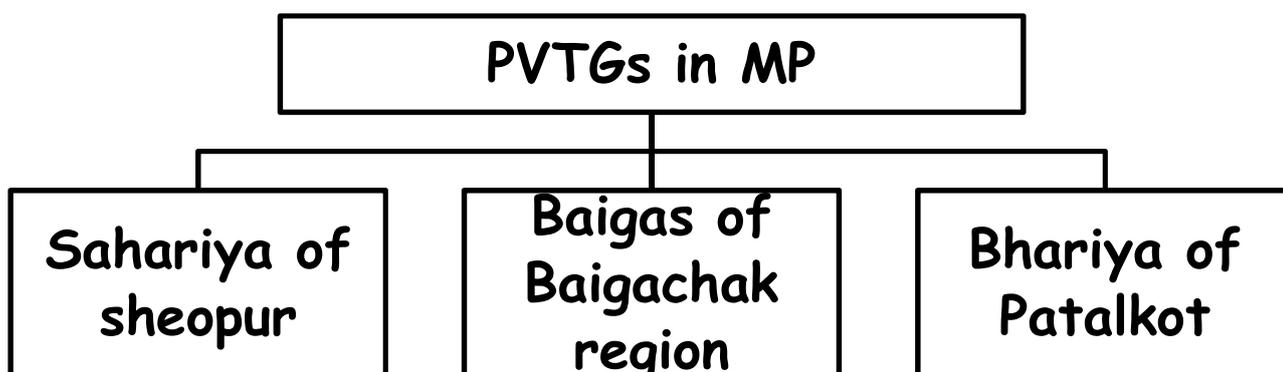
- The Criminal Tribes Act of 1871 classified certain communities as inherently criminal, leading to their stigmatization and marginalization.
- **Repeal of the Act:** In 1952, the Act was repealed, and communities previously labeled as criminal tribes were “de-notified.” However, the impact of historical stigma and discrimination persisted.
- **Diverse Groups:** DNTs comprise diverse communities with distinct cultural practices, languages, and socio-economic conditions. Examples include the Kanjar, Nat, Pardhi, and Sapera communities.
- **Challenges:** DNTs often face challenges such as poverty, lack of education, limited access to healthcare, and social exclusion.

Nomadic Tribes

- Nomadic Tribes are characterized by their nomadic lifestyle, moving from one place to another in search of livelihood and sustenance.
- **Occupations:** Their traditional occupations often include herding, hunting, gathering, and trading. Examples of Nomadic Tribes include the Van Gujjars, Lambadis, and Gujjar-Bakarwals.
- **Land Rights:** Nomadic Tribes often struggle with land rights and recognition, as their lifestyle doesn't fit into conventional notions of settled agriculture.

Semi-Nomadic Tribes

- **Hybrid Lifestyle:** Semi-Nomadic Tribes have a lifestyle that combines settled and nomadic elements. They may practice agriculture during specific seasons and engage in nomadic activities at other times.
- **Examples:** Communities like the Raikas and Banjaras exhibit semi-nomadic characteristics.



State-wise list of Particularly Vulnerable Tribal Groups (PVTGs)

Name of States/Union Territory	S.No	Name of the Particularly Vulnerable Tribal Group	Name of States/Union Territory	S.No	Name of the Particularly Vulnerable Tribal Group
Andhra Pradesh (including Telangana)	1	Chenchu	Maharashtra	41	Katkaria /kathodi
	2	Bodo Gadaba		42	Kolam
	3	Gutob Gadaba		43	Maria Gond
	4	Dongaria Khond	Manipur	44	Maram Naga
	5	Kutia Kondha		Orissa	45
	6	Kolam	46		Birhore
	7	Konda Reddi	47		Bondo
	8	Kondasavara	48		Didayi
	9	Bondo Porja	49		Dongaria Khond
	10	Khond Porja	50		Juang
	11	Parengi Porja	51		Kharia
	12	Tothi	52		Kutia Kondha
Bihar (including Jharkhand)	13	Asur	53		Lanjia Saura
	14	Birhor	54		Lodha
	15	Birjia	55		Mankirdia
	16	Hill Kharia	56	Paudi Bhuiya	
	17	Korwa	57	Saura	
	18	Mal Paharia	Rajasthan	58	Saharia
	19	Parhaiya		Tamil Nadu	59
	20	Sauria Paharia	60		Kattunayakan
	21	Savara	61		Kota
Gujarat	22	Kolgha	62		Korumba
	23	Kathodi	63		Paniyan
Karnataka	24	Kotwalia	64		Toda
	25	Padhar	Tripura	65	Raing
Kerala	26	Siddi	Uttar Pradesh (including Uttrakhand)	66	Buksa
	27	Jenu Kuruba		67	Raji
	28	Koraga	West Bengal	68	Birhor
	29	Cholanaikayan		69	Lodha
	30	Kadar		70	Totos
Madhya Pradesh (including Chhattisgarh)	31	Kattunayakan	Andaman & Nicobar island	71	Great Andamanies
	32	Koraga		72	Jarawa
	33	Kurumbas		73	Onge
	34	Abujh Maria		74	Sentinelese
	35	Baiga		75	Shom Pen
	36	Bharia			
	37	Birhor			
38	Hill Korba				
39	Kamar				
40	Sahariya				

Baiga

Baiga people believed to have descended from Dravid, they reside peacefully in thick, forested woodlands of Satpura. Verrier Elwin has written his book '**The Baiga**' on Baiga tribe.

ORIGIN

- It is one of primitive tribes of Madhya Pradesh. It is the third major tribe of Madhya Pradesh.
- The word Baiga has many meanings. Baiga is synonymous with Gunia and Ojha in most of Madhya Pradesh besides being an indicator of caste.
- The name Baiga means "sorcerer- medicine man".

GEOGRAPHICAL DISTRIBUTION

- The largest number of Baiga is found in Baiga-chuk in Mandla district, Dindori and Balaghat district of Madhya Pradesh.



SUB-TRIBES OF BAIGAS

Bijwar, Narotia, Bharotiya, Nahar, Rai Bhain and Kadh Bhaina.

SOCIAL CHARACTERISTIC

- Baiga belongs to the Ancestral community
- The social status of women comes after the Men.
- Tattooing is an integral part of their lifestyle, as well as hunting is a favorite hobby of the Baiga.
- Laws and social beliefs made by men remain effective in Baiga society.
- Six types of marriage are prevalent among them-Mangni, Uthva marriage, Chor marriage, Pethul marriage, Lamsena and Udhariya.
- Baiga cuisine primarily consists of coarse grains, such as kodo millet and kutki, and involves very little flour.
- Another staple food of the Baiga is pej, a drink that can be made from ground macca or from the water left from boiling rice. They supplement this diet with food from the

forest, including many fruits and vegetables. They hunt primarily fish and small mammals.

ECONOMIC CHARACTERISTIC

- The Baiga tribes practice shifting cultivation, called 'Bewar' or **Pedu**.
- These people make mats and other useful items from bamboo.
- They collect honey, kand mool and Harra from the forests.
- They do hunting and fishing.

CULTURE

- It is believed that the ancestors of the Baigas spoke an Austroasiatic language, however no trace of it is left now. Now they speak Baigani language.
- Baiga practices are governed by the primitive beliefs and orders of the Ojha Gunia.
- They do the work of exorcism and treat diseases with wild herbs.
- Six types of marriages prevail in Baiga tribe. They include (1) Magani or ChadhVivah, (2) Uthawa Vivah, (3) PaithulVivah, (4) Chor Vivah, (5) LamsenaVivah, (6) UdhariaVivah.
- Their settlement is called Purwa and Panch Mukadams look after the village administration.
- Kotwar is responsible for security and Wewat is the priest of Baigas.
- Axe is main tool of Baigas and they possess traditional expertise in archery.

LANGUAGE

- The commonly acknowledged language of the Baigas is Baigani, along with Hindi and Marathi. The art of tattooing is a significant part of the tribal lifestyle, exclusive to the clan.

FOOD

- Pej (Soup of big grains), Wiari and Basi are the food items Baigas consume in their meals.
- The Baiga households of the present continue to be simply provisioned with earthen pots and vessels for cooking and storage, leaves for plates and gourds for drinking vessels. Over time, pots, pans and other utensils of steel, aluminium and brass have also become commonplace. The staple food of the Baiga people consists of kodo, kutki, paddy, jowar, wheat, corn and masoor.

DRESSES

- Traditionally, Baigas dressed scantily and their orthodox practice was to wear as little as possible. It is believed that the Nanga Baiga (the first Baiga man) was gifted a piece of cloth nine hands (cubits) in length by the God, but he returned all of it but a hand and a half that was necessary. Some elderly Baigas believe that the present poverty in the Baigas can be traced to their wearing of clothes and shoes. Short dhotis above the knees and sleeveless waistcoats are sported by many Baiga men, though in the recent times trousers, T-shirts and shirts are also commonly worn.

DANCES

Singing and dancing are not only popular pastimes, but have a ritual and cultural significance in the lives of the Baiga people. Festivals, madais (fairs), rites and rituals, weddings, and even birth and death ceremonies are all incomplete without singing and dancing. Of the several dance forms of the Baigas, Karma is the most popular one. The Baigas are considered to be the inventors of the **Karma dance** which is one of the most popular dance forms of central India. **Other dance forms include Saila, Reena, Sua and Tapadi.**

RELIGION

- Baigas worship Thakur Deo, Dulha Deo, Dulhi Devi, Budhimai, Khairmai, Narayan Deo etc. dieties. Budha Deo is main deity of Biga tribesmen Thakur Dev is God of land.
- Baiga worship the Saaja tree and believe their ancestor (Budha dev) lives in it. If they are given Saaja leaves in their hands while worshipping, they never lie.
- They also believe in many gods and goddesses.
- While worshipping his Dulhadeva and Budhadeva, they offer a chicken and a bottle of liquor.
- Bhavani Mata, Nagvanshi, and Baageshwari mata are other important deities.
- Baigas consider Sushen as their ancestor. According to one belief, when 'Lakshmanji' was injured in the war, he was treated by a Baiga (Vaidya) .

Saharia Tribe

The "Sahari' Sehariya, or sahariya are an Ethnic group of Madhya Pradesh. They constitute a prominent place in PVTGs group of Madhya Pradesh.

These PVTGs are living in different geographical area of mainly forests Hills, undulating inaccessible terrain in plateau which are rich in natural resources. They tribes have lived as isolated entities for other communities largely untouched by the society around them.

ORIGIN

- They consider themselves as the younger brothers of Bhils. They are from Collierian family.

GEOGRAPHICAL DISTRIBUTION

Saharia is another tribal group prominent in Madhya Pradesh, sheltered in the districts of Gwalior, Shivpuri, Vidisha, Raisen, Morena, and Bhind.



