



आदिवासी संशोधन पत्रिका  
**TRIBAL RESEARCH BULLETIN**



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Tribal Research & Training Institute,  
Maharashtra State, Pune

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Vol. XXI No.2

September, 2007





कोकणांचे भांगसागर वाद्य



वारली ढाकभागत





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## EDITORIAL

This bulletin comprises of two sections. In the English section, there are seven articles; whereas in the Marathi section, there are three articles.

In this bulletin, we have provided information on the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006; tribewise population of Maharashtra as per 2001 Census and the research and evaluation reports published by this Institute which will be useful for the readers.

The views expressed, facts and data mentioned therein by various authors are their own and it may not be concluded that Tribal Research & training Institute agrees with their ideas, facts and data.


(Dr. Arvind Kumar Jha)  
Commissioner,  
Tribal Research & Training Institute,  
Maharashtra State, Pune.





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## **NAGOBA JATRA: A RELIGIOUS FAIR OF GOND TRIBE OF ADILABAD DISTRICT, ANDHRA PRADESH**

- Prof. K. Viswanadha Reddy\*

- Dr. K. C. Tarachand\*\*

### **Introduction**

The Gond is one of the largest tribes, spread over the states of Andhra Pradesh, Maharashtra, Madhya Pradesh, Orissa and Bihar. They have derived their name from Gondwan, a historical region which gained prominence during the medieval period. Their mother tongue Gondi belongs to Dravidian family of languages. The Gonds of Andhra Pradesh are predominantly a rural community. They have innumerable clan and village deities, besides great traditional ones. They celebrate fairs and festivals in honour of these deities. The annual Nagoba Jatra starts at the famous temple of Gonds in the last week of January every year at Department of Anthropology Kespur village in Indravell Mandal of Adilabad district of Andhra Pradesh. They worship Sheshnag, the serpent god with pomp and celebrate a fair. A large number of people from various tribal areas of Adilabad district and adjoining Maharashtra state attend the fair. A brass sculpture representing an enormous cobra forms the idol in the temple to which people offer prayers. Some interesting legends are associated with the performing of Nagoba Jatra. The mesram clan people carry the whole show of the fair. Another important event of the fair is the conduct of barber for several hours to solve their problems. The jatra (fair) too has undergone several changes over their time. It serves as a meeting place once in a year to exchange views, renew their religious faith and rededicate to the tribal community.

### **Nagoba Jatra**

The Gond tribe is numerically, the most dominant group in India. Their homeland extends from the Satpura range down to the Godavari, from Uttar Pradesh (Gonda district) and north Bihar- to Andhra Pradesh, and from Maharashtra to Orissa. The Gonds number 73,88,463 in 1981 census. They have lent their name to Gondwana, a historical region which gained prominence during the medieval period as a large, wide ranging heterogeneous stratified society. The Gond demonstrate a large number of cultural

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variations which extend from the most primitive to fairly advanced states. Their mother-tongue, Gondi belongs to Dravidan family of languages. The Gonds are now bilingual or even trilingual; they speak Gondi as well as Hindi, Marathi or Telugu depending upon the situation.

The Gonds have a traditional council known as panchayat. They are non-vegetarian and Jower is their staple food. The Gonds of Andhra Pradesh were shifting cultivators in the past but they have now taken to the settled cultivation. They have innumerable clan and village gods and goddesses in addition to great traditional deities like Lord Siva Rama, etc., The Gond perform a robust dance called 'dommari' during fairs and festivals, conducted in honour of the above deities.

The annual Nagoba Jatra commences at the famous temple of Gonds on the day of Pushya Amavasya (last week of January) every year at Keslapur village, near Indravalli of Adilabad district. They worship Seshnag (the serpent god) with great pomp. The mesram clan people carry the whole show of the fair. "Betikeriak" (introduction of Gond girls who were newly married into the families of Mesrams) was also performed during the ceremonies. The culture and customs of Mesrams was told to the new couples by the heads of the group.

A large number of families from various tribal areas of Adilabad district and adjoining Maharashtra come to Keslapur by bullock carts and setup campus near the temple. The rush for jatra enhanced with the participation of tribals other than Gonds, and non-tribals, though the Endowment Department is running a kitchen and providing food to the pilgrims, many of the families camping near the temple, are cooking for the themselves besides operating specials the APSRTC has extended all services on the main road area near the temple attracting huge crowds, shops, selling all kinds of goods, entertainment items a like giant wheels, are amusing the crowds, besides skill games. Temporary restaurants, Tea-stalls and loudspeakers blaring film music were all there.

A brass sculpture representing an enormous cobra forms the idol in the main temple while some objects identified with the seven brothers are contained in an adjacent enclosure without a roof. The pilgrims offer prayer at both the spots.

In the pre-independence days the fair held on a very small scale and was not known to the outside as it was exclusively by the people of a particular clan of the Gond tribe. But, later, as the days rolled on, many changes occurred in this fair. People of the



other communities also living in this region started visiting though not for worship, but for sight seeing and enjoying themselves.

Keslapur village is located in Utnur taluka of Adilabad district, Andhra Pradesh. It is at a distance of 4 (four) km from the village Mutnur which is on the main road of Utnoor to Gudihatnur, the latter being on the grand trunk road leading from Hyderabad to Nagpur via Adilabad. At Keslapur, is held the Nagoba fair, an important annual fair. The mythical background of this 'Jatra' was narrated by the Kotoda, the priest of the mesram clan of the Gond tribe of Adilabad.

According to the legend 'Bourmachwa' identified with the present Keslapur was probably named after 'daman' tree. Keslapur is a Gondi word meaning the handle of an axe and this is generally made of daman wood. Thus the word kesla might have come into vogue. There lived a Raja of Jajkoil with his wife Rukdevi and their son, Worder and daughter-in-law, Gondevi. The latter couple were blessed with seven sons and their state was prosperous. When they were in childhood a dangerous disease ravaged the land and all the inhabitants except these seven small children are killed. They decided to leave the deserted village to eke out their livelihood. So they set out and reached the seven cattle sheds or a village late in the evening. As it was growing they took shelter in one of the cattle sheds. There was one tigress which was every night breaking into one of the sheds and killing the bulls and cows. But in that night nothing happened and all the cattle were safe. The owner of these cattle are pleased and adopted these children. They lived there for twelve years learning to herd the cattle. These seven brothers then returned to Bourmachwa along with herds of cattle to settle once again in their home land.

The elder brother married the daughter of Shakati Raja who was their mother's brother. After living happily for some years, they determined to take revenge by killing all of them for the disrespect they were said to have shown to her father. One day she asked her husband to take her to father. When they have reached the midst of forest, all of a sudden she turned into a tigress and devoured him. After a few days she alone returned to the six brothers and told them that her husband was staying with her father. As these days passed and the elder one failed to return the next brother went in search, followed by her. In the forest she again turned into a tigress and killed him and so it was continued until the youngest brother was left. The youngest one who also went out in search of the elder ones, accompanied by her found out the truth. He prayed the Shehnag who gave him shelter in the earth before the tigress could kill. The sapling of one mango plant grows rapidly and



bears fruits. In one of the fruits there was the life of these boys. That fruit was picked by a crow and was thrown into a tank and was swallowed by a fish. A poor woman went for fishing and got that particular fish. When she cut it, a boy came out who grew up rapidly. The woman becomes rich.

Mean while the sister-in-law married Raja Soyam. After coming to know the birth of this boy in a poor fisher-women's house, she planned to kill him but was in vain. At least the boy disclosed all about her former misdeeds to her husband who banished her from his kingdom. Then he returned to his native village Bourmachwa and lived there. He was blessed with plenty and married two daughters to two different Rajas and lived happily. Once he invited all his relatives and all went to see to worship Raja Sesh (Serpent-god). He went to the great house of Raja Shesh to bring the god. The God was absent. He entered the shrine against the will of the guard and saw golden pan-leaves hanging from the throne of the Seshnag and plucked seven of them and came out. Then all of them returned to Bourmachwa throwing the cooked food in the sea taken by them since they could not worship Sheshnag.

The Raja Shesh returned and became angry at this uncivilized behavior and started in the form of an enormous cobra with the intention of killing him and destroying all his people. He came to the boundaries of Bourmachwa (the present Keslapur) and opened his mouth widely to swallow all the people. When this was known, all the people came with milk and delicious dishes and poured them in the mouth of the serpent god and worshiped. The god was much pleased and became sympathetic. Then this boy told the serpent-god that they all came to see and to worship him. The present place of worship on the "Pushya Amavasya (December-January). Then the god advised them all to worship him every year on that day. Even to this day, Mesram clan people of Adilabad district gather on 'Pushya Amavasya' and worship the serpent— god (Seshnag) and offer milk, and cooked food etc.

Pooja is performed at the midnight of Pushya Amavasya every year. A day before the main pooja, all the Mesram clan people gather under a huge banyan tree near the shrine and do not enter their houses till the pooja is completed. Next day they prepared sweets and offer milk to the deity. All these offerings are kept near a small hole, still existing which is considered to be the entrance of the cobra god and covered with a white cloth. When the cloth shakes they believe that the serpent-god comes and touches their offerings. The women who married the mesram clan men worship their deity especially



and ritually unite with the clan on this day. They gather in separate places near the temple and sacrifice goats, etc., cook a food and enjoy, marketing is done only after finishing this pooja.

Another important event of this fair is the conduct of 'darbar'. The darbar usually is prolonged for several hours. It is conducted on a permanent pendal constructed for the purpose during which the district officials hear the problem of the participants and try to solve them. The tribals make it a point to attend the programmes without fail as it is the only forum to come together and express their demands. The darbar started in 1946 at Keslpur by a noted Social-Anthropologist Christopher Von- Fuere-Haimendrof as forum for tribal cut-off from the developed world, has lost much of its importance as a window to the available welfare schemes over the years. Though, tribals treat it as a platform where officials and politicians address them, promising benefits which are unrealistic and will never be delivered, they nevertheless turn up in large numbers investing the occasion with a cultural dimensions.

The Jatra (fair) too has undergone several changes over a period of time. The fair might have been purely a religious one in the days past but it greatly influences the social as well as economic life of the tribals. The sacrifice of cows and calves has stopped. They open fire which used to be the only source of light that gives way to a blaze of illumination from the florescent lights. This occasion is fully exploited by the business community of the district as well. This place has become a centre of earning for the dancing tribal girls of Adilabad district during these three days. The present structure of the shrine is constructed out of the funds provided by the Endowment Department. The turn out would be more in these years when the people are blessed with bumper crops. The darbar as said by the tribals has remained so, only in name and failed to bring out immediate redressal of their various grievances. The fear complex among the tribal has no doubt to a great extent lessened. Considerable change in their way of dressing and other habits can be seen due to the culture contact made possible through this fair over the years. The tribal-folk are appraised of the various developmental activities in the district as well as in the country in general by exhibiting pictures etc., through various departmental stalls. Film shows we arranged by the Government putting the tribals in the picture about the changes that we taking place in the various parts of the country in and around their place of abode. In this way once in a year these people feel that they are not isolated and are one among the other people living in the country.



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## EMPLOYMENT, INCOME AND CONSUMPTION PATTERN OF TRIBALS IN IGATPURI TAHSIL OF NASHIK DISTRICT

- P.N. Shendage\*
- S.S. Hire\*
- K.L. Jadhav\*
- D.S. Hange\*

After fifty eight years of independence the development in economic, social, educational and political sectors is generally visible, but the tribal community are far behind and unaware of these developments. The tribal communities are under the burden of poverty, illiteracy, superstitions and various addictions. They are slaves of old traditions and customs and this is a great hurdle in the way of their development. They are even not able to express their pains, sorrows and also there identities, feelings etc. which are under a prolonged dormancy.

Government has started various developmental programmes to bring tribals in the mainstream of life. The development activities involve education and economic development as means of livelihood. Unfortunately, both these means are not available to the aboriginal tribals for the simple reason that they are inhabitants of the hilly areas with no means of communication. This has resulted in continuation of their aboriginal habitat and also the traditional life. This leads to poor economic conditions. In addition, they face the problem of starvation during the lean season and they even do not have sufficient clothes to wear.

It is pointed out that the tribal agriculture is not able to provide sufficient employment to them. Alternative sources of employment opportunities besides agriculture are also scanty. As a result, it leads to a low level of income. The vicious circle of poverty and backwardness is closely associated with the unemployment and under-employment prevailing in the tribal region.

The role of agriculture in the employment of rural population is of crucial importance. Developmental programmes of scientific agriculture with diversification could help in removing unemployment to some extent. Less availability of subsidiary

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occupations in tribal areas is one of the major causes of underemployment. Various secondary occupations viz; bee keeping, poultry, dairy, honey collection and rural industries etc. could also help in increasing their level of income. The unwillingness of tribals to move out and leave the pastoral surroundings for employment is also one of the hindrances in the development of tribals in the state. This limited employment and income opportunities to the tribal population have resulted into low standard of living.

The income level of tribal population is low and inadequate to meet their consumption needs. It compels them to live in the manner as their scanty income permits. They are living in hilly and forest areas and have to work hard resulting into high nutritional requirements. It is very difficult for them to have nutritious and sufficient diet. They generally consume cheap and easily available food items like cereals and forest produce. In monsoon season, they may remain half starved for 2-3 months and try to compensate their needs by consuming roots and tubers from forest areas. Thus, the low level of income results twin effect of mal-nourishment and under nourishment, which ultimately reduces their work efficiency. Since independence several tribal development programmes implemented in the country has helped to improve upon their economy to some extent. The basic objective of the study was to examine the employment, income and consumption pattern of the sample tribal households.

### **Methodology**

The study was confined to the Igatpuri tahsil of Nashik district which was purposively selected where, the special category of tribals viz. Mahadeo Koli and Thakar are predominant. Six villages from the tribal area and five tribal households belonging to each size class viz landless, small (0.01 to 2.00 ha), medium (2.01 to 4.00 ha) and large (4.01 ha and above) were selected by simple randomization. The total sample comprised of 120 tribal households, 20 from each selected village, spread over Igatpuri tahsil of Nashik district. The data for the agricultural year 2004-05 on relevant aspects of the study were obtained by personal interview with sample respondents with the help of a specially designed pretested schedule. The data collected were analyzed by adopting tabular method and regression analysis.

#### **A) Employment function**

The multiple linear regression equation was used for estimating the employment function as under:-



$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4 + \mu$$

Where,

Y = Gross family employment (Std. Days)

a = intercept

x<sub>1</sub> = Gross cropped area (ha.)

x<sub>2</sub> = Number of earners

x<sub>3</sub> = Capital assets excluding value of land well and residential house (Rs.)

x<sub>4</sub> = Working capital (Rs.)

b<sub>i</sub>'s = Regression coefficients of the respective explanatory variables,

μ = Error term

### B) Income function

On the lines of employment function, the annual gross family income function has also been estimated. The regression equation was used as under.

$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4 + b_5x_5 + \mu$$

Where,

Y = Gross family income (Rs.)

a = Intercept

x<sub>1</sub> = Gross cropped area (ha.)

x<sub>2</sub> = Number of earners

x<sub>3</sub> = Capital assets excluding value of land, well and residential house (Rs.)

x<sub>4</sub> = Working capital (Rs.)

x<sub>5</sub> = Total annual employment (Stddays)

b<sub>i</sub>'s = Regression coefficients of the respective explanatory variables,

μ = Error term

### C) Consumption expenditure function

The equation was used to estimate this function as under.

$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + \mu$$

Where,

Y = Consumption expenditure (Rs.)

a = intercept

x<sub>1</sub> = Gross family income (Rs.)

x<sub>2</sub> = Family size (Adult unit)

x<sub>3</sub> = Capital assets excluding value of land, well and residential house (Rs.)

b<sub>i</sub>'s = regression coefficients of the respective explanatory variables,

μ = Error term



## Results

### Employment function

The results of the estimated employment function are presented in Table 1.

**Table 1**  
**Results of estimated employment function for sample tribal households**

Sr. No.	Size class	Constant	Regression coefficients				R <sup>2</sup>	F value
			X1	X2	X3	X4		
1	Landless (N=30)	397.99	--	26.29**	0.007 <sup>NS</sup>	0.031 <sup>NS</sup>	0.72	22.28***
2	Small (N=30)	288.81	31.10***	55.24***	0.003 <sup>NS</sup>	0.008*	0.68	18.42*
3	Medium (N=30)	45.84	22.28**	42.00**	0.011*	0.0002 <sup>NS</sup>	0.72	22.28***
4	Large (N=30)	470.83	25.90***	48.43**	0.004*	0.002 <sup>NS</sup>	0.76	27.53***
5	Overall (N=30)	424.92	27.45***	24.49*	0.0023*	0.0007 <sup>NS</sup>	0.78	136.84***

NS = Non significant

\* = Significant at 10 per cent level

\*\* = Significant at 5 per cent level

\*\*\* = Significant at 1 per cent level

It is revealed from the table that all the four independent variables have jointly explained 78 per cent variation in total employment of sample tribal households at the overall level. The independent variables viz; gross cropped area (X1), number of earners (X2) and capital assets excluding value of land, well and residential house (X3) were positive and significant at 1 per cent, 10 per cent and 5 per cent, respectively indicating that the unit increase in the respective variable would increase the employment of tribal household respective regression coefficients at the overall level. The regression coefficient of working capital (X4) is positive but turned out to be non-significant except in small size class. The regression coefficient of gross cropped area in hectare (X1) is positive and highly significant at 1 per cent level in all farm size class and at overall level. The regression coefficients of number of earners (X2) and capital assets excluding value of land, well and residential house (X3) were positive and significant indicating the importance of variables in influencing the total employment except in landless size class.



