



आदिवासी संशोधन पत्रिका

TRIBAL RESEARCH BULLETIN

Tribal Research And Training Institute, Maharashtra State, Pune

Vol. IV No. I

September, 1981



Distribution of prizes to tribal participants of the traditional tribal dancing competitions at Waghadi, Taluka Dahanu, District Thane at the hands of Dr. G. M. Gare, Director.

EDITORIAL

The Tribal Research Bulletin is devoted to provide objective reading material based on first hand field research and observation on various aspects of tribal life. Articles covering tribal life, culture and their problems as well as developmental activities going on in tribal areas and its impact are invited from social scientists and persons having deep involvement in tribal matters. It is a bi-annual publication, first of its kind in Maharashtra.

We have great pleasure in bringing out the sixth issue of the Bulletin. Besides articles, special news item, Statistics on Enrollment of Backward Class children in Education, information regarding social workers and voluntary social organisations working in the tribal areas of this State, and important Government Resolutions have been given. We hope that the material given will be very useful to the general readers and to the scholars. We are sure that the Bulletin is playing an important role in diffusing information on tribal matters and will be helpful to the administrators and social workers in tribal development.

The Research Scholars are requested to send their bio-data to me within two months. This will facilitate as to prepare a bibliography of Research Scholars of Maharashtra State on this subject, which will be very useful for future guidance.

G. M. GARE

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A Bi-Annual Journal of Tribal Research and
Training Institute, Pune, Registration No. RN. 37438/79

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Publisher : Dr. G. M. GARE

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Tribal Research and Training Institute
28, Queens Garden, Pune 411 001
Maharashtra State

Printer : Manager

Government Central Press
Bombay

PILOT STUDY FOR THE DEVELOPMENT PLANNING OF THE TRIBAL DEVELOPMENT BLOCK OF HARSUL, TALUKA PEINT, DISTRICT NASIK

By

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The study visualizes the Harsul Block comprising 49 villages holding 31,912 people within 173.48 square miles, as being part and parcel of wider "region" as an 'area' or 'sub-area'. The regional proportions are not fully taken into account but it is presumed that the area in its socio-economic sustenance is oriented mainly to Nasik city and its immediate environs.

The study may eventually point out the advisability and feasibility of forging new links with the outside areas, and of developing new contacts with different centres. The location of these centres and the spheres and the means of contact are also expected to emerge from the findings of the study.

The approach of this study towards area development has been two-fold in its basis, viz :

- (a) consideration of the felt needs of the people, and
- (b) utilization of resources.

Both of these are interdependent and balance each other. Any change in the felt needs may call forth a subsequent change in the mode of utilization of the existing resources or in the quantum and quality of resources-geographical technological and in man-power. Likewise change in the latter leads sooner or later to change in the general outlook of the people concerned towards the resources and their utility towards their material well being. This brings a change in their felt needs as well.

Since we are here dealing with the Scheduled Tribes in a Scheduled Area the question of full utilisation and improvement of resources including man-power and of suitable changes in the attitude and understanding of the people becomes all the more important.

A consequent upon the consideration of certain basic area characteristics, such as distribution of the villages and their population growth, during the last 50 years, distribution of agricultural and forest land, the number of hamlets, their spatial formation, and their distance from their main village, the marketing, educational, and administrative centres, and their proximity and accessibility to other villages, the area is visualised as naturally falling into a number of zones, the acceptance of which as units in the area development is subsequently weighed in its pros and cons.

The utilization of resources for agriculture and forestry, and for industry either involving, supplementing, or apart from the former, and the utilization of human resources will be made out as obtaining at present. The felt needs of the people and possible lines on which the resources natural as well as human can be used will be stated subsequently in the light of which the current Government policies and programmes will be discussed. In the present paper, however, only the occupational pattern or the tribals in the Tribal Developmental Block has been elaborated.

In the following a broad outline of the occupation patterns in the area is given which may acquaint us, however cursorily, with their peculiar characteristics, if any.

