



सत्यमेव जयते

THE MAVCHIS OF NANDURBAR : A LESSER KNOWN TRIBE



BY

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Chapter One

NANDURBAR I.T.D.P. AT A GLANCE

1.1 Whereabouts of Nandurbar district ?

The district of Nandurbar once was part of the Dhule district and was separated from Dhule as an independent district in the year 1999. Today, Nandurbar district has maximum tribal population in the State. Infact the percentage of tribal population in the district as compared to the total population is 66%.

Geographically the district is situated on the North Western border of Maharashtra, adjoining the border of South Gujrat and Madhya Pradesh. The salient tribal features of the district are the tribal fairs of Toranmal, Asthama and Devmogra. Tribals from Gujarat, Madhya Pradesh and Maharashtra participate in these fairs in lakhs. These fairs depict the true rays of tribal culture. The table given below depicts total and tribal population of the district according 2001 census.

Table No. 1.1

General and Tribal population of Nandurbar

| Sr. No. | Total | Sex | Total population | Scheduled Castes | Scheduled Tribes |
|---------|-------|---------|------------------|------------------|------------------|
| 1. | Total | Persons | 1,311,709 | 41,412 | 859,574 |
| | | Males | 663,511 | 21,054 | 427,858 |
| | | Females | 648,198 | 20,358 | 431,716 |
| 2. | Rural | Persons | 1,109,036 | 28,462 | 828,565 |
| | | Males | 558,513 | 14,470 | 412,027 |
| | | Females | 550,523 | 13,992 | 416,538 |
| 3. | Urban | Persons | 202,673 | 12,950 | 31,009 |
| | | Males | 104,998 | 6,584 | 15,831 |
| | | Females | 97,675 | 6,366 | 15,178 |

1.2 Geographical Area under Nandurbar I.T.D.P.

The total geographical area covered under Nandurbar I.T.D.P. is 10,123 sq.km., out of which 3,332 sq.km. i.e. 33% is tribal area. Table 1.2 given below depicts tahsil wise total and tribal geographical area covered under the I.T.D.P. The table reveals that maximum tribal concentration in the I.T.D.P. is in Nawapur (100%) tahsil.

Table No. 1.2**Total & Tribal geographical area of I.T.D.P. Nandurbar**

| Sr. No. | Tahsil | Area in Sq. Km. | | % Of tribal villages | Remarks |
|---------------------------|-----------|-----------------|-------------|----------------------|----------------------------|
| | | Total | Tribal | | |
| 1 | Dhule | 1982 | - | 0 | Fully Out Side tribal area |
| 2 | Sakri | 2416 | 1270 | 53 | -- |
| 3 | Nawapur | 977 | 977 | 100 | -- |
| 4 | Nandurbar | 1082 | 603 | 56 | -- |
| 5 | Shirpur | 2365 | 482 | 20 | -- |
| 6 | Sindkhed | 1301 | - | 0 | Fully Out Side tribal area |
| Total for I.T.D.P. | | 10123 | 3332 | 33 | -- |

1.3 Classification of tribal habitation

Classification of tribal habitation in Nandurbar I.T.D.P., based on the Bench Mark Survey conducted by Tribal Research & Training Institute is shown in Table 1.3. The table shows that 98% of the I.T.D.P. area is under Tribal Sub Plan, while only 2% is under Additional Tribal Sub Plan. There are no MADA & Mini MADA pockets.

Table No. 1.3**Tribal area of I. T. D. P. Nandurbar**

| Sr. No. | Sub Plan area | Area in Sq. Km. | % Of Tribal area with total tribal area |
|-----------------------------|---------------------------------|-----------------|---|
| 1 | Tribal Sub Plan area | 3249 | 98 |
| 2 | Additional Tribal Sub Plan area | 83 | 2 |
| 3 | M.A.D.A. | - | - |
| 4 | Mini. M.A.D.A. | - | - |
| Total for I.T. D. P. | | 3332 | 100 |

1.4 Villages in Nandurbar I.T.D.P.

Table 1.4 provides a list of total and tribal villages in the I.T.D.P., based on 1991 census. The table shows that out of the total 978 villages, 473 are tribal (48%) villages.

Table No. 1.4**villages existing in I. T. D. P. Nandurbar. (As Per 1991 Census)**

| Sr No | Tahsil | Total No. Of villages / towns | No. Of villages In tribal area | % Of tribal villages | Remarks |
|---------------------------|-----------|-------------------------------|--------------------------------|----------------------|----------------------------|
| 1 | Dhule | 166 (1) | 0 | 0 | Fully Out Side tribal area |
| 2 | Sakri | 212 | 130 | 61 | -- |
| 3 | Nawapur | 155 (1) | 155 (1) | 100 | -- |
| 4 | Nandurbar | 153 (1) | 107 (1) | 70 | -- |
| 5 | Shirpur | 149 (1) | 0 | 0 | -- |
| 6 | Sindkhed | 143 (1) | 0 | 0 | Fully Out Side tribal area |
| Total for I.T.D.P. | | 978 (5) | 473 (2) | 48 | -- |

Density of Scheduled Tribe population

Table 1.5 reveals Tribal Sub Plan areawise density of Scheduled Tribe population in Nandurbar I.T.D.P.

Table No. 1.5**Tribal Sub Plan Areawise density of S.T.population per sq.km.**

| Sr. No. | Sub Plan area | Area in Sq.Km. | S. T. Population | Density of ST population per sq.km. |
|-----------------------------|---------------------------------|----------------|------------------|-------------------------------------|
| 1 | Tribal Sub Plan area | 3249 | 456157 | 140 |
| 2 | Additional Tribal Sub Plan area | 83 | 2452 | 30 |
| 3 | M.A.D.A. | - | - | - |
| 4 | Mini. M.A.D.A. | - | - | - |
| Total for I.T. D. P. | | 3332 | 458609 | 138 |

1.5 Tahsilwise Scheduled Tribe population

Table 1.6 depicts tahsilwise Scheduled Tribe population in the I.T.D.P. as per 1991 census.

Table No. 1.6

S.T. population of I. T. D. P. Nandurbar

(As per 1991 Census)

| Sr No | Tahsil | S.T. population | % of S.T. population with I.T.D.P. total |
|---------------------------|-----------|-----------------|--|
| 1 | Dhule | 66880 | 10.42 |
| 2 | Sakri | 160972 | 25.08 |
| 3 | Nawapur | 167150 | 26.04 |
| 4 | Nandurbar | 97549 | 15.20 |
| 5 | Shirpur | 104037 | 16.21 |
| 6. | Sindkhed | 45216 | 7.05 |
| Total for I.T.D.P. | | 641804 | 100 |

1.6 Tahsilwise Literacy Rate

Table 1.7 depicts tahsilwise General Scheduled Tribe literacy rate. It is evident from the table that female literacy rate is very low in all the tahsils.

Table No. 1.7

Tahsilwise literacy rate of general & tribal population of I.T.D.P.Nandurbar

(as per 1991 census).

| Sr No. | Tahsil | General | | | Tribal | | |
|--------|-----------|---------|--------|-------|--------|--------|-------|
| | | Male | Female | Total | Male | Female | Total |
| 1 | Dhule | 79.26 | 55.27 | 67.74 | 40.68 | 15.87 | 28.62 |
| 2 | Sakri | 60.46 | 35.89 | 48.40 | 33.78 | 14.51 | 24.15 |
| 3 | Nawapur | 44.95 | 24.07 | 34.54 | 36.72 | 16.61 | 26.64 |
| 4 | Nandurbar | 66.86 | 41.16 | 54.23 | 40.62 | 16.65 | 28.58 |
| 5 | Shirpur | 60.93 | 36.23 | 48.87 | 27.74 | 9.18 | 18.69 |
| 6 | Sindkhed | 76.06 | 46.30 | 61.46 | 44.03 | 17.23 | 30.73 |

1.7 Villages covered under Bench Mark Survey

The Tribal Research & Training Institute conducted a Bench Mark Survey in 444 villages out of the total 475 villages. Table 1.8 presents details.

Table No. 1.8

**No. of villages covered under B.M.S. from tribal area of
I. T. D. P. Nandurbar**

| Sr. No. | Sub Plan area | No. Of villages | | Percentage of villages covered under BMS |
|-----------------------------|---------------------------------|--------------------|-------------------|--|
| | | As Per 1991 Census | Covered Under BMS | |
| 1 | Tribal Sub Plan Area | 466 | 435 | 93 |
| 2 | Additional Tribal Sub Plan Area | 9 | 9 | 100 |
| 3 | M.A.D.A. | -- | -- | -- |
| 4 | Mini. M.A.D.A. | -- | -- | -- |
| Total for I.T. D. P. | | 475* | 444 * | 93 |

Source : B.M.S. villages & Hamlet Report No. 1 a

* Including civil towns.

1.8 Areawise tribal population & no. of households & population size

Table 1.9 reveals that out of the total 4,72,530 tribal population of Nandurbar I.T.D.P., 91,588 house holds were selected from T.S.P. & A.T.S.P. areas

Table No. 1.9

Tribal areawise tribal population, no. of households & population size.

| Sr. No. | Type of area | Tribal population | No. of households | Population size of per household |
|--------------|----------------|-------------------|-------------------|----------------------------------|
| 1. | T.S.P. | 470481 | 91102 | 5 |
| 2. | A.T.S.P. | 2049 | 486 | 4 |
| 3. | M.A.D.A. | - | - | - |
| 4. | Mini. M.A.D.A. | - | - | - |
| Total | | 472530 | 91588 | 5 |

Source : B.M.S. Household Report No. 1.

1.9 Tribewise B.P.L. families

Out of the total 45 tribes in the State of Maharashtra, the Bench Mark Survey revealed that 25 tribes inhabit in Nandurbar I.T.D.P. Table 1.10 reveals below the poverty line status of these tribes. The income range to decide the Below Poverty Line status then was Rs. 11,000/- per annum. The table shows that the Bavcha, Thoti, Warli families are 100% B.P.L. while Barda (92%), Bhaina (97%), Bhil (93%), Kol (90%), Vitholia (96%), Katkaris (94%), are on the higher side. The total percentage of B.P.L. tribal families in Nandurbar I.T.D.P. is 91% which is very high.

Table No. 1.10
Tribewise B.P.L. families

| Sr. No. | Tribe | Total Households | B.P.L. Households | Percentage |
|----------------|-----------------------|-------------------------|--------------------------|-------------------|
| 1. | Andh | 13 | 11 | 85 |
| 2. | Barda | 26 | 24 | 92 |
| 3. | Bavcha | 1 | 1 | 100 |
| 4. | Bhaina | 58 | 56 | 97 |
| 5. | Bharia | 47 | 40 | 85 |
| 6. | Bhatra | 14 | 10 | 71 |
| 7. | Bhil | 54267 | 50722 | 93 |
| 8. | Bhunja | 9 | 7 | 78 |
| 9. | Choudhara | 18 | 12 | 67 |
| 10. | Dhanka | 1367 | 1191 | 87 |
| 11. | Dhodia | 79 | 67 | 85 |
| 12. | Dubla | 58 | 47 | 81 |
| 13. | Gamit | 15556 | 13858 | 89 |
| 14. | Gond excluding Madias | 3 | 2 | 67 |
| 15. | Katkari | 135 | 127 | 94 |
| 16. | Kokna | 19590 | 17023 | 87 |
| 17. | Kol | 20 | 18 | 90 |
| 18. | Koli Dhor | 9 | 5 | 56 |
| 19. | Koli Mahadeo | 85 | 72 | 85 |
| 20. | Naikada | 105 | 89 | 85 |
| 21. | Pardhi | 9 | 6 | 67 |
| 22. | Rathvi | 35 | 27 | 77 |
| 23. | Thoti | 1 | 1 | 100 |
| 24. | Warli | 1 | 1 | 100 |
| 25. | Vitholia | 82 | 79 | 96 |
| Total | | 91588 | 83496 | 91 |

Income range for B.P.L. is Rs. 11000/-

Source : B.M.S. , Household report No. 9.

1.10 Ownership of houses

Table No. 1.11 presents tribal households classified according to ownership of houses. The table reveals the 94% of the tribals residing in Nandurbar I.T.D.P. have their own house.

Table No. 1.11

Households classified according to ownership of houses

| Sr. No. | Type of ownership | No. of household | % with total |
|--------------|-------------------|------------------|--------------|
| 1. | Own House | 86208 | 94 |
| 2. | Indira Awas | 3386 | 4 |
| 3. | Housing Society | 59 | 0 |
| 4. | Rented | 1467 | 2 |
| 5. | Others | 468 | 0 |
| Total | | 91588 | 100 |

Source : B.M.S. Household Report No. 4

1.11 House Types

According to table 1.12, 73% of the tribals in the I.T.D.P. live in huts with thatched & tiled roofs.

Table No. 1.12

Household classified according to type of house

| Sr. No. | Type of house | No. of households | Percentage with total |
|--------------|----------------------------------|-------------------|-----------------------|
| 1. | Hut * | 10397 | 11 |
| 2. | Hut with Manglore tiles* | 57018 | 62 |
| 3. | Pacca house with Mangalore Tiles | 21353 | 23 |
| 4. | Pacca house with Tin sheets | 1970 | 2 |
| 5. | R.C.C. | 355 | 1 |
| 6. | Others | 495 | 1 |
| Total | | 91588 | 100 |

* Classification of Kaccha houses

Source : B.M.S. Household Report No. 4

1.12 Area of Tribal Houses

According to table 1.13, 68% of tribals in Nandurbar I.T.D.P. live in houses less than 400 sq.ft. area.

Table No. 1.13

Households classified according to area of the house

| Sr. No. | Area in Sq.ft. | No. of households | Percentage with total |
|--------------|----------------|-------------------|-----------------------|
| 1. | 0 - 100 | 6607 | 7 |
| 2. | 101 - 200 | 23258 | 25 |
| 3. | 201 - 300 | 17991 | 20 |
| 4. | 301 - 400 | 14544 | 16 |
| 5. | 401 - 500 | 10008 | 11 |
| 6. | Above 500 | 19180 | 21 |
| Total | | 91588 | 100 |

Source : B.M.S. Household Report No. 5

1.13 Drinking Water Facility

Table 1.14 shows that out of the 185 villages surveyed, 153 villages have drinking water facility. Furthermore table 1.14 reveals that 83% of the villages have sufficient water and table 1.15 reveals the period of water insufficiency.

Table No. 1.14

Villages & hamlets having water sources.

| Sr. No. | Sources | No. of villages & percentages | No. of hamlets & percentages |
|---------|--------------|-------------------------------|------------------------------|
| 1 | Private well | 267 (61) | 182 (52) |
| 2 | Public well | 339 (78) | 150 (43) |
| 3 | Bore well | 173 (40) | 96 (28) |
| 4 | Lake | 90 (21) | 62 (18) |
| 5 | River | 194 (44) | 104 (30) |
| 6 | Streams | 185 (42) | 153 (44) |

* Total villages = 436 Hamlets = 348

* 436 villages having any one type of water source

* Source : B.M.S. Village and Hamlet Report No. 2

Table No. 1.15
Drinking Water sufficiency status

| Sr. No. | Particulars | No. of villages | No. of hamlets |
|---------|-----------------------------|-------------------|-------------------|
| 1. | Drinking water sufficient | 365 (84%) | 290 (83%) |
| 2. | Drinking water insufficient | 71 (16%) | 58 (17%) |
| | Total | 436 (100%) | 348 (100%) |

Source : B.M.S. Village and Hamlet Report No. 2

Table No. 1.16
Period of insufficiency of drinking water

| Sr. No. | Period | No. of villages | No. of hamlets |
|---------|---------------|-----------------|----------------|
| 1. | Upto 1 month | 20 | 8 |
| 2. | Upto 2 months | 27 | 29 |
| 3. | Upto 3 months | 14 | 14 |
| 4. | Upto 4 months | 10 | 7 |
| | Total | 71 | 58 |

Source : B.M.S. Village and Hamlet Report No. 2 A

1.14 Electricity status

Table 1.17 shows that 81% of the hamlets in Nandurbar I.T.D.P. are electrified. Table 1.18 shows electricity usage in the I.T.D.P.

Table No. 1.17
Electricity Status

| Sr. No. | Particulars | No. of villages | No. of hamlets |
|---------|-----------------|-------------------|-------------------|
| 1. | Electrified | 425 (96%) | 283 (81%) |
| 2. | Non Electrified | 19 (4%) | 65 (19%) |
| | Total | 444 (100%) | 348 (100%) |

Source : B.M.S. 96-96 Village and Hamlet Report No. 3 A

Table No. 1.18
Electricity Usages

| Sr. No. | Purpose of usage | No. of villages | Percentage |
|---------|--------------------|-----------------|------------|
| 1. | Domestic | 406 | 96 |
| 2. | Agricultural pumps | 379 | 89 |
| 3. | Street lights | 413 | 97 |
| 4. | Industry | 8 | 2 |
| 5. | Others | 25 | 6 |

* Total No. of villages electrified = 425

* Source : B.M.S. Village and Hamlet Report No. 3 A

1.15 Road situation in the I.T.D.P.

Tables 1.19, 1.20, 1.21 & 1.22 reveal the status and situation of roads in andurbar I.T.D.P.