However, regression coefficient of capital assets excluding value of land, well and residential house (X3) in small size class was negative but it is turned out be non-significant. The values of the coefficient of multiple determination (R2) ranged in between 68 to 76 percent. All the F values were significant indicate the goodness of fit for all the equations so far estimated.

### Income function

The results of the estimated income function are presented in Table 2.

**Table 2**

#### Result of estimated income function for sample tribal households

Sr. No.	Size class	Constant	Regression coefficients					R2	F value
			X1	X2	X3	X4	X5		
1	Landless (N=30)	2215.8	--	994.01**	0.116 <sup>NS</sup>	6.92*	18.88**	0.62	10.61***
2	Small (N=30)	20953.12	55.29**	1990.50*	0.07 <sup>NS</sup>	0.07 <sup>NS</sup>	26.22**	0.77	20.92*
3	Medium (N=30)	40659.89	602.58*	2479.20*	0.16 <sup>NS</sup>	0.20 <sup>NS</sup>	19.27**	0.65	11.60***
4	Large (N=30)	39073.26	363.75**	1998.18*	0.08 <sup>NS</sup>	0.019 <sup>NS</sup>	18.47***	0.69	13.91***
5	Overall (N=30)	6078.62	388.17*	1578.98*	0.15*	1.14***	21.23**	0.72	74.07***

NS = Non significant

\* = Significant at 10 per cent level

\*\* = Significant at 5 per cent level

\*\*\* = Significant at 1 per cent level

On critical examination of Table 2, it is revealed that, at overall level, the five independent variables have jointly explained 72 per cent of the total variation. The F Value obtained from the analysis of variance turned to be highly significant, indicating there by overall significance of the estimated function. The regression coefficient of working capital (X4) turned out to be highly Significant at 1 per cent level. The regression coefficients of total annual employment (X5), gross cropped area (X1) and number of earner (X2) were positive and significant indicating that these are the important income responsive variables.

Among the various size classes, the value of the coefficient of multiple determination (R2) ranged in between 62 to 77 per cent indicated that these independent



variables have jointly explained 62 to 77 per cent variation in income of sample tribal households.

The regression coefficients of number of earners (X2); working capital (X4) and total annual employment (X5) in landless size class, gross cropped area (X1); number of earners (X2) and total annual employment (X5) in small size class, gross cropped area (X1); number of earners (X2) and total annual employment (X5) in medium size class and gross cropped area (X1); number of earners (X2) and total annual employment (X5) in large size class were positive and significant indicating that these are the important income responsive variables.

### **Family consumption expenditure function**

It is observed from the table 3 that, at the overall level, the three independent variables have jointly explained 76 per cent of the total variation in consumption expenditure. The highly significant F value obtained from the analysis of variance indicated the goodness of fit of the estimated function. The regression coefficients of total annual gross family income (X1) family size (X2) and value of capital assets (X3) were positive and significant, indicating that these are the important responsive variables for consumption expenditure. Amongst the different size classes of tribal households the above three variables have jointly explained 68 to 71 per cent variation in consumption expenditure. The regression coefficient of value of capital assets (X3) is positive but turned out to be non significant in all the categories tribal households. Annual gross family income (X1) was positive and significant in all the size classes of sample tribal households indicating that one rupee increase in gross family income would increase the consumption expenditure by the magnitude of regression coefficient of respective variable. The positive and significant regression coefficient of family size (X2) in all the size classes indicated that the consumption expenditure was influenced by family size.



**Table 3****Result of estimated consumption expenditure function for tribal households**

Sr. No.	Size class	Constant	Regression coefficients of independent variables			R <sup>2</sup>	F value
			X1	X2	X3		
1	Landless (N=30)	20916.89	0.79***	396.05*	0.37 <sup>NS</sup>	0.71	33.17***
2	Small (N=30)	25173.4	0.50*	375.19**	0.18 <sup>NS</sup>	0.68	28.69***
3	Medium (N=30)	44615.8	0.48**	659.67**	0.05 <sup>NS</sup>	0.70	31.53***
4	Large (N=30)	68104.73	0.25**	599.74*	0.19 <sup>NS</sup>	0.69	30.05***
5	Overall (N=30)	1080.92	0.99***	390.07*	0.12 <sup>NS</sup>	0.76	180.95***

NS = Non significant

\* = Significant at 10 per cent level

\*\* = Significant at 5 per cent level and

\*\*\* significant at 1 per cent level

To conclude, it can be said that the consumption expenditure of the average tribal family is significantly influenced by the average annual gross family income and size of family.

### Conclusions

In estimated that, employment function, the regression coefficients of gross cropped area and number of earners were positive and highly significant. This indicated that the increase in gross cropped area by one hectare and addition of one earner would increase gross employment of tribal households by 27.45 days and 24.49 days, respectively. The selected four independent variables viz; gross cropped area, number of earners, capital assets and working capital in rupees have jointly explained 78 per cent variation in the gross family employment.

The gross cropped area in hectares, number of earners, capital assets excluding value of land well and residential house, working capital and total annual employment were positive and highly significant. It indicates that the increase in these factors would result to boost the gross family income of the tribal households.



The estimated family consumption function showed that regression coefficients of annual gross family income, family size and capital assets were positive and highly significant. It indicated that consumption expenditure was positively related with these three variables.

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# **A STUDY ON VARIATION OF EARLOBE ATTACHMENT AND FOOT TYPE AMONG THE TIWAS OF ASSAM.**

**- M.N.Dutta & D.Dutta Das**

## **Introduction**

Anthropologists and human biologists generally use earlobe attachment to study human diversity because of its simplicity to diagnosis. A simple Mendelian gene affect is likely to be responsible for different earlobe types (Lai and Walsh, 1966). On the other hand, human foot has undergone remarkable changes due to assumption of erect posture and bipedal locomotion. Environment also plays an important role in bringing out changes in shape and size of the foot. It has been the subject of study since the later part of twentieth century.

In this paper an attempt has been made to study the nature of population variation on the basis of the different types of earlobe attachment and the relative digital length of the foot among the Tiwas, a plain tribe of Assam. Formerly they were known as Lalung. Now they prefer to call themselves as "Tiwa". There is also evidence that they were hailing from Tibet. But there is no clear cut evidence about their migration to the plains of Assam, yet it can be assumed that they had migrated to the plains sometime in the middle of the 17 century AD. They belong to the great Bodo tribes of Assam Burma linguistic family. They are medium stature, strong built and generally white complexioned people which are characteristic feature of mongoloid racial group (Bordoloi et al, 1987). Their main concentration is the Nagaon district of Assam Besides there are a few Tiwa villages in Lakhimpur, Jorhat and Sonapur areas of Kamrup district of Assam.

## **Materials and Methods**

The present study was carried out among the Tiwas (Lalung) of Bherakuchi Pathar Gaon, Khetri of Sonapur of Kamrup district of Assam. A total of 60 unrelated Tiwa individuals (Male and Female) were considered for this study. The data (earlobe attachment and foot type) were collected during the month of September, 2004. In case

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of earlobe attachment only two phenotype – Free and Attached were recorded. For foot type, the method of Minami (1952) is used. He classify the human foot into three types (i) where the first toe is the longest ( $1 > 2$ ) and is denoted by 'T', (ii) where the second toe is longest ( $2 > 1$ ) and is denoted by 'F', (iii) Where the both first and second toes are equal ( $1 = 2$ ) and is denoted by 'O'.

### Results and Discussion

The percentage frequencies of earlobe attachment of the Tiwa and different population of Assam are given in the Table-I. The table shows that the attached type (51.66%) dominates over the free type (48.33%) among the Tiwa. More or less the same trend is also observed in other Mongoloid populations except the Deoris of Assam. In table-2 the Tiwas are compared with some populations or North east India with regards to foot type. From the table it is clear that in all the populations type 'T' is more frequent and the order of preponderance of the type foot is  $T > F > O$ . However, the type 'O' foot shows slightly high percentage among the Tiwas (23.33%) which is followed by the Khamyang (16.36%), the Mikir (10.83%), and by the Nishi (10.00%) respectively.

From the above discussion it is clear that in respect of earlobe attachment the Tiwas show more or less closer affinities with other mongoloid populations of Assam, while in foot type it shows a deviating tendency.

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Population	No.	Percentage (%)	Author
Kaibarta	70	28.57	Dutta 1992
Konyak	237	18.90	Das & Dibrugarh 1970

Table 2

Percentage frequencies of foot type among the Tanti (Jaintia) and other population of North India. \* \* \* \*

Population	No.	Sex	Composite (R-L)			Authors
			T	F	O	
Khonyang	25	M	60.00	22.72	16.28	Das & Datta 2001
Mikir	100	F	82.24	17.7	0.06	-Do-
Mikir	120	M	40.41	8.32	10.87	Das 1970
Khasi	100	F	79	13.00	7.20	-Do-
Khasi	134	M	88.88	7.42	3.72	Das 1968
Hita	102	F	87	7.61	4.79	-Do-
Hita	76	M	88.81	7.82	3.84	Das & Das 1967
Nishi	20	F	72	17.00	11.00	1991
Nishi	20	M	72.00	20.00	8.00	Dutta & Bhowmick
Jaintia	56	M	87.92	10.71	1.37	Dutta 1997
Jaintia (Jaintia)	60	M-F	60.00	16.66	23.33	Present study



**Table : 1**

**The percentage frequencies of Earlobe attachment of the Tiwa (Lalung) and other population of Assam.**

Population	No.	Attached (%)	Authors
Tiwa (Lalung)	60	51.66	Present Study
Deuri	291	30.58	Sengupta, 1981
Mishing	302	53.97	- Do —
Ahom	100	62.00	Dutta, 1979
La	100	60.00	Das Sc Sharma, 1968
Tanti	56	58.92	Dutta, 1993
Sabar	105	51.43	Dutta, 1981
Konyak Naga	42	59.52	Dutta, 1992
Brahmin	189	20.60	Deka & Das, 1973
Kalita	310	22.22	-Do-
Keot	220	18.10	-Do-
Baishya	313	24.20	-Do -
Rajbanshi	100	26.00	Das, 1967
Suri	100	21.00	Das&Deka, 1960
Kumar	237	18.90	Das & Ghosh, 1970
Kaibarta	70	28.57	Dutta, 1992

**Table 2**

**Percentage frequencies of foot type among the Tiwa (Lalung) and other population of North East India,**

Population	No	Sex	Combine % (R+L)			Authors
			T	F	O	
Tiwa (Lalung)	60	M+F	60.00	16.66	23.33	Present study
Tanti	56	M	83.93	10.71	5.35	Dutta, 1993
Nishi	50	M	72.00	20.00	8.00	Dutta & Bhowmic•
Nishi	50	F	73	17.00	10.00	1991
Hira	76	M	88.81	3.82	7.84	Das & Das, 1967
Hira	105	F	87	7.61	4.79	- Do -
Khasi	134	M	88.88	7.45	3.73	Das, 1968
Khasi	100	F	79	13.00	7.50	- Do
Mikir	120	M	80.41	8.75	10.83	Das, 1970
Mikir	100	F	82.54	13.3	3.96	-Do
Khamyang	55	M	60.90	22.72	16.36	Das & Dutta, 2001

\* \* \*



## MARKETING PROBLEMS OF SELECTED COMMODITIES PRODUCED ON TRIBAL FARMS IN WESTERN GHAT ZONE OF MAHARASHTRA

- Yadav D.B.<sup>1</sup>, B.N.Ganvir<sup>2</sup> and Y.C.Sale<sup>3</sup>

### Preamble

Agricultural marketing plays an important role in the process of agricultural development in India. To increase the incentives to the producer for higher production and better returns, efficient marketing system is essential. It helps to provide remunerative prices to the producer and fair prices to the consumer by reducing the marketing costs.

For successful farming, only improvement in productivity of different agricultural products is not only sufficient but also efficient marketing of products is important. Many experts have also pointed out that the main defect in agricultural marketing is least share of producer in consumer's rupee. In this regard an attempt was made to identify and evaluate the problems in marketing of selected farm commodities produced by tribals so as to suggest the remedies to improve the marketing system. -

### Objectives

- i. To estimate the marketable and marketed surplus of major crops.
- ii. To study the practices of marketing of selected farm commodities.
- iii. To ascertain the marketing costs, margins and prices of selected farm Commodities.
- iv. To identify the problems in marketing of selected farm commodities.

### Methodology

Igatpuri tahsil of Nashik district and a part of Akola tahsil of Ahmednagar district which fall under Western Ghat Zone of Maharashtra were selected purposively. The sampling design adopted was two-stage sampling with village as primary unit and sample farmers as the secondary unit of sampling. In all, six villages, three each from Igatpuri and Akole tahsil were selected on the basis of higher area under the Kharif Paddy and nagli crops. The selected farmers were grouped into three groups on the basis of operational

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holding viz., small (upto 1 ha.), medium (1.01 to 2 ha.) and large (above 2 ha.). The data for the year 2003-2004 were collected by survey method with the help of specially designed schedules. The collected data were compiled and analyzed. Simple statistical tools such as arithmetical averages and percentages were worked out for the purpose of interpretation of result. The information regarding commission charges, weighing charges, market fees, coolie and other charges were collected from Ghoti market.

## Results and Discussion

### i) Marketable and marketed surplus of selected farm commodities.

The information on marketable and marketed surplus of paddy and nagali is presented in Table 1.

**Table 1**  
**Marketable and marketed surplus of Paddy and Nagali**

Sr. No.	Particulars	Paddy				Nagali			
		Size Group				Size Group			
		Small	Medium	Large	Overall	Small	Medium	Large	Overall
1.	Area per farm (ha.)	0.64	1.37	2.34	1.47	0.38	0.61	1.07	0.68
2.	Production (qtls)	11.12 (100)	26.16 (100)	49.47 (100)	28.92 (100)	4.34 (100)	8.50 (100)	14.11 (100)	8.98 (100)
3.	Family and farm requirements								
a)	Family consumption (qtls.)	3.03 (27.25)	4.33 (16.56)	9.94 (20.09)	5.76 (19.93)	1.32 (30.42)	1.57 (81.47)	2.88 (20.41)	1.98 (21.38)
b)	Seeds (qtls)	1.06 (9.53)	1.92 (7.33)	4.28 (8.65)	4.42 (8.34)	0.17 (3.92)	0.14 (1.65)	0.16 (1.12)	0.15 (1.67)
c)	Wages to labour in kind (qtls)	1.45 (13.04)	1.62 (6.19)	1.05 (2.13)	1.37 (4.73)	0.48 (11.05)	0.66 (7.76)	0.76 (5.39)	0.63 (7.02)
d)	Payment of artisans (qtls)	0.67 (6.03)	0.62 (2.38)	0.62 (1025)	0.63 (2018)	0.340 (7.83)	0.23 (2.71)	0.19 (1.36)	0.26 (2.89)
e)	Animal feeds (qtls)					0.47 (10.83)	1.13 (23.29)	0.75 (5.32)	0.78 (18.69)
f)	Other (qtls)	0.44 (3.95)	0.73 (2.79)	0.48 (0.97)	0.55 (1.90)	0.11 (2.54)	0.32 (3.76)	0.34 (2.41)	0.26 (2.89)
4.	Total requirements	6.65 (59.80)	9.22 (35.25)	16.37 (33.09)	10.73 (37.11)	2.89 (66.59)	4.05 (47.64)	5.08 (36.01)	4.00 (44.54)
5.	Marketable surplus (qtls) (2-4)	4.47 (40.20)	16.94 (64.75)	33.10 (66.91)	18.19 (62.89)	1.45 (33.41)	4.45 (52.36)	9.03 (63.99)	4.98 (55.46)
6.	Marketed surplus (qtls)	4.18 (93.51)	16.00 (94.45)	33.00 (99.69)	17.72 (97.42)	1.40 (96.55)	4.28 (96.17)	9.00 (99.66)	4.89 (98.19)

(Figures in the parentheses are the percentage to the respective total)



It is revealed from the Table 1 that at the overall level, the per farm production of paddy and nagali was 28.92 and 8.98 quintals. The marketable surplus of paddy and nagali was 18.19 (62.89 per cent) and 4.98 quintals (55.46 per cent). The marketed surplus of paddy and nagali was 17.72 (97.42 per cent) and 4.89 quintals (98.19 per cent). At the overall level, the quantity of paddy and nagali used for family consumption was 5.76 qtls (19.93 per cent) and 1.92 qtls (21.38 per cent) while the quantity of paddy and nagali used for seed purpose was 2.42 (8.37 per cent) and 0.15 qtls (1.67 per cent). At the overall level, total requirement of paddy and nagali was 10.73 (37.11 per cent) and 4.00 qtls (44.54 per cent), respectively.