The data pertain to twelve villages selected in consultation with the Panchayat Samiti of Peint Taluka. However, the principle laid down for this was that the villages should represent their spatial distribution and their size. In the final selection this principle has been more or less observed. The villages thus selected fall in four groups each of three villages headed by a bigger village. These four groups comprise (1) Dalpatpur, Torangaon, Nirgude, (2) Deodongra, Bafanvihir, Deodongri, (3) Shirasgaon, Gaddune, Rautmal and (4) Kulwandi, Donavade, Palashi Bk. The total number of families listed and those selected in the 20 per cent sample are given below (Table 1).

TABLE No. 1

Families listed and selected in the sample

Number of families	Families listed	Families selected
Total ..	1652	296
Tribals ..	1579	..
Non-Tribals ..	73	..
Owner cultivators..	1005	180
Agricultural labourers	571	108
Those in service ..	55	..
Craftsmen etc. ..	21	8

Out of the total number of cultivators listed, 978 are tribals and the rest are non-tribals; and among the

labourers 564 are tribals and 7 are non-tribals (Table No. 2)—

TABLE No. 2

Distribution of the cultivators and labourers families as tribals and non-tribals

Cultivators. Labourers.		
<i>Tribals—</i>		
Kokna ..	742	124
Koli ..	67	112
Warli ..	169	296
Kathwad ..	..	32
<i>Non-Tribals—</i>		
Maratha ..	13	1
Teli ..	2	2
Kunbi ..	6	3
Sonar ..	1	..
Neo-Buddhist ..	5	1
Total ..	1005	571

In the selected families none of the non-tribals has been included. Thus the ratio of the labourer's families to the owner-cultivators, both among the tribals, comes 1 : 1.67 among the selected families and 1 : 1.77 among the listed ones, or roughly 3:5. Obviously a large number of the families among the tribals live by agricultural labour with no other assets or sources of equal livelihood value. The problem is a little minimised by the fact that the labourer's families are smaller than the cultivators, with 596 and 1,291 total number and 5.52 and 7.17 average number of members per family respectively. It can be seen from the above table (No. 2) that the labourers are mostly Kolis, Warlis and Kathwads. The area is predominantly populated by the Koknas and proportionately very few of them go without any ownership in land.

The ownership of land by the size of the total land held is shown below (Table No. 3)—

TABLE No. 3

Distribution of cultivator's families by size of land owned

	Number of families	Percentage of total
Upto 5 acres ..	25	13.89
More than 5 to 10 ..	53	29.44
More than 10 to 15 ..	41	22.78
More than 15 to 20 ..	24	13.33
More than 20 to 25 ..	9	5.00
More than 25 ..	28	15.56
Total ..	180	

Nearly half of the families own land of ten acres and less each. The size of the land-holding, however, does not explain much by itself. For one thing, its importance is related to its productivity either arising from the nature of the soil, contour, climate and water facilities, or from the family's ability to make maximum use of its land or from both. Secondly, because of the mountainous terrain, the proportions of which will be stated here later, the

total land holding of a family is not always a contiguous tract but is scattered in bits on flat lands on the hill-tops or in semi-slopping patches leading to a valley or lowlands, interspersed and surrounded by 'reserved' and protected forest areas. This is a common feature of the land holdings. In a larger number of cases it was observed that the total landholdings were scattered in a number of bits at such a long distance from one another that the family was unable to cultivate all the land owned by it, and as a result it was abandoned uncared for. In a number of cases again it was seen that the owner when he is unable to cultivate his land, hands it to a landless labourer who begs of him for the same. In return the borrower on his part also does not always cultivate the whole of the bit of land borrowed. Thus it can be seen that the tendency to make the maximum use of the owned or borrowed cultivable land is absent among the people. It is also true that some of the land belonging to the cultivators is not cultivable in its present condition.

Particulars of the land in the area are given below :—

TABLE No. 4

Harsul Block—Particulars of land

	Percent of the total
Total area in acres	110,576.64 100.00
Cultivable land	47,287.59 42.76 approx.
Cultivated land—Dry	33,544.75 30.33 approx.
Wet	135.17
Reserved forest	27,900.80
Protected forest	23,932.84
	46.88 approx.