SUB-TRIBES

The hills Saharia are divided into five sub-tribes: **the Jati, Arsi, Muli, Kindal, and Kumbi**. This classification is based primarily on occupation. The Jati are farmers; the Arsi are weavers; the Muli are iron workers; the Kindal are basket makers; and the Kumbi are potters. The sub-tribes are divided into approximately 17 territorial units rather than clans. They are free to marry within these divisions, and they generally live as extended family units.

SOCIAL CHARACTERISTIC

- Saharia villages generally contain several quarters called longlongs. Each longlong is inhabited by one patrilineage (the line of descent as traced through the male's side of a family) called a birinda.

- Several houses belonging to close relative may be joined together on one terrace. Conversations can be held between houses over the dividing walls. The houses have thatched roofs and are built of stone plastered with red mud. During the autumn, the villages are largely deserted; the people move to widely scattered “baby houses” in order to guard their crops against wild animals.
- They inhabit clusters of houses in areas called Saharana which is outside the main villages. The housing is generally characterized by prehistoric standards made of stone boulders and roofing of stone slabs that locally is called Patore. In some villages mud structures are also constructed. Brick and Concrete are very rare. They live in small joint families.
- They are generally lazy & do not like to work. they are also famous for their alcohol consumption.
- Their place of habitation is known as Sahrana whose head is known as Patel.
- Their families are called as "Kutumb"
- Their main problem is starvation and Malnutrition.
- Chieftain of Saharias is called Patel.
- Panchayat of Saharia tribe consists of Kotwar, Barai, Bhopa, Hathnaria and an elderly person of the village.

ECONOMIC CHARACTERISTIC

- The Saharia farmers use the “slash and burn” method of cultivation along the hill slopes. This has brought them into tremendous conflict with the Forestry Department. Their main crops include gourds, millet, sorghum, and wild rice.
- The Sahariyas are expert woodsmen and forest product gatherers.
- They are particularly skilled in making catechu from Khair trees.
- The main business is gathering & selling of forest wood, gum, tendu leaf, honey, Mahua and medicinal herbs.
- Their traditional occupations also include making baskets, mining and quarrying, and breaking stones. They also hunt and fish.
- Some Sahariyas are settled cultivators. Wheat, pearl millet and maize are the main cereal crops. Gram and arhar are the main pulses.

RELIGION AND CULTURE

- The Saharia practice their traditional ethnic religions. However, they are also aware of Hindu values and use them in defining their own identity. As a non-literate culture, they associate literacy with the power of the shaman’s familiar spirits. All illnesses and deaths are believed to be caused by the spirits of the dead.
- Many folk tales stories are prevalent among them like: Gothleela, Ramleela, JankilVivah, Khyal, etc.
- The tribe members believe in Animism, Folk Hinduism's gods and goddess that they worship and celebrate major festivals: Veer Teja, Dhakar Baba, Durga, Hanuman, Lalbai, Bejasa, SavniAmavasya, Janmashtami, RakshaBandhan, Deepavali, Holi and Teja Dashmi.
- Saharias celebrate Hindu festivals like Holi, Rakshabandhan, Dussera, Diwali, Navratri etc.
- They consider everyone in an endogamous group to be brother and sister; marriages have to be arranged from other clans. During the marriage ceremony, totems are drawn on paper and the floor that they hold in reverence. Child marriage is not favored,

although there are some arranged marriages, and any marriage is performed after attaining the age of 15 years. Widow marriage called Nat is permitted but only to a fellow widower or a divorcee. Polygamy is reserved only for males.

Bharia

Bharia Tribe is one of the significant tribal groups of Madhya Pradesh. Major concentration of Bharia tribal community is in the **Patakot valley of this state**.

ORIGIN

- Bhariya literally means a bearer, Bharias consider themselves as the younger brothers of Gond tribe. Bharias are included in the tribe of the Dravidian family. The name 'Bhumia', meaning Lord of the soil, is another name for this tribal group. Some of the tribal communities of the Indian subcontinent also identify Bharia Tribe as 'Bharia Bhumia'. Bhumia refers to priest of the village Gods and is thus considered as a very respectable designation for the people of this tribe.
- They belong from the phylum of **Bhar tribe**. Eminent anthropologists have conducted numerous researches on the lives of this Bharia tribal community and have revealed that this tribe is one of the indigenous tribes of the region.

GEOGRAPHICAL DISTRIBUTION

- In Madhya Pradesh, Bhariya tribe is found mainly in Jabalpur and Chhindwara districts. The bharias live in Patakot, which is completely isolated valley. This valley is the source of Dudhi River.



SUB TRIBES

- Bharia Tribe is further categorized into clans like **Thakaria, Angaria, Bapothia, Bhardia, Bijaraia, Mehania, Amolia, Papchalia, Nahal, Raotia and Gadaria**.

ECONOMIC CHARACTERISTIC

- Following the tradition of most of the tribal communities of the Indian subcontinent, the Bharia Tribe has adapted to **the profession of cultivation**. Mainly, shifting cultivation is practiced by them in order to sustain their livelihood. Many people of this tribe also collect various forest products like tubers, roots and fruits to meet the demands of their daily survival. They were earlier following Jhum farming, (Shifting cultivation as Podu) but now they are settled & have started permanent type of farming.

- The region where this tribe dwells is quite rich in medicinal plants and the tribal people possess a deep knowledge about them. The people of Bharia Tribe have also set up their own treatment centres where they use herbal therapies for treating various health hazards and ailments. '**Bhagat**' is the name given to the herbal healers of this tribe.

RELIGIONS OF BHARIA TRIBE –

- People of Bharia Tribe are highly religious by nature and worship several **Hindu deities**.
- Main Deities:-BudhaDeo, DulhaDeo, Nag Deo, Badadeo, Muthwa, Bheem Sen.
- Like most other tribal communities, the Bharia Tribe is also greatly inclined towards religion and spiritualism.
- Baiga people believed to have descended from Dravid, they reside peacefully in thick, forested woodlands of Satpura. The commonly acknowledged language of the Baigas is Baigani, along with Hindi and Marathi. The art of tattooing is a significant part of the tribal lifestyle, exclusive to the clan.

SOCIAL CHARACTERISTIC

- People of Bharia tribe prefer to reside in dense forests and higher altitude and then-village is called Thana, which consists of 2 to 25 houses.
- The houses of Bharia are made of grass chaff wood and bamboo. These houses are called Dhana.
- Like Gonds, they consider marriages between maternal and paternal cousins auspicious.
- The cultural exuberance of the Bharia Tribe has been prominently reflected in all its socio-cultural elements such as festivals, songs and dances.
- Their societal structure is nuclear and about 78 percent of the Bharia households have **nuclear families**.
- Their tribal language like **Dravidian tribal Language** is known as Bharia. The Bharia tribal community lives in beautiful houses built by their own hands.
- Anthropologists of the Indian subcontinent have enumerated that most of these people pay least attention to education and learning. The literacy rate of Bharia Tribe is hence very low.
- They have a number of **exogamous groups**. The nuptial rituals of this tribe also have typical attributes and the marriage proposal always first comes from the boy's side. Bharia people also follow several birth and funeral rites. They have a Panchayat for the maintenance of law and order in their community.
- Head of Conservative Bharia Community is Patel. Other important personalities are Bhumka, Padihar, Kotwar.
- There is equal right for both men and women in Bharia Society. Bharia people follow the system of Gotra, two cousins having different Gotra can get married but a boy and a girl having same Gotra can't.
- Bharia tribe practice Lamsena marriage, persuasion and widow remarriage.

CULTURE

- ChudiPratha or Churi Custom is Practicised by Bharia.
- **Main Food:** -Pej they eat Roti of Mango and Mahua seed in Rainy season.
- They speak in Bharnoti dialect.
- **Main Dances:** -Bharam, Saitam, Karma, Saila.
- They celebrate festivals like Shivratri, Diwali, Holi, Akhati and many more. Most of the people have adapted to Hinduism. Bidri, BikpanthiPooja, Navakhani, Jawara etc.

- Oral histories of the tribal communities of central India, strongly highlight the minimalism and simplicity of the Baiga tribe. The Baiga tribe is admired for being unattached to their material possessions, which are few in the first place. It is said that in the past, the Gond tribals would occupy the Baiga agricultural land by tilling their land with a plough. Because the Baigas were opposed to tilling of land, once a plough had been used in a piece of land, they would abandon that patch and move elsewhere into the forests.
- The Baiga households of the present continue to be simply provisioned with earthen pots and vessels for cooking and storage, leaves for plates and gourds for drinking vessels. Over time, pots, pans and other utensils of steel, aluminium and brass have also become commonplace. The staple food of the Baiga people consists of kodo, kutki, paddy, jowar, wheat, corn and masoor.
- Traditionally, Baigas dressed scantily and their orthodox practice was to wear as little as possible. It is believed that the Nanga Baiga (the first Baiga man) was gifted a piece of cloth nine hands (cubits) in length by the God, but he returned all of it but a hand and a half that was necessary. Some elderly Baigas believe that the present poverty in the Baigas can be traced to their wearing of clothes and shoes. Short dhotis above the knees and sleeveless waistcoats are sported by many Baiga men, though in the recent times trousers, T-shirts and shirts are also commonly worn.
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- The Baigas share an intimate relationship with the forests and the wildlife in it. They are adept woodcutters and extremely skilful at using the axe, including its use for hunting. Baigas have been traditionally skilled hunters and could hunt small animals such as deer, hares and peacocks with a single throw of their axe. Even larger animals such as panthers are known to have been killed with one single skilful blow by the Baigas.
- These tribes are losing their primitive nature and status due to the social changes, encroachment of forests and rapid urbanization. Due to the mentioned reason the government has taken some steps to protect the primitive nature of this special tribe.

CHAPTER- 7

Tribal Welfare Programs

Tribal Sub-Plan (TSP)

- The Tribal Sub-Plan (TSP) is a strategy for the rapid socio-economic development of tribal people. It's part of the annual plan of a state or union territory.
- The TSP aims to bridge the gap between the general population and Schedule Tribes (STs) in terms of all socio-economic development indicators.
- The TSP was initially developed by an Expert Committee set up by the Ministry of Education and Social Welfare in 1972.
- It came into existence in 1974-75 as a strategy for the development of areas with a high concentration of tribes under fifth five year plan.
- After merger of Plan and Non-Plan, the **TSP was renamed as Scheduled Tribe Component (STC) by Ministry of Finance**. 41 Central Ministries / Departments have been identified for earmarking of STC.
- Besides, State Governments are supposed to earmark TSP funds in proportion to ST population (Census 2011) in the State with respect to total State Plan.
- The monitoring of TSP plan was being done by erstwhile Planning Commission till 2017-18, it was only in FY 2018-19, **the monitoring of STC plan was given to Ministry of Tribal Affairs**.