Amongst the different size groups, the marketable surplus of paddy and nagali was lowest 4.47 (40.20 per cent) and 1.45 quintals (33.41 per cent) in small size and the highest 33.10 (66.91 per cent) and 9.03 quintals (63.99 per cent) in large size group, respectively.

## **ii. Per quintal cost of marketing of selected farm commodities**

The marketing cost of paddy in Ghoti market is presented in Table 2. From the table it is revealed that at the overall level, total marketing cost of paddy and nagali was Rs. 67.56 and Rs. 52.62. The per quintal cost of marketing cost of marketing of paddy and nagali was the highest (Rs. 87.03) and (Rs. 60.10) in small size group of holdings, While the per quintal marketing cost of Paddy and nagali was the lowest (Rs. 55.75) and (45.70) in large size group of holdings.

At the overall level, amongst the items of market cost, commission charges, transportation charges and packing charges were the major items, since these items together accounted nearly 88.19 per cent of the total marketing cost in Ghoti market. At the overall level, commission charges alone shared 38.86 and 4021 per cent in marketing of paddy and nagli followed by transport charges 35.49 and 30.68 per cent, packing charges 13.84 and 16.22 per cent, respectively.



**Table 2**

**Per quintal cost of marketing of selected farm commodities**

(Rs.)

Sr. No.	Particulars	Paddy				Nagali			
		Size Group				Size Group			
		Small	Medium	Large	Overall	Small	Medium	Large	Overall
1.	Packing charges including packing materials	14.35 (16.49)	6.25 (10.43)	7.45 (13.36)	9.35 (13.84)	11.42 (19.00)	8.17 (15.69)	6.00 (13.13)	8.53 (16.22)
2.	Transportation charges including loading and unloading and hamali charges	38.28 (43.98)	18.75 (31.30)	14.90 (26.73)	23.98 (35.49)	21.43 (35.66)	15.00 (28.81)	12.00 (26.26)	16.14 (33.68)
3.	Octroi	-	--	-	--	-	-	-	-
4.	Weighment charges (Rs. 1.90/qt.)	1.90 (2.18)	1.90 (3.18)	1.90 (3.41)	1.90 (2.82)	1.90 (3.16)	1.90 (3.65)	1.90 (4.15)	1.90 (3.62)
5.	Commission charges @ 5%	25.00 (28.73)	27.50 (45.91)	26.25 (47.09)	26.25 (38.86)	19.50 (32.45)	22.50 (43.21)	21.50 (47.05)	21 (40.21)
6.	Deduction of moisture content October :2.00% November : 1.5% December 1%	7.50 (8.62)	5.50 (9.18)	5.25 (9.41)	6.08 (8.99)	5.85 (9.73)	4.50 (8.64)	4.30 (9.41)	14.48 (9.27)
7.	Total marketing cost	87.03 (100)	59.90 (100)	55.75 (100)	67.56 (100)	60.10 (100)	52.07 (100)	45.70 (100)	52.62 (100)

**(Figures in the parentheses are the percentages to the respective totals)**

**iii Price spread of selected farm commodities**

Price spread is the good indicator for determining the producer's share in consumer's rupee. It refers to the difference between the price paid by the consumer and price received by the producer for an unit quantity of farm produce. The price spread of paddy and nagali in Ghoti market is presented in Table 3.



**Table 3**  
**Price spread of selected farm commodities**

(Rs.)

Sr No.	Particulars	Paddy				Nagali			
		Size Group				Size Group			
		Small	Medium	Large	Overall	Small	Medium	Large	Overall
1	Net price received by the producer	500.00 (53.08)	550.00 (60.69)	525.00 (58.71)	525.00 (57.39)	390.00 (56.55)	450.00 (71.22)	430.00 (74.41)	423.33 (66.87)
2	Expenses incurred by producers	87.03 (9.24)	59.90 (6.59)	55.75 (6.23)	67.59 (7.39)	60.10 (8.73)	52.07 (8.24)	45.70 (7.91)	52.62 (8.31)
3.	Purchase price of whole-saler	587.03	609.90	580.75	592.56	450.10	502.07	475.70	475.95
4.	Cost incurred by whole saler including cost of processing, storage and transportation	38.00 (4.03)	30.00 (3.30)	26.50 (2.96)	31.50 (3.44)	18.50 (2.68)	15.25 (2.41)	13.50 (2.34)	15.75 (2.49)
5.	Margin of wholesaler	125.00 (13.26)	102.50 (11.29)	110.00 (12.31)	112.50 (12.29)	82.50 (11.96)	50.00 (7.92)	48.50 (8.39)	60.33 (9.53)
6.	Purchase price of retailer	750.03	742.40	717.25	736.56	551.10	567.32	537.70	552.03
7.	Margin of retailer	192.00 (20.39)	165.50 (18.23)	177.00 (19.79)	178.16 (19.49)	138.50 (20.08)	64.50 (10.21)	40.15 (6.95)	81.05 (12.80)
8.	Consumer's price	942.03 (100)	907.90 (100)	894.25 (100)	914.72 (100)	689.60 (100)	631.82 (100)	577.85 (100)	633.08 (100)

**(Figures in the parentheses are the percentages to the respective totals)**

It is revealed that at the overall level, per quintal net price received by the producer for paddy and nagali in Ghoti market was Rs. 525.00 (57.39 per cent) and Rs. 423.33 (66.87 per cent), respectively. The consumers price of paddy and nagali were Rs. 914.77 and Rs. 633.08. At the overall level, the margin of wholesaler for paddy was Rs. 112.50 (12.29 per cent) and for the nagali it was Rs. 60.33 (9.53 per cent). The margin of retailer for paddy and nagali was Rs. 178.16 (19.79 per cent) and Rs. 81.05 (12.80 per cent), respectively.



Amongst the different size groups, the net price received by the producer for paddy was the highest Rs. 550.00 (60.59 per cent) in medium size group while for nagali the same was highest Rs. 43000 (74.41 per cent) in large size group.

In the process of marketing of paddy and nagali in Ghoti market, the producer were getting only Rs. 50.01 per cent and 58.55 per cent of the consumer's rupee, while rest was swallowed by the market expenses incurred by producer, margin of wholesaler and retailer in Ghoti market.

#### iv. Marketing practices of selected farm commodities

The paddy and nagali commodities were marketed through different marketing channels. The marketing channels through which paddy and nagali were marketed are presented in Table 4. The main marketing channels for paddy and nagali are as given below, Channels for paddy commodity

- I. Producer — Village trader — Rice miller — Wholesaler — Retailer — Consumer
- II. Producer — Village trader — Rice miller — Retailer — Consumer
- III. Producer — Rice miller — Retailer - Consumer
- IV. Producer — Rice miller — Consumer
- V. Producer — Primary wholesaler — Rice miller — Wholesaler — Retailer — Consumer
- VI. Producer — Govt. — Rice miller — Govt. — Fair price shop — Consumer

#### Channels for nagali commodities

- I. Producer — Consumer
- II. Producer — Village shopkeeper — Wholesaler — Retailer — Consumer
- III. Producer — Primary wholesaler — Retailer — Consumer
- IV. Producer — Itinerant merchant — Wholesaler — Retailer — Consumer

**Table 4**

#### Marketing channels followed by the tribals

Size group	Paddy						Nagali			
	I	II	III	IV	V	VI	I	II	III	IV
Small (Nos. 18)	4 (22.22)	12 (66.67)	2 (11.11)	-	-	-	2 (11.11)	2 (11.11)	12 (66.67)	2 (11.11)
Medium (Nos. 18)	2 (11.11)	4 (22.22)	1 (5.56)	3 (11.67)	8 (44.44)	--	--	1 (5.56)	16 (88.88)	1 (5.56)
Large (Nos. 18)	2 (11.11)	3 (16.67)	13 (72.22)	--	--	--	--	1 (5.56)	14 (77.77)	3 (16.67)
Over-all	8 (14.81)	19 (35.19)	16 (29.63)	3 (5.56)	8 (14.81)	--	2 (3.70)	4 (7.41)	42 (77.78)	6 (11.11)



From the table it is revealed that at the overall level 35.19 per cent of the paddy growers followed the channel II, while in nagli 77.78 per cent grower followed the channel III. Amongst the different size groups of holdings 66.67 per cent of small size growers followed the channel II.

In marketing of paddy, 44.44 per cent farmers of the medium size group followed channel V while 72.22 per cent of the farmers of large size group followed channel III i.e. Producer — Rice miller — Retailer — Consumer. In marketing of nagali 88.88 per cent of the farmers of medium size group and 77.77 per cent of the farmers of large size group followed channel III i.e. Producer Primary Wholesaler — Retailer — Consumer.

**v. Constraints in marketing of selected farm commodities**

The information regarding the problems of marketing of selected farm commodities are presented in Table 5.

**Table 5**  
**Constraints in marketing of farm commodities**

Sr. No.	Particulars	Paddy				Nagali			
		Size Group				Size Group			
		Small	Medium	Large	Overall	Small	Medium	Large	Overall
1	Packing	12 (66.67)	14 (77.78)	9 (50.00)	35 (64.81)	12 (66.67)	10 (55.56)	11 (61.11)	33 (61.11)
2.	Storage facility	3 (16.66)	8 (44.44)	10 (55.56)	21 (38.89)	4 (22.22)	3 (16.67)	5 (27.78)	12 (22.22)
3.	Transportation facility	5 (27.78)	6 (33.33)	7 (38.89)	18 (33.33)	9 (50.00)	7 (38.89)	6 (33.33)	22 (40.74)
4.	High cost of transportation	14 (77.78)	12 (66.67)	11 (61.11)	37 (68.52)	13 (71.22)	12 (66.67)	10 (55.56)	35 (64.81)
5	Availability of market	7 (38.88)	4 (22.22)	5 (37.78)	16 (29.63)	8 (44.44)	7 (38.89)	5 (37.78)	20 (37.03)



Sr. No.	Particulars	Paddy				Nagali			
		Size Group				Size Group			
		Small	Medium	Large	Overall	Small	Medium	Large	Overall
6.	High commission charges	10 (55.56)	15 (83.33)	16 (88.89)	41 (75.93)	15 (83.33)	14 (77.78)	13 (72.22)	42 (77.78)
7.	Mal-practices	13 (72.22)	10 (55.56)	7 (38.89)	30 (55.55)	14 (77.78)	7 (38.89)	7 (38.89)	28 (51.85)
8.	Unawareness of market prices	9 (50.00)	5 (27.78)	6 (33.33)	20 (37.03)	10 (55.56)	6 (33.33)	8 (44.44)	24 (44.44)
9.	Delay in payment	7 (38.89)	13 (72.22)	12 (66.67)	32 (59.25)	12 (66.71)	9 (50.00)	10 (55.56)	31 (57.41)
10.	Repayment of debt/loan	11 (61.11)	5 (27.78)	6 (33.33)	22 (40.74)	13 (72.22)	5 (27.78)	7 (38.89)	25 (46.29)
11.	Distress sale	5 (88.33)	7 (38.88)	4 (22.22)	26 (48.15)	11 (61.11)	6 (33.33)	5 (27.78)	22 (40.74)
12.	Total number of growers	18 (100)	18 (100)	18 (100)	54 (100)	18 (100)	18 (100)	18 (100)	54 (100)

It is observed from the table that on an average, about 75.93 and 77.78 per cent of the growers complained about high commission charges in the marketing of paddy and nagali. Similarly, 68.52 and 64.81 per cent of the growers complained about high cost of transportation in the marketing of paddy and nagali and 64.81 and 61.11 per cent of the growers complained about packing charges. At the overall level, about 59.25 and 57.41 per cent of the growers complained about delay in payment in the marketing of paddy of nagali. Similarly, 48.15 and 40.74 per cent of the growers had reported the problems of distress sale in the marketing of paddy and nagali.

The main problems faced by the sample growers of small, medium and large size groups were high commission charges, high cost of transportation, packing charges, delay in payment and unawareness of market price.



## Conclusions

The study brought out the following conclusions:-

- i. At the overall level, per farm production of paddy and nagali was 28.92 and 8.98 quintals.
- ii. Marketable surplus of paddy and nagali was 18.19 qtls (62.89 per cent) and 4.98 qtls (55.46 per cent).
- iii. Marketed surplus of paddy and nagali was 17.72 (97.42 per cent) and 4.89 quintals (98.19 per cent).
- iv) The marketable surplus of paddy and nagali was the highest 33.10 (66.91 per cent) and 9.03 quintals (63.99 per cent) in large size group. The same was a lowest 4.47 (40.20 per cent) and 1.45 quintal (33.41 per cent) in small size group.
- v) The per quintal average cost of marketing of paddy and nagli was Rs. 67.56 and Rs. 52.62 respectively.
- vi) The price spread in marketing of paddy and nagali in Ghoti market indicated that the producer's share in consumer's rupee was 50.01 per cent and 58.55 per cent, respectively.
- vii) At the overall level, the 35.19 per cent of the paddy growers followed the Channel II and 77.78 per cent of nagali growers followed the Channel III.
- viii) The major problems faced by the paddy and nagali growers in marketing of paddy and nagali were the high commission charges, high transportation cost, high cost of packing, delay in payment and un-awareness of market price.

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## HIGHER PRODUCTIVITY OF RICE THROUGH THE DEMONSTRATION OF IMPROVED TECHNOLOGY : A SUCCESS STORY

- B.R. Wagh<sup>1</sup>
- M.S. Mahajan<sup>2</sup> and
- V.S. Patil<sup>3</sup>

In Western Ghat Zone of Maharashtra under the jurisdiction of Mahatma Phule Krishi Vidyapeeth, lowland rice is a major kharif crop. The productivity of rice in the Zone is 1753 kg/ha. Among the constraints of low Productivity, use of local varieties is one of the most important reasons. Under the crop improvement programme, new varieties are evolved and tested on farmers' fields under their management through demonstration. Newly evolved varieties viz. Phule Radha, Bhogavati and Indrayani with 15 x 25—15 x 25cm. Planting geometry and use of Urea-DAP briquettes were demonstrated in the fields of members of 'Farmer Scientist Forum in Igatpuri tahsil of Western Ghat Zone at Villages, Kawad-dhara, Kanchangaon, Choti (kh.), Dhamangaon, Modale and Vadachi-wadi on nine farmers field under the supervision of Zonal Agricultural Research Station, Igatpuri, Dist — Nashik during kharif, 2006.

Mid-late variety Indrayani with improved production technology was demonstrated on the fields of Shri. Rangnath Rongte (Kawad-dhara), Shri. Laxman Gavhane (Kanchangaon) and Shri. Uttam Jadhav (Ghoti-kh.) on 1.00 ha. area each and produced the highest average grain yield of 48.83 q/ha. Early fine variety Phule Radha was demonstrated on the fields of Shri. Balasaheb Gadhawe (Dhamangaon), Shri. Sandip Shendge (Moddle) and Mrs. Vanmala Awari (Vadachi-wadi) on 1.00 to 1.50 ha. area each and harvested the average grain yield of 48.33 q/ha. Newly released scented variety Shogavati was demonstrated on the fields of Shri. Kailas Phokane, Shri. Rangnath Rongte and Shri. Dattu Jundre on 1.00 ha. area each and produced the highest grain yield of 55.33 q/ha.

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The seedlings of these varieties were grown on raised beds and transplanted in first fortnight of July, 2006 at 15 x 25 — 15 x 25 cm. plant geometry and fertilized with the Urea-DAP briquettes @ 170 kg/ha. These demonstration plots were visited by 124 farmers during field visit with Hon.Vice-Chancellor and the Director, Extension Education, Mahatma Phule Krishi Vidyapeeth, Rahuri organized by Zonal Agricultural Research Station, Igatpuri on 26 October, 2006. The management of all the nine farmers and impact of high yielding varieties with improved technology became an excellent model for other Paddy growers in the Zone.

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#### Forest and Primitive Tribes

The primitive tribal groups live in the ambience of the forest, many of them in the forest villages that are administered differently from the revenue villages. Forest laws enacted from time to time play a vital role in shaping their economy and ecology. National forest policy of 1952 adopted after independence restricted their economic freedom to a great extent by banning shifting cultivation and restricting tree access to forest resources in some



# **PRIMITIVE TRIBES IN INDIA WITH SPECIAL REFERENCE TO THE BAIGA OF MADHYA PRADESH.**

- **Dr Samit Ghosal \***

## **Introduction**

By and large, by tribe we mean a homogenous group of people or population who live in relative isolation, occupying a common territory and speaking a common dialect. Their autonomous culture and unstratified society are lacking occupational and role specialisation other than age, sex and kinship and are maintaining egalitarian value system. They are marginally placed in the great tradition of Indian civilisation, and are lacking an ethical and complex religious value system. With their closely knitted social system they live in a harmonious relationship with their environment.

But going by this formulation entirely to define all the tribal groups of India might be a difficult exercise since no two tribal groups are identical in terms of economy and degree of acculturation. Contemporary tribal societies differ widely in their habitats, social organisation, modes of production, cultural practices and in terms of indices of development. We find that some of the tribes in India are more primitive in nature, depend heavily on forest for their subsistence as they rely more on hunting gathering than any other economy and these groups are aptly termed as primitive tribes. By general consensus the criteria of a primitive tribe are derived as follows-

- a) Still continue to depend upon forest economy for their subsistence.
- b) Accumulation of wealth, investment, profit and surplus are largely alien to them.