Nearly half of the total area is covered by forest more than half of which is in the 'reserve' category. The villagers are permitted grazing and collecting facilities only in this reserved forest. Cultivated land comes to less than one-third of the total area. The forest area is pregnant with avenues for further employment although at present only felling operations are carried out through the forest labour co-operative societies. There are at present four such societies operating in the area. These are named after Harsul Deongra, Shirasgaon and Kulvandi, although all the important records and secretarial work are maintained at Nashik There are no specific areas assigned for these areas, nor is the membership exclusive. Some persons are members of more than one society. Moreover it is not necessary that a member should be landless person preferably. As such both the owner-cultivators and labourers can become members of the society. There are two categories of memberships, one where the member buys a share outright, and one where the member's share-money is gradually collected at the rate of 10 paise per every rupee earned as wages. This is related only to point out that there is no preference and no compulsion of any member to work and that membership is not offered necessarily to the most needy. As such it is not possible to make out the owner cultivators or agricultural labourers from the list of workers reported for any year. Broadly it could be gathered, however, that the workers who are contributing to their share money out of their wages are landless labourers and those who are share holders are owner cultivators. But as the number of shareholders might contain duplicate members it does not refer to as many

persons, and as the same number might also contain those who became fullfledged shareholders having contributed their share-money out of their wages it does not strictly refer to owner cultivators alone. This latter assumption was made on the basis of the probability that no such case has taken place in view of the meagre earnings of the workers as shown in the table following.

earnings, Shirasgaon's account in 1963-64 notwithstanding, it is seen that the per capita earnings for a whole year are not much. It is not possible to calculate from these figures the number of days that a person works for in a year, because the wages are not paid for so many hours of work but for so much 'out turn' the girth of the felled tree-payments for which are calculated according to standard

TABLE No. 5

Distribution of member-workers of the Forest Labour Co-operative Societies and other workers and their per capita earnings.

	name of the Society		
	Harsul	Deongra	Shirasgaon
1961-62			
No. of member-workers	235	126	138
Other workers	1,005	1,054	327
Per capita earnings	63.82	54.64	49.32
1962-63			
Number of member-workers	250	199	87
Other workers	2,031	2,144	676
Per capita earnings	61.77	36.12	53.17
1963-64			
Number of member-workers	352	305	115
Other workers	1,723	672	116
Per capita earnings	61.51	72.92	368.64

The maximum work has been provided by the Harsul Society as also it has enlisted the largest number of members. While its number of workers has increased progressively, its per capita earnings have gone down. Shirasgaon which has gone down gradually in the number of workers has the highest of per capita earnings. The number of workers can be seen varying in inverse proportion to the per capita

rates fixed for the same by the Government and supervised by the society's representative, who makes the payment. But during the sample study it was noted that usually a person works in a coupe from 8 to 20 days in a year.

The working population among the sample households of both the owner-cultivators and labourers is shown on next page.

TABLE No. 6

Distribution of working population according to age-groups

Age group in years	Total population	Working population	Percent of the total age-group	Percent of the total population
<i>Labourers</i>				
6—10 ..	112	10	0.92	1.68
11—20 ..	84	73	86.90	12.25
21—50 ..	228	226	99.12	37.92
51 above ..	43	32	74.41	5.37
Total ..	596	341	57.21	
<i>Cultivators</i>				
6—10 ..	230	31	13.48	2.40
11—20 ..	242	195	80.57	15.10
21—50 ..	483	482	99.79	37.33
51 and above ..	113	96	84.95	7.44
Total ..	1,291	804	62.27	

The owner-cultivators except in the case of those between 11 and 20 years with reference to the age-groups and between 21 and 50 years with reference to the total population have more workers both in relation to each age-group and to the total population than the labourers. Their total number of workers also is proportionately larger than that of the labourers. The larger families of the owner-cultivators seem to have been able to engage more persons in work perhaps because they may be able to relieve more persons from purely domestic work.

The number of days of work of the working member of the cultivators families was not taken, presuming that they have work throughout the year, although much of the work pertaining to agriculture is also assigned to labourers. The working days of the labourers, however, were ascertained and it was found that generally they have a full day's work (8 hours from about 8-00 a.m. to 12 noon and 2-00 p.m. to 6.00 p.m.) for six months from June (Jyestha) to November (Kartik) and half a day's work (8-00 a.m. to 12-00 noon) from

December (Margashirsha) to May (Vaishakha). The wages for a full days work are about 2 kilos (Athava) of *Nagli* and meal at noon; in

rab and they earn the same wages. These wages are never given in cash nor cash wages are welcome. But for half a day's work the wages are about one kilo of *nagli* without the mid-day meal, failing which they are about 50 paise in cash.