SCHEMES OF CENTRAL GOVERNMENT FO WELFARE OF ST

PM Janjati Adivasi Nyaya Maha Abhiyan (PM JANMAN):

- **About:** PM JANMAN aims to **protect and nurture tribal groups**, especially those on the verge of extinction, by providing them with necessary support, development, and connectivity to mainstream services and opportunities.
- **Coverage:** The initiative covers 75 Particularly Vulnerable Tribal Groups (PVTGs) residing in 18 states and union territories, spread across 22,544 villages in 220 districts.
- Approximately 28 lakh people belong to these identified tribal groups.
- **Significance:** PM JANMAN underscores the government's commitment to uplifting and safeguarding tribal communities, preserving their cultural heritage, and integrating them into the mainstream development process.
- It emphasizes the need to bridge the gap between tribal populations and essential services while ensuring their socio-economic empowerment.

Viksit Bharat Sankalp Yatra:

- The focus of the Yatra will be on **reaching out to people, creating awareness and providing benefits of welfare schemes** like sanitation facilities, essential financial services, electricity connections, access to LPG cylinders, housing for the poor, food security, proper nutrition, reliable healthcare, clean drinking water, etc.
- Enrolment of potential beneficiaries will be done through details ascertained during the Yatra.
- The Yatra will start from districts with significant tribal populations initially and will cover all districts across the country.

PM PVTG Mission:

- The PM-PVTG Development Mission program aims to improve the socio-economic status of **Vulnerable Tribal Groups (PVTGs)**.
- For this, availability of Rs 24000 Crore for Scheduled Tribes has been envisaged in the Union Budget.
- The mission includes **providing basic facilities like safe housing**, clean drinking water and sanitation, education, health and nutrition, better access to roads in settlements for backward scheduled tribes.

'Sankalp se Siddhi':

- The 'Sankalp Se Siddhi' initiative, **also known as 'Mission Van Dhan'**, was **introduced by the central government in 2021**, in line with the Prime Minister's aim to **establish a sustainable livelihood for India's tribal population**.
- Through this mission, TRIFED **aims to expand its operation through convergence of various schemes of different ministries** and departments and launch various tribal development programmes in mission mode.
- Through this mission, establishment of several **Van Dhan Vikas Kendras (VDVKs), haat bazaars, mini TRIFOOD units, common facility centres, TRIFOOD parks, SFRUTI (Scheme of Fund for regeneration of traditional industries)** clusters, **tribes india retail store, e-commerce platform** for trifoed and tribes, **India brands** are being targeted.
- **TRIFED has been implementing several noteworthy programmes** for the empowerment of the tribals.
- Over the past two years, the **'Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) & Development of Value Chain for MFP'** has impacted the tribal ecosystem in a major way.
- TRIFED has **also injected Rs. 3000 crores into the tribal economy**, even during such difficult times, aided by government push.
- The **Van Dhan tribal start-ups**, a component of the same scheme, have emerged as a source of employment generation for tribal gatherers and forest dwellers and the home-bound tribal artisans.

Van Dhan Vikas Yojana:

- Van Dhan Scheme, **a component of 'MSP for MFP'**, was launched in 2018.
- An initiative **targeting livelihood generation for tribal gatherers** and transforming them into entrepreneurs.
- The idea is **to set-up tribal community-owned Van Dhan Vikas Kendra Clusters (VDVKCs)** in predominantly forested tribal districts.
- VDVKs are **for providing skill upgradation and capacity building training to tribals** and setting up of primary processing and value addition facilities.

MSP for MFP:

- Mechanism for Marketing of **Minor Forest Produce (MFP) Through Minimum Support Price (MSP)** and Development of Value Chain for MFP **provide MSP to gatherers of forest produce**.
- The scheme **acts as a measure of social safety for MFP gatherers** who are primarily **members of ST (Scheduled Tribe)**.
- The scheme formed a system to ensure fair monetary returns of the gatherers for their endeavour in collection, primary processing, storage, packaging, transportation, etc.
- MFP includes **all non-timber forest produce** of plant origin and includes bamboo, canes, fodder, leaves, gums, waxes, dyes, resins and many forms of food including nuts, wild fruits, honey, lac, tusser etc.

Tech For Tribals:

- It aims to transform 5 crore Tribal Entrepreneurs by capacity building and imparting entrepreneurship skills to tribal forest produce gatherers enrolled under the **Pradhan Mantri Van Dhan Yojana (PMVDY)**.
- The program will ensure higher success rate of the Tribal Entrepreneurs by enabling and **empowering them to run their business with marketable products** with quality certifications.

TRIFOOD Scheme:

- It was launched in August 2020 and **promotes value addition to MFP**.
- TRIFOOD parks will produce processed foods from minor forest produce and also from the food gathered by the tribal people in that region.

Village and Digital Connect Initiative:

- To ensure that existing schemes and initiatives reach the tribals, TRIFED's regional officials across the country have been visiting identified villages with a significant tribal population.

Post Matric Scholarship (PMS) for ST students

- This is a Centrally Sponsored Scheme implemented through States/UTs to grant scholarship to eligible ST students for pursuing higher education starting from class XI to Post Graduation courses in India.
- The Scheme was introduced during the year 1944-45 and has since been revised from time to time.
- Scholarship has 2 components. First is payment of compulsory fees charged by educational institutions subject to the limit fixed by the concerned State.
- Second is payment of Maintenance amount varying from Rs .230 to Rs.1200 per month, depending upon the course of study pursued by the student.

National Scholarship Scheme (Top Class) For Higher Education of ST Students

- This is a Central Sector Scholarship Scheme for ST students introduced from the academic year 2007-08 with the objective of encouraging meritorious ST students for pursuing studies at Degree and Post Graduate level in any of the Institutes identified by the Ministry of Tribal Affairs for the purpose.

National Fellowship Scheme For Higher Education of ST Students

- This is a Central Sector Scheme fully funded and implemented by Central Govt since 2005-06, for pursuing MPhil and PhD in following:
- Scholarship is provided to 750 fresh ST students every year each year for pursuing M Phil and PhD selected on merit based on marks of Master Degree.
- Fellowship for M.Phil is provided @ Rs. 25000/- per month and for Ph.D @ Rs.28000/- per month.

National Overseas Scholarships for Scheduled Tribe Students

- It is a Central Scheme to provide financial assistance to meritorious students for pursuing higher studies in foreign university in specified files of Master Level Courses, Ph.D and Post-Doctoral research programmes, in the field of Engineering, Technology and Science.
- The Scheme was introduced during the year 1954-55 and has since been revised from time to time.
- This was Non-Plan Scheme, which became a Plan Scheme from 2007-08.
- A total of 20 awards are given every year. Of these, 17 awards are for STs and 3 awards for students belonging to Particularly Vulnerable Tribal Groups (PVTGs).

MP Government Schemes for Tribal Development

Bhagwan Birsa Munda Swarojgar Yojana: A self-employment scheme

- Under the 'Bhagwan Birsa Munda Self-Employment Scheme', projects ranging from one lakh to 50 lakh rupees for manufacturing activities and one lakh to 25 lakh rupees for service and business activities will be approved.
- The annual income of the family taking the benefit of the scheme should not exceed Rs.12 lakhs.
- Under the scheme, interest subsidy at the rate of 5 percent per annum and bank loan guarantee fee will be borne by the corporation at the prevailing rate for a maximum period of 7 years (including the moratorium period) on the loan disbursed by the bank to the beneficiaries. Interested candidates will also be given training as per the requirement.

Tantya Mama Aarthik Kalyan Yojana: An economic welfare scheme

- Under the 'Tantya Mama Economic Welfare Scheme', members of the Scheduled Tribes, who are not income tax payers, whose age is between 18 and 55 years, will be provided for all kinds of self-employment activities for projects ranging from 10 thousand to one lakh rupees.
- For getting loans from banks, 7 percent interest subsidy and bank loan guarantee fee will be given to the beneficiary at the prevailing rate for a maximum period of 5 years.

Maharishi Valmiki Incentive Scheme: A scheme for tribal welfare

- Launch Year 2016-17 (revised from time to time)
- Under this scheme, the selected student in the National Competitive Examination JEE, NEET, CLET etc., income limit of Rs. 300000 / – incentive up to Rs. 50,000 / – and Rs.

Jabali Scheme

- This scheme was started for the welfare of sex workers of Bedia, Kanjar and Sansi tribes engage in the prostitution activities in Gwalior, Shivpuri, Guna, Rajgarh, Ratlam, Mandsaur & Ujjain Districts.
- It was initially launched in 4 districts in 1992-93.

Samvedna Yojana

- Started in 2017-18 from 3 districts Sagar, Chattarpur, Burhanpur, from 2017-18 extended to 7 more districts.
- This is a supplementary plan to Jabali Yojana.
- **Objective:** Socialization of the women which already left the profession of prostitution.

Rajya Annpuran Yojana

- Launched in the year of 1999-2000.
- Objective: Provide seeds of various crops to the small and marginal farmers of SC/ST communities.

Jeevan Jyoti Yojana

- An initiative to provide free medical facilities in tribal areas.

Shankhanad Scheme

- The main objective of the scheme is to ensure the involvement of Schools in the process of Tribal development.
- Under the scheme "VikasVahiniya" has been constituted with the school and college students which visit to such tribal territory and get them aware about the various schemes of govt. of their concern and interest.

Gurukulam Centers

- Scheme launched on : Sep. 2016
- Objective: To provide Qualitative higher education cum boarding to ST Candidates at divisional head quarters of Bhopal, Indore, Jabalpur and Shahdol.

Arunima Scheme

- The main objective of this scheme is to spread awareness about Health & ensure efficient management of Health related facilities.
- For that purpose, the education institution set up in tribal areas provides some information on health consciousness along with the regular education.

Tantya Bhil Self Employment Scheme

- Start on 21st may 2013
- Objective: To Motivate Unemployed tribal youth to be established as self-employed entrepreneur.

Chief Components

- Scheme to the expanded though Banks.
- Loan of 50 thousand to 25 lakh to be provided.
- State Govt. units provide 30% subsidy (maximum 3 lakhs) on loan amount and 5% subsidy on interest amount.

"Madhya Pradesh Vikas" Scheme

- Start in 2011-12.
- Objective: To ensure the effective Participation of tribal representatives (MP, MLA, Panch etc.) in execution of Govt. Schemes at all levels.

Group marriage scheme

- Group marriage scheme in M.P. was started in 1985, under which financial assistance is provided to the brides.

Entrepreneur Development Institute (Udhayami Vikas Sansthan)

- Founded on 20th March 1980
- **Objective:-**
 - To help the SC/ST and other weaker part of society in setting up their enterprises.
 - For above purpose, provide training and economic-technical assistance at all level.