Table No. 1.19
Situation of villages according to road communication

| Sr. No. | Particulars | No. Of villages |
|---------|--|-----------------|
| 1 | Villages situated on main road | 138 |
| 2 | Villages Not situated on main road | 306 |
| | a) No. Of villages having link road with B.T. surface | 103 |
| | b) No. Of villages having link road with W.B.M. surface | 51 |
| | c) No. Of villages having link road with Kaccha surface | 52 |
| | d) No. of villages having link road with Mixed surface | 100 |

Source : B.M.S. Villages and Hamlet Report No. 1.

Mixed Surface means - both or three types of surfaces.

Table No. 1.20
Distancewise classification of villages from Main Road

| Sr. No. | Distance | No. of Villages | Percentage |
|--------------|-------------|-----------------|------------|
| 1. | 1 to 2 kms | 76 | 25 |
| 2. | 3 to 4 kms | 85 | 28 |
| 3. | 5 to 6 kms | 46 | 15 |
| 4. | Above 6 kms | 99 | 32 |
| Total | | 306 | 100 |

Source : B.M.S. Village and Hamlet Report No. 1

Table No. 1.21
Situation of link road of hamlets

| Sr. No. | Particulars | No. of hamlets | % |
|---------|---|----------------|-------|
| 1 | Link road NOT available | 45 | 13 |
| 2 | Link road available | 303 | 87 |
| | (a) Kaccha surfaced link road available | 201 | 66.34 |
| | (b) Pacca surfaced link road available | 102 | 33.66 |

Total Hamlets = 348

Source : B.M.S. Village and Hamlet Report No. 18.

Table No. 1.22
Distance wise classification of hamlets, situated far from main gaathan.

| Sr. No. | Distance (Km.) | No. of hamlets | Percentage with total |
|--------------|----------------|----------------|-----------------------|
| 1 | Upto 5 | 326 | 93.68 |
| 2 | 5 to 10 | 17 | 4.88 |
| 3 | 10 to 15 | 4 | 1.15 |
| 4 | Above 15 | 1 | 0.30 |
| Total | | 348 | 100 |

Source : B.M.S. Village and Hamlet Report No. 18.

1.16 Facilities & Amenities

Tables 1.23, 1.24 & 1.25 reveal the minimum facilities and amenities in the I.T.D.P.

Table No. 1.23
Distance wise no. of villages having common important facilities

| Sr. No. | Facility | Distance Group | | | | |
|---------|----------------|----------------|-------|--------|--------|----------|
| | | 0 | 1 - 5 | 6 - 10 | 11 -15 | Above 15 |
| 1. | Project Office | 8 | 7 | 23 | 34 | 364 |
| 2. | M.S.E.B. | 15 | 81 | 131 | 104 | 105 |
| 3. | T.D.C. | 9 | 51 | 66 | 62 | 248 |
| 4. | Bank | 38 | 159 | 135 | 70 | 34 |
| 5. | S.T.Bus | 268 | 98 | 25 | 11 | 34 |
| 6. | Telephone | 115 | 113 | 86 | 42 | 80 |

| Sr. No. | Facility | Distance Group | | | | |
|---------|-----------------------|----------------|-------|--------|--------|----------|
| | | 0 | 1 - 5 | 6 - 10 | 11 -15 | Above 15 |
| 7. | Post Office | 96 | 190 | 80 | 30 | 40 |
| 8. | Veterinary Dispensary | 40 | 180 | 142 | 45 | 29 |

Total Villages = 436. Source : B.M.S. Village and Hamlet Report Nos. 8 & 9

Table No. 1.24

Distance wise no. of villages having other important amenities

| Sr. No | Amenity | Distance Group | | | | |
|--------|-----------------|----------------|-------|--------|--------|----------|
| | | 0 | 1 - 5 | 6 - 10 | 11 -15 | Above 15 |
| 1. | Fair price Shop | 315 | 96 | 18 | 4 | 3 |
| 2. | Kirana Shop | 365 | 51 | 13 | 3 | 4 |
| 3. | Medical Shop | 25 | 100 | 140 | 97 | 74 |
| 4. | Cloth Shop | 26 | 106 | 139 | 96 | 69 |
| 5. | Flour Mill | 333 | 86 | 9 | 3 | 5 |
| 6. | Weekly Bazar | 24 | 130 | 143 | 87 | 52 |
| 7. | Coop. Society | 100 | 148 | 109 | 45 | 34 |

Total villages = 436 Source : B.M.S. Village & Hamlet Report No. 10.

Table No. 1.25

Distance wise no. of hamlets having various important facilities

| Sr. No. | Facility | Distance Group | | | | |
|---------|-----------------|----------------|-------|--------|--------|----------|
| | | 0 | 1 - 5 | 6 - 10 | 11 -15 | Above 15 |
| 1. | S.T. Bus | 117 | 196 | 29 | 4 | 2 |
| 2. | Post Office | 17 | 257 | 44 | 21 | 9 |
| 3. | P.H.C. | 14 | 219 | 71 | 30 | 14 |
| 4. | Fair Shop | 75 | 253 | 15 | 4 | 1 |
| 5. | Pvt. Dispensary | 15 | 180 | 80 | 32 | 41 |
| 6. | Kirana Shop | 161 | 169 | 13 | 4 | 1 |
| 7. | Flour Mill | 117 | 211 | 13 | 7 | - |

Total Hamlets = 348 Source : B.M.S. Village and Hamlet Report No. 19.

1.17 Educationnal status

Table 1.26 shows tribal & literate population, table 1.27 depicts tahsilwise number of house holds, tribal population alongwith literacy percentage and table 1.28 reveals number of villages having educational institutions in Nandurbar I.T.D.P.

Table No. 1.26
Tribal and literate population alongwith literacy
percentage of I.T.D.P. Nandurbar

| Sr. No. | Particulars | Sex | | |
|---------|---------------------------------|--------|--------|--------|
| | | Male | Female | Total |
| 1. | Total Tribal population | 238880 | 233650 | 472530 |
| 2. | Tribal population above 6 years | 198899 | 195791 | 394690 |
| 3. | Literate population of tribals | 75524 | 43674 | 119198 |
| 4. | Literacy percentage of tribals | 38 | 22 | 60 |

Source : B.M.S. Household Report No. 1.

Table No. 1.27
Tahsilwise no. of households, tribal population alongwith
literacy percentage

| Sr. No. | Particulars | Nandurbar | Sakri | Nawapur | Shirpur | Total |
|---------|--------------------------|-----------|--------|---------|---------|--------|
| 1. | Total Households | 17522 | 24663 | 34357 | 15046 | 91588 |
| 2. | Total tribal population | 86043 | 135253 | 169455 | 81779 | 472530 |
| 3. | Population above 6 years | 73097 | 113766 | 144528 | 63299 | 394690 |
| 4. | Literate population | 21608 | 35327 | 49019 | 13244 | 119198 |
| 5. | Literacy percentage | 30 | 31 | 34 | 21 | 30 |

Source : B.M.S. Tahsilwise Household Report No. 1.

According to table 1.28 maximum tribal villages have pre-schools, primary schools & high schools, where as the number of Junior & Senior colleges are very few.

Table No. 1.28
No. of villages/hamlets having educational Institutions
(Z.P. + Private)

| Sr. No. | Institution | No. of villages | No. of hamlets |
|---------|-------------------|-----------------|----------------|
| 1. | Balwadi/Anganwadi | 382 | 93 |
| 2. | Upto IV Std. | 384 | 104 |
| 3. | Upto VII Std | 33 | 2 |
| 4. | Upto X Std. | 47 | 2 |
| 5. | Junior College | 12 | - |
| 6. | Senior College | 3 | - |
| 7. | I.T.I. | 1 | - |

* Villages = 444 Hamlets = 348

* 422 villages having any one type of institution

Source : B.M.S. Village and Hamlet Report No. 4 and 6.

1.18 Ashram Schools

Table 1.29 reveals the status of Ashram Schools during the year 1996-97 in Nandurbar I.T.D.P.

Table No. 1.29
No. of Ashram Schools

| Sr. No. | School | No. of Ashram Schools | | |
|--------------|---------------------|-----------------------|------------------------------|-----------|
| | | Tribal Sub Plan Area | Outside Tribal Sub Plan Area | Total |
| 1. | Govt. Ashram School | 28 | 3 | 31 |
| 2. | Aided Ashram School | 28 | 10 | 38 |
| Total | | 56 | 13 | 69 |

The latest position of Ashram Schools i.e. as per 2005-06 is there are 44 Government Ashram Schools & 56 Aided Ashram Schools in the I.T.D.P.

1.19 Health facility

Table 1.30 to 1.35 present the status of health facility, diseases and peoples' choice of treatment.

Table No.1.30

Availability of health facility in the village

| Sr. No. | Sub Plan Area | No. of villages included in the Bench Mark Survey | No. of villages where any type of health facility available | Percentage |
|--------------|---------------|---|---|------------|
| 1. | T.S.P. | 435 | 158 | 36 |
| 2. | A.T.S.P. | 9 | 3 | 33 |
| 3. | M.A.D.A. | - | - | - |
| 4. | Mini M.A.D.A. | - | - | - |
| Total | | 444 | 161 | 36 |

Source : B.M.S. Village and Hamlet Report No. 1 a and 9

Table No. 1.31

Distancewise no. of villages having health facility

| Sr. No. | Facility | Distance Group (in km.) | | | | |
|---------|-----------------------|-------------------------|-------|--------|--------|----------|
| | | 0 | 1 - 5 | 6 - 10 | 11 -15 | Above 15 |
| 1. | Primary Health Centre | 31 | 133 | 168 | 62 | 42 |
| 2. | Sub Centre | 101 | 197 | 91 | 25 | 22 |
| 3. | Rural Hospital | 5 | 40 | 70 | 48 | 273 |
| 4. | Govt. Dispensary | 11 | 35 | 47 | 43 | 300 |
| 5. | Private Dispensary | 73 | 168 | 113 | 38 | 44 |

Total Villages = 436.; Source : B.M.S. Village and Hamlet Report No. 9

Table No. 1.32

No.of one or more diseases occurred during the year

| Sr. No. | Disease | No. of villages where disease found |
|---------|-----------------|-------------------------------------|
| 1. | Cholera | 71 |
| 2. | Jaundice | 64 |
| 3. | Dysentry | 133 |
| 4. | Malaria | 341 |
| 5. | Fileria | 9 |
| 6. | Gova: (Measles) | 78 |
| 7. | Typhoid | 11 |

Villages = 436; Source : B.M.S. Village and Hamlet Report No. 7.

Table No. 1.33

Persons affected by various serious Ailments

| Sr. No. | Type of Ailment | No. of persons | Percentage with total |
|--------------|-----------------|----------------|-----------------------|
| 1. | T.B. | 282 | 33 |
| 2. | Cancer | 31 | 4 |
| 3. | Fileria | 30 | 4 |
| 4. | Leprosy | 55 | 6 |
| 5. | Goitre | 29 | 3 |
| 6. | Ashthrama | 427 | 50 |
| Total | | 854 | 100 |

* Above affected persons are amongst 799 households

Source : B.M.S. Household Report No. 11.

Table No. 1.34

Households classified by willingness in availing of medical facility

| Sr. No. | Medical facility | No. of households | Percentage with total |
|---------|------------------|-------------------|-----------------------|
| 1. | Home Remedies | 36957 | 40 |
| 2. | Shaman (Bhagat) | 8546 | 9 |
| 3. | Herbalist | 917 | 1 |
| 4. | Hospital | 90478 | 99 |

Total Households = 91588

Source : B.M.S. Household Report No. 10.

Table No. 1.35

Choice revealed by households for medical treatment

| Sr. No. | Choice of Medical treatment | No. of households | Percentage with total Hhs |
|---------|-----------------------------|-------------------|---------------------------|
| 1. | Illness | 87773 | 96 |
| 2. | Immunization | 23970 | 26 |
| 3. | Pre-natal | 8081 | 9 |
| 4. | Delivery | 5850 | 6 |
| 5. | Family planning | 11345 | 12 |
| 6. | Medical consultation | 52113 | 57 |

Total no. of households = 91588

Source : B.M.S. Household Report No. 10

1.20 Irrigation status

From tables 1.36 & 1.37 it is evident that 89% of the villages in Nandurbar I.T.D.P. are irrigated, by well, canal and other sources.

Table No. 1.36
Irrigation Status

| | | | |
|----|-----------------------------|-----|-----|
| 1. | No. of Irrigated Villages | 394 | 89% |
| 2. | No. of Unirrigated Villages | 50 | 11% |

Villages = 444

Source : B.M.S. Village & Hamlet Report No. 11.

Table No. 1.37
Source of Irrigation

| | | | |
|----|--|-----|-----|
| 1. | No. of villages Irrigated by well | 373 | 95% |
| 2. | No. of villages irrigated by Cannal | 27 | 7% |
| 3. | No. of villages irrigated by Other sources | 172 | 44% |

Total irrigated villages = 394

Source : B.M.S. Village & Hamlet Report No. 11.

1.21 Main crops in the I.T.D.P.

The Bench Mark Survey shows that the major crops produced in the I.T.D.P. are Rice, Jawar, Bajra, Wheat, Nagli, Maize, Pulses etc. Table 1.38 however reveals that the production of rice, Jawar, Wheat, Bajra, Maize, Pulses is preferred.

Table No. 1.38
No. of villages according to main crops

| Sr.No. | Crop | No. of villages | % |
|--------|-----------|-----------------|----|
| 1. | Rice | 358 | 81 |
| 2. | Jawar | 403 | 91 |
| 2. a | Bajra | 305 | 69 |
| 3. | Wheat | 334 | 75 |
| 4. | Nagli | 132 | 30 |
| 4.a | Maize | 326 | 73 |
| 5. | Pulses | 426 | 96 |
| 6. | Cotton | 306 | 69 |
| 7. | Oil seeds | 404 | 91 |
| 8. | Sugarcane | 227 | 51 |

Total Villages = 444

Source : B.M.S. Village and Hamlet Report No. 12 & 13

1.22 Land holding

Land and forest are the two main assets of tribals. Deterioration, alteration or changes in these resources have an adverse impact on the socio-economic and cultural life of the tribals. Tables 1.39 & 1.40 reveal the status of land holding of tribals in Nandurbar I.T.D.P. Table 1.39 shows that 47% of the house holds studied are landless. Furthermore, table 1.40 shows that 70% of the tribals in the I.T.D.P. own land, less than two hectares.

Table No. 1.39

Landless and Landholder Households

| Sr. No. | Particulars | No. of households | Percentage |
|---------|--|-------------------|------------|
| 1. | Landless families | 42648 | 47 |
| 2. | Landholder families | 48940 | 53 |
| | a) Having irrigated land only | 2990 | 3 |
| | b) Having non-irrigated land only | 39721 | 43 |
| | c) Having both irrigated & non- irrigated lands. | 6229 | 7 |

Total Households = 91588

Total Landholders = 48940

Source : B.M.S. Household Report No. 6.

Table No. 1.40

Landholders classified by size of Agricultural Land

| Sr. No. | Area in Hect | No. of households | Percentage with total |
|--------------|--------------|-------------------|-----------------------|
| 1. | Upto 1 hect. | 12258 | 25 |
| 2. | 1 -2 | 21839 | 45 |
| 3. | 2 - 3 | 7664 | 16 |
| 4. | 3 - 5 | 5270 | 11 |
| 5. | 5 - 10 | 1750 | 4 |
| 6. | Above 10 | 159 | |
| Total | | 48940 | 100 |

Source : B.M.S. Household Report No. 6

1.23 Occupation

Tables 1.41 & 1.42 reveal the status of main and subsidiary occupation of the tribals in Nandurbar I.T.D.P. The main categories of occupations as reflected in tables 1.41 & 1.42 are cultivation and agricultural labour.

Table No. 1.41
Main and Subsidiary occupation

| Sr. No. | Type of occupation | Main occupation | | Subsidiary |
|-------------------------|----------------------|-----------------|------------|-----------------|
| | | Hhs. | % | occupation Hhs. |
| 1. | Agriculture | 45076 | 49 | 3646 |
| 2. | Dairy | 284 | 0 | 2628 |
| 3. | Agricultural labour | 41801 | 46 | 15744 |
| 4. | Service | 3068 | 3 | 185 |
| 5. | Small Scale Industry | 373 | 0 | 387 |
| 6. | Forest labour | 312 | 0 | 2366 |
| 7. | Others | 674 | 1 | 4725 |
| Total Households | | 91588 | 100 | 29681 |

Source : B.M.S. Household Report No. 2 and 2 A

Table No. 1.42
Annual income by source (Rs. 000's)

| Sr. No. | Source | Households | Income in Rs.000's | Avg. annual income per family |
|--------------|---------------|---------------|--------------------|-------------------------------|
| 1. | Agriculture | 48589 | 291789 | 6 |
| 2. | Dairy | 3104 | 8877 | 3 |
| 3. | Agril. Labour | 57454 | 207286 | 4 |
| 4. | Service | 3250 | 83830 | 26 |
| 5. | Business | 771 | 4365 | 6 |
| 6. | Forest Labour | 2773 | 4723 | 2 |
| 7. | Others | 5717 | 12464 | 2 |
| Total | | 121658 | 613334 | 5 |

* Average annual income is Rs. 5000/- per family

Source : B.M.S. Household Report No. 7 and 8

Due to overlapping, total no. of Hhs. could not tally.