As for the working days of the 341 labourers we have account of 337 labourers including men, women and children. The working days have been put into so many mandays by merging two half-days into one.

It is seen that about two-third of the labourers are employed for only 121 to 210 may-days in a year. It is to be noted that this is not much in view of the fact that for about six months in a year the agricultural operations demand a full day's work from the labourers. The three children who are shown as working

TABLE No. 7

Number of labourers distributed over man-days of work in a year

Mandays	Men	Women	Children	Total
30 and less ..	2	2	....	4
31—60 ..	3	1	....	4
61—90 ..	....	....	....	....
91—120 ..	3	8	6	17
121—150 ..	15	45	16	76
151—180 ..	19	21	10	50
181—210 ..	57	26	13	96
211—240 ..	13	4	3	20
241—270 ..	26	15	4	45
271—300 ..	11	5	6	22
301—330 ..	....	....	....	....
331—360 ..	....	....	3	3
Total ..	149	127	61	337

addition tobacco is supplied free for the day's requirement. These wages are uniform for man, woman and child. Generally children of 8 to 10 years of age and onwards are employed occasionally either to look after the cattle or for collecting fuel and other material from the forests for

throughout the year are household servants employed on annual basis.

The above in short is the occupational pattern as obtaining at present among the people in the area.

This pattern has to be judged against the potentiality of the resources for agriculture, forestry and industry.

Gula Maharaj—A great religious and Social reformer of the Bhil Tribe

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Gula Maharaj was born in the year 1900 at Morwad in Taloda taluka of Dhule district (Maharashtra). The Bhil community in which he was born is a down-trodden community. The term 'Bhil' is a general term embracing all sub-groups like Mavachi, Gavit, Padavi, Vasave, Valvi, Pawara etc.

Before 50 years the community was uneducated and the people were victims of many social evils. Illiteracy and drinking of liquor were the two great problems of this community. Even today, after three decades of independence, the percentage of literacy among these people is quite negligible. Due to non-education these people had to depend on the other persons of society. The money-lenders, merchants and contractors took undue advantage of this situation. The poor Bhils became poorer, landless and had to go in search for work at other's doors. To add to this general plight there was the evil of drinking liquor. Next to their God "Vaghdeo" (Tiger God) they worshipped liquor. It was custom amongst them at that time to put a few drops of liquor into the mouth of the newly born baby and the funeral could not be completed unless a few drops of liquor were poured into the mouth of the dead. Not only this but they also used liquor as an offering to their God. To the Bhils, liquor was the panacea for all sorts

of diseases. These two evils played havoc and gradually the Bhils lost all their costly possessions and became serfs. In fact these people were known as hard working, sincere, innocent and honest but unfortunately these virtues were shadowed to some extent by these evils.

To think of bringing reformation amongst them was an impossibility. In fact no one tried to improve them socially, religiously and economically. Especially the money-lenders and merchants and contractors were happy that these people were uneducated and taking liquor excessively. They could not have deprived them of their possessions if these evils were not in existence among them. At such a critical time by God's grace, Gulya was born in the darkest corner of the dilapidated and poorly provided cottage owned by his parents. The name of his father was *Bhaglya* and of his mother was *Maina*. Gulya, the name by which Gulya Maharaj was addressed, had no schooling. Even at the tender age of thirteen, he had to work as a farm labourer to support his parents. Very soon he was married and as a result of this he had to shoulder great responsibility to maintain all the members of his family by working hard.

He had cultivated some good habits right from his boyhood of personal cleanliness. He was full of

devotion to God. He performed daily worship. It is at this stage that he was attracted towards a batch of pilgrims (*Varkaris*) who were going to Pandharpur on pilgrimage. He accompanied them and he was deeply moved by this pilgrimage. On his return from the pilgrimage of Pandharpur he began to participate in the "Bhajans" which were organised by the people from time to time.