Vanya

- Govt. of M.P. publication for tribal Literature.
- Started publishing in 1980.
- **Objective:** Recognized Literature of tribal culture to be published and promoted.

MP Council of Employment and Training

- Founded in 1981.
- Create employment and self-employment opportunity for ST youth under technical- commercial training.

Golden project

- Under the project. Catties are to be provided to the poor scheduled tribes for free in the name of women member of family.

Navjeevan Scheme-

- This is for the benefit of tribal community members who migrate to the cities in search of jobs and end up living on footpaths for lifetime because of poverty and unemployment. Such homeless families are allotted plots of land at concessional price under this scheme.

Vasundhara Scheme-

- landless adivasi farmers are provided interest free loans of terms of up to 10 years under this scheme.

Jeevandhara Scheme-

- People of Scheduled Caste/Scheduled Tribe category are provided irrigation facility under this scheme.

Jal Jeevan Scheme-

- Marginal farmers of Scheduled Caste /Scheduled tribe category are provided up to 75% grants to promote agricultural cooperation

Swawlamban Scheme-

- Adivasis are provided loans with easy repayment emoluments to set up their business under this scheme.

Madhuvan Scheme-

- Persons of Scheduled Caste/Scheduled tribes categories are provided for setting up sophisticated dairy farm, poultry farm of other animal husbandry development works under this scheme.

Pavanputra Scheme-

- Unemployed people from Scheduled Caste/Scheduled Tribes categories are provided loans with easy repayment options to buy auto Rickshaw, matador etc. under this scheme.

Nirmit Scheme-

- Members of Scheduled Caste/Scheduled Tribe category are provided training in engineering, architecture, diploma in engineering and other construction works under this scheme.

Rafter Scheme-

- Skilled drivers, conductors and assistants of Scheduled Caste/Scheduled Tribe category are organized and a committee is formed under this scheme. Such committees are provided loan and grant by the government to buy trucks or buses.

Sahakar Scheme-

- Attempts to provide direct benefit of local minerals and other resources to labourers of Scheduled Caste/Scheduled Tribe are made under this scheme.

Nyan Niketan Scheme-

- Advocates of Scheduled Caste / Scheduled Tribe category are provided bar room near court so they can do practice with ease.

Dhanwantari Scheme-

- Apathic and Ayurvedic doctors of Scheduled Caste/Scheduled tribe Category are provided financial assistance for private practice at their native places or the tehsil head quarters.

Vanaja Schema-

- Cooperative committees of Scheduled Castes/Scheduled tribes are formed and required help is provided to them to set up small scale industries using forest products as raw material.

Vanbandhu Kalyan Yojana-

- It is launched for the holistic development and welfare of tribal population in India by plugging the infrastructure gaps and lags in human development indices. The scheme focuses on –
 1. Provision for a better standard of living and quality of life
 2. Improving Access to and quality of education
 3. Generating resources for long-term and sustainable growth
 4. Bridging infrastructural gaps
 5. Protection of tribal culture and heritage.

Civil service incentive scheme

- **LAUNCH - 2003**
- The MP State Government provided incentives to the candidates belonging to the Scheduled Castes / Tribes category for the successful completion of the Civil Services Examination conducted by the Union Public Service Commission and the State Civil Services Examination to be conducted by the MP Public Service Commission at various levels.
- 20000 in MP PSC Preliminary Examination- 30000 in Mains Examination- 25000 in Interview- 25000 in Interview and UPSC Preliminary- 40000- Mains- 60000- Interview- 50000- Candidates are given incentive money. .

SC / ST relief scheme

- **LAUNCH DATE : 12/06/2015**
- The objective of the Scheduled Caste / Tribe Relief Scheme is to provide immediate relief to the needy SC / ST families, who are in distress due to their poverty and helplessness, and who need to meet any need of the government or any other scheme
- There is no possibility of immediate financial assistance from the source.
- Economic Assistance upto 5000- Assistant Commissioner, upto 10000- Collector sir, upto 15000- Divisional Commissioner

CHAPTER- 8

Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts , Festivals, Dialects and Literature

Language Families of India:

- **Indo-European**-only a little over one per cent of tribal population speak languages of this family, the Bhil and Halbi tribes being the two main groups among them.
- **Dravidian family** languages are spoken by tribes such as the Gond, Khond, Koya, Oraon, and Toda.
- **Tibeto-Burman** languages are spoken by the tribes of the Himalayas and Northeast India.
- **Austro-Asiatic** family of languages is spoken only by tribals in the country like the Santhal, Munda, and Ho.

Tribal Dialects in MP

- Madhya Pradesh is inhabited by 43 scheduled tribe clans. Every tribe has its own dialect. The Tribal Research and Development Institute (TRI) has published dictionaries of tribal dialects Bhili, Gondi and Korku.
- The TRI has prepared a dictionary of Bhilali dialect containing 5,500 words. At the same time, about 2,500 words have also been compiled for preparing dictionaries of Mawasi and Mowasi dialects.
- The work of compiling traditional songs, folklores, tales, folk rituals etc. of major tribal dialects Gondi, Bhili, Korku and Begani is also being accomplished.

1. Bhili

- It is also considered as a part of Aryan language group.
- It is a dialect of Bhili Tribe reside in Jhabua, West Nimar, Dhar & Ratlam districts of M.P.

2. Mawasi

- Mawasi tribe of Chhindwara speaks in Mawasi Dialect. Specially the Mawasi of Junnardev Tehsil use this dialect.

3. Barela

- Speaking by Barela sub-tribe of Bhil.
- Territory - West Nimar (Khargone) and Alirajpur.

4. Gondi

- Speaking by Gond and it's subtribe.

- Territory - Hoshangabad, Betul, Harda, Mandla, Dindori are majorly compiled in Gondi.

5. Banjari

- Speaking by Banjara tribe and they call this dialect as Gwari.
- Banjari dialect have a great impact of Rajasthani. Many talk folk songs are compiled in Banjari.

6. Sahriyayi

- Speaking by sahariya tribe.
- Territory - A belt extended from Kota to Guna. (Sheopur, Shivpuri, Morena, Bhind)

7. Nahal

- Speaking by Nahal tribe of Betul District.
- Territory - Multai Prabhatpattan, Satner. Bhainsdehi Daboni, Dhaba. Aamla - Tirmau
Betul - Khandara

8. Korku

- It is a major dialect of korku tribe, which is a branch of austro-asian family. It is spoken by the tribes of Hoshangabad and Chhindwara

Special Arts related to Tribes

NANDNA BLOCK PRINT

- The Nandna block print is practised in Tarapur village of Neemuch district.
- Popular among Bhil tribe, the art includes graceful yet aligned arrangements of motifs on the fabric. Considered very comfortable while performing day-to-day work like farming, Nandna printed fabric was regularly worn by the ladies of Bhil tribe.
- The Nandna printed fabric is traditionally worn by the Bhil tribe of Madhya Pradesh. Nandna is a mud resist block printing craft of Madhya Pradesh. Naturally derived dyes were used by the craftsmen on chaste cotton fabric and also age-old block designs were used by the craftsmen.
- Nandna block print is a mud-resistant block printing craft that originated in the villages of Tarapur and Ummedpura in Madhya Pradesh's Neemuch district. The fabric is traditionally worn by women of the Bhil and Bhilal tribes as their traditional attire. The Nandna print uses naturally derived dyes and age-old block designs on chaste cotton fabric.
- The art includes graceful yet aligned arrangements of motifs on the fabric.
- The fabric is comfortable to wear while performing day-to-day work like farming. The long working hours also led to the clothing being of dark colors like blue and green.
- Many traditional methods of Nandana printing have been forgone because of their labor-intensive nature. The designs and patterns keep varying and are retained according to the market demands.

PANJA DARI CARPET

- A Panja Dari carpet is a handmade carpet from the Jobat area of Alirajpur district.

- The carpet is made using a claw-like instrument called a panja in Hindi, which is used to beat and set the threads in the warp.
- The carpet is known for its vibrant colors, beautiful designs, rich textile, and durability.
- Panja weaving is a part of India's weaving tradition and is mostly used to make rugs and durries.
- The warp is usually cotton, while the weft can be both cotton and wool. The panja tool is used to beat the weft threads to set them tightly in the warp.

PITHORA PAINTING –

- They believe that Pithora paintings in their homes bring peace, prosperity, and happiness
- Among the Bhils of Jhabua, Pithora painting is a ritual held in great esteem.
- A horse or a bull, which might be a vision of a God, impresses him with only one central quality.
- Pithora horses are painted by the Lekhindra, the traditional painter, and offered to the devas
- Bhuri Bai was the first Bhil artist to paint using readymade colors and paper. Other known Bhil artists include Lado Bai, Sher Singh, Shri Pema Falya (famous artist).
- As the story goes, in the kingdom of Dharmi Raja, people had forgotten how to laugh or sing and dance. Pithora, the prince, then undertakes a journey on horseback to the abode of the goddess Himali Harda, who gives them back their laughter, songs and dance.
- Pithora wall paintings depict the Bhil creation myth.

GOND PAINTING

- Gond art is a style of art that is about 1,400 years old and is a mix of colors, patterns, and textures. It is also known as "Pardhan Art" or "Jangarh kalam".
- Gond art is performed in a traditional way to communicate and preserve the culture of the Gond tribal community.
- Gond painting is primarily made in **Patangarh Village in the Dindori district** of Madhya Pradesh.
- **Gond painting artist**-Jangarh Singh Shyam , Nankusia Bai, Mayank Shyam , Japani Shyam, Subhash Vyam, Durgabai Vyam, Dhavat Singh Uikey, Bhajju Shyam, Venkat Raman Singh Shyam, Suresh Kumar Dhurve, Narmada Prasad Tekam, Kala Bai, Gariba Singh Tekam, Rajendra Shyam etc.
- **Gond paintings of Dindori got GI tag in 2023.**

BAIGA PAINTING

- Baiga art is a tribal art form that originated with the Baiga community of Madhya Pradesh, India.
- It's known for its colorful, vibrant depictions of nature, tribal life, and folklore.
- Baiga art is also known for its intricate designs and vivid colors, which are inspired by the natural world.

- Jhulhan Bai Baiga: A noted Baiga artist from Madhya Pradesh
- Jodhaiya Bai Baiga: A major presence at the India Art Fair, who says painting is her way of keeping her traditions

Nohdora Painting

- Nohdora is the ceremonial starting point for wall paintings created by the Gond tribe of Central India. The paintings are also known as Gond Chinha and can be found on paper and canvas as well as on walls.
- Nohdora is a clay ornamentation on the wall that is a specialty of the Gond tribe. Both men and women paint the works.