1.24 Tribal households classified by income range

Out of the 91,588 tribal families surveyed 91 % of the families were below the poverty line, earning less than Rs. 11,000/- per annum. Table 1.43 reveals that 54% of the families earn less than Rs. 5,000/- per annum. This indicates the high prevalence of poverty in the I.T.D.P.. There have been constant reporting of malnutrition related deaths, especially among children and infants.

Table No. 1.43
Households classified by income range

| Sr. No. | Income range in Rs. | No. of households | Percentage |
|--------------|---------------------|-------------------|------------|
| 1. | Upto 2000 | 4839 | 5 |
| 2. | 2001 - 3600 | 18016 | 20 |
| 3. | 3601 - 5000 | 26814 | 29 |
| 4. | 5001 - 7000 | 17953 | 20 |
| 5. | 7001 - 11000 | 15874 | 17 |
| 6. | 11001 - 20000 | 5528 | 6 |
| 7. | Above 20000 | 2564 | 3 |
| Total | | 91588 | 100 |

Source : B.M.S. Household Report No. 9

1.25 Tribal Development Schemes

B.M.S. Survey indicates that 47239 households had been benefitted from different tribal development schemes/programmes. Table 1.45 reveals that maximum benefits had been in General Education Sector.

Table No. 1.44
Households benefitted/not benefitted by developmental schemes and reasons for not being benefitted.

| Sr. No. | Particulars | No. of households | Percentage |
|-------------------------------------|--|-------------------|------------|
| 1. | Benefitted families | 47239 | 52 |
| 2. | Non benefitted families | 44349 | 48 |
| Reasons not being benefitted | | | |
| i) | No knowledge about scheme | 35338 | 80 |
| ii) | Non-compliance of documents | 8426 | 19 |
| iii) | Apathy of implementing agency | 986 | 2 |
| iv) | Incapable of raising amount to qualify for availing loan | 1618 | 4 |
| v) | Defaulters | 216 | 0 |
| vi) | Delay in receiving the scheme | 1150 | 3 |
| vii) | Others | 1857 | 4 |

* Total no. of Hhs. = 91588

* Due to overlapping, percentage of reasons not benefitted could not tally.

Source : B.M.S. Household Report No. 12.

Table No. 1.45
Families benefited by sectoral programs

| Sr. No. | Sector | No. of families | Percentage with total benefited families |
|---------|--|-----------------|--|
| 1. | Agricultural & Allied services | 1608 | 3 |
| 2. | Rural Development | 6064 | 13 |
| 3. | Irrigation | 178 | 0 |
| 4. | Industries | 38 | 0 |
| 5. | General Education | 34172 | 72 |
| 6. | Labour welfare | 58 | 0 |
| 7. | Tribal Dev. Department. - General scheme | 7883 | 17 |
| 8. | Nucleus Budget | 15722 | 33 |
| 9. | Tribal Dev. Corporation | 6702 | 14 |

Source : B.M.S. Household Report No. 27 and 28

1.26 Migration Among Tribals

Deterioration of forest and land resources have led the tribals to seasonal and permanent migration. Tables 1.46 & 1.47 reveal season wise and tribewise migration of tribals of Nandurbar I.T.D.P. According to table 1.46 migration rate is very high among the Bavcha, Katkari, Naikda and Thoti tribes. This may be due to their landless status. Landless tribals are generally mobile and in search of jobs at brick kilns, sugar cane fields, small mills, construction site and on farmhouses.

Table No. 1.46
Seasonwise migration of families

| Sr. No. | Season | Migration Period | | | | | |
|--------------|--------|------------------|--------------|---------------|--------------|---------------|--------------|
| | | Upto 2 months | | Upto 3 months | | Upto 4 months | |
| | | Hhs. | Persons | Hhs | Persons | Hhs | Persons |
| 1. | Rainy | 689 | 1618 | 218 | 470 | 262 | 636 |
| 2. | Winter | 5462 | 11721 | 3292 | 7955 | 4694 | 14108 |
| 3. | Summer | 6314 | 14432 | 3499 | 8271 | 4961 | 13021 |
| Total | | 12465 | 27771 | 7009 | 16696 | 9917 | 27765 |

Total no. of Households migrating is 20311

Source : B.M.S. Household Report No. 21

Table No. 1.47

Tribewise no. of migrating families

| Sr. No. | Tribe | No. of total families under survey | No. of migrated families | Percentage of migrating families |
|--------------|----------------------------|------------------------------------|--------------------------|----------------------------------|
| 1. | Andh | 13 | 2 | 15 |
| 2. | Barda | 26 | 4 | 15 |
| 3. | Bavacha | 1 | 1 | 100 |
| 4. | Bhaina | 58 | 6 | 10 |
| 5. | Bharia | 47 | 5 | 11 |
| 6. | Bhatra | 14 | 2 | 14 |
| 7. | Bhil | 54267 | 13205 | 24 |
| 8. | Bhunja | 9 | 3 | 33 |
| 9. | Chodhara | 18 | 5 | 28 |
| 10. | Dhanka | 1367 | 380 | 28 |
| 11. | Dhodia | 79 | 21 | 27 |
| 12. | Dubla | 58 | 2 | 3 |
| 13. | Gamit | 15556 | 3825 | 25 |
| 14. | Gond excluding Madias | 3 | 1 | 33 |
| 15. | Katkari | 135 | 71 | 53 |
| 16. | Kokna | 19590 | 2668 | 14 |
| 17. | Kol | 20 | 5 | 25 |
| 18. | Koli Dhor | 9 | 0 | 0 |
| 19. | Koli Mahadeo | 85 | 26 | 31 |
| 20. | Naikada | 105 | 54 | 51 |
| 21. | Pardhi | 9 | 0 | 0 |
| 22. | Rathwa | 35 | 0 | 0 |
| 23. | Thoti | 1 | 1 | 100 |
| 24. | Warli | 1 | 0 | 0 |
| 25. | Vitolia, Kotwalia, Barodia | 82 | 24 | 29 |
| Total | | 91588 | 20311 | 22 |

Source : B.M.S. Household Report No. 21

The data presented in 47 tables in this chapter summarising the socio-economic and area development status of Nandurbar I.T.D.P. Some of the major facts observed are

- i) 91% of the tribals in the I.T.D.P. are below the poverty line.
- ii) 47% of the tribal families are landless.
- iii) Major crops grown by the tribals are Jawar, Bajra, Rice, Wheat, Maize, Cotton etc.
- iv) 94% of the tribal families in the I.T.D.P. have their own houses. Only 4% have been benefitted from Indira Awas Yojna.

- v) 73% of the tribal families in the I.T.D.P. live in huts with thatched and Mangalore tiles.
- vi) 68% of the tribal families in the I.T.D.P. live in houses less than 400 square feet area.
- vii) The total literacy percentage of tribals in Nandurbar I.T.D.P. is 30% with 38% of male and 22% of female literacy rate as revealed by the Bench Mark Survey.
- viii) The survey reveals that 96% of tribal villages & 81% of tribal hamlets are electrified.
- ix) 17% of the villages do not have sufficient water to drink.
- x) 22% of the tribal families in the I.T.D.P. migrate temporarily or permanently.

The Human Development Report of Maharashtra State, 2002 tables 21, 111 & 112 presents some development indicator of the State with that of Nandurbar.

Some other characteristics of the Nandurbar district in comparison with the State and its ranking are as follows –

| Indicator | Nandurbar | Maharashtra | Rank |
|---|-----------|-------------|------|
| Literacy Rate | 56% | 77% | 35 |
| Drop out rate 7 th std. | 45% | 31% | 29 |
| 10 th std. | 56% | 53% | 17 |
| BPL families | 75.43% | 34.55% | |
| Human Development Index | 0.20 | 0.58 | 35 |
| Per capita district domestic product (Rs) | 8195 | 15804 | 34 |

Source : Human Development Report Of Maharashtra 2002 – Tables 21, 111, 112.

The district of Nandurbar has poorly developed road infrastructure. Out of the total 947 villages 671 villages (72%) have connectivity by all weather roads. Remaining 262 villages (28%) remain cut off during monsoon months. Total length of roads in the district is 4338 km., out of which 2063 (47.5%) are kachha village roads.

Thus, it is clear from above statistics that the district occupies the lowest position in the State on the development scale and is the most backward district. There is an utmost need to make concerted efforts to develop and improve the standard of living of the tribals.

* * *

Chapter Two

THE MAVCHI TRIBE : ETHNOGRAPHIC PROFILE

2.1 Introduction

According to the Census of India population of Mavchi tribe is not given because this tribe is not distinctly found in the Constitutional list of tribals in the State of Maharashtra. Given below is decadel population of Gamit / Gamta.

2.2 Population

The decadel growth of the population of Gavit or Gamta as per the census of India is given in table 2.1.

Table No. 2.1

Decadel Growth of Gamit population

| Sr.No. | Year | Total population |
|--------|------|------------------|
| 1 | 1961 | 102,321 |
| 2 | 1971 | 128,831 |
| 3 | 1981 | 110,828 |
| 4 | 1991 | 122,407 |

Source : Census of India

2.3 Origin of Mavchis : Diverse opinions

According to R.E. Enthoven (1920) the Gamits have synonyms like Gamta, Gavit, Mavchi and Padvi. Gamit means a villager. In Gujarat Mavchis are known as Gamits, Gamta and Gavits. In Gujarat, they are chiefly distributed in the hilly terrains and on the plains of Surat, Valsad, Dang and Bharuch district. According to the 1981 census, their population in Gujarat including the Gamta, Gavit, Mavchi & Padvi is 250,837.

R.E. Enthoven (1920) is of the opinion that the Gamits / Mavchis migrated to Maharashtra and Gujarat from their original home in Goa. According to K.S. Singh (1998) the Gavits believe that their ancestors were warriors in Rana Pratap's army and that they migrated to the present habitat in the course of war.

2.4 Clans

Some of the popular clans of Mavchi tribe are Mavchi, Gavit, Thingle, Mavali, Choudhari, Kuwar, Barish, Raut, Desai, Bhavre, Bilkude etc. Marriage within the clan is prohibited.

2.5 Geographical Distribution

The members of Mavchi tribe are found principally in Nawapur & Sakri tahsils of Nandurbar district in the State of Maharashtra. Distribution of Mavchi tribe in Nawapur tahsil. They are found in following villages.

| | | | |
|----|---------------|----|------------------|
| 1 | Kareghat | 18 | Khoksa |
| 2 | Khokarwada | 19 | Ghamor |
| 3 | Lakkadkot | 20 | Kor Khamb |
| 4 | Zamanjat | 21 | Borpada |
| 5 | Khekda | 22 | Karanji Budruk |
| 6 | Thuva | 23 | Bolipada |
| 7 | Ampada | 24 | Gatadi |
| 8 | Gadad | 25 | Dapur |
| 9 | Bhavar | 26 | Mohanpada |
| 10 | Bandarphali | 27 | Pipran |
| 11 | Karanji Khurd | 28 | Rayangan |
| 12 | Bhil Manjre | 29 | Chinchpada |
| 13 | Ahirvihir | 30 | Visarwadi Mothi |
| 14 | Raipur | 31 | Lahan Vvisarwadi |
| 15 | Pralapur | 32 | Wakipada |
| 16 | Vad Kalambi | 33 | Nawapur |
| 17 | Nagzari | | |

Distribution of Mavchis in Sakri tahsil

| | | | |
|----|------------|----|--------------|
| 1 | Varthali | 16 | Malamba |
| 2 | Bipkhel | 17 | Bandharpale |
| 3 | Rampura | 18 | Parsari |
| 4 | Umaryamal | 19 | Daripas |
| 5 | Manjri | 20 | Khair Khunda |
| 6 | Shendwal | 21 | Ambur |
| 7 | Pimpalpada | 22 | Busraval |
| 8 | Chokhad | 23 | Umberpath |
| 9 | Daskhel | 24 | Madalipada |
| 10 | Lakhane | 25 | Ketak |
| 11 | Kalamba | 26 | Keli |
| 12 | Varsa | 27 | Gavali |
| 13 | Shiladi | 28 | Choranmala |
| 14 | Malgaon | 29 | Chopale |
| 15 | Khirgaon | 30 | Sakri |

The Mavchis also called as Gamta, Gavits in South Gujarat region are concentrated in Vyara, Songadh and Valod tahsils of Surat district, wherein they constitute on over whelming majority of population. While some of them are found in Dharampur, Vansada, Valia, Sagbara and Dediapada (Satyakam Joshi 2000 : 268)

2.6 Physical features

According to Karve & Dandekar (1951) the Mavchis are mostly short or below medium in stature and have broad faces with a flat nose and show mesocephalic features. According to Vyas et.al (1958), they indicate a high incidence of gene A and presence of A₂ allele in a very low value (1 percent). They also show a relatively higher proportion of gene N (46 percent) in the M.N. blood group system, than do other proto-Australoid groups of Central India.

2.7 Dress Pattern

The Mavchi men wear dhoti (Favya) and Shirt. Some men wear turban called pagdi, while others prefer white Nehru cap. The women wear sari called lugde and blouse. Half a piece of the sari cloth is used to cover their head and the body. Women folk are known to wear bright and colourful saris. The spinsters of Mavchi community wear blouse (dhovi) and sari (lugdi). A girl who attains puberty starts wearing sari and blouse. Infact, that is a signal for eligible batchlors, that she is due for marriage.

2.8 Ornaments

Mavchi women like the Bhil and Pawra women are very fond of ornaments. Elderly women and widows wear white bead necklaces.

2.9 Family Type

Nuclear families are very common among the Mavchis, however few cases of joint families too are observed. Patriarchy, patrilynih and patrilocal residency by cultural rules are the family forms.

2.10 Kinship Terminology

The kinship terminology as observed among the Mavchis from an emic perspective as found in their Mavchi dialect is given below.

| Sr. No. | Kinship term in English | Kinship term in Mavchi dialect |
|---------|-------------------------|--------------------------------|
| 1 | Father | Abo |
| 2 | Mother | Ayo |
| 3 | Brother | Baha |
| 4 | Sister | Bahi |
| 5 | Grand Father | Abaho Doho |
| 6 | Grand Mother | Ajeehee |
| 7 | Paternal Uncle | Phuyo |
| 8 | Paternal Aunt | Phuheeo |
| 9 | Maternal Uncle | Maamaho |
| 10 | Maternal Aunt | Phuyee |
| 11 | Sister-in-law | Halee |

| Sr. No. | Kinship term in English | Kinship term in Mavchi dialect |
|----------------|--------------------------------|---------------------------------------|
| 12 | Brother-in-law | Haalaho |
| 13 | Father-in-law | Haahyeho |
| 14 | Mother-in-law | Hahoo |
| 15 | Son-in-law | Jaavahaan |
| 16 | Daughter-in-law | Bahoo |
| 17 | Grand Son | Naatanay |
| 18 | Grand Daughter | Naatane |
| 19 | Father's brother's son | Phuye Poho |
| 20 | Father's brother's daughter | Phuye Pahi |
| 21 | Mother's brother's son | Mamuna Poyarya |
| 22 | Mother's brother's daughter | Bohee |
| 23 | Mother's sister's son | Bhasa |
| 24 | Mother's sister's daughter | Phuyee Hobi |
| 25 | Father's eldest brother | Abo Modo Paahoo |
| 26 | Mother's eldest sister | Ayo Modo Bohi |
| 27 | Son-in-law's father | Javaahee Abo |
| 28 | Son-in-law's mother | Javaahee Ayo |
| 29 | Elder sister | Mothi Bohi |
| 30 | Elder brother | Motho Baha |
| 31 | Youngest sister | Chhoto Bohi |
| 32 | Youngest brother | Chhoto Baha |
| 33 | Great Grandfather | Mothaa Abaa |
| 34 | Great Grandmother | Mothi Ajeehee |
| 35 | Sister's son | Bhasoo |
| 36 | Step Mother | Jeejeehee |
| 37 | Parents | Aaeaho Aabaho |
| 38 | Father's younger brother | Dihoo |
| 39 | Wife | Thaie |
| 40 | Husband | Mati |
| 41 | Forefathers | Wadvadil |
| 42 | Twins | Judvo Poyarya |

| Sr. No. | Kinship term in English | Kinship term in Mavchi dialect |
|---------|-------------------------|--------------------------------|
| 43 | Sister's son | Panjah |
| 44 | Sister's daughter | Paanjeeh |

2.11 Forms of Marriage

Monogamy is common among the Mavchis, however one gets to rarely see few cases of polygamy. The Mavchis do not permit polyandry. Marriage by capture was prevalent among the Mavchis once, is slowly dying off as quite a few of them have taken up Christianity. The elderly people in the tribe manage marriages.

A Mavchi boy chooses and decides the girl to whom he has to marry. He informs about his fiancée to his parents. The parents along with 10 to 15 elders from the boy's village go to visit the girl's family. They discuss in detail about the relationship. The bride's consent is taken. The girl's parents along with few elders offer "Manha", the traditional wine prepared from the flowers of *Madhuca indica*. The bride's parents some times offer food to the groom's party. After 8 to 10 days, the groom's people revisit the bride's village to pay the Bride price.