Even though he was living a religious life, he did not abandon his work as a farm labourer. Work and worship went hand in hand in his case. He not only lived an honest life for himself but also maintained his family and exerted for ameliorating the conditions of the Bhils. He undertook the work of the uplift of the Bhils and made it his life's mission. Gula Maharaj regarded every human being as the creation of God and especially he regarded his down-trodden people as the children of God whose service was itself the service of God. People began to admire him and they began to go to him to seek his advice. He would tell them "we are all children of the God and as such we are brethren. Let us have an organisation to work for mutual help and benefit". An organisation named "Aapmandal," was formed and started functioning miraculously. A large number of Bhils and other caste Hindu admirers became members of his organisation and programme was chalked out for the uplift of the Bhils. Some of his followers imbibed missionary spirit and zeal to assist him. Not only his wife, Sitamata, but also his brother, Ramdas and his son Shankar became his devoted followers. Without being dogmatic he undertook activities of religious and social reforms. He moved from place to place and mixed with Bhils

and advised them not to drink liquor, not to steal, not to borrow and not to be a victim of any vice. He advised them to cultivate habits of cleanliness such as taking bath, performing simple worship of God by recitation of prayers and Bhajans, cultivating harmonious relations in the household and giving up evil customs of marriage. The Bhils were profoundly impressed by his advice and his followers gave up most of bad habits within a year. With all the backing of Government machinery, the policy of prohibition was not successful in the area. But the advice of temperance given by Gula Maharaj proved to be effective. This was his miraculous achievement. Thousands of families of the

Bhils were saved by Gula Maharaj from the evil of drinking.

With the advice of Gula Maharaj relations in many family members improved and peace and harmony prevailed in such families. Every Monday there was a mass prayer and "Arati" at Morvad (named as Rajanpur by Gula Maharaj). At this function every wife would worship her husband by performing "Arati". The husband in return, would do the same to his wife. By this mutual service mutual respect developed in them and family life became happy and harmonious. The number of pilgrims visiting Morvad every Monday began to increase enormously. People from all walks of life went there to participate in

the programme of mass worship and "Arati". On one occasion a huge assembly of about a lakh of people participated in mass worship and "Arati" programme at Morvad. This shows how tremendously he was respected by the people of all castes and classes. The Monday mass prayers continued for a couple of years even after his death which took place on the 19th July 1939.

The tenets of his advice can be summed up as below : "Cultivate the habit of personal cleanliness ; do not drink liquor ; do not take opium or any other intoxicating thing ; do not eat flesh ; speak the truth ; do not borrow money ; do not steal do not cheat ; and respect each other".

Panchsheel for Tribal Development

- People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional Art and Culture.
- Tribal rights in land and forests should be respected.
- We should try to train and build up a team of their own people to the work of administration and development. Some technical personnel from outside will no doubt be needed especially in the beginning but we should avoid introducing too many outsiders into the tribal territory.
- We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural institutions.
- We should judge results not by statistics or the amount of money spent but by the quality of human character that is evolved.

JAWAHARLAL NEHRU

*STUDY OF DISPLACEMENT OF TRIBALS ON ACCOUNT OF WADAJ AND MANIKDOH DAMS OF MAJOR IRRIGATION PROJECT, KUKDI IN PUNE DISTRICT OF MAHARASHTRA STATE

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THE study of Displacement of tribals on account of Wadaj and Manikdoh Dams of Major Irrigation Project, Kukdi in Pune district of Maharashtra State has been taken up with the following objectives :

(i) To study of the rehabilitation of tribal persons with a view to locate difficulties, if any, to the displaced tribal persons and to the Implementing authorities.

(ii) To suggest measures for speedy development of displaced tribal persons.

Research Design

(a) *Universe of study.*—Out of the five Dams, under Kukdi Irrigation Project, Manikdoh and Wadaj Dams have been taken up for detailed study because so far the number of tribal displaced and rehabilitated was more compared to other Dams.

(b) Village Schedules and Household Schedule have been constructed with a view to collect information of the villages and displaced tribals. The data was collected by visiting family to family and by contacting responsible persons in the family at the time of field survey.

(c) The difficulties of the displaced tribal persons have been recorded through interview method of the selected displaced persons from each village under submergence.