## **Forest and Primitive Tribes**

The primitive tribal groups live in the ambience of the forest, many of them in the forest villages that are administered differently from the revenue villages. Forest laws enacted from time to time play a vital role in shaping their economy and ecology. National forest policy of 1952 adopted after independence restricted their economic freedom to a great extent by banning shifting cultivation and restricting free access to forest resources. In spite

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of their forced and untimely transition to settled agriculture, their nostalgic relationship with the forest still continues. The wildlife (protection) Act, 1972 gave primacy to conservation over exploitation by curtailing the legitimate daily survival activities of the forest tribals, put ban on all human activities except tourism by creating two types of protected areas (1) National Parks and (2) Wild Life Sanctuaries and evicted them from the forest. Under forest conservation Act, 1980 the state government has to take permission from the central government before denotifying forest land for other purpose. Tribesmen, living around the forests are the worst sufferers. There remains a continuous conflict between the tribesmen, and the forest and wild life officials. The tribesmen living in and around the Tiger Reserves in different National Parks of India complain that if a tiger kills a tribesman or his cattle, the family of the victim receives a paltry sum of money as compensation. On the other hand, if a tribesman kills a tiger he is either imprisoned, or has to undergo a long legal battle. However, National forest policy of 1988 administered some relief to the forest dwelling tribes by giving concession to meet the basic needs of the tribal people by acknowledging their right to collection of firewood, fodder and minor forest produces (MFP) in the form of nistar. Finally, the central and state Resolution passed in 1990 involved the forest tribes in management through joint forest management (JFM).

At the level of cognition, though not always empirically, the primitive tribes from their sense of growing in forest environment, assume a custodial responsibility of the forest as an extension of self to the surroundings—animate and inanimate. It is this feeling of oneness with the forest that makes the primitive tribes unique and different from other tribal groups of advance technique and economy.

### **The Genesis**

The British conducted census operation in the tribal areas to gain first hand information about the society and culture of the tribal people and also to assess their population. Even in the census reports a section of the tribal groups got special attention due to their primitive economy. The census report of 1891 formed a sub heading called 'forest tribe'. In the census of 1901 and 1911 they were classified as 'animist' and 'tribal animist', respectively. The census of 1921 specified them as 'hill and forest tribes'. The 1931 census for the first time describe them as 'primitive tribes'.



The Shilu Ao committee constituted by the Planning Commission identified 74 tribal groups in fourteen States and one Union Territory as Primitive Tribes on the basis of their high dependence on primitive hunting and food gathering economy and very low rate of population growth, which in few cases, like the Negrito tribes of the Andamans, are even negative. With a view to uplift their economy, special central assistance was provided to them as part of tribal sub-plan and the state governments were directed to launch action plan projects for the development of the primitive tribes. Government of Madhya Pradesh has launched special development project for each of its primitive tribes, including the Baiga. A project office is opened at Dindori to look after the fifty two villages of the Baiga chawk, which projects maximum concentration of the Baigas. Till the end of the eighth plan period, Govt. of India has spend a total sum of Rs. 8941.15(Source: Ministry of Welfare, Govt of India.) for the development of the primitive tribes of India and implemented through state agencies. A tribe wise survey should immediately be conducted to review the present situation and specific programmes and schemes should be undertaken on the basis of the needs of each tribe.

The State/U.T wise numbers of the primitive tribes and their population is given in the following table.

#### Primitive Tribes in India

Serial No	State/ U. State/U.T	Numbers of Primitive Tribes	Population (1981 census)
1	Andhra Pradesh	14	228213
2	Bihar	9	19875
3	Gujarat	5	61179
4	Karnataka	2	33675
5	Kerala	6	21895
6	Madhya Pradesh	6	660296
7	Chattisgarh	6	108171
7	Maharastra	3	359425
8	Manipur	2	5972
9	Orissa	12	45037



Serial No	State/ U. State/U.T	Numbers of Primitive Tribes	Population (1981 census)
10	Rajasthan	1	33978
11	Tamilnadu	6	144366
12	Tripura	1	84004
13	Uttar Pradesh	2	31416
14	West Bengal	3	54647
15	Andaman & Nicobar Islands	5	620

### **The Baiga: A primitive tribe of Central India**

Madhya Pradesh has six primitive tribes. Their names and population figures as per 1981 census are given below:-

Saharias (260939), Baigas (205618), Hill Korbas (66129), Kamars (2202), Bharias (125333) and Birhor (75). The total population of all the primitive tribes of M.P. is 6,60,296 and Baiga constitutes about 35% of the primitive tribal population of the State. Chhatisgarh has six primitive tribes too, namely, Saharias (239), Birhor (484), Kamar (15297), Abujhmaria (15500) and Baiga (43359). In Chhatisgarh Baigas are found in Bilashpur, Raipur, Durg and Rajnandgaon districts of the state. According to the 1981 census the total population of the Baiga in M.P is 2,05,681. The epicentre of the Baiga tribe is at the Baiga Chawk area of the Dindori district in M.P. Dindori along with the neighbouring district of Mandla accounts for about 45,533 Baiga populations. Baigas are also found in Shadol (106388), Sidhi (32202) and Balaghat (14206) districts of the M.P.

The Baiga Chawk, a tribal reserve exclusively for the Baiga, was created by the British administration in 1890, comprising of eight forest villages situated at the highland of the Maikhal hills. This was done in order to put those Baiga in a confined area who chose to continue with the shifting hill cultivation (bewar). Baigas were ordered either to move into the reserve for bewar cultivation or to give up the practice if they wish to live outside the reserve. Later on in 1978 another fifty two (52) villages were annexed to the Baiga Chawk after the formation of the Baiga Development Authority. One of the earliest accounts on the Baiga tribe, written by Thomson (1867) says" they lived in the most



inaccessible hills and remotest forest, were mere food gatherers who had subsisted on forest products and hunting. Some of them raised wild grains in small strips on the hill slopes." Russell and Hiralal (1916) regarded the Baiga as a branch of the primitive Bhuiya tribe of Chhotanagpur. Verrier Elwin (1939) considered Baiga as an offshoot of the great Bhuiya tribe of Chhotanagpur plateau who had migrated to the area via the plains of Chhatisgarh.

The Baiga tribe is subdivided into a number of endogamous sub groups or sub tribes, such as, Binjwar-Baiga, Bharotia- Baiga, Narotia-Baiga, Raibhania, Kathbhania, Dudhbhania and Bhumia-Baiga (Elwin 1939). Each of the sub tribe is further sub divided into a number of exogamous jat. Beside the Baiga have a number of non-totemic clans called goti. The Baiga of Baiga Chawk consider themselves 'Bhumia Baiga'.

### **Material World**

The primitive forest dwelling tribes use the natural resources available in their surrounding ecology to the fullest extent so far the material life is concerned. This includes house building materials, tools and implements, food and fodder, medicines, etc. The Baiga use bark of mohlain tree to fasten the poles of katbang tree for the fence. In a forest village all the materials that are required for building a house are abundantly available free of cost in the forest itself, e.g. Walls of a Baiga house is made of chirree straw. They are plastered with a mud made of mixing lalmati (red soil) and chaff of millet. Moya (*Pennisetum alopecuroides*) or rusa (*Andropogon schananthus*) grasses are used for thatching of roofs. Sal wood is used for house construction which is besides being hard and strong, can withstand the attack of insects. The staple diet of the Baiga is most primitive, simple and suitable to his life-style of food gathering and hunting economy. The Baiga extract oil from ramtilla and mustard seed with the help of a simple machine called pelta. Millet is their main food, next comes maize and rice. Pej is a sort of thin gruel prepared by boiling kutki, a type of millet (*Panicum psilopodium*) in water, normally taken in morning before going out for work. kodai is a sort of porridge made of husked kodon, also a type of millet (*Paspalum scrobiculatum*) forming a part of supper. Leafy vegetables and mushroom are added to the meal, some times with fish and pork as a feast. During lean season when scarcity of food is felt they do not hesitate to eat field rats, which they catch, using rat traps. Food grains are stored in an air tight mud container called koti, grains remain safe here from insects for at least a year. They wash their clothes with the ash made from the bark of saja (*Termanalia tomentosa*) tree. Tattooing of the females is an



identity of the Baiga tribe. It is some sort of natural acupuncture. In joints it helps in curing rheumatism and in the nymph glands around breast it helps in increased lactation and prevention of breast cancer. There is no single case of breast cancer reported among the Baiga women.

### **Legacy of Forest Village**

Primitive tribal groups and their habitation in the forest villages with limited civil right has been a cause of concern for quite some time now. From administrative point of view a forest village is different from a revenue village because it is situated in forest land outside the jurisdiction of the revenue department. Absolute ownership right of the land is never given to the tribal living in a forest village. The lands are given to them on lease which they can not sell but can transfer only to another tribal with the permission of the forest department. They are expected to work as labourers in the forest department. The general welfare of these villages is the responsibility of the forest department. Work of road construction and minor irrigation etc are vested with the forest department. There are strong suggestions from all corners to convert the forest villages into revenue villages. The Maharashtra Government recently has passed a general resolution to this effect but so far the Madhya Pradesh Government is yet to do anything in that direction. As a nistar relief the people living within a radius of 5 k.m of a forest village have special concession of collecting a cart full of minor forest produces (M.F.P). In the forest village in Baiga Chawk developmental work is almost nothing as it is carried out by the forest department unlike by the district administration in the revenue village. In a forest village roads are also constructed by the forest department in a restricted manner, as movement of vehicular traffic is not encouraged as matter a policy. Likewise land records are also maintained by the Dy.Ranger and not by the revenue official. The recommendation of the 1981 committee on scheduled castes and scheduled tribes to convert the forest villages into a revenue village is yet to be implemented in the area. In 1984 the Ministry of Agriculture (Government of India) advised state governments to give all tribal groups including the primitive tribes a 15 years, long term heritable but inalienable rights which has been followed in the area.

### **Primitive Tribal Economy**

The Baiga, a member of the primitive tribal group, has been in acute shortage of arable lands and heavily dependent on forest resources for their survival and subsistence.



Due to the restriction and ban on hunting related economy and jhuming (bewar), the Baiga could neither effectively utilise the age-old forest resources nor hold sufficient land to support themselves from agriculture. The forest department legally owns all lands in a forest village. The primitive tribes as occupants of forest villages are given only a small patch of land for cultivation, as in the case of Baiga it is only a mere 2.5 hectare per family. Under the circumstances a primitive tribe like Baiga would have no alternative than to work as forest labour under the forest department. The land allotted to a family remains same even after expansion of family through marriage and childbirth. When population increases, territorial limitation of economic activities come about. The village population living in a particular territory has to confine their exploitation within their territorial limits. A radius of about 20 kms is considered as the territorial limits of a Baiga village.

The subsistence economy of the primitive forest dwelling tribe is rested upon gathering of medicinal plants, roots, tubers and other forest produces. Due to the increasing demands of Aurbedic medicines in India and abroad, the Baiga have started now to market some of their intellectual properties through the local middlemen at a nominal consideration though the real value of these items would be many times more. One such item is safed musli (*Chlorophytum tuberosum*) – root of this herb is taken for vigour and very popular in the national and international market. Another is kali haldi (*Curcuma caesia*) or black turmeric; the root of this herb is widely used as cure for numerous diseases.

The Baiga practise settled plough cultivation of paddy in their lease hold land in direct broadcasting method though the neighbouring Gond follow transplantation method of cultivation for a much higher yield. Their gross production of cereals do not suffer due to this primitive technique because their main crop is millet, which can grow substantially without transplantation method. Besides the non-irrigated dry land, the type of agricultural land they have in possession is quite suitable for the cultivation of coarse millet.

Hunting used to be the mainstay of the subsistence economy of the primitive tribes since ages but at present due to ban imposed on it, it has become a tertiary mode of subsistence for the primitive tribes. The Baiga though clandestinely practise some hunting more as a pass time than a serious pursuit. Instead they catch fish in the rivulets and streams by using trap or herbal tranquilliser in the form of powdered bark of guhalhari tree



(*Millotia auriculata*) to affect immobility to the fish species and catch the drowsy fish by hand.

### **Globalisation and Primitive Tribes**

Effect of globalisation is being felt by the forest dwellers since 1990s. Primitive tribes with their rich natural resources have become global players. People with higher technical achievements and economic superiority reaches the tribal areas to share their natural resources in the pretext of globalisation. The 75 tribal groups, in 14 states, identified as primitive tribes might only have a total population of 1698,778 as per 1981 census. But the territories traditionally occupied by them are rich in natural resources, which makes their territories a target for economic activities. The vast forested areas of Dindori, Mandla in Madhya Pradesh and Bilaspur, Rajnandgaon in Chhatisgarh are abundantly rich in bauxite reserves, the ore for aluminium. Many villages in the area are now earmarked for bauxite mining with possible eviction of the people. Until and unless the rights of the primitive tribes to self determination of their territories is redefined and reaffirmed, their resources (land, minerals, forest), bio-diversity and traditional knowledge (medicinal plants) would be of no use to them in the era of globalisation.

Roy Burman (2003) voices his apprehension by drawing attention to the United Nations Declaration on Human Genome. It is reported that while conducting a scientific study on human genome.

### **Future Prospect**

The primitive tribes with their low position in the scale of subsistence economy are an unequal match not only to the non-tribal but also to the tribal brethren who are placed in a much higher level of subsistence economy. As a remedial measure government has launched special tribal development project for each of the primitive tribal groups with a special fund allocation from the central government. There is a project officer to implement and monitor the developmental work for the primitive tribal groups. Reviewing the present scenario on primitive tribes, we find that even today they are threatened by some exogenous hostile factors and as well with some internal imbalance. Their populations are dwindling steadily, economic pursuits are jeopardised by alien and unsympathetic rules and regulation. They are suffering from numerous contact situation ailments. The Great Andamanese of Andaman Island is a burning example of the end



result and it is our duty to give a serious thought on the problems of the primitive tribes so that their situation can be improved before it is too late.

### Conclusion

The Baiga like many other primitive tribal groups in India are now in the process of economic transition, and are trying to adjust themselves in the changing scenario of forest restrictions imposed on them from time to time by the law. The vast repository of indigenous knowledge at their disposal in the field of medicinal plants and forest management should be documented. It is also important to confer intellectual property right to such knowledge system possessed by the Baiga and other primitive tribes in India.

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## REACHING HEALTH SERVICES TO ASHRAM SCHOOLS THROUGH ASHRAM-SAKHIS: A NEW HORIZON

- Sunil Limaye\*

It was seen that even though the *Ashramshalas* for adivasi students exists since 1952, even for small health problems the students and the staff have to depend on the government health care system. Also the villagers of the village where the *Ashramshala* is located were not interacting on this issue with the *Ashramshala* authorities as they are aware that the *Ashramshalas* do not have health care facility and hence there wasn't any rapport between them. One day while discussing this matter with a renowned doctor Dr. Mohan Deshpande of Pune who had started a novel scheme of Ashram-Shala Sakhi, he suggested to start this scheme in Vidarbha area.

A very unique initiative with a distinctive concept that it is possible to involve village women in health care of Ashram school children is on its way in Ashram schools of Vidarbha area under the jurisdiction of Additional Tribal Commissioner, Amravati for the past one year. This work has now gained momentum and already started showing expected results.

Ashram schools where tribal children live and learn generally have no or very little organic relation with communities in the nearby villages. This was perhaps for the first time when a possibility of establishing a meaningful and responsive bond between the school and the community, though the children may not be coming from the same village, was tried out. It was envisaged that women from the village, if trained properly, would become health workers and health communicators to the ashram school. Many of these women incidentally were the past students of some ashram schools

There were more to the rationale with which we began thinking about this idea with Dr. Deshpande and the visualised the practice. For a very long time Ashram schools and the teachers have been facing severe problems in health care of the inmates. A teacher, a Supervisor or the Headmaster would spend a huge amount of time and labour

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\*Additional Commissioner, Tribal Deveolopment, Amravati.



taking a sick child to a far away PHC or a Rural Hospital for treatment even for a minor ailment which perhaps grew into a severe one because of the local difficult logistics. The teachers also find difficult to relate to the children's suffering owing to various pre-occupations of their job. Common ailments like scabies and diarrhea, coughs and colds are neglected till they assume a serious proportion. There is some times unnecessary hectic confusion because of ignorance about what to do in such situations. Rarely children meet fatal results because of accidents like fall, snake-bite, scorpion-bite or drowning.

We had thought of training some teachers in health care and health communication as well. But the fact that theirs is a transferable job and most of them are non-tribals because of which they would find it rather difficult to conduct this health function efficiently made us decide differently. Also they are already too overburdened with their regular duties too to take on this new responsibility.

It was indeed very fortunate to find some very well meaning village women who were educated till 7 th class or even more in every hamlet. This undoubtedly is a result of the spread of education in tribal areas through Ashram schools. These women are married and have come to live in the village permanently. They also wished to do some good meaningful work that would also improve their self image. When they were approached for this work they almost instantly and happily agreed.