TRIBAL FESTIVAL OF MADHYA PRADESH**Karma Festivals :-**

- Celebrated by the people of Baiga, Bhariya, Gond tribe of MP
- When the paddy is ready to be planted, the festival is celebrated and the Karma dance is performed.

Madai festival :-

- Madai is the festival of Gonds and their subcastes in southern Madhya Pradesh.
- It is celebrated in Mandla and Dindori districts.

Kaksar festival :-

- This festival is the main festival of Abuzhmadia tribals.
- In this festival, young boys and girls reach each other's villages dancing.
- In this, unmarried young men and women choose the best life partner for themselves.

Rasnava festival :-

- This festival is celebrated by the Baigas of Mandla district in the memory of Adi Purush Naga Baiga.
- In this festival, the Baiga people worship bees on the 9th day.

Meghnath festival :-

- This festival is celebrated by the Gond tribes in Phagun. Meghnath is considered this supreme deity.
- It is celebrated by the Gond tribals on the first side of the month of Phagun.
- On this occasion, the tribals perform pooja rituals.

Larukaz festival :-

- Larukaj, the chief festival of the Gond tribe, is celebrated in honor of Narayana Dev.
- This festival is a symbol of pig's marriage.
- It is believed that happiness, prosperity and prosperity prevail in the family through this festival.

Bhagauria festival

- Bhagoria is a Tribal annual fair of Bhil, Bhilala, and Pateliya tribes.
- The festival takes place in the Badwani, West Nimar, Dhar, Alirajpur, Khargone, and Jhabua districts of Madhya Pradesh.
- It has agricultural significance and coincides with the end of harvesting of crops.
- It is celebrated for seven days in the month of March before the Holi Festival.
- It is declared as State festival of Madhya Pradesh in March 2023.
- This festival starts seven days before Holika Dahan, mainly three festivals are celebrated in it.

Tribal folk Dance and Drama of M.P.

1. Karma Dance

- Tribe/region-Gond, Baiga, Oraon, Kamar, Kavar, Virhor etc. (Mandla) M.P.
- Apart from Bihar, Odisha, Uttar Pradesh. Even in Dewar, Dinar, Kurmi and Kurmi castes, by worshiping the Karam tree, expression of every aspect of life including love and adornment can be seen in men and women.
- Special - The fountain of karma flowed.
- Note: Karma dance is the first dance of the country to be included in the Guinness Book.

2. Saila dancing

- Tribe/Area – Gond, Bega, Pardhan
- Occasion – Starting from Sharad Purnima on moonlit nights
- Dance style - Named Saila because men and women dance with Patak Danda in their hands, this is a dance of youthful joy and happiness.
- Musical instrument - Mandal
- Special - Both men and women take part in Batabari.

3. Patdhoni dance

- Tribe/region-Baiga
- Occasion – Wedding dance at the time of welcoming the Vaatat.
- Dance style - Dance by making an elephant out of cot, soup, blanket etc. and making Samadhi sit on it.
- There is a custom of dancing while singing songs.
- Musical instruments – Nagada and Timki
- Special: There is a bride in front of the elephant.

4. Bilma

- Tribe/region – Gond and Baiga
- Occasion – Dussehra
- Dance style - Young men and women from one village go to another village in separate groups to dance. Unmarried girls take part in special attire and while dancing, choose the young man of their choice.
- Musical instrument - Mandal

5. Fag dance

- Tribe/region – Gond and Baiga
- Occasion – Holi
- Dance style: Young men, women and adult tribals participate with enthusiasm. In this group dance, one or two people entertain themselves by dancing with wooden masks and wooden birds in their hands.
- Musical instruments - Mandal, Timki

6. Bhagoriya Dance

- Tribe/Area – Bhil Tribe (Jhabua, Alirajpur, Dhar, Barwani etc.)

- Occasion – Holi
- Dance style - Girls dressed in colorful costumes and young men carrying bows and arrows in their hands, dancing with rhythm shows the bravery and beauty of the Bhils.
- Musical Instruments – Dhol, Mandal, Thali, Timki
- Special - In this dance of enthusiasm and joy, young men and women choose life partners through abduction marriage.

7. Bhadam-baitam dance

- Tribe/Area - Traditional Dance of Bhatias (Patakot Chhindwara)
- on the occasion of marriage
- Dance Style – Group dance is the most favorite dance of Bhatias. Mourning is done by women. Couplets are spoken in between. The dance is performed while roaming.
- Musical instruments- Timki, Dholak, Mridang, Bansuti
- Special- Other names Gannu Sahi, Bhatni Bhatnai, Bhatnot Angam etc.

8. Attic Dance

- Tribe/region – Korku
- Opportunity in the tusks of Jyeshtha-Ashadha
- Dance style - Shringar songs are sung along with the dance and while dancing they hit each other with small sticks. The speed of playing of Dholak, Timki, Bansuti, Mridang controls the pace of the dance.
- Musical Instruments – Dholak, Timki, Vansuti, Mridang

9. Sarhul

- It is not based on the rhythm of the original but on the rhythm and beats of the songs.
- Special - Sarhul is a ritualistic dance of the Uam tribe.

10. Dadriya dance

- Dadatiya dance has great importance in the Baiga tribe.
- This dance is called Adi dance of the tribals and Baingas enjoy Dadaria dance at the place of Dussehra.
- This dance starts from the festival of Vijayadashami.
- In this, the very tender feeling of mutual attraction, love and beauty between young men and women is expressed.
- This is an occasion when Baiga girls can choose the young man of their choice.

11. Dadar Dance

- This is a famous dance of Baghelkhand region and is performed by men on happy occasions i.e. it is a male dominated dance but
- At some places men also dance in the costume of dancers.
- This dance is mainly performed by castes like Kol, Kotwar, Kahar etc. These castes come out with courage.
- The main musical instruments used are Nagadiya, Shehnai, Dolak and Dhapli.
- In Kol and Kotwar castes, this dance is performed with music and music by both the wedding procession and the groom at the time of marriage festival.

Khambh Swang

- Tribal Drama
- Area – Western Nimar.
- Occasion – From Kawar Navratri to Dev Prabodhini Ekadashi.
- Community- By Korku tribe.
- Made in memory of – Made to commemorate the saving of Korku tribe from a major calamity by Meghnath.

CHAPTER- 9

Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh

The tribal communities in Madhya Pradesh, like in many other parts of India, played a significant but often overlooked role in the freedom movement against British colonial rule. Their contributions were diverse and multifaceted, encompassing various forms of resistance and participation in the struggle for independence. Here are some key aspects of the Madhya Pradesh tribals' involvement in the freedom movement:

The tribals in Madhya Pradesh's Seoni and Betul districts contributed to the freedom movement by initiating the Van Satyagraha in 1930. They fought the British for a long time against forest rules, giving their lives for freedom.

Some important tribal personalities of Madhya Pradesh include:

- Sardar Ganjan Singh Korku: A freedom fighter and follower of Gandhi, he led the Jungle Satyagraha in 1930 in Ghoda Dongri, Betul.
- Koma Gond: Died during the Jungle Satyagraha of 1930.
- Durga Shankar Mehta: Led the Turiya Satyagraha in Seoni district in 1930

Bhima Nayak

- Bhima Nayak was one of the Important Tribal Personalities of Madhya Pradesh and popularly known as the “Robinhood of Nimar”.
- He belonged to the Bhil tribe.
- He was born in 1840 in Panchmohali village in Western Nimar (Present-day Barwani).
- In 1857, Bhima Nayak took up arms against the Britishers and led the revolt in Barwani alongside Khawajya Nayak.
- When Britishers were unable to capture him they arrested his mother and sent her to Mandleshwar fort. Later she died because of Police brutality. He was arrested by British forces in Satpura forest and sent to Port Blair jails. On 29 December 1976, he died in the Port Blair jail. Major activities of Bhima Nayak during the revolt of 1857 are mentioned below. He led the revolt against the moneylenders in the Nimar region. He also took part in the Battle of Ambapani on 11 April 1858. He met with the Taty Tope and helped him to cross the Narmada river.

Tantya Bhil

- Nickname – “Robin Hood” and uncle
- Birth - 1842 in Badda of Pandhana tehsil of Khandwa district.
- Father – Bhausingh
- Tantya Bhil was married to Kagazbai.

- Tantya Bhil (Tantya Mama) was a revolutionary leader active in British India between 1878 and 1889.
- Tantya was first arrested around 1874
- Haji Nasrullah Khan was arrested by Yousafzai for the second time in 1878.
- Tantya Bhil used to loot the public treasury of the British government and distributed the wealth of their sycophants among the poor and needy.
- He was an expert in guerrilla warfare and escaped capture by the British forces for 15 years.
- The British formed a special team under the leadership of Ishwari Prasad to capture him.
- However, he gets arrested due to the betrayal of his friend Ganpat.
- He was kept in the Central India Agency jail in the British Residency area in Indore.
- Later he was taken to Jabalpur under strict police security. The Sessions Court, Jabalpur sentenced him to death on 19 October 1889.
- He was again hanged on 4 December 1889, thus Tantya Bhil died.

Khwaja Nayak

- He was one of the Important Tribal Personalities of Madhya Pradesh and was born in the Sangri village of Nimar region.
- He belonged to the Bhil tribe. Earlier he was in the service of British forces. However later he picks up arms against the British forces in the revolt of 1857.
- He fought alongside Bhima Nayak and other revolutionaries in the Battle of Ambapani on 11th April 1858.
- During the battle, he was surrounded by the British forces in Amba Pani between Barwani and Silwad.
- He was martyred on 11th April 1858 AD. Madhya Pradesh government celebrates Khwaja Nayak Day on the 11th of April every year.

Raghunath Singh Mandloi

- He was associated with the Bhilala tribe.
- He belonged to the Badwani district of Madhya Pradesh.
- He took part in the revolt of 1857 and assisted Sitaram Kanwar.
- He was caught by Major Keating in the fort of Vijaygarh.

Shankar Shah

- Shankar Shah was born Garha Mandla [presently In mandla district] in 1783. His father was Sumer Shah. He was a pensioner of East India company . Shankar Shah has participated in the great revolt of 1857 with his son Raghunath Shah.
- He has participated in revolt of 1857 against British commander lieutenant general Clark(52 regiment commander).
- He has revolted in entire mahakaushal region of Madhya Pradesh including Jabalpur.
- Kushal Chandra was a traitor in his court who used to provide entire information of his court to the British.
- Shankar Shah and Raghunath Shah given capital punishment for or revolting against British on 18th September 1857.
- The contribution of Shankar Shah were described by W.C.Arka in his book “Narratives of events attending the outbreak of disturbances and the the Restoration of authority in the Sagar and Narmada territories in 1857-58”.