(d) The difficulties, if any, as experienced in the implementation

of the rehabilitation programme of the displaced persons by the Revenue and Zilla Parishad authorities have been recorded through Interview method of the concerned officers incharge of rehabilitation of the displaced tribal persons on account of establishment of the Dams.

(e) 75 percent tribal families displaced have been studied for this purpose.

Observation and suggestions

Resettlement advisory Committee at District level.—With a view to assisting the Directorate of Resettlement of Project affected persons to achieve speedy resettlement of the persons affected by various projects, Government has set up at district level Resettlement Advisory Committee which is manned by MLAs., MI Cs., President of the Zilla Parishad and two nominees of Project affected persons besides other Government servants connected with the resettlement work. It has been observed that in Pune district level Resettlement Committee the Tribal Welfare Officer, Pune and Ahmadnagar district is not the member of the committee nor has he been invited for the meetings or associated with the resettlement work of the tribal displaced persons due to Manikdoh and Wadaj Dams. As a result of it, it has been noticed that there is a communication gap

between the displaced tribal persons and the officers of Revenue Department and concerned officer of Zilla Parishad. The Tribal Welfare Officer can bridge up the gap and establish good rapport with the displaced tribal people. He can guide them in the selection of new gaothans for resettlement and ensure that the tribal displaced persons are satisfactorily rehabilitated. *It is, therefore, proposed that in the district having Irrigation Projects affecting tribal people, the Tribal Welfare Officer may be taken up on the District Level Resettlement Advisory Committee.*

Selection of land for agricultural purposes

It has been noticed that the Thakar families of Kusr village were offered alternative land at Narayangaon. As a result of it the tribal displaced persons rejected that offer on the plea that they will be harassed by the non-tribal advanced people as they will be in minority at that place. Similarly they will have no grazing facility for their cattle and sheep in plain area and as such they always preferred hilly and forest areas as their places of abode for their convenience. *It is, therefore, proposed that the alternative land for agricultural purposes may be given to the tribal displaced persons in their vicinity and in forest areas, where they may not find themselves alien to the environment.*

*This paper has been drafted on the basis of the report on the same subject by the same author for the year 1980-81.

It has been observed that in Kusur and Katede villages, out of 63 displaced tribal families surveyed, 22 families have land before submergence and they were practicing agriculture as their occupation. But after submergence it has been observed that none of them received land in lieu of their submerged land due to Wadaj Dam. All the 22 tribal families, who have lost their land, received cash compensation in lieu of their land. Enquiries with these people revealed that majority of them have misutilised the amount received according to their necessities and will and pleasure as a result of it, it has been seen that they have lost lands due to Dam and lost the money due to ignorance and lack of foresight. Thus they have been hit hard due to Dam. *With a view to save the tribal people from such disastrous results, it is suggested that no cash compensation may be given to him so that he does not become a labourer and follow again his occupation of agriculture.*

Khatedar Project affected persons who desire to have alternative agricultural land in the benefited zone of major and medium irrigation project for their resettlement are required to deposit with Government 75 per cent of the amount of compensation due to them in respect of their lands, acquired for the project undertaken by the Government or the likely cost of acquisition of the land to be provided to them in the benefited zone of the projects whichever is less. Enquiries made with the concerned authority had revealed the fact that the affected tribal persons do not deposit the necessary amount in time with Government due to poverty and spending of the cash compensation received in lieu of land for other non-productive purposes. As a result of it they are unable to get land in the benefited

zone of the project. Whereas the non-tribals, who are more educated and conscious of their economic development, fulfill the Government conditions, in time, and get the maximum benefit of getting land in the benefited zone of the project.

It is, therefore, suggested that the tribal displaced persons may be persuaded to deposit 75 per cent of the amount of compensation of land at the time of receipt of cash compensation. The Tribal Welfare Officer of the district can play a vital role at this stage.