The response was overwhelming and from all the four Project areas of Amaravati Division of Integrated Tribal Development Department, viz. Pandhrakavda, Dhrarani, Kinvat and Akola. Two women were elected from each ashram school area. A total of 153 village women, all tribal were trained in batches of about 30 to 40 each. The trainings were all conducted in ashram schools, in the same setting where children live and learn. The venue generally used to be an ashram school dining hall.

The trained women are called *Ashram-sakhis*. They are like elder sisters or *mavashis* to the children of Ashram schools.

They were trained in Health care and Health Communication as well. They are expected to visit the ashram school look after the health of the children, treat minor ailments or refer when required to PHC or a sub-centre or a hospital appropriately. They are also expected to teach health to children regularly.

The trained *ashram-sakhis* were given medicine box containing 14 medicines which are time-tested and have no side effects. They were given proper instructions as



regards selection and dosage. They also have with them a booklet describing all the possible conditions and the drugs to be used and a ready beckoner which they are supposed to refer constantly. The ashram-sakhis are expected to keep record of every patient and every illness in a specified format in a register.

The entire training activity was conducted by *Aarogya Bhan* team led by Dr. Mohan Deshpande. Ms Vaishali Vaidya, Prashant Kelkar and Sachin Gondhali were the other members of the Team. (Dr Mohan Deshpande and Vaishali vaidya have been working in Health Communication at grass roots level for more than 20 years, all over the country.)

We visited all our training venues and encouraged the participants and made this concept actually work in the field with his problem solving skills and by taking some vital decisions. Our colleagues working at different levels in all the Project areas also helped conducting the training activity. The hectic and the difficult phase of training that is the core and the content of the project could not have been possible without the support of my colleagues.

### **Aim**

The aim was to evolve a feasible alternative system of health care and health communication to Ashram school children with the help of village women

### **Objectives**

To train *ashram-sakhis* appropriately in health care and health communication

To develop appropriate material for the health care and health communication

To establish an organic bond between the school and the community

### **Method**

As said above, two women were selected from each ashram school area for the purpose of the training.

### **The criteria were simple:**

She should be willing to work in the ashram school. She should be married and staying in the nearby village.

She should be literate and be able to keep records. She should be belonging to the tribal community.



The women were invited to the venue of training on suitable dates by sending letters to them through the Headmasters.

The workshops were designed minutely and were arranged in an easy way for the women to attend. The entire training was of the duration of 10 days. This was divided in the three workshops and not conducted at a stretch owing to the rural logistics and the family environment of the women.

The first and the second workshops were of 3 days duration and the third and the final one was of 4 days duration.

All the workshops were organized at Ashram schools. All workshops were residential. The ashram school arranged the stay and food.

### **Contents and the Program**

#### **Workshop 1 (3 days)**

##### **\* Why at all do we fall ill?**

*A comprehensive socio-environmental understanding of ill health and health*

*A story in pictures and discussion.*

Where can we start from to improve our health scenario?

Why do children fall ill so often and so severely?

What is dear to an ashram school child?

What scares him/her the most?

Why does s/he need protection, care and love?

##### **Discussion**

##### **\* Environmental sanitation**

The present situation in our villages and the ashram schools and the health problems arising

##### **Picture stories**

How is our environment and health related?

What is meant by cleanliness?

Basic needs of sanitation like water and their availability



Germs and diseases

*Demos. Simple microscope*

Waste Water management at home and in an ashram school setting

Garbage management. Compost. Recycling.

Simple Latrines. Types.

The Simplest and the Cheapest

Use of toilets in Ashram school

### **\* Drinking Water**

At its source

Domestic

*Methods of Water Purification at source and at home.*

*Demos*

School water Committee and its Function

### **\* The Human Body**

The Structure and Function (of various systems and organs)

Functional anatomy and Physiology

*Body Mapping in various ways*

Demystifying human body. Use of stethoscope, torch etc.

The Human Body : Growth and Development

### **Workshop 2**

#### **\* Revision**

#### **\* Why do we need to eat?**

Functions of food, including satiety and taste value

Malnutrition : causes and effects

Why are women more malnourished?

Anemia : causes, symptoms, signs, treatment and prevention



*Picture stories and discussion*

*Some recipes : Simple and inexpensive( using local food materials)*

Building immunity with food

Food in the ashram school

Possible improvement in the quality of food and food preparation

\* Immunization

How does a vaccine work in the body?

*Picture story and a drushtant natya*

The Immunization Schedule

How can we participate in Immunization Campaigns?

\*Some Common Ailments and Diseases, prevention and their Management at the village Level

Skin Ailments like Scabies, head-lice and Fungal infections, Fevers, Common Colds and coughs.

Bronchial asthma, allergies, Suspecting Pneumonias and Tuberculosis, referral skills

Hyperacidity, Indigestion, Vomiting and Nausea

Diarrhea and Dysentery, Use of ORS and Jal-sanjeevani

Worms : causes and management

Pain in abdomen

Some Common First Aid Situations like wounds, high fever, snake-bite, scorpion -bite, dog-bite

Electrocution, burns, heat stroke etc.

*Skits, Demos and Stories*

Any other health problem/s asked by participants

Using Medicine Box

**Workshop 3**

Revision



Reproductive Health

Adolescence in an Ashram school setting.

Experience of coming off age in a tribal setting

*Experience sharing*

Fears and concerns

Sex Abuse

Reproductive Systems

Menstruation

Menstrual problems

Conception, Pregnancy, Pregnancy Care

PHC and Rural Hospital

Breast Feeding and Weaning

Abortions

Sex Selective Abortions

***Picture stories, Information, experience sharing and drushtant natyas***

STDs and HIV- AIDS

Girls' Health

Medicine Box and its Use

Filling of medicines and revising knowledge about drugs

Communication in Health

Some skills like *Chitra Katha*

Composing and Singing of Health Song

and

*Drushtant Naatya*

Presentation by Participants

Participants' Views



Summing up

Facilitators' view and

Offering best wishes

### **The Outcome**

*Ashram-sakhis* have become motivated and skilled health communicators and have already begun taking care of the ashram school inmates. They are also teaching health to them by conducting sessions at their suitable time. They are treating common simple ailments and referring difficult cases when necessary.

They also are trying to motivate children and teachers to take some appropriate health action at the school level as regards environmental sanitation, drinking water, school garden etc.

The entire experience was indeed extremely encouraging and we feel that the momentum with which the work has begun must be retained at any cost.

We believe that a very strong follow up system could be created within the available human infrastructure during the year to come. And it should be taken up immediately before the enthusiasm of the *ashram-sakhis* starts withering away. So hereafter monitoring of this scheme will be done regularly at project office & A.T.C. office level & we are sure that everlasting rapport between the villagers & the *Ashram Shalas* will be there.

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## बरडे-भील आदिवासींचे शिक्षण

- सुभाष बोरसे\*

महाराष्ट्रात एकुण ४७ आदिवासी जमाती आहेत. भील ही त्यातीलच एक प्रमुख आदिवासी जमात होय. राज्यात मोठ्या संख्येने वास्तव्यास असलेली ही जमात राज्याच्या उत्तरेला नर्मदा व तापी नदीच्या खोऱ्यात केंद्रित झालेली असून या खोऱ्यातील नंदूरबार, धुळे व जळगांव या जिल्हयांमध्ये ही जमात मोठ्या प्रमाणात आढळून येते.

भील जमातीत अनेक पोटजमाती अस्तित्वात असून बरडे-भील ही त्यातीलच एक पोटजमात होय. ही पोटजमात प्रामुख्याने धुळे जिल्हयात येते. धुळे जिल्हयात बिगर डोंगरी सपाटीच्या प्रदेशात बरडे-भील जमातीचे लोक अनेक वर्षांपासून वास्तव्यास आहेत. ही पोटजमात शिक्षणाने पुढारलेल्या समजल्या जाणाऱ्या शाहू (सवर्ण व सवर्णादी) समाजाच्या अवती-भोवती तसेच नागरी वस्तीच्या जवळपास वर्षानुवर्षे रहात असल्याचे दिसून येते. दीर्घ कालावधीपासून अशा बिगर आदिवासी पुढारलेल्या भागात वास्तव्य असूनही या भागातील शिक्षणाचे संस्कार मात्र बरडे-भील आदिवासींनी अंगिकारलेले दिसत नाहीत. सभोवतालच्या परिसरातील इतर जाती समुहाचे लोक शिकून मोठे होत असतांना आपणही शिकून मोठे झाले पाहिजे, असे बरडे-भील विद्यार्थ्यांना व त्यांच्या पालकांना का वाटत नसावे? या प्रश्नाचा वेध घेण्यासाठी प्रस्तुत लेखकाने धुळे तालुक्यातील प्राथमिक शाळांमधील इयत्ता चौथीत दाखल काही बरडे-भील विद्यार्थ्यांची सर्वेक्षण पध्दतीने मुलाखती घेउन माहिती संकलीत केली.

संकलित माहितीवरून असे दिसून आले की, बहुतांशी बरडे-भील विद्यार्थी व पालकांमध्ये शैक्षणिक जाणीवच निर्माण झालेली नाही. ती जाणीव नसल्याने विद्यार्थी नियमित शाळेत येत नाहीत. व आलेच तर पूर्णवेळ शाळेत थांबत नाहीत. बरे विद्यार्थ्यांचे एकवेळ समजता येईल, पण पालकांनाही त्याचे काही सोयरसुतक नाही. आपला पाल्य नियमित शाळेत गेलाच पाहिजे असे त्यांना वाटत नाही. गेला तर गेला, नाही गेला तर त्याची फिकिर नाही, अशी वृत्ती बरडे-भील पालकांमध्ये दिसून आली. साहजिकच पाल्याच्या अंगीही तशीच वृत्ती बाणवली जावून त्याची शाळेत जाण्याची अनियमितता वाढते. परिणामी बरडे-भील विद्यार्थ्यांची शालेय अभिरूची कमी होऊन तिचे गळती व नापासात रुपांतर होते.

निसर्गाच्या सानिध्यात रहाणे हा तर आदिवासींचा स्थायीभाव! या स्थायीभावामुळे मासे पकडणे, रानावनात फिरणे, पोहणे, चिमण्या-पाखरांची शिकार करणे हे आदिवासी मुलांना अधिक आवडते. बरडे-भील विद्यार्थ्यांमध्येही हा स्थायीभाव प्रकर्षाने जाणवला. तसेच बहुतांशी विद्यार्थी शाळेला दांडी मारून अनुपस्थित

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राहून हा स्थायीभाव जोपासत असल्याचे दिसून आले. बरडे-भील विद्यार्थ्यांची शाळेची अभिरुची व नियमितता वाढविण्यासाठी त्यांचा हा स्थायीभाव कमी करणे आवश्यक आहे. यात शिक्षकांची भूमिका फार महत्वाची आहे. परंतु शिक्षक यात कमी पडत असल्याचे दिसून आले आहे.

बरडे-भील विद्यार्थ्यांना शाळेची गोडी लावण्यासाठी त्यांच्याशी शिक्षकाने भावनिक नाते निर्माण करणे गरजेचे आहे. या विद्यार्थ्यांना आपुलकीने जवळ घेवून त्यांच्या कलागुणांचे व कौशल्यपूर्ण कामाचे वेळीच कौतुक करून त्यांना प्रोत्साहित केले पाहिजे. त्यातून त्यांच्या मनात शिक्षकांविषयी आपोआपच आत्मीयता निर्माण होऊन शाळे प्रतीही आत्मीयता वाढेल. परिणामी त्यांचा रानावनात फिरण्याचा स्थायीभाव कमी होऊन शाळेतील उपस्थितीचे प्रमाण वाढेल. अध्यापन प्रक्रियेतील त्यांची रुचीही वाढेल. साहजिकच त्यातून त्यांचा आत्मविश्वास वाढण्यास मदत होईल. त्याकरिता शिक्षकांनी बरडे-भील विद्यार्थ्यांशी गुरू-शिष्याच्या पलीकडे भावनिक नाते निर्माण करणे आवश्यक आहे. परंतु बहुतांशी शिक्षकांकडून या बाबींचा अवलंब होत नसल्याचे दिसून आले आहे. त्यातून बरडे-भील विद्यार्थ्यांना शाळेविषयी अनाकर्षण निर्माण होऊन अनुपस्थितीचे प्रमाण वाढण्यास मदत झाली आहे.

बरडे-भील विद्यार्थी लाजरे-बुजरे असतात. आपल्या जाती समुहाच्या बाहेरील विद्यार्थ्यांमध्ये ते फारसे मिसळत नाहीत. त्यामुळे या विद्यार्थ्यांच्या बाबतीत समायोजनाची समस्या उद्भवते बिगर आदिवासी भागातील शाळांमध्ये बिगर आदिवासी विद्यार्थ्यांची संख्या आदिवासी विद्यार्थ्यांपेक्षा खूपच जास्त असते. त्यामुळे अभ्यास, खेळ इत्यादी बाबतीत बिगर आदिवासी विद्यार्थ्यांचा गट लवकर तयार होतो. आदिवासी विद्यार्थी मात्र त्यांच्या लाज-बुज-स्वभावामुळे त्या गटात सक्रिय होत नाहीत. त्यामुळे वर्गातील अध्ययन, अध्यापन प्रक्रिया, घरचा अभ्यास, अभ्यासपुरक उपक्रम इत्यादी बाबतीत आदिवासी विद्यार्थ्यांचे समायोजन न होता होऊन त्यातून कमी प्रतीचे अध्ययन होऊन न्यूनगंडात भर पडते. बरडे-भील विद्यार्थ्यांचे अशा प्रकारे मोठ्या प्रमाणात कु-समायोजन होऊन ते यथावकाश शिक्षणाच्या मुख्य प्रवाहातून बाहेर फेकले जात असल्याचे लक्षात येते. असे होऊ नये यासाठी शिक्षकांनी बरडे-भील विद्यार्थ्यांचा लाजरे-बुजरेपणा जाणीवपूर्वक घालवून ते बिगर आदिवासी विद्यार्थ्यांमध्ये मिसळतील यासाठी जाणीवपूर्वक प्रयत्न करावेत व त्यांचा आत्मविश्वास वाढवावा. त्यातून त्यांचे योग्य शालेय समायोजन होऊन ते शिक्षण प्रक्रियेत रममाण होतील व टिकून राहतील.

बरडे-भील विद्यार्थ्यांचे समायोजन व आत्मविश्वास वाढविण्याबरोबरच त्यांच्या आकांक्षाही वाढविणे गरजेचे आहे. प्राप्त माहितीवरून त्यांच्या आकांक्षा खूपच तोकड्या असल्याचे दिसून आले. बहुतांशी विद्यार्थ्यांना दहावी /बारावी हा शिक्षणाचा परमोच्च बिंदू वाटतो. काही विद्यार्थ्यांनी तर भविष्यात फक्त इयत्ता सातवी पर्यंतच शिक्षण घेण्याची इच्छा व्यक्त केली. एवढी निम्न पातळीची शैक्षणिक आकांक्षा बरडे-भील विद्यार्थ्यांमध्ये असल्याचे आढळून आले. शैक्षणिक आकांक्षासारखीच स्थिती व्यावसायिक आकांक्षेच्या



बाबतीतही दिसून आली. बहुतांशी बरडे-भील विद्यार्थ्यांना भविष्यात पोलीस, ड्रायव्हर इत्यादी व्हावेसे वाटते. डॉक्टर, इंजिनियर, प्राध्यापक अधिकारी व्हावे असे फारसे कुणाला वाटत नाही. यावरून त्यांचे व्यावसायिक आकांक्षाक्षेत्रही मर्यादित असल्याचे जाणवले. त्यासोबतच त्यावरून त्यांच्या अनुभवविश्वाचीही कल्पना येते. म्हणून त्यांच्या शैक्षणिक, व्यावसायिक आकांक्षा वाढविण्यासाठी त्यांचे अनुभवविश्व व्यापक करणे गरजेचे आहे.

आदिवासी विद्यार्थ्यांच्या शैक्षणिक विकासासाठी शासन विविध शैक्षणिक योजना राबवित आहे. बरडे-भील विद्यार्थ्यांनाही त्या शैक्षणिक योजनांचा लाभ मिळत असल्याचे दिसून आले आहे. मोफत पाठ्यपुस्तके, लेखन साहित्य, गणवेश या बाबींचा लाभ बहुतांशी विद्यार्थ्यांना झाला आहे. दुर्बल घटकातील मुलींसाठी शासनाने सुरु केलेल्या उपस्थिती भत्याचा लाभ मात्र एकाही बरडे-भील विद्यार्थ्यांनीला होत नसल्याचे दिसून आले आहे. तो लाभ बरडे-भील विद्यार्थ्यांनीना मिळवून दिल्यास त्यांचे शाळेतील उपस्थितीचे प्रमाण निश्चितच वाढेल. अशा प्रकारचा उपस्थिती भत्ता बरडे-भील मुलांनाही देऊ केल्यास त्यांचेही सकारात्मक परिणाम दिसून येतील.