Veersa Gond

- On August 19, 1942 he LED a movement in Ghoda Dongri (Betul) railway station where the tribesmen have removed railway line, set fire on a wooden depot in Ghoda Dongri. Jangarh Singh Shyam He was born in Patan garh Village in Dindori district. Contribution– He invented a tribal art named as Jungle Kalam. His notable painting was Jung garh. In 1986 Jung garh painting was awarded buy Shikhar Samman.

Gunjan Singh korku

- He was a freedom fighter and Gandhi's follower. He lead Jungle Satyagraha in 1930 in Ghoda Dongri, Betul.
- Koma Gond died during the Jungle Satyagraha of 1930.

Durga Shankar Mehta

- Durga Shankar Mehta led Turiya Satyagraha in Seoni district in 1930 .
- It is also known as Jungle Satyagraha. Jungle Satyagraha of Betul and Seoni both have initiated after Mahatma Gandhi initiated Dandi March in 1930

Ramadheen Gond

- He led Jungle Satyagraha in 1939 in Dongargarh presently in Chhattisgarh where imperial police have a bred on tribes man and Ramadheen Gond died.
- Naresh Chandra Singh He was the ruler of Sarangarh princely state presently in Chhattisgarh. He was chief minister of Madhya Pradesh (13 days only).

Lal padmadhar Singh

- He was born in Kripalpur village of Satna district. He has participated in quit India movement 1942.
- He was leader of Tribes of Rewa region during the National movement.
- He died during a protest of student union during quit India movement.

Kantilal Bhuria

- He was born in Jhabua district in 1950 he was elected as member of parliament from Ratlam Jhabua constituency in in 1998 ,1999 ,2004, 2009 and 2015.
- He was a cabinet minister in Manmohan Singh government.

Jamuna Devi

- Born in 1929 in sardarpur Dhar. She was a popular lady of state politics, she used to known as bua ji.
- She was the first women deputy chief minister in 1998. She has hold at various position for example MLA, leader of opposition (in 2003) ,
- She has been elected as member of parliament from lok sabha and rajya sabha and also served as cabinet minister in state.

Faggan Singh kulaste

- He is a politician born in mandala presently he is minister of state in Modi government. He has elected from Mandla constituency 7 times. Raja bakhtawar Singh He was a ruler of Amjhera state Dhaar. He has participated in the great revolt of 1857 and lead the movement in Dhar district.

Raja bakhtawar Singh

- He was a ruler of Amjhera state Dhar. He has participated in the great revolt of 1857 and lead the movement in Dhar district.

Dilip Singh Bhuria

- He was a famous congress politician belonging to the Bhil Tribe. He was associated with the Jhabua district. He was a member of parliament from the Ratlam Lok Sabha constituency. He represented the congress party in the same seat continuously from 1980 to 1998 (7th to 11th Loksabha election). Later he joined Bhartiya Janta Party and won the Ratlam constituency in

the 16th Lok Sabha election. He was selected as the Chairman of the National Commission of Schedule Tribe. He dies on 24 June 2015.

Pema Fatya

- He was one of the Important Tribal Personalities of Madhya Pradesh and was born in Chandrashekhar Azad town in Jhabua.
- Pema Fatya is Related to the Bhil tribe.
- He was a great artist of “Pithora Art”, which is a famous painting art of the Bhil tribe.
- He got Shikhar Samman in 1986 from the Madhya Pradesh government He was facilitated by Tulsi Samman by the Cultural Department of Madhya Pradesh in Tribal Art.
- He died on 5 April 2020. Bhuri Bai Bhuri Bai was one of the Important Tribal Personalities of Madhya Pradesh and was born in Pitoi village in Jhabua.
- She was a member of the Bhil Tribe. She has received many honors for her great work, such as Shikhar Samman of Madhya Pradesh (1986), Padma Shri (2021) from the Indian Government, the Rani Durgavati Award in 2009, and Ahilya Award in 1998.
- She was famous for the Pithora Paintings, which is a folk painting art of the Bhil Tribe.
- She was the first artist in her community to start painting on paper.

Bhuri Bai

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- She was the first artist in her community to start painting on paper.

Harsh Chauhan

- He belonged to the Bhilala tribe of the Dhar district. He became the chairman of the National Commission of Scheduled Tribe. He worried about the welfare of the tribal community. He started the Shivganga project and the Halma movement in the Jhabua district. He was also associated with the Janjati Suraksha Manch and Akhil Bharatiya Vanvasi Kalyan Ashram.

CHAPTER- 10

Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.

NATIONAL LEVEL INSTITUTES

National Commission for STs

- The **National Commission for Scheduled Tribes (NCST)** was formed by altering **Article 338** and introducing a new Article 338A into the Constitution by the Constitution (**89th Amendment**) Act of 2003.
- The former National Commission for Scheduled Castes and Scheduled Tribes was replaced by two independent Commissions, namely:
 - The National Commission for Scheduled Castes (NCSC)
 - The National Commission for Scheduled Tribes (NCST).
- In 2004, a separate National Commission for STs was established. It is made up of a chairperson, a vice-chairperson, and three additional people.
- The President appoints them by warrant under his hand and seal. The President also determines their terms of service and longevity in office.

National Commission for Safai Karamcharis

- Currently, the National Commission for Safai Karamcharis is a non-statutory entity of the Ministry of Social Justice and Empowerment. Previously, it was a statutory body formed by the 'National Commission for Safai Karamcharis Act 1993' on August 12, 1994.
- It was originally formed for three years, from 1994 to 1997; nonetheless, it remained a statutory organisation until 2004.
- The statute expired in 2004, and the commission now operates as a non-statutory organisation.

National Scheduled Tribes Finance and Development Corporation (NSTFDC)

- The National Scheduled Tribes Finance and Development Corporation (NSTFDC) was established in 2001 as a non-profit organisation under the **Ministry of Tribal Affairs**, Government of India, to provide financial assistance at concessional interest rates to Scheduled Tribes for undertaking viable income-generating activities up to twice the poverty line.
- Loans supported by the **Ministry of Human Resources Development** are available to assist indigenous students in pursuing higher education.

TRIFED (Tribal Cooperative Marketing Development Federation of India)

- The Tribal Cooperative Marketing Development Federation of India (TRIFED) **came into existence in 1987**. It is a national-level apex organization functioning under the administrative control of Ministry of Tribal Affairs.

- TRIFED has its **Head Office located in New Delhi** and has a network of 13 Regional Offices located at various places in the country.
- In 2021, the **Tribal Cooperative Marketing Development Federation of India (TRIFED)**, under the **Ministry of Tribal Affairs**, has launched “**Sankalp se Siddhi**” - **Village and Digital Connect Drive**.
- The **main aim** of this drive is to **activate the Van Dhan Vikas Kendras (VDVKs) in the villages**.

Eklavya Model Residential Schools

- **EMRS** started in the **year 1997-98** to impart quality education to **Schedule Tribes** children in remote areas.
- The **objective** of EMRS is to provide quality middle and high level education to ST students in remote areas, not only to enable them to avail of reservation in high and professional educational courses and as jobs in government and public and private sectors but also to have access to the best opportunities in education at par with the non ST population.
- Each school has a capacity of **480 students, catering to students from Class VI to XII**.

Major institutions of Madhya Pradesh

- Madhya Pradesh Tribal Advisory Council established on September 8, 2014
- M.P. Cooperative Scheduled Caste Finance and Development Corporation established in 1979
- Madhya Pradesh Tribal Win and Development Corporation (formed 1944)
- Madhya Pradesh State Scheduled Tribe Commission (Formation - 1996)
- State level Kol Tribe Development Agency established on 6 June 2011
- Madhya Pradesh Tribal People and Languages Development Council, Bhopal, 1980
- Tribal Communication Center - Jhabua.
- Indira Gandhi Tribal University Amarkantak, Anuppur (2008)
- Tribal Folk Art Council Bhopal
- First Tribal Sports School, Petlawad, Alirajpur
- The world's first tribal community video center was established in Chandrashekhar Azad Nagar (Alirajpur).
- Tribe Film Festival - Indore
- Nimar Utsav – Khandwa, Khargone

Madhya Pradesh Tribal Finance & Development Corporation

- Madhya Pradesh Tribal Finance and Development Corporation was established on September 29, 1994 under Section 25 of the Companies Act, 1956.
- Its purpose is to make economic, social and educational development of tribal society, eliminate exploitation and raise them above the poverty line.

Madhya Pradesh Council of Employment and Training - MAPCET

- This Council was established in 1981, which aims at increasing and developing the technical and business skills among educated unemployed tribal youths and to enhance their rate of employment.

Tribal Research & Development Institute

- Tribal Research & Development Institute is an organization of the Government of Madhya Pradesh, located at Bhopal, the capital of the state of M.P. The Institute is the premier organization in M.P. engaged in tribal research.
- It is headed by Director who is an officer of the Government of M.P. The Institute is under the administrative control of the Tribal Welfare Department of the State Government. It receives financial assistance from the Government of India, Ministry of Tribal Affairs.

M.P. Tribal Finance & Development Corporation

- MP Tribal Finance & Development Corporation was established in 1994 under the section 25 of Indian Company Act 1956. The implementation of the schemes by the corporation was started from 1.4.1995.
- **Objectives of the corporation**
- The objectives of MP Finance and Development Corporation are as below:
- To pursue economic, social and academic development of the tribals.
- To eradicate exploitation and to lift them above poverty line through development.
- To make available easy loans to the tribals and realize them with interest to achieve the above objectives.
- Authorized share capital of the corporation: The authorized share capital corporation is 50 crores out of which the share of the State Govt. is 51% and 49%, of the Central Govt

M.P. Tribal Community Radio Center

Community Tribal Radio Center in Madhya Pradesh After the opening of the world's first Bhili Community Radio Center in Bhavra in Alirajpur district of Madhya Pradesh, another 1 Community Tribal Radio Center in Gand, Baiga, Sahariya, Korku and Bhariya dominated areas - is going to be started soon. which follows point

- Sahariya Community Radio Center - Sesaipura, Sheopur
- Maria Community Radio Center - Bijori, Chhindwara (Proposed)
- Korku Community Radio Center - Khalwa (District Khandwa),
- Gond Community Radio Center- Chicholi (District Betul)
- Baiga Community Radio Center - Chadha (District Dindori), Behar (District Balaghat)
- Bhil Community Radio Center - Nalchha (District Dhar), Meghnagar (District Jhabua), Umri (District Guna)

Major museums of M.P.