Traditionally bride price (dej) was given in kind. We asked several old men to find how much bride price had they given. Most of them said 2 to 5 bags of Jawar and between Rs. 11/- to Rs. 501/-. The latest sum is either Rs. 550/- or 555/-. Besides this amount, the groom has to take care of expenses of food, clothes, ornaments and liquor. It is only after giving the bride price the date of wedding is fixed.

On the day of wedding the groom's party goes to the bride's village in a procession accompanied by a musical band. The groom's brother leads the procession. He carries a pot of food grains brought from the groom's home. The pot or the bag, which contains these grains, is called "Joda" in Mavchi dialect. This bag or pot is given to the bride's father on reaching the village. The action of accepting food grains by the bride's father symbolizes permission given by him and his villagers for the wedding ritual. Yet another ritual performed during the wedding by the Mavchis is the "turmeric application ritual". The bride and the groom are applied turmeric on the face, hands and legs and given bath ritually in the presence of family members, relatives and the tribes men.

This ritual is performed one day prior to the wedding. Both the parties exchange turmeric as well as liquor. Pendols (Mandaps) are erected separately in front of the houses of the bride and the groom. The exchange of liquor and turmeric symbolizes the bond between both the families.

The person who presides over the wedding ritual is "Punjari", a priest of the tribe. He performs the wedding. The traditional pendol (mandap) erected in front of the house of the bride as well as the groom is a squarish erection made up of branches of *ficus glomerata* (Umbar). This is also decorated by the leaves of Palas (*Butea frondosa*) and Jamun (*Elegenia*

Jombolina). In this pendol, the turmeric ceremony as well as the main wedding ritual takes place.

The groom's sister and her husband get the honour of applying turmeric to the groom first. Yet another custom is of moving around "Darwaza" the central pillar of the house nine times in an anti clock fashion, by the couple. The Mavchis respect this pillar and believe that the house of the Mavchis rest on this sole pillar.

After this the couple is carried on the shoulders of close relatives in a musical procession, to a tree called, "Hengala" while others drink and dance, The Punjari (Priest) makes the couple to hold the leaves of the tree and declares them as husband and wife. The speciality of this tree is that its leaves are naturally one such that these look these two as well as one. The Mavchis believe that a couple, after marriage should be "one" like these leaves although they look two.

The guests who come for the wedding are given "Mauha liquor" and food. The food is usually dal (pulse) and rice. After the food, the groom and the bride exchange rings (Mundi) of silver. The groom also gives a silver chain to the bride. The visitors offer gifts to the newly wedded couple called "Aher". This usually consists of utensils and items of utility.

Musical instruments such as Pawri (wind instrument), Dhol (drum), Sanj (cymbals) are played before and after the wedding. Every one attending the wedding drinks and dances.

An old woman called "Path rakhin" (escort) is sent to the boy's house for a period of nine days. She permits them to sleep together. The groom's people give "Pathrakhin" gifts such as sari, blouse, towel and/or ornaments, depending on the economic condition of the groom's family.

According to K.S.Singh (1998 : 134-135) "the Mavchi are divided into a few flans (atak) which no longer regulate their marriage alliances. Now a days while arranging a marriage alliance, they avoid only close relations. At present, Gavit is used a surname by all of them. The Mavchi consider the Vasave, Tadvi, Valvi and Naik as communities of equal status with whom marriage alliances are possible. Consanguineous marriages are preferred with the mother's brother's daughter or with the father's sister's daughter. Marriage through negotiation and by service, intrusion, capture and elopment are the common modes of acquiring spouses. Negotiation, however is the most popular form. Polygamy, Junior Sororate and Junior levirates are allowed in this community. Bride price is paid. Generally, the boys get married between eighteen to twenty years of age and the girls by the age of sixteen. Divorce is permitted and widow re-marriage is allowed. A decrease in the frequency of marriage by service, polygamy an increase in the amount of bride price, wearing of a necklace and applying vermilion mark as symbols of marriage for women are the social changes that have taken place recently. Residence after marriage is patrilocal though a few cases of matrilocl residence also exist.

2.12 Delivery Ritual

The first delivery takes place at the bride's parent's home. During the eight month of pregnancy, the bride is sent to her parent's house for first delivery. The delivery takes place at home. The traditional Birth Attendant called, "Huvarki" or "Dain" performs the delivery. The parents give her Rs. 5/- to Rs. 50/-, food grains, clothes and/or liquor for her services.

Panchvi Pujan (Pachraha)

On the fifth day, "Pachraha" the "Huvarki" the Traditional Birth Attendant performs ritual. The naming ceremony of the newborn takes place, after which close relatives and friends are given food and "Mauha-Horo" liquor.

2.13 Religion

Animism is a typical feature of the Mavchi religion. Every Mavchi village has a "gram dev" village god situated on the northern side of the village. Some of the principal deities of the Mavchis are Monger (crocodile), Waghdev, Kakadeha and Mandar dev. According to K.S.Singh (1998), the main village deity is Daman Devi, which is worshipped during Dussehra. Some of them worship Hanuman as well. The Mandar (goval dev) and the village deity is worshipped one week before holi festival. The Christian Mavchis go to church and believe in Christ, at the same time continue with their traditional cultural rituals. These gods are offered liquor, eggs, rice, goat, chicken and coconut and worshipped. The blood of the goat/chicken is sprinkled on the idol of the village god.

Khamb – The Acentral Memorial

The Mavchis bury their dead. An ancestral memorial of wood is erected on the tomb. This wooden pillar is called Khamb. Lately they have started making images of a man and or woman depending on the sex of the deceased.

According to K.S.Singh (1998: 135) the Mavchi bury the dead along with the personal belonging of the deceased.

A dead pregnant woman's foetus is removed and buried separately. Memorial stones, known as "Khatra" are erected in the memory of the brave and old persons.

2.14 Burial Practice

Whenever there is death in Mavchis, every home donates Rs.5 to support the greaved family. This money is used for the expenses of the burial service. The dead person is laid on a wooden cot. There is a person in the Mavchi village called shravaniya who is responsible for conducting the burial service. The dead body is carried on shoulders, till the village boundary. At the village boundary the body is lowered down for a while and the women return home. Women are not allowed to visit the burial ground. Shravanya walks in front of the body holding an axe, upside down. While walking he drops rice grain on the ground. After reaching the burial ground, the body is lowered in the burial pit.

Seven rounds of the body are made near the pit, and then the body is lowered into the pit. The food is kept near the pit. They believe that the dead will eat that food. Shravaniya lays his hand on the relative of the dead person, to bless him for offering food to the dead person. After this, shravaniya puts mud into the pit and others follow him until the pit is fully covered with mud. Before returning home they wash themselves in the river water near by. When a person dies in accident or a murder case then, they make a statue of that person and keep that at the place where the dead body is buried. The place is such, which can be noticed from far away place of the village. It is on the roadside. But those who die after sickness or naturally, for them they make a tomb like a house on it. They believe that the spirit of the dead person should not come to their homes and disturb them. The spirit should stay in that house.

2.15 Traditional political system

A council of village elders manage village / hamlet level affairs. This organization works on certain laws. Disputes over land, divorce, seperation, quarrels etc. are solved by the council of village elders. Key personnel such as Punjari (Priest), medical practitioners, village head etc. play significant role in maintaining the integrity of the traditional political system.

2.16 Festivals

The main festival of Mavchi is Waghdev (Tiger god). It is observed in the month of August every year. This festival is observed to please Tigers who used to destroy human being as well as animals. The branch of the Teakwood is placed in the middle of the land considering it as Tiger God. Buffalo or goat is offered to this god and the community take part in community food cooked near the river. Along with this other Hindu festivals are also celebrated.

According to Satyakam Joshi (2000 : 269) the most important festivals of the Gamits are Diwali, Holi, Balev and Gamdev. Diwali is considered to be an important festival. First day after Diwali is known as Gamdev (festival of village god). Villagers gather at one place and worship the Gamdev. Young boys and girls dance on that day.

Holi festival lasts for about twenty days. During Holi, Gamit dance in-groups with their traditional musical instruments like Doharu, Dhol, Tur, Kundi etc. In addition, there are other festivals associated with sowing and harvesting of crops, wherein goddess Kansari is worshipped. The Nandario dev festival marks the beginning of rainy season. Some of these festivals appear to be dying out. This is especially the case with Holi and Diwali in South Gujarat.

2.17 Music & Dance Forms

The Mavchi tribe uses the following musical instruments.

a) **Pawri** : "Pawri" is a wind musical instrument iike that of the "Tarpa" of the Warlis. Pawri is made up of a dry gourd, which is about 2 feet long. Flute like hollow bamboo sticks are attached in it with the help of honey comb wax. The bamboo sticks are six-inch long with 3 holes on each. Towards the end of these sticks a saxophone like lower part is attached. This part is made up of

spathe of the phoenix sylvester (palm). It is bound with the help of the wax. The difference between Tarpa and Pawri is that, the Tarpa is played by blowing air from the apex of the instrument while Pawri is played from the side, i.e. by blowing air in the middle of the longish gourd.

Pawri by traditional cultural norms of the Mavchi is played by male only. Females are not allowed to play Pawri. This is true among the Warlis too. Warli women are not allowed to play Tarpa.

- b) **Dhol** : A Dhol is a drum, the circular body of which is made up of teak or ain tree. Skin of a bull, cow or goat is used on either sides of the circular structure. Dhol too is played by a male member of the tribe.
- c) **Jhangli** : A Jhangli is a string instrument like the "ghangli" of the Warlis. It is made up of two oval or round dry gourds, which are attached by a bamboo on which two strings are tied. The strings are tightened with the help of a bamboo bridge which rests on the stick.

2.18 Dance Forms

The Mavchis have two dance forms namely,

- i) **Pawri Dance** – This dance is performed using the Pawri, which is played by a male Mavchi. Nearly 50 to 150 males and females dance to the tune of this instrument. This dance is performed during Holi & Diwali.
- ii) **Chibali Dance** – Chibali is a basket which is decorated with coloured ribbons and wollen threads. Mavchi women hold this basket on the head and perform this dance during weddings.

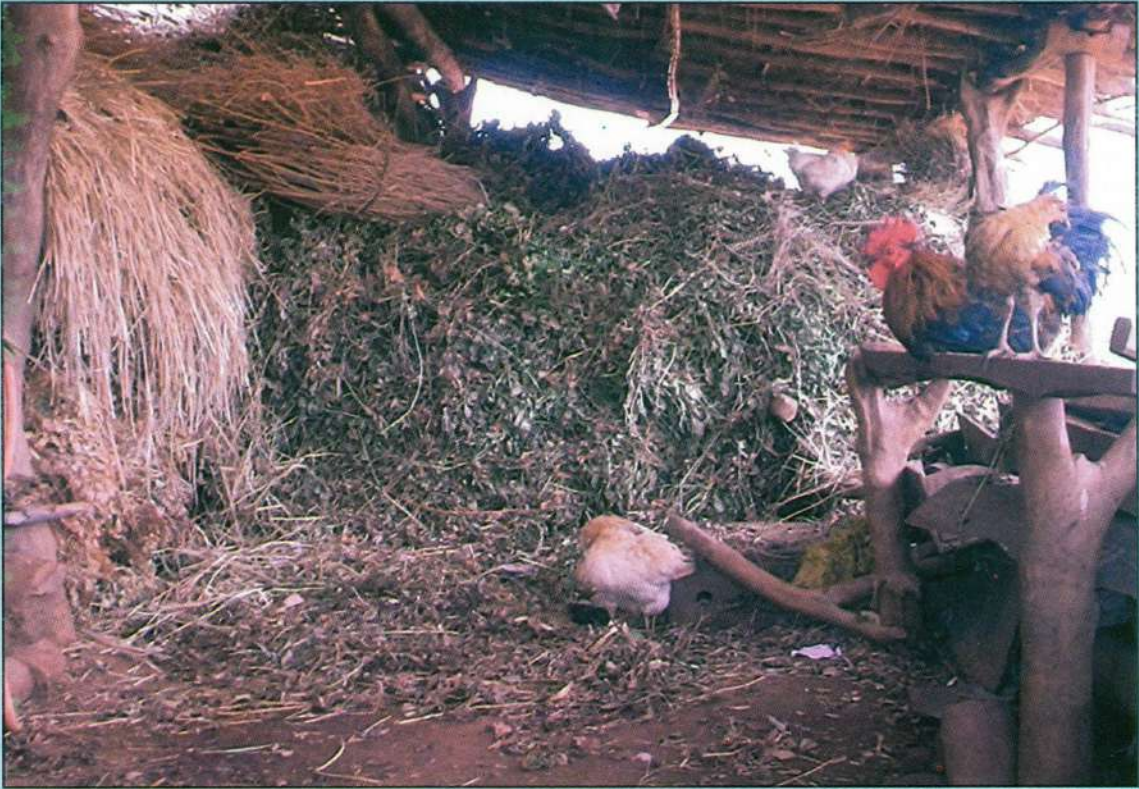
Traditional Mavchi House



House wall made up of Bamboos



Chicken moving freely in the House



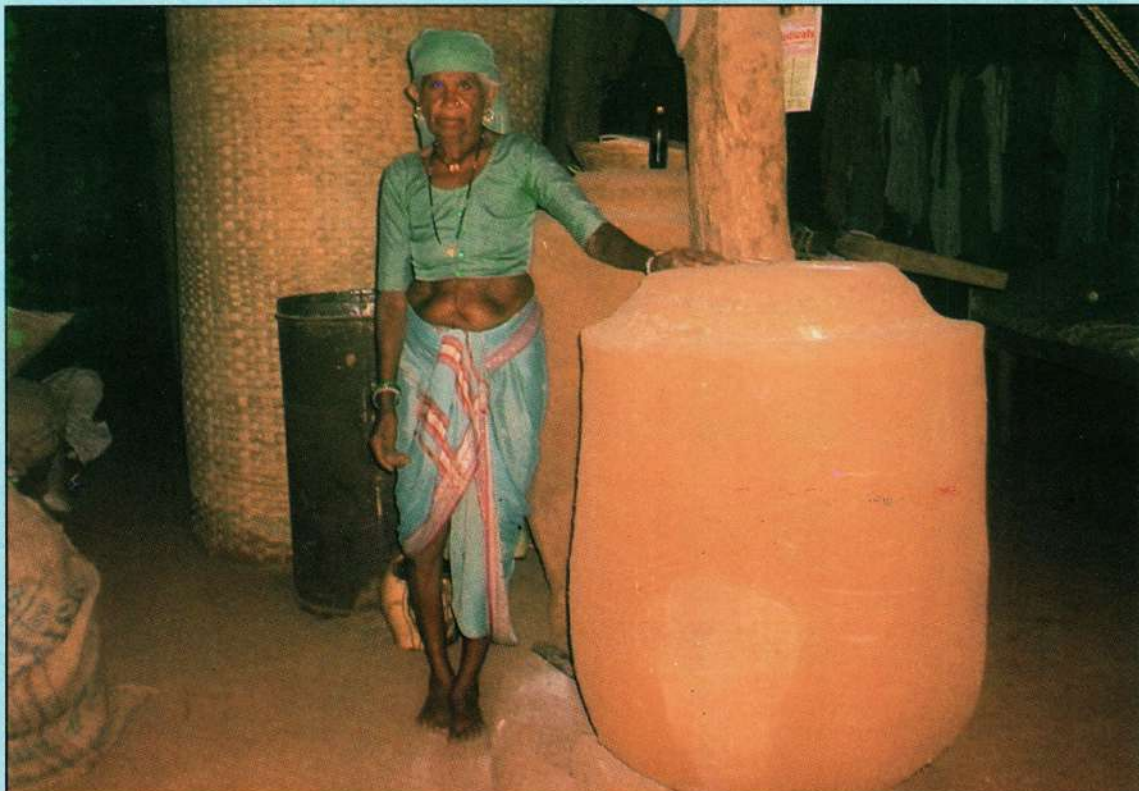
Eggs in the basket, ready for hatching



Maize seeds hung on a bamboo



Bodhadi : The Traditional storage basket



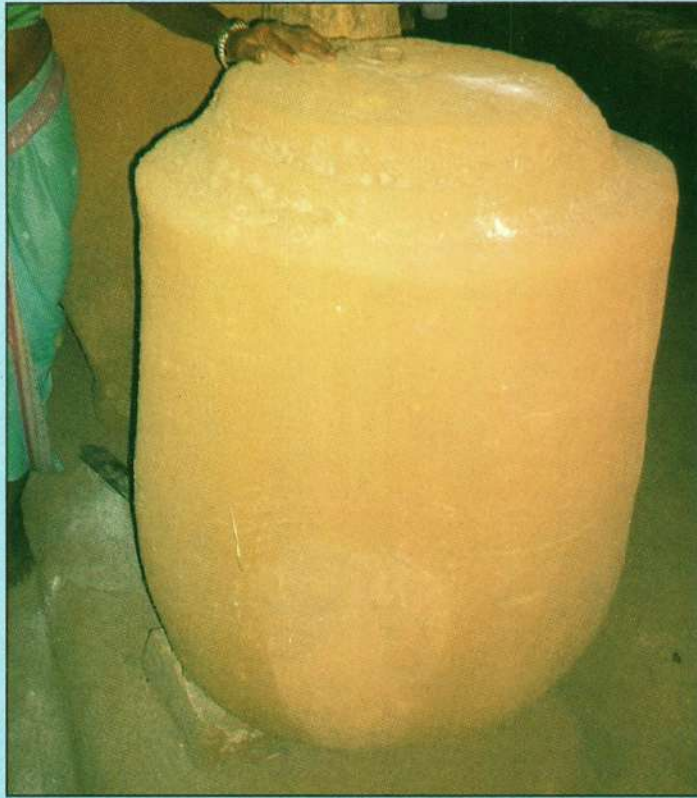
An old woman seperating rice grains from husks, by pounding