अर्थात बरडे-भील जमातीच्या शैक्षणिक विकासासाठी शासनाच्या आर्थिक गुंतवणूकीपेक्षाही शिक्षक, पालक, समाज, स्वयंसेवी संस्था यांची इच्छा शक्तीची गुंतवणूक फार महत्वाची आहे. बरडे-भील लोकांमध्ये शैक्षणिक जाणीव जागृती निर्माण करणे, त्यांना शाळेची गोडी लावणे, त्यांच्यातील न्यूनगंड घालवून आत्मविश्वास वाढविणे, त्यांच्याशी भावनिक नाते निर्माण करून त्यांना सतत प्रेरणा देणे, त्यांच्या आशा आकांक्षा वाढविणे या कामी वरील घटकांची भूमिका फार महत्वाची आहे. शासनाच्या आर्थिक गुंतवणूकीबरोबरच या घटकांनी हातात हात घालून वरील कामे केल्यास बरडे-भील जमातीस मोठया प्रमाणावर शिक्षणाच्या मुख्य प्रवाहात सामील करून घेणे कठीण नाही.

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## राज्यस्तरीय क्रिडास्पर्धा (२००७-२००८) मधील डहाणू प्रकल्पातील खेळाडूंची कामगिरी

### श्री. शिवाजी शेळके\*

महाराष्ट्र शासन आदिवासी विकास विभाग अंतर्गत शासकीय व अनुदानित आश्रम शाळेतील विद्यार्थ्यांच्या राज्यस्तरीय क्रिडास्पर्धा हनुमान व्यायाम प्रसारक मंडळ, अमरावती येथे दिनांक २१.१.२००८ ते २४.१.२००८ रोजी आयोजित करण्यांत आल्या होत्या. स्पर्धेमध्ये राज्यातील ठाणे, नाशिक, अमरावती व नागपूर ह्या चार विभागातून विभागीय पातळीवर विजयी झालेले खेळाडू सहभागी झाले होते.

प्रथम प्रकल्पस्तरावरून विभागीय स्तरावर खेळलेल्या व विजयी झालेल्या ठाणे विभागातील डहाणू प्रकल्पातील एकूण ३९ विद्यार्थ्यांची (२१ मुले व १८ मुली) निवड राज्यस्तरीय क्रिडास्पर्धेकरीता करण्यांत आली. वैयक्तिक क्रिडाप्रकारांमध्ये निवड झालेल्या ह्या खेळाडूंमध्ये अधिक कौशल्य निर्माण होऊन राज्यपातळीवर विशेष कामगिरी करून दाखविण्यासाठी प्रकल्पाचे प्रकल्प अधिकारी श्री शिवाजी शेळके यांनी विशेष प्रशिक्षण शिबीराचे आयोजन केले. प्रशिक्षणामध्ये खेळाडूंना तज्ञ मार्गदर्शकांकडून प्रशिक्षण मिळावे ह्याकरीता युनायटेड ॲकेडमी, बोईसर ह्या संस्थेचे व भारतीय संघाचे एशियन गेम्स मध्ये प्रतिनिधीत्व केलेले श्री. दशरथ संख्ये व त्यांचे सहकारी ह्यांच्यावर ही कामगिरी सोपविण्यांत आली. प्रथमतः दिनांक ११.१२.२००७ ते २०.१२.२००७ ह्या कालावधीत आयोजित केलेले हे प्रशिक्षण शिबीर शासकीय माध्यमिक आश्रमशाळा मौ. खंबाळे येथे सुरू करण्यांत आले. प्रशिक्षण कालावधीत विद्यार्थ्यांच्या शिक्षणाची सोय आश्रमशाळा मौ.खंबाळे येथे करण्यांत आली.

तद्नंतर दिनांक २१.१२.२००७ ते ३०.१२.२००७ रोजी सदरचे प्रशिक्षण बोईसर टी.ए.पी.एस. येथील मैदानावर घेण्यांत आला. गवत असलेल्या व वैयक्तिक खेळांविषयी खास सोयी असलेल्या मैदानावर विद्यार्थ्यांना सराव देण्यांत आला. ह्याकरीता विद्यार्थ्यांच्या राहण्याची व मैदानाची व्यवस्था टी. ए. पी. एस. कंपनी यांनी व जेवणाची व्यवस्था प्रकल्प कार्यालयाकडून करण्यांत आली.

वरील प्रमाणे आयोजित केलेल्या ह्या प्रशिक्षण शिबीराचा फायदा प्रकल्पातील ह्या खेळाडूंना भरपूर प्रमाणात झाला. याची परिणती म्हणून राज्यस्तरीय क्रिडास्पर्धेमध्ये ह्या विद्यार्थ्यांनी एकूण १५ पदके (८ सुवर्ण, ३ रजत, ४ कांस्य) मिळविली. सदर स्पर्धेमध्ये ठाणे विभागातून सर्वाधिक पदके मिळविण्यात डहाणू प्रकल्पाचा प्रथम क्रमांक आला.

\* प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प डहाणू, जिल्हा ठाणे



नक्षलग्रस्त भागाच्या जलद विकासासाठी विशेष कृती कार्यक्रमा अंतर्गत संयुक्त वनव्यवस्थापन कार्यक्रमांमध्ये राबविण्यांत आलेल्या पाणी पुरवठ्याचे योजनेबाबत संक्षिप्त टिप्पणी

- श्रीनिवासराव\*

शासन निर्णय क्रमांक नवियो-१००४/प्र.कं.९/का.१४५६, दिनांक ५ मे २००४ अन्वये पांढरकवडा वनविभागातर्गत येत असलेला घाटंजी तालुका हा नक्षलग्रस्त तालुका घोषित करण्यांत आला. हा तालुका आदिवासी तालुकासुद्धा आहे.

पांढरकवडा वनविभागात घाटंजी तालुक्यात (जिल्हा यवतमाळ) पारवा वनपरिक्षेत्र येत असून या तालुक्यातील विलायता या गावामध्ये पाण्याची टंचाई असल्याचे व यामुळे या गावातील गावकरी मतदानावर बहिष्कार घालत असल्याचे कळल्यानंतर उपवनसंरक्षक, पांढरकवडा वनविभाग, पांढरकवडा यांनी सहाय्यक वनसंरक्षक, वनपरिक्षेत्र अधिकारी यांचेसह आक्टोंबर २००४ मध्ये सभा घेवून विलायता या गावातील गावकऱ्यांच्या अडचणी समजून घेतल्या व गावकऱ्यांसाठी तसेच जनावराकरीता पाण्याची सोय व मृद संधारण कामे करण्याचे ठरविण्यांत आले. या कामाचे अंदाजपत्रक तात्काळ बनविण्याच्या सुचना संबंधीत वनपरिक्षेत्र अधिकाऱ्यांना देण्यांत आल्या होत्या.

सन २००४-०५ माहे फेब्रुवारी २००५ मध्ये नक्षलग्रस्त भागाच्या जलद विकासासाठी विशेष कृती कार्यक्रमातर्गत संयुक्त वनव्यवस्थापन कार्यक्रमासाठी घाटंजी तालुक्याकरीता जिल्हाधिकारी, यवतमाळ यांनी एकुण रु.११.४६ लक्ष निधी उपलब्ध करून दिला. निधी उपलब्ध झाल्यामुळे परिच्छेद क्रमांक २ मध्ये विलायता येथील गावकऱ्यांना पाणी पुरवठ्याच्या योजनेची माहिती देण्यांत आली. अंदाजपत्रकास उपवन अभियंता, यवतमाळ यांचेकडून तांत्रिक मंजूरी घेऊन कामे सुरू करण्यांत आली.

निधीच्या अनुषंगाने गावात बोअरवेल, पाण्याची टाकी, नळाची व्यवस्था (Fixing Stand Post) करण्यांत आली. बोअरवेलमधून पाणी मोटारद्वारे उचलून पाण्याच्या टाकीमध्ये जमा करून

\* उपवनसंरक्षक, पांढरकवडा वन विभाग, पांढरकवडा, जिल्हा यवतमाळ



नंतर त्यातून नळाव्दारे पाणी गावातील लोकांना पुरविण्यांत आले. या सर्व कामाकरीता एकूण रुपये १.२९ लक्ष निधी खर्च करण्यांत आला. या खर्चामध्ये जनावरांकरीता पाण्याच्या हौदाचाही समावेश आहे. मृद व जलसंधारण कामातर्गत सिमेंट प्लग व सी.सी.टी. चे कामे करण्यांत आलीत. त्यामुळे गावातील पाण्याच्या पातळीत वाढ झालेली आहे.

वरील सर्व कामामुळे गावकऱ्यांमध्ये शासन व वनविभागाविषयी आत्मीयता निर्माण होवून वनसंरक्षणामध्ये सहभाग वाढलेला आहे.

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## TRTI Publications

Sr. No	Name of the Research project	Year
1.	Report on the working of Ashram Schools in Maharashtra State.	1965
2.	Report on the Evaluation of the scheme of eradication of 'Palemode' system in Thane district.	1966
3.	Report of the proposed location of Ashram Schools for Scheduled Tribes of Maharashtra State.	1968
4.	Report on the Evaluation of the scheme of Rehabilitation of shifting cultivation in Chanda district. (Marathi)	1969
5.	Gondi-Marathi Conversational Guide.	1969
6.	Gondi-English Conversational Guide.	1969
7.	Annual Administration Report 1969 (Co-operative Department)	1969
8.	Report on Education and Communication of Tribal Development Block, Surgana.	1970
9.	Report on the Primary Health Center, Kasa (Thane).	1971
10.	Report on the Primary Health Centre, Dharni, Dist. Amravati.	1971
11.	Report on the Primary Health Centre, Mhaswad, Dist. Dhule.	1971
12.	Report on the Primary Health Centre, Ambegaon, Dist. Pune.	1971
13.	Report on the Primary Health Centre. Surgana, Dist. Nashik.	1971
14.	Report on the Primary Health Centre, Rajur, Akole, Dist. A'nagar.	1971
15.	Report on the Primary Health Centre, Etapalli.	1971
16.	Report of the working of Ashram Schools in Maharashtra State	1973
17.	Report on Post Extension Survey of Tribal Development Corporation-Block, Ambegaon, District Pune.	1973
18.	Evaluation report on the scheme of financial assistance for cottage industries & profession to S.Cs. & S.Ts.	1974
19.	Report on the evaluation of special nutrition programmes in tribal development block in Maharashtra State	1975
20.	Report of the education and communication of Kurkheda Tribal Development Block	1976



21.	Enquiry in to the working of the Forest Labourers' Cooperative Societies of Dhule district and its impact on tribals.	1976
22.	आदिवासींचे सांस्कृतिक, सामाजिक आणि आर्थिक जीवन	1977
23.	Monographic study of Halbas	1977
24.	Halbas of Maharashtra State	1977
25.	Impact of urbanisation on the life of Scheduled Tribes of Maharashtra.	1977
26.	Study on the Leprosy problem in Chandrapur district.	1977
27.	Study of the benefits accrued by the Tribal people from the Waghed Irrigation. Project of Nashik district and Surya irrigation project of Thane District	1977
28.	Health and Nutrition problems of the Primitive Tribes in Maharashtra.	1977
29.	The Study of Evaluation of Ashram School Complex programme in Maharashtra State.	1977
30.	Special project & schemes for the most Backward & Primitive Tribes the Katkaris, Madias and the Kolams	1977
31.	The Katkaris & special projects for their development	1977
32.	A study of health services in selected tribal areas	1977
33.	Evaluation report of the working of the scheme of supply of electric motors to Scheduled Tribes cultivation. A case study of Kinwat Taluka of Nanded District in Maharashtra State.	1977
34.	Study of the benefits accrued by the tribal people from Waghed Irrigation Project of Nashik District and Surya Irrigation Project of Thane District	1977
35.	List of villages and towns of Maharashtra State recommended for inclusion in the 5th schedule to the Constitution of India	1977
36.	Evaluation of Ashram School Complex scheme. (A case study of Kinwat tahsil of Nanded district)	1977
37.	Health conditions of tribals in Maharashtra State.	1977
38.	Report on the Post Matric Scholarships of Halba tribe of Maharashtra State.	1978
39.	Utilisation of Hostel facilities by S.C. & S.T. students in Maharashtra State	1978



40.	Study of the benefits to be deprived by the Scheduled Tribe people from the Surya Irrigation Project of Thane district.	1978
41.	Report on the post matric scholarship of Halba Tribe of Maharashtra State	1978
42.	Integrated Tribal Development Project report of Kinwat tahsil, Nanded district.	1978
43.	Ethnographic notes on the Tribes of Maharashtra State.	1978
44.	Perspective planning of Ashram Schools in Maharashtra State.	1978
45.	Report on revision of schemes for the welfare of Scheduled Tribes.	1978
46.	Food habits, diet and herbal medicines of the Adivasis.	1978
47.	Traditional Panchayat Systems in tribal communities in Maharashtra State	1978
48.	Annual Administrative Report 1978-79	1978
49.	A survey report on the scheme of consumption finance of Government of Maharashtra	1978
50.	A survey report on the scheme of "consumption finance" of Govt. of Maharashtra	1978
51.	An evaluation of Ashram Shala note on important issues	1978
52.	Perspective planning of Ashram Schools in Maharashtra State.	1978
53.	Monographic study of Kolams.	1979
54.	Monographic study of Katkaris.	1979
55.	A survey on Indebtedness and Bonded Labour in Thane District of Maharashtra	1979
56.	The practice of Bonded Labour (Background-extent-hurdles-measures-suggestions)	1979
57.	Land Alienation and Restoration of land to Scheduled Tribes.	1979
58.	Organisation and Development of Adivasi Co-operative Societies in Tribal Sub Plan Areas of Maharashtra State- A study	1979
59.	Status of land ownership of the tribal people and how far the legal and actual position merge, various steps taken to protect their interest and the present policy about the alienation and allotment of land.	1979
60.	महाराष्ट्रातील आदिवासी, त्यांचे सामाजिक व सांस्कृतिक जीवनाचे प्रश्न आणि कल्याणच्या योजना	1979



61.	Annual Administrative Report 1979-80	1979
62.	Monographic survey of the Kolams	1979
63.	Statistics on tribal education in Maharashtra State	1979
64.	New scheme for the primitive tribes and revision of scheme for the welfare of the Scheduled Tribes and backward classes	1979
65.	आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे परिचय आणि कार्य	1979
66.	महाराष्ट्रातील आदिवासी आश्रमशाळा पाहणी, निष्कर्ष आणि बोध	1979
67.	Training programmes for Tribal Development in Maharashtra	1980
68.	Socio-Economic Profiles of Scheduled Tribes in Maharashtra.	1980
69.	महाराष्ट्रा राज्यातील वनविषयक सवलती व योजना १९७९-८०	1980
70.	Survey of the selected Vimukta Jatis and Nomadic Tribes of Maharashtra State.	1980
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200.	कोंबडी व बदकाची पिल्ले वाटप या योजनांचा मूल्यमापन अहवाल	1997
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**THE SCHEDULED TRIBES AND OTHER TRADITIONAL FOREST DWELLERS  
(RECOGNITION OF FOREST RIGHTS) ACT, 2006**

**NO. 2 OF 2007**

**[29th December, 2006]**

An Act to recognise and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generations but whose rights could not be recorded; to provide for a framework for recording the forest rights so vested and the nature of evidence required for such recognition and vesting in respect of forest land. WHEREAS the recognised rights of the forest dwelling Scheduled Tribes and other traditional forest dwellers include the responsibilities and authority for sustainable use, conservation of biodiversity and maintenance of ecological balance and thereby strengthening the conservation regime of the forests while ensuring livelihood and food security of the forest dwelling Scheduled Tribes and other traditional forest dwellers; AND WHEREAS the forest rights on ancestral lands and their habitat were not adequately recognised in the consolidation of State forests during the colonial period as well as in independent India resulting in historical injustice to the forest dwelling Scheduled Tribes and other traditional forest dwellers who are integral to the very survival and sustainability of the forest ecosystem; AND WHEREAS it has become necessary to address the longstanding insecurity of tenurial and access rights of forest dwelling Scheduled Tribes and other traditional forest dwellers including those who were forced to relocate their dwelling due to State development interventions. BE it enacted by Parliament in the Fifty-seventh Year of the Republic of India as follows:-

**CHAPTER 1  
PRELIMINARY**

1. Short title and commencement. - (1) This Act may be called the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.
- (2) It extends to the whole of India except the State of Jammu and Kashmir.
- (3) It shall come into force on such date as the Central Government may, by notification in the Official Gazette, appoint.