Landless project affected persons who will agree to leave their old villages, alongwith other project affected persons and who are required to be allotted one acre of land in the benefited zone for their resettlement are not required to place any amount in the Revenue Deposit since they are not in receipt of compensation. *It is, therefore, proposed that according to the percentage of tribal and non tribal landless people of the submerged village lands may be allotted to tribal landless people in benefited zone at one place, so that they can lead a homogeneous life again. Distribution of land at different villages to the tribal people may be avoided.*

Establishment of New Gaothan

Selection or site of New Gaothan for the affected persons is to be done on the basis of availability of water, either in the locality or in the village boundary. Water is the primary need of the human beings and the cattle. It has been observed that at New Gaothan No. (1) of Rajur village, where the displaced tribals have been rehabilitated, there is no possibility of water from the soil. There are no perennial source or water like wells, tank, borewell etc. The only alternative appears

to be of getting water from the Dam for drinking and other purposes. Enquiries made in this respect from the concerned authority has revealed that a proposal of construction of Ghat (Steps) is under the consideration so that the people can easily fetch water from the Dam. But it does not seem to be a permanent solution. When the water will subside in summer season, the people will not get water from the Ghat and they will have to undergo lot of hardships in summer for drinking water. *It is, therefore suggested that unless the Ground Water Survey Department certifies of stucking the water at a particular place and unless the water is stuck by a borewell, the selection of New Gaothan may not be decided.* The water table and watershed Area as proposed by the Ground Water Survey Department may be taken into consideration at the time of selection of a new gaothan. The Ground Water Survey Department Officer may be invited in the Resettlement Advisory Committee meeting at the time of proposing a new Gaothan for the displaced persons. If at a place, where there is no possibility of stucking water, this site may not be considered for a New Gaothan.

Provision of civic amenities in the New Gaothan of the Project affected persons.

The responsibility of construction of the following approved civic amenities has been entrusted to the Zilla Parishad on an agency basis and the cost of civic amenities is met from the funds of the project concerned.

(a) *Drinking water well.*—Irrespective of the fact whether or not there existed a drinking water well in the old Gaothan, acquired for the project, every new Gaothan,

established for settlement of project affected persons, is provided drinking water well or a bore well is necessary.

(b) *School building.*—It has been observed at Rajur village, Gaothan No. 1 that a school building has been constructed but there is no provision for the residential accommodation of the teachers. It has been experienced in the tribal areas that in the absence of quarters for teachers in the village, where there is school, the teachers do not attend the school regularly and thus the students lag behind in education because of irregular teachers. *It is, therefore, proposed that in New Gaothan where the predominant population of displaced persons is from the total communities alongwith the construction of school building, necessary quarters for the teachers may be constructed in that village.* Similarly residential quarters for Doctor, Nurses and other persons serving in the Hospital may be constructed at the time of constructing the Hospital in a New Gaothan.

(c) *Chawdi or community centre.*—Chawdi or community centre must serve as a place for running Balwadi, for organising Panchayat meetings and halting place for a Government or Zilla Parishad persons. If Chawdi was in existence in the old Gaothan, the difference in the cost of construction and amount of compensation received is borne by the Project and 50 per cent has to be borne by the beneficiaries. *Taking into consideration the economic conditions of the tribal displaced persons, it is suggested that in a village where more than 60 percent tribal displaced persons are being settled, fifty percent difference may be met by the Zilla Parishad from the funds at the disposal of Zilla Parishad for the development of Scheduled tribes in hilly and forest areas.*

Internal and approach roads

Internal and approach Roads are provided in New Gaothan at the cost of project concerned. *Efforts may be made to ensure that the internal and approach roads are provided within a Year's time, so that the displaced people may not loose contact with the outside world.*

Area for playground, area for cattleshed, area for S. T. Stand and area for cremation and burial ground for different communities may be earmarked as early as possible.

It has been observed that due to ignorance and illiteracy a large number of tribal displaced persons have not received compensation for their constructed cattlesheds. *It is, therefore, suggested that while assessing the compensation of the houses, the attached constructed cattlesheds may be taken into account and separate compensation may be assessed for cattlesheds and houses.*

It has been noticed that some tribal displaced persons have incurred expenditure for the development of land, bunding etc. before submergence but they have not received the compensation for land development after the submergence of their lands. *Taking into consideration of the tribal people it is proposed that while assessing the price of land the expenditure on development of land should be considered and the price of the land and development charges should be given to the displaced tribal persons.*

It has been observed that the price of the land to be submerged is determined according to the Government standards which necessarily vary with the market price. In this bargain the poor tribal people are affected badly. *It is therefore suggested that in case of tribal people land in lieu of land may be given or market price may be con-*

sidered at the time of assessment of the price of the land.