- Indira Gandhi National Human Museum- Bhopal
- Tribal Museum Patalkot - 1954
- Shri Badal Bhoomi State Tribal Museum Chhindwara (1954)
- Tribal Culture Museum Bhopal (2011-12)
- Tribal Art Museum Khajuraho
- Rani Durgavati Museum Jabalpur (1975, 1976)
- Sahariya Tribe Museum - Sheopur
- Adivarta Madhya Pradesh Tribal and Folk Art State Museum, Khajuraho (22 February 2023)

Important books

1. Tribal identity and development:- Dr. Hiralal Shukla
2. M.P. Freedom fight and tribals- Sudhir Saxena
3. Bhil life and culture - Dr. Ashok D. Patil
4. Korku Tribe - Dr. Hari Prasad Joshi
5. Tribal Society and System of Madhya Pradesh - Dr. Shivkumar Tiwari and Dr. Shrikamal Sharma
6. Tribal culture of Madhya Pradesh - Dr. Shivkumar Tiwari
7. Shri Ganesh - Tribal Folk Art and Dialect Development Academy, by Madhya Pradesh Culture Council
8. Shri Ram - Book published by Tribal Folk Art and Dialect Development Academy, Madhya Pradesh Culture Council

Chaumasa

Chaumasa is a quarterly magazine focusing on rural arts, traditions, oralism and other cultural forms. Chaumasa is being published continuously since 1983 by Tribal Folk Art and Dialect Development Academy, Madhya Pradesh Culture Council, Bhopal. Some issues of the magazine have also been published as special issues based on specific topics.

❖ Important facts

- National Commission for schdual tribes was established through 89th constriution amendment Act 2003.
- The Schdual caste and schedual tribe (Prevetation of Atrocities) Act 1989 is inforce to prevent atrocities against SC & ST population. Under this special court must be established in every district.
- Art 342 (1) is related to Scheduled tribes.
- Special back ward tribes of Madhya Pradesh are **Baiga, Bhariya, and Saharia**.
- The very First use of the word “Scheduled Tribes” was done by **Simon Commission**.
- Highest percentage of S.T. Population in Madhya Pradesh is **Alirajpur**.
- Highest number of S.T. Population in Madhya Pradesh is **Dhar**.
- Lowest percentage of S.T. population in Madhya Pradesh is **Bhind**.
- **Tadwi Bhil** - Bhil who converted into Islam religion.
- **Gol Gadhedo**: Festival celebrated by Bhil tribes.
- **Doodh Lautawa**: Marriage practice prevailing in Gond tribe.
- **Pithora**: World famous portrait of Bhil Tribe. (Famous Artist – Pema Talya).
- **Gohiya**: Assembly/Panchayat of Kol tribe.
- **Rajapantha**: Deities/God of Bhil tribe.
- **Mandai**: Local maket organized by Gond Tribe.
- **Paige**: Important food item of Gond & Bhil Tribes.
- Tribal Museum in Madhya Pradesh is located in Bhopal,
- India's first tribal communication center is located in Jhabua.
- Indira Gandhi Tribal University is located in Amarkantak

Practice questions

1. Which folk artist who went on a trip to Japanese died in 2001?
(a) FEMA murder
(b) Jangarh Singh Shyam
(c) Shri Narmada Gond
(d) Anand Singh Shyam
2. Which of the following tribes of Madhya Pradesh has cultural identity as Bhagoria dance style ?
(a) Baiga (b) Bhil
(c) Sahariya (d) Gond
3. Which of the following in the populous tribe of Madhya Pradesh ?
(a) Bhil (b) Sahariya
(c) Bhariya (d) Gond
4. Which of the following is a major tribe of Alirajpur?
(a) Khasi (b) Bhilala
(c) Korku (d) Barria
5. What kind of carpets does made by Jobat Bhils ?
(a) Woolen Carpet
(b) Plastic Carpet
(c) Thread Carpet
(d) Punja Carpet (Durries)
6. 'Bhagoria' festival is held in which of the following regions?
(a) Indore (b) Hoshangabad
(c) Bhopal (d) Jhabua
7. What is called the residence of the people?
(a) Mallya (b) Aaliyah
(c) Falya (d) Bhil
8. Which type of cultivation done by Bhil?
(a) Chimata (b) Baiwar
(c) Jhuming (d) Padaat
9. In context to economic, the group of Bhil tribes basically belongs to -
(a) Farmers
(b) Hunters and Warriors
(c) Businessman
(d) Nomadic Shephard
10. What is the literal meaning of the word Bhil ?
(a) Trident (b) Hunter
(c) soldier (d) Bow
11. Which tribe of Madhya Pradesh has 'Gud Gadhera' endemic practice ?
(a) Pardhi (b) Panika
(c) Bhil (d) Gond
12. What is the main attraction of 'Bhagoria Haat Festival' celebrated by the tribal people of Madhya Pradesh ?
(a) Festival of Dance and Music
(b) Festival of Colours
(c) Dance performance
(d) Festival of Love
13. Which of the following tribes actively participating in the Revolt of 1857 ?
(a) Bhil (b) Gond
(c) Korku (d) Baiga

14. According to the 2011 census of India, Madhya Pradesh is the most densely populated section of Madhya Pradesh ?
(a) Gond (b) Bhil
(c) Korku (d) Baiga
15. Which of the following states is believed to be the original place of Bhilala tribe?
(a) Madhya Pradesh (b) Rajasthan
(c) Chhattisgarh (d) Bihar
16. In which tribe of Madhya Pradesh 'Kidnapping' marriage is more prevalent?
(a) Gond (b) Bhil
(c) Baiga (d) Korku
17. Which tribes mainly reside in the western region of Madhya Pradesh ?
(a) Gond (b) Bhil
(c) Korku (d) Panika
18. Which of the following belongs to the Bhil tribe?
(a) Bhopa (b) Gameti
(c) Dapa (d) All of the above
19. What is sinduri in the context of Bhil tribe ?
(a) A type of Festival (b) A type of Saree
(c) A type of Food (d) A type of Caste
20. Tribal word Faire-Faire is related to which tribe?
(a) Bhil (b) Baiga
(c) Pardhi (d) Banjara
21. Which of the following tribes consider themselves descendants of Dravid?
(a) Bhariya (b) Gond
(c) Bhil (d) Baiga
22. Alirajpur and Jhabua are wooden craft centres of which tribe?
(a) Bhariya (b) Gond
(c) Bhil (d) Baiga
23. Baiga tribe mainly found in which of the following districts ?
(a) Vindhya and Satpura regions
(b) Ujjain and Jabalpur districts
(c) Umaria and Mandla districts
(d) Mandla and Balaghat districts
24. Majority of Baiga falls in which district of Madhya Pradesh?
(a) Dindori (b) Shahdol
(c) Mandla (d) Balaghat
25. Budha Deva is the chief deity of which tribe of Madhya Pradesh?
(a) Kole (b) Bhilala
(c) Bhil (d) Baiga
26. Which one of the statements regarding the 'Baiga' tribe is false ?
(a) Baiga is a primitive tribe
(b) Tattooing are famous in Baiga
(c) Hunting is a favourite hobby of Baiga
(d) In the baiga tribe 'Ojha' is looked down upon Interior view
27. The festival of drinking honey is celebrated in Baiiga tribe of Madhya Pradesh, how many years does it come?
(a) 1 (b) 3
(c) 5 (d) 9
28. The word Bhil is formed from which word in Sanskrit language?
(a) Bhil (b) Beal

- (c) Vible (d) None of these
29. Words like palvi, ku, Bangdi, Vanaputra belong to which tribe ?
(a) Panika (b) Baiga
(c) Pardhi (d) Bhil
30. Who was the author of the book "Baiga" ?
(a) verrier elwin (b) Vernia
(c) Barnwal (d) none of these
31. What kind of cultivation done by the Bagas ?
(a) Bari (b) Bewar
(c) Both (d) None of these
32. The "Podha of poda" system is related is related to which tribe ?
(a) Bhil (b) Gond
(c) Baiga (d) Bhariya
33. Which is he main tribe residing in the eastern region of Madhya pradesh ?
(a) Bhil (b) Korku
(c) Baiga (d) Banjara
34. Bagayak (Baiga chuk) region belongs to which district?
(a) Balaghat (b) Shahdol
(c) Mandla (d) Dindori
35. Which of the following tribes consider the lion to be their younger brother ?
(a) Bhil (b) Gond
(c) Baiga (d) Sahariya
36. Which animal is sacrificed by the people of Baiga tribe during festivals ?
(a) Buffalo (b) Deer
(c) Dog (d) Pigs/Boar
37. What is "Stale" (Bhashi) in relation to the Baiga Caste ?
(a) Feast (b) Food
(c) Dance (d) Custom
38. "Malanda" belongs to which tribe ?
(a) Baiga (b) Bhariya
(c) Korku (d) Mudia
39. Which animal rides the Baiga tribe at the time of marriage ?
(a) Horse (b) Mare
(c) Elephant (d) Deer
40. Which tree does nature lover Baiga worship ?
(a) Sal tree (b) Banyan tree
(c) Saaja tree (d) Teak tree
41. Where is the jewellery called "Fandari" worn by the Baiga women ?
(a) Head (b) Nose
(c) Arm (d) Leg
42. What does Baiga consider to be his ancestor ?
(a) Kal (b) Sushen
(c) Dashratha (d) None of these
43. With which word is the origin of Gonds considered ?
(a) Mountains (b) kond
(c) Khond (d) none of these
44. Who are the tribes of Gond tribe based on occupation ?
(a) Agariya (b) Ojha
(c) Pradhan (d) All of the above
45. In which tribe Lamsena marriage practices are prevalent in Madhya Pradesh ?