Grinding rice grains into flour : A daily activity of the tribe



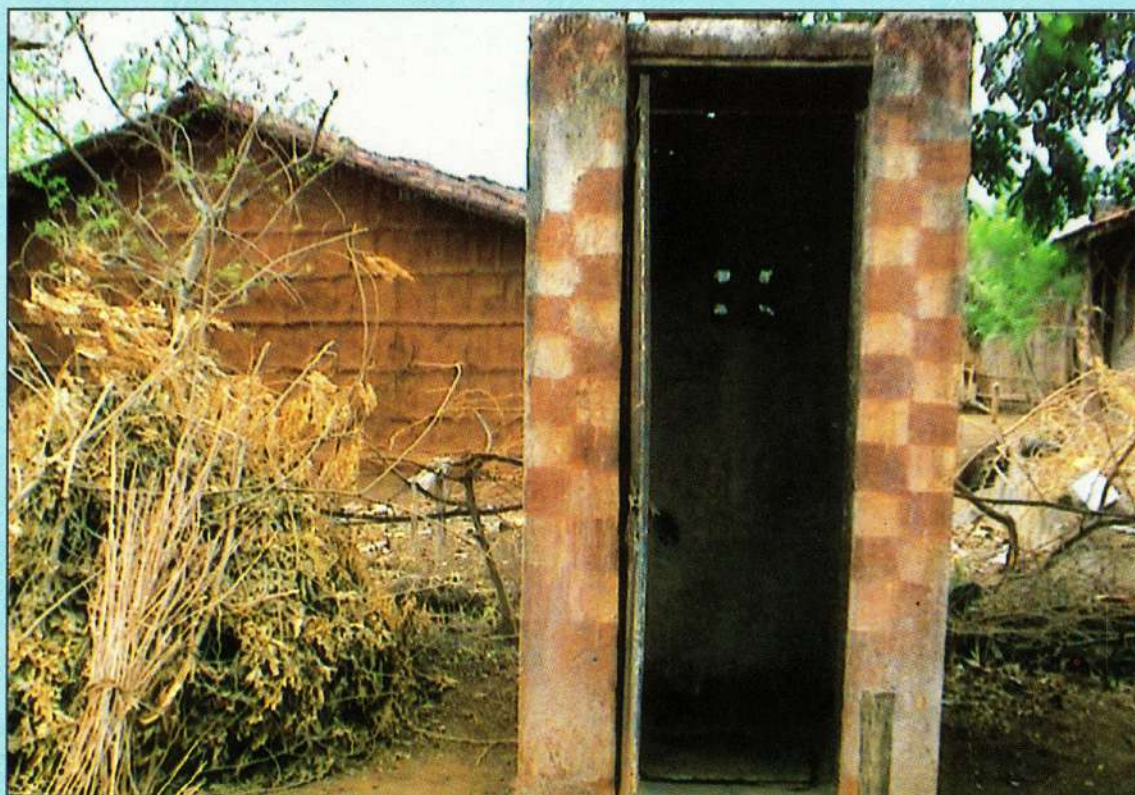
Close up of a Bodhadi traditional storage basket



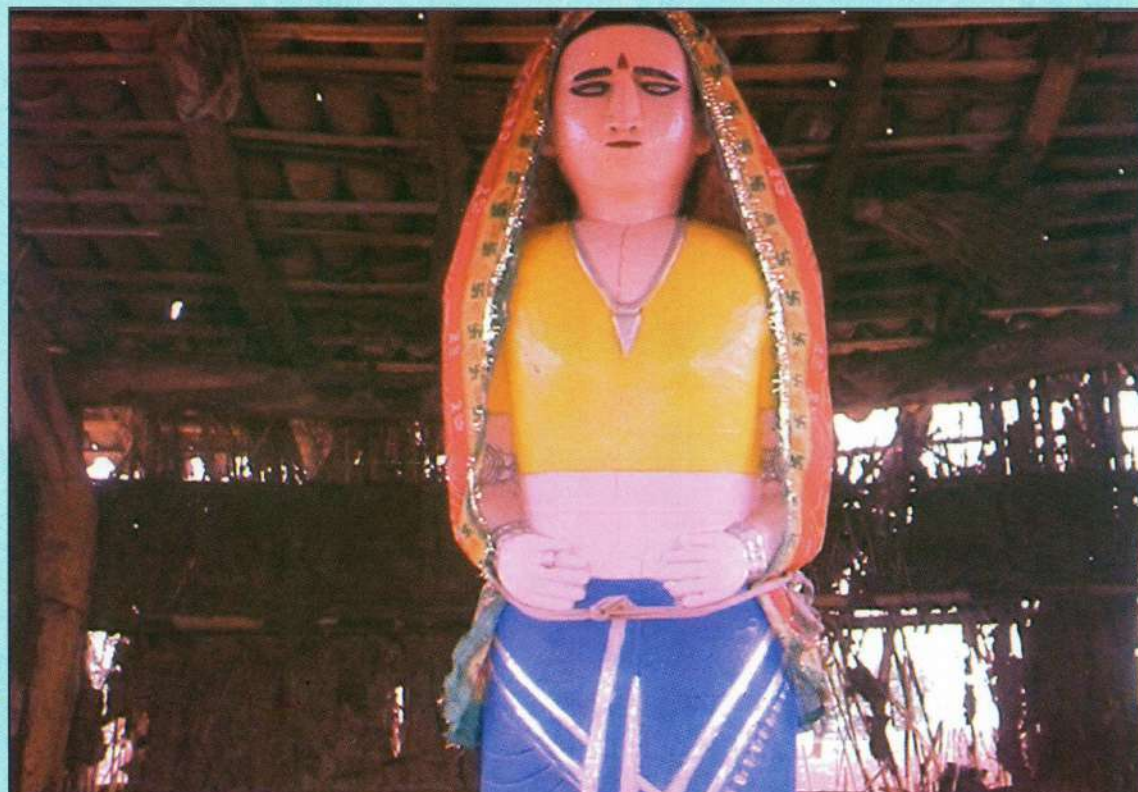
Onion bulbs hung on a rope



Toilet scheme : Mavchis use it as a bathroom



A close up of an ancestral memorial pillar



Chapter Three

RESEARCH METHODOLOGY

3.1 Locale of the study

The present study was carried out in Nandurbar district in two phases. In the first phase an attempt was made to collect information in Mavchi hamlets namely Wakipada & Sukhaphali of Karanj Khurd village in Nawapur block of Nandurbar district in the State of Maharashtra, India.

During the second phase a detailed ethnographic account of the Mavchis of Raingan, Chinchpada, Visarwadi, Karanji Khurda in Nawapur & Savrimal hamlet of Varsa village in Sakri taluka was documented using an interview guide.

Besides, administrating interview guides & schedules, video documentation of the settlement pattern, dress pattern, house types, ornaments, material culture and other aspects of Mavchi culture was done by our cameraman.

3.2 Target population

The target population of the research as evident was the Mavchis of Nawapur & Nandurbar. The rationale for selecting Nawapur & Sakri tahsils was that maximum concentration of this tribe is found in these blocks. The rationale for selecting the tribe was that this lesser known group has not been studied in detail, although few references are found in studies carried out by scholars during the British rule.

3.3 Method of Data collection.

a) Secondary data

An extensive review of literature was carried out by searching articles, monographs, encyclopaedias & literature during British rule was done. An analysis of the Bench Mark Survey carried out by the Tribal Research & Training Institute, Pune, during the 1996-97 were done. The Bench Mark data was useful in reviewing the socio-economic status of the tribals of I.T.D.P., Nandurbar.

b) Primary data

As mentioned earlier, primary data was collected in two phases. During the first phase two Mavchi hamlets were studied by designing an interview schedule so as to assess the socio-economic status of the Mavchis, understand their perception of the Government Schemes implemented for them, the facilities for them etc.

During the second phase, ethnographic documentation of the cultural life style of the Mavchis was recorded, through written notes & video documentation. Every aspect of Mavchi culture including their family types, birth, marriage, puberty, death rituals, material culture, cultural symbols and their meanings etc. were documented. An analysis of their dialect too was done.

3.4 Respondents

The first phase consisted of data collection of two hamlets, namely Wakipada & Sukhaphali. Table 2.1 gives details.

Table No. 3.1

Respondents from Wakipada & Sukhaphali

| Sr.No. | Hamlet | No. of respondents | Percentage |
|--------------|------------|--------------------|-------------|
| 1. | Wakipada | 55 | 51.88 |
| 2. | Sukhaphali | 51 | 48.11 |
| Total | | 106 | 100% |

Ethnographic data was collected by interviewing key informants such as Shamans, Priests, Midwives, Musicians, Dances, Folk singers and elderly men and women. About 50 men and women of the Mavchi tribe were interviewed so as to gather, ethnographic data.

3.5 Data Analysis

Both quantitative and qualitative data was analyzed manually and is presented in various chapters of this book.

3.6 Sampling Procedures

Hundred percent sample was covered in both the Mavchi hamlets studied.

3.7 Chapter Scheme

Findings reported in this book are presented in nine chapters. These are as follows :

- 1) **Chapter One**
Nandurbar I.T.D.P. at a glance.
- 2) **Chapter Two**
The Mavchi Tribe : Ethnographic profile
- 3) **Chapter Three**
Research Methodology
- 4) **Chapter Four**
Maternal & Child Health Care beliefs & practices
- 5) **Chapter Five**
Rituals of Transition
- 6) **Chapter Six**
Socio-economic status of Mavchis
- 7) **Chapter Seven**
Awareness of Tribal Development Schemes
- 8) **Chapter Eight**
Mavchi dialect : A vehicle of culture
- 9) **Chapter Nine**
Summary, Conclusions & Recommendations

Chapter Four

MATERNAL AND CHILD HEALTH CARE BELIEFS AND PRACTICES

The researchers were interested in investigating how traditional beliefs and practices influence the health of mothers and children in the Mavchi tribe of Nawapur tahsil, Dhule district of Maharashtra. They live in small settlements popularly known as "padas". Their main occupation is farming. Indebtedness is a common feature among them; they often borrow money for purchase of seeds, cattle, fertilizers and for marriages and other important ceremonies. The tribe has its own religious beliefs. However, although a number of families have been converted to Christianity.

The aims and objectives of the study were :

1. To study the food habits of mothers and children.
2. To highlight the disease causational concepts of the Mavchis.
3. To assess the ritualistic and therapeutic role of traditional medical practitioners with respect to maternal and child health care.
4. To explore various rituals and ceremonies associated with puberty, pregnancy, childbirth, marriage & death.

Informants were non-randomly selected from four Mavchi hamlets of the Nawapur tahsil. In-depth interviews with 25 elderly women, two pregnant women and two "Huvakis" and a "Bhagat" were conducted to gather information associated with maternal and child health care beliefs and practices. The investigators crosschecked this data using participant observation techniques. In addition, they conducted key informant interviews with traditional medical specialists, Primary Health Centre staff and other health care workers.

4.1 Food Habits

The Mavchis classify all food items into three categories. Hot foods include items like wheat, brinjal, potato, sunflower oil, papaya, mutton, chicken, gram and other pulses. In addition, the local liquor "Horo", prepared from Mahua flowers is considered hot. Cold foods include Sorghum, corn, onion, cabbage, mango, guava, grapes and chickoo. Rice is considered lukewarm, just as various combinations of hot and cold foods are. In cold seasons hot foods are prepared and vice versa. Excessive consumption of hot or cold foods leads to illness, so both the qualities of various foods and their interaction with environmental factors must be taken into account to remain healthy.

While no special diet is prescribed for pregnant women, they should not eat foods that are too hot or too cold, which could adversely affect both the mother and unborn child. For instance, raw papaya is believed to be excessively hot and if eaten by a pregnant woman, may lead to spontaneous abortion. Likewise, pregnant women refuse to take the iron tablets given to them at the public health centre, as these may lead to abortion. Iron tablets

were also believed to cause the foetus to grow large, making childbirth difficult.

Solid foods were considered undigestible immediately after delivery. Instead, post delivery new mothers are given "dhasli", a thin rice porridge prepared without salt or sugar, for 15 days. Rice is used instead of corn or sorghum because it is both a lukewarm and a light food. These qualities make it easily digested by the mother and keeps breastmilk lukewarm also, which is beneficial to the child. In addition, "dhasli" is believed to increase the production of breastmilk. The porridge must be blend, because salt added to the "dhasli" causes swelling in the mother's body and sugar creates heat. When breastmilk is heated due to the sugar intake, it may cause the child to suffer from diarrhoea. To make the "dhasli" more palatable, some people prefer to eat it with curd or tur dal. Along the same line, other hot foods like potato, brinjal, chillies and spices, are also avoided after delivery. The Mavchis believe that fish and meat may cause vaginal infection in the mother and sour foods may obstruct the flow of "impure" blood. It is essential that this blood be fully discharged after childbirth.

Mavchi mothers do not breast-feed their newborns for two or three days after delivery. Believed impure, the colostrum is squeezed out and discarded. It is feared that the "thick" and "sticky" nature of this first milk will cause the milk to stick to the lining of the newborn's intestines and prevent the baby from passing the stool. Conversely, as this milk is undigestible, it may lead to diarrhoea or dysentary in the infant. During this period, mothers feed their infants a mixture of honey, cow's milk and water. After the milk comes in, mothers breastfeed their babies for 10-12 months, but not longer. If the breastfeeding period extends for more than one year, the child's teeth will become stained.

Weaning foods are introduced after the fifth month. Solid foods include dal, boiled potato, rice and "dhasli". Cow's or goat's milk may be given as a supplementary food before this period, but buffalo milk is avoided until five months, because it is too heavy.

4.2 Causes of Illnesses

Illness may be caused by supernatural or natural phenomenon. The Mavchis attribute some illness to the intervention of certain gods, goddesses or spirits, or the magical workings of malevolent individuals. Natural causes of illness stem from the lack or excess of such elements as heat, cold, or wind, which upset the bodily balance. Diet and accidents may also be natural causes of ill health. The following table presents some commonly experienced illness and their origins.

| Sr. No. | Illness | Local Name | Symptoms | Causation |
|---------|---------|------------|---|-------------------------------|
| 1. | Measles | Gavaria | Skin turns red marked by blisters and fever | Visitation of goddess |
| 2. | Fever | Joran | Body becomes hot | Possession of exposure to sun |

| Sr. No. | illness | Local Name | Symptoms | Causation |
|---------|--------------|------------|---|--|
| 3. | Vomitting | Viti | - | Eating stale food or due to in digestion |
| 4. | Tuberculosis | T.B. | Continuous cough | Drinking local liquor, smoking bidis and chewing tobacco |
| 5. | Leprosy | Kushtrog | Deformity of the nose, fingers and toes | Hereditary |
| 6. | Cough | Khokla | - | Drinking impure water |
| 7. | Leucoderma | Kodla | White patches on body | Hereditary |
| 8. | Scabies | Kharya | Itching, blisters on the skin | Uncleanliness |

When illness occurs, it is either ignored, treated with home remedies or referred to a medical specialist. Among the Mavchi tribe four types of medical practitioners are consulted : shamans, bone setters, herbalists, and midwives. The shaman or "bokta" is diviner and an interpreter of supernatural phenomena. He is believed to be in direct contact with the spiritual world through the medium of trance. He has one or more spirits at his command. A "bokta" provides both psychological and physical relief to his patients by using medicinal herbs and ritual therapy. He may be consulted for ritual purposes, to diagnose and interpret the origin and cause of illness, to administer medicinal herbs, to provide magico-religious therapy, or to ward off the evil spirit or evil eye. Bone setters provide treatment for mechanical injuries such as sprains and broken bones, and use techniques like massage or branding, or apply medicinal herbs. A herbalist is a practitioner who administers herbal medicines. He does not necessarily use magico religious rituals during his treatment. He advises the patients on the correct diet to be followed while ill. The traditional name of the midwife in the Mavchi culture is "Huvaki". The "huvaki" is always a woman, and not necessarily a diviner. Her duties are to give advice and medical care to expectant mothers, assist in deliveries, and treat illnesses that may befall new mothers and infants. She uses massage techniques, provides dietary advice, and sometimes prescribes herbal medicines.

4.3 Important Rituals and Ceremonies

Many of the important rituals in the Mavchi culture are tied to menstruation and childbirth. Menstruation is considered a state of pollution for women; the Mavchis believe that if they consume food prepared by a menstruation woman, it may cause illness. A menstruating woman is therefore socially dislocated from the community. After the menstrual period has stopped, the woman bathes and washes her clothes. She then lights an incense stick, and once again is permitted to interact with others and perform

her duties. The purification rite, cleansing her body of evil menstrual blood, places her back into the social system.