2. Definitions.- In this Act, unless the context otherwise requires,-

(a) "community forest resource" means customary common forest land within the traditional or customary boundaries of the village or seasonal use of landscape in the case of pastoral communities, including reserved forests, protected forests and protected areas such as Sanctuaries and National Parks to which the community had traditional access;

(b) "critical wildlife habitat" means such areas of National Parks and Sanctuaries where it has been specifically and clearly established, case by case, on the basis of scientific and objective criteria, that such areas are required to be kept as inviolate for the purposes of wildlife conservation as may be determined and notified by the Central Government in the Ministry of Environment and Forests after open process of consultation by an Expert Committee, which includes experts from the locality appointed by that Government wherein a representative of the Ministry of Tribal Affairs shall also be included, in determining such areas according to the procedural requirements arising from sub-sections (1) and (2) of section 4;

(c) "forest dwelling Scheduled Tribes" means the members or community of the Scheduled Tribes who primarily reside in and who depend on the forests or forest lands for bona fide livelihood needs and includes the Scheduled Tribe pastoralist communities;

(d) "forest land" means land of any description falling within any forest area and includes unclassified forests, undemarcated forests, existing or deemed forests, protected forests, reserved forests, Sanctuaries and National Parks;

(e) "forest rights" means the forest rights referred to in section 3;

(f) "forest villages" means the settlements which have been established inside the forests by the forest department of any State Government for forestry operations or which were converted into forest villages through the forest reservation process and includes forest settlement villages, fixed demand holdings, all types of taungya settlements, by whatever name called, for such villages and includes lands for cultivation and other uses permitted by the Government;

(g) "Gram Sabha" means a village assembly which shall consist of all adult members of a village and in case of States having no Panchayats, Padas, Tolas and other traditional village institutions and elected village committees, with full and unrestricted participation of women;



- (h) "habitat" includes the area comprising the customary habitat and such other habitats in reserved forests and protected forests of primitive tribal groups and pre-agricultural communities and other forest dwelling Scheduled Tribes;
- (i) "minor forest produce" includes all non-timber forest produce of plant origin including bamboo, brush wood, stumps, cane, tussar, cocoons, honey, wax, lac, tendu or kendu leaves, medicinal plants and herbs, roots, tubers and the like;
- (j) "nodal agency" means the nodal agency specified in section 11;
- (k) "notification" means a notification published in the Official Gazette;
- (l) "prescribed" means prescribed by rules made under this Act;
- (m) "Scheduled Areas" means the Scheduled Areas referred to in clause (1) of article 244 of the Constitution;
- (n) "sustainable use" shall have the same meaning as assigned to it in clause (o) of section 2 of the Biological Diversity Act, 2002;
- (o) "other traditional forest dweller" means any member or Community who has for at least three generations prior to the 13th day of December, 2005 primarily resided in and who depend on the forest or forests land for bona fide livelihood needs. Explanation.- For the purpose of this clause, "generation" means a period comprising of twenty-five years;
- (p) "village" means-
- (i) a village referred to in clause (b) of section 4 of the Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996; or
- (ii) any area referred to as a village in any State law relating to Panchayats other than the Scheduled Areas; or
- (iii) forest villages, old habitation or settlements and unsurveyed villages, whether notified as village or not; or
- (iv) in the case of States where there are no Panchayats, the traditional village, by whatever name called;
- (q) "wild animal" means any species of animal specified in Schedules I to IV of the Wild Life (Protection) Act, 1972 and found wild in nature.

## CHAPTER II FOREST RIGHTS

### 3. Forest rights of Forest dwelling Scheduled Tribes and Other traditional forest dwellers.-



- (1) For the purposes of this Act, the following rights, which secure individual or community tenure or both, shall be the forest rights of forest dwelling Scheduled Tribes and other traditional forest dwellers on all forest lands, namely:-
- (a) right to hold and live in the forest land under the individual or common occupation for habitation or for self-cultivation for livelihood by a member or members of a forest dwelling Scheduled Tribe or other traditional forest dwellers;
  - (b) community rights such as nistar, by whatever name called, including those used in erstwhile Princely States, Zamindari or such intermediary regimes;
  - (c) right of ownership, access to collect, use, and dispose of minor forest produce which has been traditionally collected within or outside village boundaries;
  - (d) other community rights of uses or entitlements such as fish and other products of water bodies, grazing (both settled or transhumant) and traditional seasonal resource access of nomadic or pastoralist communities;
  - (e) rights including community tenures of habitat and habitation for primitive tribal groups and pre-agricultural communities;
  - (f) rights in or over disputed lands under any nomenclature in any State where claims are disputed;
  - (g) rights for conversion of Pattas or leases or grants issued by any local authority or any State Government on forest lands to titles;
  - (h) rights of settlement and conversion of all forest villages, old habitation, unsurveyed villages and other villages in forests, whether recorded, notified or not into revenue villages;
  - (i) right to protect, regenerate or conserve or manage any community forest resource which they have been traditionally protecting and conserving for sustainable use;
  - (j) rights which are recognised under any State law or laws of any Autonomous District Council or Autonomous Regional Council or which are accepted as rights of tribals under any traditional or customary law of the concerned tribes of any State;
  - (k) right of access to biodiversity and community right to intellectual property and traditional knowledge related to biodiversity and cultural diversity;
  - (l) any other traditional right customarily enjoyed by the Forest dwelling Scheduled Tribes or other traditional forest dwellers, as the case may be, which are not mentioned in clauses (a) to (k) but excluding the traditional right of hunting or trapping or extracting a part of the body of any species of wild animal;



(m) right to in situ rehabilitation including alternative land in cases where the Scheduled Tribes and other traditional forest dwellers have been illegally evicted or displaced from forest land of any description without receiving their legal entitlement to rehabilitation prior to the 13th day of December, 2005.

(2) Notwithstanding anything contained in the Forest (Conservation) Act, 1980, the Central Government shall provide for diversion of forest land for the following facilities managed by the Government which involve felling of trees not exceeding seventy-five trees per hectare, namely:-

- (a) schools;
- (b) dispensary or hospital;
- (c) anganwadis;
- (d) fair price shops;
- (e) electric and telecommunication lines;
- (f) tanks and other minor water bodies;
- (g) drinking water supply and water pipelines;
- (h) water or rain water harvesting structures;
- (i) minor irrigation canals;
- (j) non-conventional source of energy;
- (k) skill upgradation or vocational training centres;
- (l) roads; and
- (m) community centres;

Provided that such diversion of forest land shall be allowed only if,-

- (i) the forest land to be diverted for the purposes mentioned in this sub-section is less than one hectare in each case; and
- (ii) the clearance of such developmental projects shall be subject to the condition that the same is recommended by the Gram Sabha.

### CHAPTER III RECOGNITION, RESTORATION AND VESTING OF FOREST RIGHTS AND RELATED MATTERS

4. Recognition of, and vesting of, forest rights in forest dwelling Scheduled Tribes and other traditional forest dwellers. (1) Notwithstanding anything contained in any other law for the time being in force, and subject to the provisions of this Act, the Central Government hereby recognises and vests forest rights in-



- (a) the forest dwelling Scheduled Tribes in States or areas in States where they are declared as Scheduled Tribes in respect of all forest rights mentioned in section 3;
- (b) the other traditional forest dwellers in respect of all forest rights mentioned in section 3.
- (2) The forest rights recognised under this Act in critical wildlife habitats of National Parks and Sanctuaries may subsequently be modified or resettled, provided that no forest rights holders shall be resettled or have their rights in any manner affected for the purposes of creating inviolate areas for wildlife conservation except in case all the following conditions are satisfied, namely:-
- (a) the process of recognition and vesting of rights as specified in section 6 is complete in all the areas under consideration;
- (b) it has been established by the concerned agencies of the State Government, in exercise of their powers under the Wild Life (Protection) Act, 1972 that the Activities or impact of the presence of holders of rights upon wild animals is sufficient to cause irreversible damage and threaten the existence of said species and their habitat;
- (c) the State Government has concluded that other reasonable options, such as, co-existence are not available;
- (d) a resettlement or alternatives package has been prepared and communicated that provides a secure livelihood for the affected individuals and communities and fulfils the requirements of such affected individuals and communities given in the relevant laws and the policy of the Central Government;
- (e) the free informed consent of the Gram Sabhas in the areas concerned to the proposed resettlement and to the package has been obtained in writing;
- (f) no resettlement shall take place until facilities and land allocation at the resettlement location are complete as per the promised package: Provided that the critical wildlife habitats from which rights holders are thus relocated for purposes of wildlife conservation shall not be subsequently diverted by the State Government or the Central Government or any other entity for other uses.
- (3) The recognition and vesting of forest rights under this Act to the forest dwelling Scheduled Tribes and to other traditional forest dwellers in relation to any State or Union territory in respect of forest land and their habitat shall be subject to the condition that such Scheduled Tribes or tribal communities or other traditional forest dwellers had occupied forest land before the 13th day of December, 2005.



(4) A right conferred by sub-section (1) shall be heritable but not alienable or transferable and shall be registered jointly in the name of both the spouses in case of married persons and in the name of the single head in the case of a household headed by a single person and in the absence of a direct heir, the heritable right shall pass on to the next-of-kin.

(5) Save as otherwise provided, no member of a forest dwelling Scheduled Tribe or other traditional forest dweller shall be evicted or removed from forest land under his occupation till the recognition and verification procedure is complete.

(6) Where the forest rights recognised and vested by subsection (1) are in respect of land mentioned in clause (a) of subsection (1) of section 3 such land shall be under the occupation of an individual or family or community on the date of commencement of this Act and shall be restricted to the area under Actual occupation and shall in no case exceed an area of four hectares.

(7) The forest rights shall be conferred free of all encumbrances and procedural requirements, including clearance under the Forest (Conservation) Act, 1980, requirement of paying the 'net present value' and 'compensatory afforestation' for diversion of forest land, except those specified in this Act.

(8) The forest rights recognised and vested under this Act shall include the right of land to forest dwelling Scheduled Tribes and other traditional forest dwellers who can establish that they were displaced from their dwelling and cultivation without land compensation due to State development interventions, and where the land has not been used for the purpose for which it was acquired within five years of the said acquisition.

5. Duties of holders of forest rights.- The holders of any forest right, Gram Sabha and village level institutions in areas where there are holders of any forest right under this Act are empowered to-

- (a) protect the wild life, forest and biodiversity;
- (b) ensure that adjoining catchments area, water sources and other ecological sensitive areas are adequately protected;
- (c) ensure that the habitat of forest dwelling Scheduled Tribes and other traditional forest dwellers is preserved from any form of destructive practices affecting their cultural and natural heritage;
- (d) ensure that the decisions taken in the Gram Sabha to regulate access to community forest resources and stop any Activity which adversely affects the wild animals, forest and the biodiversity are complied with.



**CHAPTER IV**  
**AUTHORITIES AND PROCEDURE FOR VESTING OF FOREST**  
**RIGHTS**

6. Authorities to vest forest rights in forest dwelling Scheduled Tribes and other traditional forest dwellers and procedure thereof. -

(1) The Gram Sabha shall be the authority to initiate the process for determining the nature and extent of individual or community forest rights or both that may be given to the forest dwelling Scheduled Tribes and other traditional forest dwellers within the local limits of its jurisdiction under this Act by receiving claims, consolidating and verifying them and preparing a map delineating the area of each recommended claim in such manner as may be prescribed for exercise of such rights and the Gram Sabha shall, then, pass a resolution to that effect and thereafter forward a copy of the same to the Sub Divisional Level Committee.

(2) Any person aggrieved by the resolution of the Gram Sabha may prefer a petition to the Sub-Divisional Level Committee constituted under sub-section (3) and the Sub-Divisional Level Committee shall consider and dispose of such petition: Provided that every such petition shall be preferred within sixty days from the date of passing of the resolution by the Gram Sabha: Provided further that no such petition shall be disposed of against the aggrieved person, unless he has been given a reasonable opportunity to present his case.

(3) The State Government shall constitute a Sub-Divisional Level Committee to examine the resolution passed by the Gram Sabha and prepare the record of forest rights and forward it through the Sub-Divisional Officer to the District Level Committee for a final decision.

(4) Any person aggrieved by the decision of the Sub-Divisional Level Committee may prefer a petition to the District Level Committee within sixty days from the date of decision of the Sub-Divisional Level Committee and the District Level Committee shall consider and dispose of such petition: Provided that no petition shall be preferred directly before the District Level Committee against the resolution of the Gram Sabha unless the same has been preferred before and considered by the Sub-Divisional Level Committee: Provided further that no such petition shall be disposed of against the aggrieved person, unless he has been given a reasonable opportunity to present his case.



(5) The State Government shall constitute a District Level Committee to consider and finally approve the record of forest rights prepared by the Sub-Divisional Level Committee.

(6) The decision of the District Level Committee on the record of forest rights shall be final and binding.

(7) The State Government shall constitute a State Level Monitoring Committee to monitor the process of recognition and vesting of forest rights and to submit to the nodal agency such returns and reports as may be called for by that agency.

(8) The Sub-Divisional Level Committee, the District Level Committee and the State Level Monitoring Committee shall consist of officers of the departments of Revenue, Forest and Tribal Affairs of the State Government and three members of the Panchayati Raj Institutions at the appropriate level, appointed by the respective Panchayati Raj Institutions, of whom two shall be the Scheduled Tribe members and at least one shall be a woman, as may be prescribed.

(9) The composition and functions of the Sub-Divisional Level Committee, the District Level Committee and the State Level Monitoring Committee and the procedure to be followed by them in the discharge of their functions shall be such as may be prescribed.

#### **CHAPTER V OFFENCES AND PENALTIES**

7. Offences by members or officers of authorities and Committees under this Act.-

Where any authority or Committee or officer or member of such authority or Committee contravenes any provision of this Act or any rule made thereunder concerning recognition of forest rights, it, or they, shall be deemed to be guilty of an offence under this Act and shall be liable to be proceeded against and punished with fine which may extend to one thousand rupees: Provided that nothing contained in this sub-section shall render any member of the authority or Committee or head of the department or any person referred to in this section liable to any punishment if he proves that the offence was committed without his knowledge or that he had exercised all due diligence to prevent the commission of such offence.

8. Cognizance of offences.- No court shall take cognizance of any offence under section 7 unless any forest dwelling Scheduled Tribe in case of a dispute relating to a resolution of a Gram Sabha or the Gram Sabha through a resolution against any higher authority gives a notice of not less than sixty days to the State Level Monitoring Committee and the State Level Monitoring Committee has not proceeded against such authority.



## CHAPTER VI MISCELLANEOUS

9. Members of authorities, etc., to be public servants. Every member of the authorities referred to in Chapter IV and every other officer exercising any of the powers conferred by or under this Act shall be deemed to be a public servant within the meaning of section 21 of the Indian Penal Code.

10. Protection of Action taken in good faith. -

(1) No suit, prosecution or other legal proceeding shall lie against any officer or other employee of the Central Government or the State Government for anything which is in good faith done or intended to be done by or under this Act.

(2) No suit or other legal proceeding shall lie against the Central Government or the State Government or any of its officers or other employees for any damage caused or likely to be caused by anything which is in good faith done or intended to be done under this Act.

(3) No suit or other legal proceeding shall lie against any authority as referred to in Chapter IV including its Chairperson, members, member-secretary, officers and other employees for anything which is in good faith done or intended to be done under this Act.

11. Nodal agency.- The Ministry of the Central Government dealing with Tribal Affairs or any officer or authority authorised by the Central Government in this behalf shall be the nodal agency for the implementation of the provisions of this Act.

12. Power of Central Government to issue directions.- In the performance of its duties and exercise of its powers by or under this Act, every authority referred to in Chapter IV shall be subject to such general or special directions, as the Central Government may, from time to time, give in writing.

13. Act not in derogation of any other law.- Save as otherwise provided in this Act and the Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996, the provisions of this Act shall be in addition to and not in derogation of the provisions of any other law for the time being in force.

14. Power to make rules. - (1) The Central Government may, by notification, and subject to the condition of previous publication, make rules for carrying out the provisions of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such rules may provide for all or any of the following matters, namely:-

(a) procedural details for implementation of the procedure specified in section 6;



(b) the procedure for receiving claims, consolidating and verifying them and preparing a map delineating the area of each recommended claim for exercise of forest rights under sub-section (1) of section 6 and the manner of preferring a petition to the Sub-Divisional Committee under sub-section (2) of that section;

(c) the level of officers of the departments of Revenue, Forest and Tribal Affairs of the State Government to be appointed as members of the Sub-Divisional Level Committee, the District Level Committee and the State Level Monitoring Committee under sub-section (8) of section 6;

(d) the composition and functions of the Sub-Divisional Level Committee, the District Level Committee and the State Level Monitoring Committee and the procedure to be followed by them in the discharge of their functions under sub-section (9) of section 6;

(e) any other matter which is required to be, or may be, prescribed.