- (a) Baiga (b) Sahariya
(c) Bhil (d) Korku
46. Lamanai is called the person who marries-
(a) service marriage
(b) migration marriage
(c) Brahma marriage
(d) None of these
47. Which tribe has primary occupation as agriculture?
(a) Panika (b) Gond
(c) Bhil (d) Gurjar
48. The following tribes, whose name they got from the old part of peninsular India -
(a) Gond (b) Bhil
(c) Keekar (d) Anga
49. Which "Doodh Lautawa" tradition in Gond tribe is related to-
(a) Birth (b) Death
(c) Marriage (d) Tantric activity
50. The main god of the Gond tribe -
(a) Budha deva (b) Thakur dev
(c) Dulha Dev (d) All these
51. Which region is particularly associated with the Bhariya tribe ?
(a) Patalkot (b) Abujhmad
(c) Baigachak (d) None of these
52. Who is also called 'Junglio ke bhi Jangli' ?
(a) Baiga (b) Abujhmad
(c) Bhariya (d) All of them
53. Which tribe's residence is called Dhana ?
(a) Sahariya (b) Bhariya
(c) Baiga (d) Bhil
54. Rajibaji marriage belongs to which tribe ?
(a) Bhariya (b) Baiga
(c) Panika (d) Korku
55. Korku tribe is found mainly in which district of Madhya Pradesh ?
(a) Southern District
(b) North-West District
(c) Eastern District
(d) North- Eastern District
56. In Madhya Pradesh Sahariya tribe found in-
(a) East Madhya Pradesh
(b) North-Western part
(c) Southern Part
(d) Entire region
57. "Lohasur" is the chief deity of which of the following tribe ?
(a) Kol (b) Panika
(c) Pardhi (d) Agariya
58. Panchayat of which tribe of Madhya Pradesh is called 'Gohiya' ?
(a) Agariya (b) Kol
(c) Sahariya (d) Panika
59. Which of the following tribes Patharia and Bhariya are highly respected ?
(a) Baiga (b) Korku
(c) Bhil (d) Gond

60. Korku tribe people living in Pachmarhi region called -
(a) Mawasi (b) Bavaria
(c) Ruma (d) Bandoria
61. In which area does the Sahariya tribe reside in highest numbers ?
(a) Mandla-Shahdol (b) Bundelkhand
(c) Morena-sheopur-Shivpuri
(d) Rewa-sidhi
62. Which of the following is known as th inventor of ' first comb' in the world ?
(a) Kol (b) Banjara
(c) Sahariya (d) Panika
63. Approximately how many people of Madhya Pradesh are officially classified as Scheduled Tribes ?
(a) 1/2 (b) 1/3
(c) 1/5 (d) 1/4
64. What is Madhya Pradesh's place in India in terms of population?
(a) First (b) Second
(c) Third (d) Five
65. Under which schedule of Constitution, tribal areas of Madhya Pradesh were categorized?
(a) Schedule 5 (b) Schedule 6
(c) Schedule 11 (d) None of these
66. Patakot of chhindwara is the habitat of which tribes ?
(a) Gond and Bhariya (b) Sahariya
(c) Khasi and Garo (d) Korku
67. Which of the following tribes is mentioned in Ramayana?
(a) Kole (b) Bhil
(c) Gond (d) All of the above
68. Who is called the priest of Gond tribe?
(a) Vevat (b) Ojha
(c) Deori (d) None of these
69. What shape does patakot appear in view from above the valley ?
(a) Rectangle (b) Horsehoe
(c) Square (d) None of these
70. Which of the following is not a tribe of Madya Pradesh ?
(a) Gond (b) Bhil
(c) Kom (d) Baiga
71. Which of the following is a special backward tribe of madhya pradesh ?
(a) Sahariya (b) Dhanwar
(c) Agariya (d) Kol
72. Which of the following is the least scheduled caste district ?
(a) Raisen (b) Bhind
(c) Jabalpur (d) Jahbua
73. Which women are called Godharia among the tribes of Madhya Pradesh ?
(a) Doctor (b) Cleaner
(c) Ojha (d) Tattoo Artist
74. What is the Panchayat of Korba tribe called ?
(a) Mayari (b) Rokri
(c) Max (d) Rasa
75. Districts of Madya Pradesh which have 50% of the tribal population-
(a) Dhar, Mandla and Jhabua
(b) Rewa, Sidhi and Singrauli

- (c) Betul, Chhindwara and Khandwa
(d) Neemuch, Ratlam and Mandasaur
76. In Madhya Pradesh. "Tribal Welfare Department" runs which schemes to facilitate the education of tribal children?
(a) School (b) Hostel
(c) Scholarships (d) All of these
77. According to percentage which is the most scheduled tribe district in Madhya Pradesh ?
(a) Jhabua (b) Alirajpur
(c) Ratlam (d) Chhindwara
78. Name of the district of Madhya Pradesh with percentage of Scheduled Castes population -
(a) Ujjain (b) Sagar
(c) Datia (d) Shajapur
79. What is the valid number of Scheduled Tribes in Madhya Pradesh ?
(a) 46 (b) 48
(c) 50 (d) 51
80. Which tribe is more known for hunting wildlife and other crimes ?
(a) Pardhi (b) Korku
(c) Agaria (d) None of these
81. Which of these tribes is not found in Madhya Pradesh ?
(a) Gond (b) Bhotia
(c) Bhil (d) Korku
82. Which district of Madhya Pradesh has the highest percentage of population of tribes ?
(a) Mandla (b) Dhar
(c) Dewas (d) Balaghat
83. Which of the following tribes are found in Madhya Pradesh ?
(a) Munda, Oraon, Santhal
(b) Baiga, Sahariya, Gond, Santhal
(c) Madia, Bhil, Gond, Santhal
(d) Kharia, Madia, Gond, Oraon
84. Select the correct answer from the code given in the context of List-I and List-II
- | List-I | List-II |
|---------------|-------------|
| I. Chhindwara | a. Bhil |
| II. Mandla | b. Bhariya |
| III. Jhabua | c. Gond |
| IV. Shivpuri | d. Sahariya |
- Codes :** **1** **2** **3** **4**
- (a) b d a c
(b) a c b d
(c) b c a d
(d) a d b c
85. Match List-I to List-II with reference to tribes and related dances-
- | List-I | List-II |
|--------------|------------|
| 1) Vilma | a. Gwalior |
| 2) Chheratta | b. Bhopal |
| 3) Chatkora | c. Mudia |
| 4) Vinaki | d. Korku |
| 5) Ragini | e. Baiga |
- codes :** **1** **2** **3** **4** **5**
- (a) a b c d e
(b) d c a b e

- (c) e c d b a
(d) c e d a b
86. Metakoiturd is a sub tribe of -
(a) Gound (b) Maria
(c) Cole (d) Madhiya
87. Which of the Following tribes is not found in Madhya Pradesh ?
(a) Gond (b) Halba
(c) Bhil (d) Toda
88. Match list-I with list-II according to the species and their characteristics-
- | List-I | List-II |
|-------------|-----------------|
| 1) Khairwar | a. Kabir Panthi |
| 2) Kol | b. Boar worship |
| 3) Panika | c. Catechu |
| 4) Baiga | d. Chaudhary |
- Codes: 1 2 3 4
(a) a b c d
(b) d c b a
(c) c d a b
(d) c b a d
89. Select the wrong Pair in terms of the people and their dance -
(a) Ragini-Sahariya
(b) Khamb swang-Korku
(c) Waterfall and Dussehra- Baiga
(d) Kol Dahaka - Bhil
90. Which of the following characteristics of Pataalkot in Madhya Pradesh is correct?
(a) Its area is a deep trench of 79 square kilometre
(b) There is a Bharatiya tribe in Pataalkot
(c) Here the sun comes late and sinks early.
(d) All of the above are true.
91. Match list-I with list-II according to the species and their characteristics-
- | List-I | List-II |
|------------------|--|
| a) Ghotul | 1. Bhil tribe |
| b) Bhagoria Haat | 2. Mudia tribe of Bastar |
| c) Beawar | 3. Baiga Tradition performed by the Baiga Chakas |
| d) Karma | 4. The Folk dance and song of tribes of eastern MP |
- Codes: A B C D
(a) 1 2 3 4
(b) 2 1 3 4
(c) 2 3 1 4
(d) 3 4 2 1
92. Which caste people are among the most scheduled castes in Madhya Pradesh?
(a) Bhangi(Harijan) (b) Cobbler
(c) Balai (d) Chamar
93. When was the 'Tribal and Harijan Welfare Department established?
(a) 1962 (b) 1965
(c) 1971 (d) 1975
94. Which tribe of Madhya Pradesh is "Kabirpanthi" ?
(a) Banjara (b) Pardhi
(c) Panika (d) Kol
95. Where is the 'Halba' tribe found in Madhya Pradesh ?

- (a) Balaghat (b) Nimar
(c) Jabalpur (d) Vindhya region
96. Parhi tribe live in which of following districts ?
(a) Bhopal (b) Raisen
(c) Sehore (d) All of the above
97. Which of the following is a sub-caste of pardhi tribe ?
(a) Langoti pardhi (b) Gosai pardhi
(c) Bandar wala pardhi
(d) all of the above

ANSWER KEY

1.	B	2.	B	3.	A	4.	B	5.	D
6.	D	7.	C	8.	A	9.	B	10.	D
11.	C	12.	D	13.	A	14.	B	15.	C
16.	B	17.	B	18.	D	19.	B	20.	A
21.	D	22.	D	23.	D	24.	A	25.	D
26.	D	27.	D	28.	A	29.	D	30.	A
31.	B	32.	C	33.	C	34.	C	35.	C
36.	D	37.	B	38.	A	39.	C	40.	C
41.	A	42.	B	43.	B	44.	D	45.	A
46.	A	47.	B	48.	A	49.	C	50.	D
51.	A	52.	C	53.	B	54.	A	55.	A
56.	B	57.	D	58.	B	59.	B	60.	D
61.	C	62.	B	63.	C	64.	A	65.	A
66.	A	67.	D	68.	C	69.	B	70.	C
71.	A	72.	D	73.	D	74.	A	75.	A
76.	D	77.	B	78.	A	79.	A	80.	A
81.	B	82.	B	83.	B	84.	C	85.	C
86.	D	87.	D	88.	C	89.	D	90.	D
91.	B	92.	D	93.	B	94.	C	95.	A
96.	D	97.	D	98.		99.		100.	

Objective Questions

1. The only Scheduled Tribe Sports school is located in
(A) Sehore (B) Jhabua
(C) Alirajpur (D) Anuppur
2. State which is having highest population of ST is
(A) Assom (B) Mizoram
(C) Uttar Pradesh (D) Madhya Pradesh
3. Bhagoria fair is relate with which caste -
(A) Pardhi (B) Bheel
(C) Angariya (D) Baiga
4. Saheria Tribes majorly live in which area
(A) Mandla-Sahdol (B) Rewa-Sedhi
(C) Sheopur-Shivpuri (D) Jhabua-Alirajpur
5. Which of the following districts of Madhya Pradesh having highest population of ST?
(A) Dhar, Jhabua, Alirajpur
(B) Jabalpur, Bhopal, Gwalior
(C) Gwalior, mandla, Betul
(D) Mandsaur, Neemuch, Ratlam
6. Total Number of ST's in Madhya Pradesh are
(A) 43 (B) 46
(C) 47 (D) 50
7. Maximum and minimum ST populated districts in Madhya Pradesh?
(A) Jhabua & Morena (B) Dhar & Bhind
(C) Alirajpur & Ujjain (D) Dhar & Ujjain
8. Comb was discovered by which tribe-
(A) Banjara (B) Bheel
(C) Saheria (D) Panika
9. "Goheyia" is the Panchayat of
(A) Kol (B) Korkal
(C) Banjara (D) Bhariya
10. Maximum populated tribe of Madhya Pradesh are
(A) Bhil (B) Gond
(C) Baiga (D) Bhariya

Answer Sheet

1	2	3	4	5
A	D	B	C	A
6	7	8	9	10
B	B	A	A	A