The Mavchis believe that the "atma" or soul of the child is formed first and later on other bodily parts develop. It takes two and a half months for a girl child and four months for a boy child to develop fully in the womb. During this period the health of the foetus is precarious. A pregnant woman must not interact with an infertile woman; she is a bad omen for both the pregnant woman and her child. During a solar eclipse pregnant woman do not cut vegetables or cook food. They are not allowed to look at the eclipse for fear that the child will be born with a cleft palate or some other congenital deformation.

There is an interesting practice observed during childbirth. The head of the woman in labour should always point to the north, which is considered the direction of life. The "huvakis" take care that the woman is not lying in the east-west position, because east symbolizes the direction of death. The Mavchis bury their dead with their heads pointing to the east. Another ritual, conducted after childbirth, involves the disposal of the umbilical cord. The cord is buried in the cowshed to prevent it from being used as a magical device by witches and sorcerers to harm the child. After delivery, a woman will not go outside her house for five days. This is to avoid becoming possessed by male evil spirits. Another measure to ward off such spirits is to hang a lemon and five chillies from the door post.

On the fifth day after delivery the naming ceremony takes place, people are invited to attend this auspicious occasion. The midwife has the right to name the child on this day, but the parents may change the name later. "Horo", a local liquor prepared from Mahua flowers, is served. The "huvaki" takes the first bottle. Men may consume 4-5 bottles each during such an occasion; women 1-2 bottles, and teenage children 1-1/2 bottles. Pregnant woman also drink "horo", and during delivery it is compulsory to drink the liquor to forget about the labor pains.

Finally, most prolonged illnesses of infants and children are believed to be the result of the evil eye. To ward off the effect of the evil eye, Mavchis tie a black thread ("mangadhya") around the neck of the child. Sometimes yellow and black beads are put around the wrists of infants and children. The black and yellow colors are believed to absorb or neutralize the effect of the evil eye.

* * *

Chapter Five

RITUALS OF TRANSITION

5.1 What is a ritual ?

The term 'ritual' though seems to be a simple matter, few terms in the study of religion have been explained in more confusing ways. For example, Edmund Leach (1968:524) a cultural anthropologist after noting the general disagreement among the anthropological theorists, suggests that the term 'ritual' should be applied to all the cultural sets of behaviour, that is the symbolic dimension of human behaviour as such regardless of its explicit religious, social or other content.

According to David Lotz (1987:405), a ritual is referred to as those conscious and voluntary repetitions and stylized bodily actions, that are centred on cosmic structures or sacred presence, he includes verbal behaviour such as chants, songs, and prayers in the category of bodily actions. Kartz and Kirkland (1988:1179) are of the view that 'Rituals are stylized, repetitive, arbitrary and exaggerated forms of behaviour.'

Turner (1967) uses the term ritual to 'prescribe formal behaviour for occasions not given over to technological routine, having reference to beliefs in mystical (non-empirical) beings or power.'

Rituals are thus a set of stylized bodily actions (which may include iconic symbols such as acts, objects, words, gestures, prayers, songs, chants and other things) performed in a culturally defined place, situation or context by certain actor/s only, encompassing basic rules to accomplish given tasks or goals in any social sphere within a given cultural frame of reference.

A number of social scientists interested in socio-cultural functions of rituals in different spheres of life have pointed out varied functions of rituals which are as follows –

- 1) Rituals encourage cohesion (Gluckman 1970)
- 2) Rituals facilitate transition (Van Gennep 1960)
- 3) Rituals define conceptual categories (Mary Douglas 1966)
- 4) Enhance individual and group autonomy (Kartz P. 1981)
- 5) Help resolve social conflicts (Gluckman 1970; Turner 1967)
- 6) Endow culturally important cosmological conceptions and values with persuasive emotive force, thus unifying individual participants into a genuine community (Geertz and Turner)
- 7) Ritual actions express and communicate shared socio-cultural meanings which are symbolically transacted through the medium of ritual action (Munn 1973)
- 8) They reveal the knowledge of meanings of symbols involved in them (Hongiman 1959)
- 9) They are modes of symbolic communication (Firth 1973)

From the theoretical understanding it is observed that rituals are set of culturally governed symbolic activities, which gain meaning with in a given context, situation or culturally defined place and that these rituals reveal socio-cultural concepts of the natives and are performed to accomplish tasks or goals in any social sphere.

Given this background, the rituals of transition of the Mavchi Tribe right from birth to death are presented in this chapter.

5.2 Pregnancy Rituals

Mavchis do not observe any pregnancy rituals. Pregnant women however take the advice of the Huvaki – the Traditional Birth Attendant regarding any problem associated with pregnancy .

5.3 Birth Ritual

Delivery by the Huvaki is conducted in the kitchen. The head of the delivery woman is always towards the east. The umbilical cord is buried in the manger towards the eastern side. The Mavchis do not differentiate between the male and female child.

5.4 Pachraha Ritual

On the fifth day after the delivery of the Mavchis celebrate the Pachraha ritual. The Huvaki worships the pounding hole – a symbol of earth's sex organ. She puts nine heaps of rice on the eastern side of the "Ukali" the pounding hole. The mid wife gets Rs. 5/- as her fees for delivering the new born. The fees has now risen upto Rs. 200/-. The Mavchi people celebrate this ritual by giving food to the near and dear ones.

The ritual of pachraha is symbolic of the Mavchi perception about fertility. The ukali symbolises the sex organ of the earth, while the pounder symbolises sex organ of the sun. Pachraha ritual symbolises sexual union of the sun & earth.

5.5 Marriage Ritual

Monogamy is the most popular form of marriage, however polygamy is permitted. Marriage by capture is socially sanctioned. A Mavchi boy who likes a Mavchi girl is socially permitted to pick up the girl from a village market and bring her home. The negotiations take place later on. Arranged marriage is the principal norm though prominent among the marriage rituals are :

- i) **Olada Chadva** : Application of turmeric to the groom and the bride by their family members in their respective homes, on the first day.
- ii) **Orad Lavana** : Actual wedding ritual performed near the "Hingla" (Bauhinia ricimosa tree) on the second day in the bride's village.
- iii) **Olada Utada** : The removing of turmeric from the body of the bride on the third day of the wedding.

Bride Price : The Mavchi term for bride price is "Jogda". The groom's people pay something in cash and kind to the bride's parents. When Surnya an old man from Rayangan village, got married 60 years ago he paid Rs. 20/- and 15 Kg. Rice as bride price.

5.6 Death Ritual

Among the Mavchis they bury their dead. Their graveyards are usually situated towards the south of the village. They bathe the dead body and put on clean clothes. The clothes worn are buried along with the body. The death ritual is performed by a Shaman called "Saravanya". The head of the body's head always points the south. The belonging of the dead are buried with the body.

5.7 Soul Migration Ritual :

On the 12th day after the death the Mavchis conduct the "Barmoha Ritual". This ritual is presided over by the "Sarnya". He puts food on four corners of the grave. The food carried in a colourless "Chhibali" – death basket, without any decoration. A widow burries her ornaments given by her husband during wedding in his grave. Some women keep it in the house in a box or "bodhadi" – the grain basket.

The Khamb : Ancestral Memorial.

Different types of ancestral memorial called Khamb are erected on the grave of the dead. These are prepared by a caste group called "Takara". Each pillar costs Rs. 800-900.

The natural life cycle goes on as life moves.

5.8 The Epedimic Ritual

In times of epidemics every Mavchi family sweeps dust and garbage out of their houses. Put the same in a basket and throw it out on the southern boundary of the village. The garbage in this context symbolizes epidemics.

The action of sweeping symbolizes removing the epidemic out of the village. Healing Rituals associated with epidemics are prevalent all tribes. Hence the entire community participates health rituals associated with epedemics.

* * *

Chapter Six

SOCIO-ECONOMIC STATUS OF MAVCHIS

6.1 Mavchi Settlement & House Types

A traditional settlement of the Mavchi is called "Phali". The pattern of arrangement of the Mavchi houses is such that houses are distributed in a small settlement without any linear pattern. Houses are scattered in a small geographical area. A Mavchi Phali usually comprises of 15 to 150 houses.

The traditional house of a Mavchi is made up of bamboo walls and thatched roof made up of Jowar sticks or clay tiles. The shape of their house is rectangular which rests on nine pillars. These nine pillars are placed three in each line. The central pillar of the nine pillars is called "Darwaza". The nine pillars to the Mavchis are symbols of nine planets and the entire house is an image of cosmos. The doors of the Mavchi house usually face East or West direction.

The survey conducted in Sukhaphali and Wakipada of Karanji Khurd revealed that 100% of the respondents interviewed lived in their own house.

Table No.6.1

Status of house ownership

| Sr.No. | Ownership | Number | Percentage |
|--------------|--------------|------------|-------------|
| 1. | Own house | 106 | 100 |
| 2. | Rented house | - | - |
| Total | | 106 | 100% |

The survey also revealed that 73% of the Mavchis live in houses having an area over 300 sq.ft. Table 6.2 gives details.

Table No. 6.2

Area of the house in sq.feet

| Sr.No. | Particulars | Number | Percentage |
|--------------|----------------------|------------|-------------|
| 1. | Less than 100 sq.ft. | 02 | 1.88 |
| 2. | 101 – 200 sq.ft. | 09 | 8.49 |
| 3. | 201 – 300 sq.ft. | 19 | 17.92 |
| 4. | 301 – 500 sq.ft. | 61 | 57.54 |
| 5. | Above 500 sq.ft. | 15 | 14.15 |
| Total | | 106 | 100% |

Nearly 95% of the Mavchis lived in houses having stick walls and thatched or tiled roofs. Table 6.3 gives details.

Table No.6.3
Type of House

| Sr. No. | House type | Number | Percentage |
|--------------|------------------------------------|------------|-------------|
| 1. | Thatched roof with stick walls | 04 | 3.77 |
| 2. | Tin roof with stick walls | 10 | 9.43 |
| 3. | Tiled roof with stick walls | 88 | 83.00 |
| 4. | Tiled roof with brick / stone wall | 03 | 2.83 |
| 5. | Cement concrete house | 01 | 0.94 |
| Total | | 106 | 100% |

6.2 Educational status

From the data collected it was revealed that 67% of the Mavchis studied were illiterate. Table 6.4 reveals educational status of the Mavchis of two hamlets studied.

Table No.6.4
Educational status of the Mavchis of Nandurbar

| Sr.No. | Educational status | No. of Respondents | Percentage |
|--------------|--------------------|--------------------|-------------|
| 1. | Illiterates | 71 | 67 |
| 2. | Primary | 23 | 21.69 |
| 3. | High School | 10 | 09.48 |
| 4. | Higher Secondary | 02 | 01.88 |
| 5. | Graduates | 00 | |
| 6. | Masters | 00 | |
| Total | | 106 | 100% |

6.3 Economic status

Out of the 106 Mavchi families studied, 101 i.e. 95% of the families were below the poverty line. The criteria applied were families earning less than Rs. 20,000/- per annum. Table 6.5 gives details.

Table No.6.5
Annual Family Income of the Mavchis

| Sr.No. | Income Range | Number | Percentage |
|--------------|------------------|--------|-------------|
| 1. | Below 20,000 | 101 | 95.28 |
| 2. | 21,000 – 25,000 | 04 | 03.77 |
| 3. | 26,000 – 40,000 | 00 | 00.00 |
| 4. | 41,000 and above | 01 | 00.94 |
| Total | | | 100% |

a) Land holding

Table 6.6 gives details of land holding of the tribe. From the table it is evident that 54% of the Mavchis studied were landless.

Table No.6.6
Land Holding status of the Mavchis

| Sr.No. | Land holding | No. of Respondents | Percentage |
|--------------|-----------------|--------------------|-------------|
| 1. | Landless | 57 | 53.77 |
| 2. | ½ to 1 | 05 | 4.71 |
| 3. | 1 – 2 acres | 20 | 18.86 |
| 4. | 2.5 – 3 acres | 11 | 10.37 |
| 5. | 3.5 - 5 acres | 08 | 07.54 |
| 6. | 5.5 to 10 acres | 04 | 03.77 |
| 7. | Above 10 acres | 01 | 0.94 |
| Total | | 106 | 100% |

b) Availability of Food Grains

Table 6.7 depicts that 33% of Mavchis have food grains sufficient for their family over 8 months a year. Mavchis are cultivators and are better off compared to the Bhils as far as possession of food grains is concerned.

Table No.6.7
Availability of Food grains

| Sr.No. | Food grain availability | Number | Percentage |
|--------------|----------------------------|-----------|-------------|
| 1. | Available for 1 – 2 months | 02 | 4.16 |
| 2. | 2.5 to 3 months | 07 | 14.58 |
| 3. | 3.5 to 6 months | 15 | 31.25 |
| 4. | 6.5 to 8 months | 08 | 16.68 |
| 5. | Above 8 months | 16 | 33.33 |
| Total | | 48 | 100% |

6.4 Possession of Tribe Identity Certificate

Table 6.8 reveals that 48% of the Mavchis possessed tribe identity certificate, which is an indication of progress.

Table No.6.8**Possession of Tribe Identity Certificate**

| Sr.No. | Possession status | Number | Percentage |
|--------------|---------------------|------------|-------------|
| 1. | Possess Certificate | 51 | 48.11 |
| 2. | Do not possess | 55 | 51.88 |
| Total | | 106 | 100% |

In their study captioned, "Development of Primitive Tribes in Maharashtra", Tomar Y.P.S. and Tribhuwan Robin (2004) revealed that 4% of the Katkaris, 33% of Kolams, and 52% of Madias possessed tribal identity certificates. This also indicates the degree of awareness among tribals significance of possessing these certificates.

6.5 Health Status

As compared to the Bhils, Mavchis are health status wise better off. There have not been any major malnutrition episodes reported thus far. However studies by Kate S.L. 1995, Jain N.S. & Tribhuwan Robin 1996, Tribal Research & Training Institute, 2002 have reported malnutrition among the Bhil children of Nandurbar district.

Out of the 106 respondents of the Mavchi tribe it was observed that child deaths between the age group 0-5 years was only 3 i.e. 2.83% Table 6.9 gives details. Table 5.10 gives details of maternal mortality.

Table No.6.9**No. of child deaths between the age range 0-5, from 2002-04**

| Sr.No. | Child deaths | Number | Percentage |
|--------------|---|------------|-------------|
| 1. | Families in which child deaths took place | 03 | 2.83 |
| 2. | No child death in the families | 103 | 97.16 |
| Total | | 106 | 100% |

Table No.6.10**No. of Female deaths between the age range 18 to 60 years****For the period 2002-2004**

| Sr.No. | Female deaths | Number | Percentage |
|--------------|---|------------|-------------|
| 1. | Number of female deaths in the family | 10 | 9.43 |
| 2. | Families in which female deaths did not occur | 96 | 90.56 |
| Total | | 106 | 100% |

This is an indication of progress among the Mavchis. Table 6.11 reveals that the grass root level health workers regularly visit tribal hamlets.

Table No.6.11

Visits of Health staff to Mavchi houses

| Sr.No. | Health personnel | Number | Percentage |
|--------------|----------------------|------------|-------------|
| 1. | Doctor | 0 | 0 |
| 2. | A.N.M. | 44 | 41.00 |
| 3. | Health Worker [Male] | 45 | 42.00 |
| 4. | Others | 17 | 17.00 |
| Total | | 106 | 100% |

Place of Delivery

Studies by Jain N.S. & Tribhuwan Robin (1996), Kurian J.C. & Tribhuwan Robin (1990), Tribhuwan Robin (1998), Tribhuwan Robin (2002) & Tribal Research & Training Institute (2002) have revealed that the midwives conduct over 90% of the deliveries in tribal areas at home. Among the Mavchis it was found that 71% of deliveries take place at home.

This is an indication of the progress among the Mavchis. Tables 6.12, 6.13, 6.14 & 6.15 provide factual information.

Table No.6.12

Place of delivery among the Mavchis studied

| Sr.No. | Place of Delivery | Number | Percentage |
|--------------|-----------------------|------------|------------|
| 1. | Rural Hospital | 04 | 4 |
| 2. | Primary Health Centre | 22 | 20.05 |
| 3. | Home | 75 | 71 |
| 4. | Private Hospital | 04 | 4 |
| 5. | Sub-centre | - | - |
| 6. | Others | 01 | 0.50 |
| Total | | 106 | 100 |

Table No.6.13

Delivery conducted by A.N.M., Doctors and Midwives

| Sr.No. | Conducted by | Number of Deliveries | Percentage |
|--------------|-----------------------------------|----------------------|------------|
| 1. | Auxillary Nurse Midwife | 08 | 7.54 |
| 2. | Doctor | 02 | 1.88 |
| 3. | Traditional Birth Attendent (Dai) | 95 | 89.62 |
| 4. | Others | 01 | 0.94 |
| Total | | 106 | 100 |

Table No.6.14**Availability of Drinking water throughout the year**

| Sr.No. | Availability status | Number | Percentage |
|--------------|---------------------|------------|-------------|
| 1. | Available | 106 | 100 |
| 2. | Not available | - | - |
| Total | | 106 | 100% |

Table No.6.15**Status of chlorination of drinking water in the villages studied**

| Sr.No. | Chlorination | Number | Percentage |
|--------------|-----------------|------------|-------------|
| 1. | Chlorinated | 106 | 100 |
| 2. | Not chlorinated | - | - |
| Total | | 106 | 100% |

6.6 Progress among the Mavchis

It was observed that a number of Mavchis have taken up Government & Private jobs. Some of them have got into business as well. As compared to the Bhils & Pawaras this tribe is certainly progressive.