(3) Every rule made by the Central Government under this Act shall be laid, as soon as may be after it is made, before each House of Parliament, while it is in session, for a total period of thirty days which may be comprised in one session or in two or more successive sessions, and if, before the expiry of the session immediately following the session or the successive sessions aforesaid, both Houses agree in making any modification in the rule or both Houses agree that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be; so, however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

K. N. CHATURVEDI,  
Secy. to the Govt. of India



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Andh	Baiga	Barda	Bavacha Bamcha	Bahina	Bharia Bhumia
		1	2	3	4	5	6
1	Nandurbar	3	0	7	0	2	0
2	Dule	0	0	12	0	0	0
3	Jalgaon	155	45	6	14	0	2
4	Buldana	14749	0	0	0	0	0
5	Akola	19085	4	0	0	0	14
6	Washim	51785	30	0	0	0	12
7	Amravati	538	11	0	0	101	10
8	Wardha	1148	8	0	0	7	0
9	Nagpur	148	123	6	0	43	58
10	Bhandara	19	23	4	0	10	0
11	Gondia	0	121	0	0	4	0
12	Gadchiroli	20	23	0	0	0	0
13	Chandrapur	682	5	28	0	5	27
14	Yavatmal	121138	19	0	0	0	18
15	Nanded	67744	2	0	0	0	0
16	Hingoli	77486	0	0	0	5	0
17	Parbhani	12711	0	0	0	0	1
18	Jalna	2232	0	0	0	0	0
19	Aurangabad	480	6	0	0	0	22
20	Nashik	193	11	11	6	4	14
21	Thane	427	8	7	12	13	130
22	Mumbai(Sub)	204	35	89	40	11	79
23	Mumbai	31	0	6	1	0	18
24	Raigarh	87	0	0	10	0	14
25	Pune	455	6	46	6	18	25
26	Ahmadnagar	115	0	0	0	1	0
27	Bid	460	0	0	0	0	0
28	Latur	194	0	27	0	0	0
29	Osmanabad	167	0	14	0	0	0
30	Solapur	85	0	15	0	11	96
31	Satara	29	0	15	4	0	0
32	Ratnagiri	24	0	0	0	0	0
33	Sindhudurg	159	0	4	3	0	0
34	Kolhapur	96	1	23	1	0	64
35	Sangli	26	0	0	0	0	4
Total		372875	481	320	97	235	608



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Bhattra	Bhil (12)etc.	Bhunjia	Binjwar	Birhul Birhor	Chodhara
		7	8	9	10	11	12
1	Nandurbar	0	714127	0	2	4	13
2	Dule	0	295266	124	1	0	0
3	Jalgaon	0	251643	267	3	3	1
4	Buldana	0	24605	65	0	0	0
5	Akola	0	4586	84	42	0	0
6	Washim	0	46	257	0	0	0
7	Amravati	0	3946	435	10	0	0
8	Wardha	0	697	52	5	0	0
9	Nagpur	0	994	441	414	2	0
10	Bhandara	0	58	54	1964	0	0
11	Gondia	3	17	0	5225	0	0
12	Gadchiroli	0	88	0	35	0	0
13	Chandrapur	23	316	6	89	0	0
14	Yavatmal	0	2793	139	43	0	0
15	Nanded	0	6877	0	0	0	0
16	Hingoli	0	95	0	0	0	0
17	Parbhani	0	313	0	0	0	0
18	Jalna	0	8840	0	0	0	0
19	Aurangabad	0	46597	4	59	0	0
20	Nashik	9	300495	57	30	0	4
21	Thane	20	5343	47	1	21	94
22	Mumbai(Sub)	48	1431	61	30	0	30
23	Mumbai	0	338	26	0	1	1
24	Raigarh	7	636	24	8	2	1
25	Pune	0	14772	27	24	4	54
26	Ahmadnagar	0	123493	9	58	0	2
27	Bid	0	6138	0	0	0	0
28	Latur	0	369	0	0	0	0
29	Osmanabad	0	267	0	0	0	0
30	Solapur	0	1546	9	0	0	0
31	Satara	19	575	2	1	0	0
32	Ratnagiri	0	432	3	37	0	4
33	Sindhudurg	0	235	0	0	3	0
34	Kolhapur	0	579	0	75	0	1
35	Sangli	0	239	0	0	0	0
Total		129	1818792	2193	8156	40	205



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Dhanka Tadvi	Dhanwar	Dhodia	Dubla	Gamit	Gond Raijond
		13	14	15	16	17	18
1	Nandurbar	26357	2	305	635	61754	123
2	Dule	684	0	0	0	19850	526
3	Jalgaon	13949	80	4	14	90	2565
4	Buldana	73	2817	0	0	0	2590
5	Akola	47	3499	0	0	2	14508
6	Washim	4	557	1	2	6	3851
7	Amravati	10	4390	10	0	28	95363
8	Wardha	6	687	0	0	0	115448
9	Nagpur	61	479	16	0	40	257119
10	Bhandara	0	29	0	0	7	69986
11	Gondia	0	3	0	0	0	127719
12	Gadchiroli	1	42	0	0	11	328502
13	Chandrapur	2	272	0	1	7	295804
14	Yavatmal	7	2376	40	0	5	172458
15	Nanded	299	46	0	0	0	38904
16	Hingoli	49	127	0	0	0	616
17	Parbhani	563	4	0	0	1	1421
18	Jalna	141	20	1	0	26	389
19	Aurangabad	2018	3768	0	1	13	1780
20	Nashik	372	28	4	4	340	2694
21	Thane	301	110	5342	12261	1074	6353
22	Mumbai(Sub)	260	347	3828	3969	1849	4634
23	Mumbai	35	82	57	110	728	1865
24	Raigarh	25	17	12	9	130	682
25	Pune	86	79	10	7	62	2744
26	Ahmadnagar	33	11	0	0	40	636
27	Bid	213	6	0	0	19	1269
28	Latur	75	0	0	0	2	1992
29	Osmanabad	0	0	0	0	11	519
30	Solapur	5	34	2	0	17	494
31	Satara	3	48	0	0	22	561
32	Ratnagiri	50	82	0	4	81	305
33	Sindhudurg	0	22	0	0	530	39
34	Kolhapur	8	53	0	0	26	308
35	Sangli	4	3	4	0	5	127
Total		45741	20120	9636	17017	86776	1554894



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Halba	Kamar	Kathodi	Kawar	Khairwar	Kharia
		Halbi		Katkari			
		19	20	21	22	23	24
1	Nandurbar	14	0	267	19	0	5
2	Dule	47	0	364	16	4	5
3	Jalgaon	219	1	429	59	15	7
4	Buldana	562	60	95	1105	0	18
5	Akola	2634	560	19	187	1	0
6	Washim	846	291	1	31	0	0
7	Amravati	9776	224	32	419	5	27
8	Wardha	12366	124	15	274	6	6
9	Nagpur	147530	1547	44	2801	51	87
10	Bhandara	22994	311	4	264	9	12
11	Gondia	52403	65	0	7766	6	0
12	Gadchiroli	12435	15	2	7084	46	62
13	Chandrapur	18826	281	17	531	77	25
14	Yavatmal	5728	123	0	254	0	74
15	Nanded	319	78	1246	227	0	1
16	Hingoli	42	34	773	194	0	0
17	Parbhani	14	0	1954	32	0	0
18	Jalna	6	0	1050	48	0	9
19	Aurangabad	253	23	384	99	1	1
20	Nashik	1816	5	7194	147	6	0
21	Thane	4455	84	91429	568	94	27
22	Mumbai(Sub)	1109	236	497	374	154	91
23	Mumbai	396	38	43	206	16	29
24	Raigarh	332	6	103244	158	18	2
25	Pune	1517	52	11935	164	29	14
26	Ahmadnagar	693	0	793	20	0	0
27	Bid	45	3	2159	50	0	5
28	Latur	13	10	1639	17	0	0
29	Osmanabad	33	0	180	5	0	0
30	Solapur	97	17	458	50	1	0
31	Satara	57	13	2448	74	0	4
32	Ratnagiri	98	5	6034	8	0	18
33	Sindhudurg	59	3	169	63	279	0
34	Kolhapur	130	0	62	37	1	0
35	Sangli	59	0	42	14	0	0
	<b>Total</b>	297923	4209	235022	23365	819	529



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of lthe Tribe					
		Kokna	Kol	Kolam	Koli Dhor	Koli Mahadeo	Koli Malhar
		25	26	27	28	29	30
1	Nandurbar	40848	6	0	7247	345	6
2	Dule	89753	0	45	21723	977	98
3	Jalgaon	527	70	56	126911	7964	1329
4	Buldana	7	1	126	111	33067	59
5	Akola	9	53	145	37	22656	21
6	Washim	0	0	31	22	5019	6
7	Amravati	24	229	590	28	19329	51
8	Wardha	2	175	8208	77	425	50
9	Nagpur	64	3593	280	146	895	354
10	Bhandara	5	732	12	7	67	9
11	Gondia	2	10	0	4	18	19
12	Gadchiroli	0	48	22	1	54	7
13	Chandrapur	8	301	6376	60	1176	405
14	Yavatmal	32	55	93929	53	9615	128
15	Nanded	7	1	51653	329	63771	858
16	Hingoli	0	0	539	11	3875	14
17	Parbhani	33	0	1881	27	10279	10
18	Jalna	72	0	2591	101	6499	7352
19	Aurangabad	237	25	2652	316	10133	19592
20	Nashik	360755	33	143	699	394631	366
21	Thane	68583	139	548	9250	81277	198216
22	Mumbai(Sub)	2741	151	242	448	23490	3013
23	Mumbai	975	9	261	120	11103	276
24	Raigarh	2197	4	29	272	82502	381
25	Pune	3118	29	982	360	156500	210
26	Ahmadnagar	276	1	160	83	113329	318
27	Bid	100	0	711	110	8480	69
28	Latur	16	1	242	21	39712	91
29	Osmanabad	54	0	252	4	14874	26
30	Solapur	98	1	793	124	48859	13
31	Satara	528	5	12	160	13864	5
32	Ratnagiri	437	7	89	296	10920	119
33	Sindhudurg	0	6	36	51	575	40
34	Kolhapur	207	6	0	840	16594	40
35	Sangli	201	0	10	607	14688	66
Total		571916	5691	173646	170656	1227562	233617



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Kondh Khond	Korku	Koya	Nagesia	Naikda	Oraon
		31	32	33	34	35	36
1	Nandurbar	0	128	0	0	1586	22
2	Dule	3	7	0	0	30	62
3	Jalgaon	0	1028	0	16	1279	258
4	Buldana	3	5854	0	0	9343	129
5	Akola	4	9077	1	0	84	206
6	Washim	0	79	0	0	2850	294
7	Amravati	5	193199	9	7	14	860
8	Wardha	0	653	8	0	78	122
9	Nagpur	3	730	1	14	35	2606
10	Bhandara	0	32	0	0	4	36
11	Gondia	0	2	0	24	4	32
12	Gadchiroli	5	16	2	0	15	5133
13	Chandrapur	21	127	53	15	139	807
14	Yavatmal	0	154	1	0	4251	533
15	Nanded	2	24	10	0	2532	9521
16	Hingoli	4	0	0	0	3	148
17	Parbhani	2	7	0	0	2066	406
18	Jalna	0	1	0	0	24	209
19	Aurangabad	5	6	0	93	423	432
20	Nashik	23	34	0	5	377	113
21	Thane	69	68	19	22	314	915
22	Mumbai(Sub)	61	68	21	6	401	1333
23	Mumbai	3	14	2	1	95	418
24	Raigarh	5	50	9	4	73	1087
25	Pune	33	260	24	5	407	511
26	Ahmadnagar	0	0	1	5	24	170
27	Bid	0	8	10	0	128	19
28	Latur	5	3	0	0	775	1117
29	Osmanabad	0	0	0	0	6	190
30	Solapur	1	6	61	0	110	211
31	Satara	0	8	5	0	20	191
32	Ratnagiri	3	2	0	0	140	87
33	Sindhudurg	25	0	0	0	66	145
34	Kolhapur	0	30	0	0	69	522
35	Sangli	8	17	4	0	21	76
Total		293	211692	241	217	27786	28921



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					
		Pardhan	Pardhi	Parja	Patelia	Pomla	Rathawa
		37	38	39	40	41	42
1	Nandurbar	14	1043	0	1	0	150
2	Dule	10	9236	0	1	0	0
3	Jalgaon	37	16849	0	40	0	23
4	Buldana	121	16428	2	22	0	173
5	Akola	170	17578	0	1	0	0
6	Washim	27	2844	0	1	0	1
7	Amravati	393	20568	93	6	1	158
8	Wardha	8307	2619	5	6	0	0
9	Nagpur	1682	2179	42	229	4	0
10	Bhandara	253	121	0	1	0	0
11	Gondia	1011	47	0	0	0	0
12	Gadchiroli	16678	153	0	0	0	0
13	Chandrapur	43302	1604	23	4	0	0
14	Yavatmal	48298	8129	0	7	1	0
15	Nanded	4275	2713	29	300	0	0
16	Hingoli	10	1405	0	0	0	0
17	Parbhani	25	2241	0	0	0	0
18	Jalna	54	1239	0	0	0	22
19	Aurangabad	17	1603	10	0	0	0
20	Nashik	132	3566	18	15	0	5
21	Thane	366	2911	72	104	10	40
22	Mumbai(Sub)	184	2083	62	302	11	58
23	Mumbai	28	1630	41	18	1	2
24	Raigarh	180	364	0	48	15	50
25	Pune	120	7230	19	33	0	4
26	Ahmadnagar	98	6293	0	8	0	3
27	Bid	41	3449	0	0	0	0
28	Latur	49	543	0	0	0	5
29	Osmanabad	27	9959	0	0	0	0
30	Solapur	134	9519	0	4	19	0
31	Satara	4	1442	36	5	0	0
32	Ratnagiri	19	89	17	35	0	8
33	Sindhudurg	40	56	0	0	0	32
34	Kolhapur	25	1017	0	0	0	70
35	Sangli	3	1125	0	0	0	6
Total		126134	159875	469	1191	62	810



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Name of the Tribe					Generic Tribes etc	Nan
		Sawar	Thakur	Thoti	Varli	Vitolia		
		43	44	45	46	47		
1	Nandurbar	0	846	0	6	152	3535	
2	Dule	0	4219	0	129	1	371	
3	Jalgaon	0	7701	0	26	10	2256	
4	Buldana	0	2909	0	1	8	53	
5	Akola	0	4544	0	16	89	125	
6	Washim	0	1942	0	0	0	151	
7	Amravati	0	5577	0	8	0	49	
8	Wardha	10	2672	0	7	0	142	
9	Nagpur	40	18537	0	20	5	978	
10	Bhandara	0	650	0	0	0	41	
11	Gondia	0	1942	0	6	0	2	
12	Gadchiroli	22	738	0	0	0	436	
13	Chandrapur	14	3586	0	8	0	203	
14	Yavatmal	2	2635	0	0	0	332	
15	Nanded	23	1511	9	0	0	285	
16	Hingoli	0	928	0	0	0	540	
17	Parbhani	0	1063	0	0	0	156	
18	Jalna	0	960	0	3	0	214	
19	Aurangabad	0	9209	10	6	0	138	
20	Nashik	0	62627	0	57131	0	154	
21	Thane	93	143093	0	558788	36	6136	
22	Mumbai(Sub)	37	4890	0	9998	14	1434	
23	Mumbai	1	1186	0	127	26	302	
24	Raigarh	6	75008	0	323	0	1093	
25	Pune	6	58774	0	177	22	762	
26	Ahmadnagar	0	56474	0	30	0	78	
27	Bid	0	652	0	6	0	43	
28	Latur	0	853	0	1	0	64	
29	Osmanabad	0	1198	0	3	0	68	
30	Solapur	0	5875	0	6	0	218	
31	Satara	0	1619	0	8	0	109	
32	Ratnagiri	0	328	0	293	0	28	
33	Sindhudurg	0	2112	0	38	0	162	
34	Kolhapur	0	415	0	18	0	69	
35	Sangli	0	423	0	14	0	59	
Total		254	487696	19	627197	363	20786	



**Population of Scheduled Tribes of Maharashtra State as per 2001 Census**

Sr. No.	District	Population of the Tribe	Percentage	As Per
		Total		Percentage
		49	50	51
				Sr.No.
1	Nandurbar	859574	10.02	3
2	Dule	443564	5.17	6
3	Jalgaon	435951	5.08	7
4	Buldana	115156	1.34	17
5	Akola	100088	1.17	18
6	Washim	70987	0.83	22
7	Amravati	356533	4.16	10
8	Wardha	154415	1.8	16
9	Nagpur	444441	5.18	5
10	Bhandara	97718	1.14	20
11	Gondia	196455	2.29	15
12	Gadchiroli	371696	4.34	9
13	Chandrapur	375256	4.38	8
14	Yavatmal	473370	5.52	4
15	Nanded	253596	2.96	14
16	Hingoli	86898	1.01	21
17	Parbhani	35210	0.41	26
18	Jalna	32103	0.37	27
19	Aurangabad	100416	1.17	19
20	Nashik	1194271	13.92	2
21	Thane	1199290	13.98	1
22	Mumbai(Sub)	70454	0.82	23
23	Mumbai	20666	0.24	32
24	Raigarh	269124	3.14	12
25	Pune	261722	3.05	13
26	Ahmadnagar	303255	3.54	11
27	Bid	24193	0.28	29
28	Latur	47836	0.56	25
29	Osmanabad	27857	0.32	28
30	Solapur	68989	0.8	24
31	Satara	21896	0.25	31
32	Ratnagiri	20102	0.23	33
33	Sindhudurg	4952	0.06	35
34	Kolhapur	21387	0.25	31
35	Sangli	17855	0.21	34
	Total	8577276	100	100





भिल्लांचे होळी नृत्य



भिल्लांचे लग्ननृत्य



## TRIBAL RESEARCH BULLETIN

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(See Rule 80)

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