Table 6.16, however suggests that the Mavchis are not aware of their constituency. There is need to create awareness of Gram Sabha, PESA Act, Political constituency, Voting rights etc., among the Mavchis.

Table No.6.16**Perception about constituency**

| Sr.No. | Perception | Number | Percentage |
|--------------|-----------------------------------|------------|-------------|
| 1. | Aware of the name of constituency | 07 | 6.60 |
| 2. | Unaware | 99 | 93.39 |
| Total | | 106 | 100% |

Chapter Seven

AWARENESS OF TRIBAL DEVELOPMENT SCHEMES

7.1 Tribal Development Schemes : Background

The birth of Planning Commission in the year 1950 paved a way for the policy planners to concentrate on the general development of the backward classes during the First Five Year Plan (1951-56). The Second Five Year Plan (1956-61) was in tune with the five principles of Tribal Development, popularly known as, "Panchsheel", evolved by the first Prime Minister of India, Pandit Jawaharlal Nehru. The Third Five Year Plan (1961-66) focussed to establish greater equity of opportunity, distribution of economic power etc. The Fourth Five Year Plan (1969-74) focussed on rapid increase in the standard of living of people through social justice & equity. The fifth Five Year Plan (1975-80) marked a shift in the development approach of tribals. Prof. S.C.Dube coined the term T.S.P. During this plan the strategy of launching Tribal Sub Plan was experimented, for the direct benefit and the development of tribals.

The Tribal Sub Plan stipulated that the funds of the State & Central Government be quantified on the Scheduled Tribe population, on proportion basis, with budgetary mechanism to ensure accountability, non-divertability and utilization for the welfare of Scheduled Tribes.

With the expansion of the Tribal Development Department, Government of Maharashtra, in the year 1992, over 300 schemes were introduced for the welfare of the tribals. Various departments implement these schemes. One of the major aims of this study was to assess the perception and level of awareness of tribals about these schemes. In this chapter an attempt has been made to assess the awareness of Mavchis about the various Tribal Development Schemes, implemented by the Government

Financial Incentives to Pregnant women

In order to promote the nutritional growth of the foetus the Primary Health Centre gives Rs. 400/- to the tribal women for purchasing nutritious food during the pregnancy. This scheme is implemented under the Navsanjeevani Yojana. Table 7.1 reveals that 29% of the Mavchis were aware of this scheme.

Table No.7.1

Benefit from Matrutra Anudan Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 31 | 29.24 |
| 2. | Not benefitted | 75 | 70.75 |
| Total | | 106 | 100% |

7.2 Anganwadi Scheme

Under the Integrated Child Development Scheme implemented by the Zilla Parishad, children between the age group 3-6 years are benefitted from mid-day meals. Even pregnant women get nutrition supplements from the Anganwadi. Table 7.2 reveals that 35% of the Mavchis were aware of the scheme.

Table No.7.2
Benefit from Anganwadi Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 37 | 34.90 |
| 2. | Not benefitted | 69 | 65.09 |
| Total | | 106 | 100% |

7.3 Balwadi Scheme

Yet another scheme implemented by the Zilla Parishad for the tribals is the scheme of pre-schools or balwadis. The children who attend balwadi get educational as well as nutritional benefit. Table 7.3 shows that 48.11% of the Mavchis were benefitted from this scheme.

Table No.7.3
Benefit from Balwadi Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 51 | 48.11 |
| 2. | Not benefitted | 55 | 51.88 |
| Total | | 106 | 100% |

7.4 Zilla Parishad Schools

In most of the tribal villages the Zilla Parishad schools exist. Most of which are from grade I to IV. Table 7.3 reveals that 62% of the Mavchis studied were benefitted from Mid Day meals in those villages. *Table No. 7.4 reveals that 66.26% of the Mavchis interviewed were benefitted from the Zilla Parishad schools.

Table No.7.4
Benefit from Zilla Parishad Schools

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 66 | 62.26 |
| 2. | Not benefitted | 40 | 27.73 |
| Total | | 106 | 100% |

7.5 Ashram Schools

The Tribal Development Department has established 1121 Ashram Schools both Government & Aided in the State of Maharashtra. Tribal children are provided with free boarding and lodging in these schools. They are also provided study material and uniform free of cost. Table 7.5 shows that 20% of the Mavchis studied were benefitted from this scheme.

Table No.7.5

Benefit from Ashram School Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|---------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 21 | 19.81 |
| 2. | Not benefitted | 85 | 80.18 |
| Total | | 106 | 100% |

7.6 Benefit from electric / oil engines

Tribal cultivators are provided electric or oil engines for irrigation. According to table 7.6 only 1.88% of the Mavchis studied were benefitted from the scheme.

Table No.7.6

Benefit from Electric / Oil engine Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|---------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 02 | 1.88 |
| 2. | Not benefitted | 104 | 98.11 |
| Total | | 106 | 100% |

7.7 Tribal Hostels

There are 348 tribal hostels in Maharashtra, wherein boys and girls studying in Colleges, Universities or ITI can have boarding and lodging facility. Their lodging, boarding, fees and pocket money is taken care of by the Tribal Development Department. Table 7.7 reveals that only 4% of the Mavchis studied were benefitted from the hostel scheme.

Table No.7.7

Benefit from Hostel Scheme

| Sr.No | Benefit of scheme | Number | Percentage |
|--------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 04 | 3.77 |
| 2. | Not benefitted | 102 | 96.22 |
| Total | | 106 | 100% |

7.8 Scholarship

Scholarship to tribal students is yet another scheme implemented by the Tribal Development Department. Table 7.8 reveals that 22.64% of the Mavchis were benefitted from the scheme.

Table No.7.8
Benefit from Scholarship Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 24 | 22.64 |
| 2. | Not benefitted | 82 | 77.35 |
| Total | | 106 | 100% |

7.9 Consumption finance Scheme

Table 7.9 depicts that not even a single beneficiary was benefitted from the consumption finance loan scheme in Sukhaphali & Wakipada hamlets studied.

Table No.7.9
Benefit from Khawati Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.10 Scheme under 275 (1) of Constitution of India -

The Tribal Development Department gets 100% grants from the Central Government to implement various development programs for provisions made in Article 275 (1) of the Indian Constitution. Table 7.10 reveals that not a single Mavchi from the two hamlets studied was benefitted from this scheme.

Table No.7.10
Benefit from 275 (1) Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.11 Monopoly Procurement Scheme

As revealed in table 7.11, it is evident that the Mavchis of the two hamlets studied nobody is getting benefit from the monopoly procurement scheme, implemented by the Tribal Development Corporation located at Nashik.

Table No.7.11
Benefit from monopoly procurement scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.12 Bullock Cart

The Zilla Parishad implements the scheme of providing bullock-carts to the rural tribal people. However, out of 106 respondents only one was benefitted from the scheme.

Table No.7.12
Benefit from bullock Cart scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 01 | 0.94 |
| 2. | Not benefitted | 105 | 99.5 |
| Total | | 106 | 100% |

7.13 Ration shops

As evident from table 7.13. 58% of the Mavchis were benefitted from the ration shop scheme.

Table No7.13
Benefit from Ration shops

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 61 | 57.54 |
| 2. | Not benefitted | 45 | 42.45 |
| Total | | 106 | 100% |

7.14 Adult Education

Table 7.14 reveals that nobody living in these two hamlets is getting benefit under the adult education scheme.

Table No.7.14
Benefit from Adult Education Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.15 Chicken Rearing Scheme

Similarly table 7.15, too reveals that not a single Mavchi household benefitted from the chicken rearing scheme.

Table No.7.15
Benefit from chicken distribution

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.16 Coverage of Immunization

The coverage of immunization by the sub-centre of the two hamlets was 100%. It is evident from the table given below. Mavchis seem to be aware of the significance of immunization.

Table No.7.16
Benefit from Immunisation

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 106 | 100 |
| 2. | Not benefitted | 0 | 0 |
| Total | | 106 | 100% |

7.17 Co-operative Department Schemes

Our respondents informed that no scheme of the Co-operative Department was implemented in the two hamlets studied. Table 7.17, speaks for itself regarding the situation.

Table No. 7.17

Benefit from Co-operative Department Schemes

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.18 Housing Scheme

Out of the 106 respondents interviewed, it was observed that six respondents were benefitted from the housing scheme. Details of the same are given in table 7.18.

Table No.7.18

Benefit from Indira Awas Gharkul Yojana

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 06 | 5.66 |
| 2. | Not benefitted | 100 | 94.33 |
| Total | | 106 | 100% |

7.19 Mid-day Meal Scheme

In order to provide incentives to the tribal children, the Government has made a provision of giving mid-day meal, in the school, so as to promote attendance. The table given below reveals that 25% of the respondents are benefitted from this scheme.

Table No.7.19

Benefit from Mid-day meal

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 27 | 25.47 |
| 2. | Not benefitted | 79 | 74.28 |
| Total | | 106 | 100% |

7.20 Examination Fees

The Tribal Development Department through the I.T.D.P's implements a scheme of providing fees for exams to tribal students. Data given in table 7.20 reveals that only 5% of the Mavchis were benefitted from the same.

Table No.7.20
Benefit from Exam fees

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 05 | 4.71 |
| 2. | Not benefitted | 101 | 95.28 |
| Total | | 106 | 100% |

7.21 Kanyadan Yojana

Table 7.21 reveals that no Mavchi respondent studied got any bebefits under the Kanyadan Yojana.

Table No.7.21
Benefit from Kanyadan Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.22 Economic Assistance to Landless

Yet another scheme implemented by the Government in order to economically assists a landless tribal to purchase land. As per table 7.22 not a single Mavchi received benefit from the same.

Table No.7.22
Benefit for landless to purchase land

| Sr.No. | Benefit of scheme | Number | Percentage |
|--------------|-------------------|------------|-------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.23 Scholarship for Vth grade students

In order to encourage tribal students who pass IVth grade to get admission in Vth grade, scholarship is given to such students, to pursue further education. Only one respondent's child was benefitted from this scheme.

Table No.7.23

Benefit from Scholarship for Vth grade

| Sr.No. | Benefit of scheme | Number | Percentage |
|---------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 01 | 0.94 |
| 2. | Not benefitted | 105 | 99.00 |
| Total | | 106 | 100% |

7.24 Agriculture Department Schemes

The Department of Agriculture implements several schemes for the tribals. It was however noted that only two respondents got benefits of one or two schemes.

Table No.7.24

Benefit from Agricultural Development Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|---------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 02 | 1.88 |
| 2. | Not benefitted | 104 | 98.11 |
| Total | | 106 | 100% |

7.25 Dairy Development

Tribal Sub Plan funds is given to this department so as to implement dairy development schemes. The respondents of the two hamlets revealed that not Mavchi were benefitted from the scheme.

Table No.7.25

Benefit from Dairy Development Scheme

| Sr.No. | Benefit of scheme | Number | Percentage |
|---------------|--------------------------|---------------|-------------------|
| 1. | Benefitted | 0 | 0 |
| 2. | Not benefitted | 106 | 100 |
| Total | | 106 | 100% |

7.26 Animal Husbandry

It was surprising to note that not a single respondent from both the villages studied was aware of the Animal Husbandry Department schemes and availability of veterinary services.

Chapter Eight

MAVCHI DIALECT : A VEHICLE OF CULTURE

8.1 Language : A vehicle of culture

As rightly pointed out by Anthropologists like Herskovitz, Robert Redfield, Malinowski that language is a vehicle of culture. It is a medium through which a researcher can understand a culture easily. It is a means of communication. In India there are over 600 tribes. Each of these groups has a distinct dialect. These individual dialects make every tribe culturally distinct and unique.

Tribal dialects are usually associated with the names of the tribes. For example Bhils speak Bhilori, gonds speak Gondi, Thakars speak Thakari and so on. There are certain common dialects, which are spoken by several tribes. For example Bhils and Pawaras speak Bhilori. Tribes of Khandesh or Satpuda such as Kokna Bhils, Pawara and Mavchi speak "Irony" dialect. The local non-tribals speak this dialect as well. The question than arises, as to what makes a tribal dialect different from other tribal dialect.

Common language spoken by a group of people belonging to a community creates a sense of solidarity. It brings them together, because it's a means of communication, identification and fellowship. In this chapter an attempt has been made by the authors to present glimpses of the Mavchi, dialect in order to show its distinctive feature.

8.2 Meanings of Mavchi words

In this section of the chapter an attempt has been made to highlight certain words of Mavchi dialect, so as to present to the readers its uniqueness.

A) Human Bodily parts

| English name | Mavchi translation |
|--------------|--------------------|
| Head | Munaka |
| Eyes | Doaa |
| Toe | Paagaa aangutha |
| Nose | Naaka |
| Mouth | Muyee |
| Ankle | Paaga Potaree |
| Body | Aaang |
| Hand | Aataha |
| Wrist | Mumado |
| Legs | Paage |
| Hand palm | Panjo |
| Bone | Aaadaka |
| Fingers | Angathya/Akadyaa |
| Thumb | Angatho |
| Chest | Chhatyol |
| Skin | Chamadi |

| English name | Mavchi translation |
|--------------|--------------------|
| Ear | Kaan |
| Lungs | Phopaso |

B) Fruits

| English name | Mavchi translation |
|--------------|--------------------|
| Mango | Ambo |
| Fig | Ajur |
| Coconut | Noraaya |
| Grapes | Daraakah |
| Berries | Boaa |
| Pumpkin | Daangaru |

C) Animals

| English name | Mavchi translation |
|--------------|--------------------|
| Wolf | Laandago |
| He cat | Bokyo |
| Bullock | Boeel |
| Pig | Bhondado |
| Hoono | Dog |
| Donkey | Gadhaden |
| Cow | Gaavadee |
| Snake | Haapadaa |
| Deer | Phokadee |
| Musk Rat | Phusootee |
| Sheep | Mendaapilako |
| Crocodile | Mogaro |

D) Ornaments

| English name | Mavchi translation |
|--------------|--------------------|
| Nose ring | Phuladee |
| Ring | Mundee |
| Necklace | Chauharaa |
| Armlet | Kado |
| Ankelet | Haakalyo |
| Toe rings | Paaga Mundee |
| Bangles | Baagadyo |
| A chain | Haakal |

E) Birds

| English name | Mavchi translation |
|------------------|--------------------|
| Chicken/Hen | Kukadee |
| Cock/Rooster | Kukado |
| Maina Bird | Havaatee |
| Sparrow (Male) | Haakryo |
| Sparrow (Female) | Haakaree |
| Crane | Bagalo |
| Wild Crow | Raan Gaavadee |
| Parrot | Popato |
| Fore | Kole |
| Owl | Googu |

F) General Mavchi words

| English name | Mavchi translation |
|----------------|--------------------|
| To say | Akhanoo |
| Beam | Adyaa |
| Fill | Aphalaayo |
| Mirror | Arso |
| Half Dead | Ardo Jeevato |
| Moved | Alavalo |
| To take Bath | Aang Dovanaa |
| Market | Aat |
| Ours | Aape |
| Come | Aav |
| Half | Aardo |
| Sky | Badalo |
| Bajri (Millet) | Baajro |
| Late | Baage |
| Outside | Baaro |
| Enough | Baaso |
| Tied | Baandayo |
| Deaf | Barye |
| Vegetable | Baajee |
| Earth | Buye |
| Two | Ben |
| Cry | Bonbal |
| Afraid | Bitoho |
| Shaman | Bogat |
| Condition | Bolee |
| God | Bhagvan |
| Quarrel | Bhaangad |

| English name | Mavchi translation |
|---------------------|---------------------------|
| Change | Bodal |
| Skirt | Chapyaa |
| Grazing | Chooo |
| Close | Chomakhalyo |
| Break | Choch |
| Back biting | Chugalo |
| Fat | Chorabee |
| Blouse | Choli |
| Impression | Chhapaa |
| Whooping cough | Daangya Khokla |
| Cataract | Daane Phule |
| Witch | Dakhan |
| A Pond | Daabado |
| Left | Daavo |
| Cloud | Beenad |
| Old Man | Dohaa |
| Old Woman | Dohalee |
| Hard work | Dhorakaam |
| Pregnant | Dedaalee |
| Owner | Dhanee |
| Alone | Ekalo |
| One village | Ekuj Gaanav |
| He | Epalo |
| She | Epalee |
| There | Epe |
| This way | Ese |
| Easily | Ehakeej |
| Like this | Ehako |
| A pot | Gaage |
| A bundle | Gahaadee |
| Gone | Giyo |
| A house | Gunoo |
| A vessel | Gundaan |
| Knees | Gudago |
| Nest | Goro |
| Wheat | Govan |
| Measles | Govar |
| Early Morning | Hakaalahe |
| Identical | Harako |
| Mean | Halako |
| Narrow | Haakad |

| English name | Mavchi translation |
|-------------------|--------------------|
| A snake | Haap |
| Snake hole | Haapaador |
| Soap | Haaboo |
| Well behaved wife | Haaree three |
| Good news | Haaree baatamee |
| Paddy | Haal |
| Green | Hiravo |
| Betel nut | Hupaaree |
| Cold | Helo |
| Cold wind | Helo varo |
| Coal | Ingaalo |
| Foreign liquor | Inglis horo |
| Fair | Jatra |
| Dagger | Jamuyo |
| Purple | Jaanbalo |
| Fat | Jaado |
| Forest | Jongal |
| Crop | Kanee |
| Root | Kaanad |
| Scissors | Kaate |
| Yesterday | Kaale |
| Black | Kalo |
| Door | Kaavaada |
| Lantern | Kondil |
| Bag | Kothalee |
| Cot | Khaatala |
| Manure | Khot |
| Sweeping | Lipula |
| Saree | Lugade |
| To loot | Lutyo |
| Disabled | Loolo paangalo |
| Blood | Loee |
| Paralysis | Lokavaa |
| Bring | Leeyhe |
| Love | Lob |
| Black ant | Makhaada |
| Jowar bread | Maando |
| Men | Maahe |
| Own | Maaan |
| To kill | Maaee Taakana |
| Inside | Maajme |

| English name | Mavchi translation |
|--------------|--------------------|
| A drunkard | Maajeer |
| My people | Maalok |
| Mouth | Muee |
| Muslim | Musalyo |
| Chance | Mokaa |
| Soft | Movaa |
| Name | Naav |
| Invitation | Nivat |
| River | Noy |
| Saturday | Nopryaa |
| Sight | Nojar |
| Nails | Nokah |
| Close by | Nehee |
| To wipe | Nusnaa |
| Insistance | Ot |
| Arrest | Ottak |
| Veranda | Otalee |
| One year old | Orahaa |
| Will happen | Oreech |
| Plough | Ol |
| Stream | Olaa |
| D | Os |
| Medicine | Ohad |
| Mat | Pathaaree |
| Rain | Paaee |
| To Grow | Paakana |
| Thin | Paatavaa |
| One hundred | Paach vihee |
| A Drum | Pinap |
| Flute | Pavee |
| Feather | Pison |
| A Generation | Pichchaa |
| Children | Poyare |
| Boy | Paparya |
| Girl | Poyaree |
| A widow | Raandalee theye |
| King | Raajo |
| Tradition | Reet |
| To play | Ruvanaa |
| A tailor | Shipadaa |
| Sixty | Saato |

| English name | Mavchi translation |
|-----------------------|---------------------------|
| School | Saav |
| Habit | Sonad |
| A big fishing net | Sokadee |
| Honest | Sotee |
| Flat | Sopat |
| Lips | Sobadyaa |
| Friend | sobatee |
| Six | Sov |
| Family life | Sosaar |
| A lock | Taava |
| Pick axe | Tikaam |
| Cock croach | Thihaara |
| A shepherd | Thelaaree |
| To beat | Thoka |
| Cheating | Thog |
| On that day | Tyaa dihee |
| Slap | Thapad |
| To take bath | Ungulo |
| Camel | Untadyaa |
| Summer | Unaalo |
| Deep | Unde |
| to left | Ukhalo |
| Standing | Ubaa |
| Clever | Ushaar |
| Age | Ujalo |
| Tall | Uchan |
| Confusion | Vaando |
| Behave | Vaagavaa |
| Tigers | Vaagah |
| Tiger's claws | Vaagh nakhyo |
| Way | Vaat |
| To wait | Vaat Jovano |
| Scorpien | Visadaa |
| Rest | Vihaavo |
| An earthern pot | Vendo |
| Do come | Yavaa |
| Will come | Yihee |
| One | Yek |
| List | Yadee |
| Bride's parent's home | Yaahakee bahaka kovon |
| Will Power | Yee |

| English name | Mavchi translation |
|--------------|--------------------|
| Plan | Yojanaa |
| Together | Yokadaa |
| Come | Yetaaha |
| Put down | Yetche |
| Came | Yenalee |

8.3 Sentences in Mavchi Dialect

In this section of the book the authors have given examples of sentences in Mavchi dialect. In the table given below sentences are divided into two parts, one showing the English sentence, while the second column is its translation.

Table No. 8.1
Mavchi sentences

| Sr.No. | English sentence | Mavchi translation |
|--------|--|---|
| 1. | What is your name ? | Toyah Nav Kyay hai ? |
| 2. | Dis you have lunch ? | Tuhe Khata ka ? |
| 3. | Where are you going ? | Tu Kes Jatoho ? |
| 4. | Will you participate in Holi dance ? | Tu holi mai nache hai ka ? |
| 5. | Where are the goats ? | Bokodyo kes hai tyo ? |
| 6. | Jatarya is building his house. | Jatryo guko bandhyai |
| 7. | The village head is sick. | Sarpancho dukhe hai |
| 8. | We drank Mauha and performed Chibali dance ? | Ambhai hero pain chibhali nach koyohiyo |
| 9. | There is a epidemic in Visarwadi. | Isarwadi mai lok dukhi heta |
| 10. | Vechya and his wife are ploughing their field. | Vechyo Aana tya thei khedte hai |
| 11. | There is a wedding in my village. | Gavamai Vorad hai |
| 12. | My father and his friends went for hunting. | Ma abo ana tya jodidar pardhi goya |
| 13. | Today is an auspicious day. | Aaj horo dihi hai |
| 14. | The forest is disappearing day by day. | Dogai dihe n dihe kemi hot hai |

| Sr.No. | English sentence | Mavchi translation |
|--------|--|---|
| 15. | The Midwife has gone to conduct delivery in the neighbouring village. | Huvaki ungheriyu gaanvamai chervai kora gohi hi |
| 16. | She is storing food grains in the storage basket. | Ti bodhadi mai dana takei hai |
| 17. | They are constructing an ancestral memorial on the grave of a deceased woman. | Tya mola maha khamba bonartaha |
| 18. | The rate of bride price among the Mavchis has gone upto Rs. 5000/- these days. | Ovadiye dej pach ojar hai |
| 19. | She has leprosy. | Tela kodviya dukh hai |
| 20. | He is illiterate. | Ti annadi hai |
| 21. | That is a mango tree. | Ti ambo jad hai |
| 22. | Savrya is fishing. | Havryo mase ma hai |
| 23. | Tomorrow the villagers will celebrate Tiger God's festival. | Hatav mahe gavamahe waghdev pali |
| 24. | Yesterday the village head solve his problem in the panchayat meeting. | Kale sarpanch tyaka odchani chhodiyo |
| 25. | Heavy rains destroyed corn crop this year. | Poye koi joda moi goyo |
| 26. | A lot of Mavchis have embraced christianity. | Borach Mavchi yesu devala manta hai |
| 27. | Getting fire wood has become difficult these days. | Lakde milna kethin hai |
| 28. | We are going to Toranmal for the fair. | Ambha toranmal jotra jataha |
| 29. | He has two wives and nine children. | Tyal ben thaiyo haiyo ana noi pohire haiyo |
| 30. | Many Mavchis are educated and are serving in Government and private sectors. | Khup Mavchi lok shikla haita ane sarkari naukari ane hehire jage bhi naukri korta hai |

8.4 Comparison of Tribal words

The Tribal Research & Training Institute has published seven dictionaries in seven different tribal dialects. The authors have presented a comparative chart of words and their vernacular translation among different tribal communities. These words have been compared with the Mavchi dialect, so as to show linguistic distinction, uniqueness and variation of each word in different cultures. In-depth studies of tribal dialect will help linguists and social scientists to get a deeper insight of tribal cultures.

Meanings in tribal dialects

| Sr. No. | Words | Mavchi dialect | Madia dialect | Kolam dialect |
|---------|-------------|---------------------|-------------------|----------------------|
| 1. | Father | Aboho | Babal, Babo | Ban |
| 2. | Grandfather | Abaho Doho, Ajaloho | Tado | Aaja, Do bak |
| 3. | Mirror | Araso | Hinki | Aarsa |
| 4. | A Bear | Asalee, Aasaala | Gundag | Gundag |
| 5. | Thumb | Aangatho | Botha Vadanju | Do vende |
| 6. | Mango | Aaabo | Makka | Mamdi, Mamid |
| 7. | Market | Aat | Dukkan | Angadi |
| 8. | Hand | Aatah | Kayak, Kay | Keey |
| 9. | Together | Aaree | Kallisi | Aattenax, Aattantena |
| 10. | Servant | Aavatyo | Orvil | Gedyak, Jeetam |
| 11. | Elephant | Aathee | Eni | Hatti, Hattyak |
| 12. | Relative | Jaat | Hedmito, Hedmitor | Gen got |
| 13. | Thief | Chor | Kalval | Donga |
| 14. | Crow | Nedaado, Nendaado | Kawal | Kaaka |
| 15. | Bullock | Kul, Kulaa | Konda | Dhogi, Hedal, Kondan |
| 16. | Eye | Dovo | Konda | Kandal, Kann |
| 17. | A fox | Kolla | Koliyal | Kolyak |
| 18. | Money | Poyasaa | Kottalk, Kotang | Dhan |
| 19. | Vegetable | Baajee | Kulla | Dhemsaa |
| 20. | Mother | Aayoho | Maee | Amma, Takam |
| 21. | Garden | Molaa | Miriya Vaduhi | Begeecha |
| 22. | Husband | Maatee | Moido, Mujjo | Magvan |

| Sr. No. | Words | Mavchi dialect | Madia dialect | Kolam dialect |
|----------------|--------------|-----------------------|----------------------|----------------------|
| 23. | Wife | Thee | Muito | Kolama, Masa |
| 24. | People | Maaahe, Maanhe | Mal | Mandin |
| 25. | Women | Baay | Murtaha | Bayee |
| 26. | Dog | Hoono | Nae, Neyu | Aaten |
| 27. | Blood | Rogat, Loe | Nettur | Nettur |
| 28. | Alone | Ekalo | Orore | Okkod |
| 29. | Children | Poyryaa | Pekur, Jivang | Balakul |
| 30. | Spider | Botakulyo, Hutado | Kuda | Bhakrak |
| 31. | A festival | Paandar, Son | Pandug, Pandum | Bhurri |
| 32. | Temple | Mondeer, Deval | Devol, Pengudi | Devod, Deyamgudi |
| 33. | A fair | Jaatro | Yatra | Jatra, Erudin |

From the above table it is evident that language of a community is certainly a vehicle in understanding its culture. Tribal dialect studies therefore are very essential part of ethnographic and cross cultural studies.

Chapter Nine

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

9.1 Summary

The present study was conducted in Nawapur and Sakri blocks of Nandurbar district. Besides this, the authors have analysed the Bench Mark Survey data of Tribal Research & Training Institute on Nandurbar I.T.D.P. The findings and observations of the same are recorded in Chapter One. The methods of data collection, analysis, interpretation and presentation is given in Chapter Three, captioned "Research methodology".

Chapter Two presents an ethnographic account of the Mavchis, while Fourth Chapter gives details about their maternal and child health care beliefs and practices. The fifth chapter namely, 'Rituals Of Transition', highlights various Mavchi rituals right from birth to death. The Sixth Chapter unveils their socio-economic status, while Seventh Chapter provides information on their awareness of development schemes and the benefits received by them from the same.

In the Eighth Chapter an attempt has been made by the authors to show the role and significance of linguistic analysis in ethnographic research. The Ninth and the last Chapter presents summary, conclusions and recommendations.

The above facts indicate that the Mavchi dialect has independent existence. It has no script. The Mavchi tribes have retained and passed on their cultural wisdom and knowledge through oral tradition. Linguistic analysis certainly proves that the Mavchi dialect has been influenced by Gujarati, Hindi, Sanskrit and Marathi languages. This is why the dialect is classified under the Indo-Aryan group of Indian languages. In spite of this influence the Mavchi dialect has retained its distinctive character.

9.2 Conclusions

Conclusions of this study are presented into three parts which are as follows :

A) Tribals of Tribal Sub Plan, Nandurbar

- 91% of the tribals of Nandurbar I.T.D.P. are BPL (Below Poverty Line).
- 47% of the tribal families in the I.T.D.P. area are landless.
- 94% of the tribal families in the I.T.D.P. have their own houses. Only 4% have been benefitted from Indira Awas Yojna.
- 68% of the tribal families in the I.T.D.P. live in houses less than 400 square feet area.
- 73% of the tribal families in the Nandurbar I.T.D.P. live in houses having thatched / tiled roofs with stick walls.

- The total literacy percentage of tribals in Nandurbar I.T.D.P. is 30% with 38% of male and 22% of female literacy rate as revealed by the Bench Mark Survey.
- The survey reveals that 96% of tribal villages & 81% of tribal hamlets are electrified.
- 17% of the villages do not have sufficient water to drink.
- 22% of the tribal families in the I.T.D.P. migrate temporarily or permanently.

From the above findings it could be concluded that the overall socio-economic conditions of the tribals of Nandurbar still remain average.

B) Mavchi Culture

- Despite of Urban, Modern & Christian influence the Mavchis have been able to maintain traditional forms of customs, beliefs and practices.
- Mavchi women in particular have been instrumental in maintaining traditional cultural beliefs, practices, rituals, dressing pattern, ornaments etc.
- Christian Mavchis have adopted few new (Christian) rituals associated with birth ceremonies, wedding rites and burial rituals.
- Modern, Christian & Urban influence has helped several Mavchis and/or Gavits to progress and develop.
- Mavchi dialect is one of the most important cultural traits, which distinguishes it from other tribes.

C) Socio-economic status of Mavchis studied

- 95% of the Mavchi families studied are BPL, earning less than Rs. 20,000/- per annum.
- 54% of the Mavchi families studied are landless.
- 67% of the Mavchi families can sustain themselves from the food grains produced by them for at least 8 months in a year.
- 48% of the Mavchis studied possess tribal identity certificates.
- Only 2.83% deaths between the age range 0-5 years for the period 2002-2004 were reported among 106 Mavchi families studied.
- 71% of the deliveries are conducted at home by the traditional midwives known as "Huvakis". Interestingly 29% of the deliveries were conducted in Primary Health Centres & Hospitals, which is a sign of progress.
- Drinking water is available throughout the year in villages.
- Drinking water is regularly chlorinated.
- 94% of the Mavchis studied are not aware of their political constituency.

D) Benefit of Tribal Development Schemes

It was observed that several Mavchis studied were unaware of some of the Development Schemes implemented for them. Given below is a table depicting the benefit status from various development schemes.

Table 9.1

Benefits received by Mavchis from Development Schemes

| Sr. No. | Scheme | Benefitted | Not benefitted |
|----------------|-----------------------------|-------------------|-----------------------|
| 1. | Anganwadi | 37 (34.90) | 69 (65.09) |
| 2. | Matrutva Anudan Yojana | 31 (29.24) | 75 (70.75) |
| 3. | Balwadi Scheme | 51 (48.11) | 55 (51.88) |
| 4. | Zilla Parishad School | 66 (62.26) | 40 (27.73) |
| 5. | Ashram Schools | 21 (19.81) | 85 (80.18) |
| 6. | Electric/Oil engine | 2 (1.88) | 104 (98.11) |
| 7. | Tribal Hostels | 4 (3.77) | 102 (96.22) |
| 8. | Scholarship | 24 (22.64) | 82 (77.35) |
| 9. | Consumption Finance | 0 (0) | 106 (100) |
| 10. | 275 (1) of the Constitution | 0 (0) | 106 (100) |
| 11. | Monopoly Procurement | 0 (0) | 106 (100) |
| 12. | Bullock Cart | 01 (0.94) | 105 (99.5) |
| 13. | Ration Shops | 61 (57.54) | 45 (42.45) |
| 14. | Adult Education | 0 (0) | 106 (100) |
| 15. | Chicken Distribution | 0 (0) | 106 (100) |
| 16. | Immunisation | 106 (100) | 0 (0) |
| 17. | Co-operative Department | 0 (0) | 106 (100) |
| 18. | Indira Awas Gharkul Yojana | 06 (5.66) | 100 (94.33) |
| 19. | Mid-day Meal | 27 (25.47) | 79 (74.28) |
| 20. | Exam Fees | 05 (4.71) | 101 (95.28) |
| 21. | Kanyadan | 0 (0) | 106 (100) |
| 22. | Landless to Purchase Land | 0 (0) | 106 (100) |
| 23. | Scholarship for Vth Grade | 01 (0.94) | 105 (99.00) |
| 24. | Agricultural Development | 02 (1.88) | 104 (98.11) |
| 25. | Dairy Development | 0 (0) | 106 (100) |

9.3 Recommendations

Tribal development should revolve around mobilising human & natural resources. Strategies to develop tribal land, forest, live stock, water bodies, housing etc is the topmost priority for the Tribal Development Department. The Mavchis are smallscale cultivators, hence following areas of development are suggested.

- Afforestation
- Kitchen garden
- Irrigation & watershed development.
- Animal husbandry.
- Dairy development.
- Cultivation of medicinal plants.
- Employment
- Goat rearing
- Cottage industries
- Handicraft related income generation program.

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