The poor and illiterate tribal people, cannot count the notes received and it is likely that at this stage he may be dooped by middleman. *It is, therefore, proposed that the payment to the tribal displaced persons may be made as far as possible in the presence of the Tribal Welfare Officer/Tribal Welfare Inspector.*

Enquiries made in the respect of construction of Public Latrines in New Gaothans, it is revealed that at present Public Latrines are being constructed in New Gaothan for the displaced persons. It has been generally experienced that the Public Latrines, without the arrangement of sufficient water, become the unhealthy place in the absence of any scavenging system. *It is, therefore, proposed that instead of public latrines, the scheme of 'Sopa Sandas' by Gandhi Smarak Nidhi' may be tried for each household and expenditure on this account may be met from the project.*

Project affected Khatedars and non-Khatedars persons, who are allotted plots in the New extended Gaothans for house construction are granted housing loan upto Rs. 2,000 and 500 each respectively. In the case of tribal displaced persons, taking into consideration their economic condition it is proposed that the entire amount should not be given as loan but it may be given on 50% percent subsidy basis.

The scheme of rehabilitation should be an integral part of the project itself. *The time lag between the actual displacement and rehabilitation should be avoided or minimised.*

The project affected persons and their dependents are given preferential treatment in the matter of appointment to such posts in Government offices which fall
(Contd on P 21.)

STUDIES ON THE SURVEY AND THE STRATEGY PLANS FOR ECONOMIC DEVELOPMENT OF TRIBAL AREA IN MARATHWADA

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IN India tribal population is distributed in all the States except Punjab, Haryana and Jammu and Kashmir. This population is one of the largest in the world. The tribal belt passing over central India covering Andhra Pradesh, Orisa, West Bengal, Bihar, Madhy Pradesh, Rajasthan, Gujarat and Maharashtra accounts for 85 per cent of the total tribal population of India. The economy of the Indian tribal population is mainly agriculture and collections from forests. About 88 per cent are cultivators and agricultural labourers. Centuries of exploitation by the money-lenders, traders, contractors etc. have eroded the urge of these people for better living.

About Marathwada

In the Marathwada region of Maharashtra State the tribal population is mainly concentrated in Kinwat taluka of Nanded district. Kinwat taluka comprises of 205 villages, out of which 133 villages and Kinwat town have relatively more population of tribals. This population works out to be 23 per cent of the total (ie. 24,377 out of 1,05,448).

The tribal area is in hill ranges known as Satmala and Nirmala at altitudes from above 100 and 600 metres above sea level. The average rainfall is 897.8 mm received from June to August. About 88 per cent of the annual rainfall is received through South-west monsoon. The hills are covered over by forest. About 40 per cent areas is under

tropical deciduous teak forests. The only notable big river on the border of sub-plane area is Penganga. Soil along the river is clayey and deep. The soils elsewhere are light and shallow.

The people.—The population of 133 villages comprising the tribal sub-plan area is 1,07,495 according to the survey conducted in 1977-78. The scheduled tribes constitute about 29.28 per cent and the scheduled caste 11.30 per cent. Almost 97 per cent of the total population is rural. The Rajgond is the major tribe in the area. Other minor tribes are Andh, Pardhan, Bhil, Kolam, Thoti, Naikadi and Koya. The non-tribals include Marathi, Brahmin, Mohammadans, Banjara and Kachi. The tribals are native of the area, whereas the non-tribals are immigrants. The Gond village is known as Guda. The houses are loosely grouped according to the caste tribes. The basis of social structure is a system of four phratrites. Each phratry is subdivided into a number of clans. The Rajgonds occupy highest position in social hierarchy. Mokashi, Deshmukh, Patil and Devari occupy subsequent lower positions. The Kolams are considered as their brothers by the Rajgonds. The Naikpods claim higher social strata than Rajgond and Kolam. The Pardhans act as priests to the Gonds. Their presence in the Gond's house on the occasion of performing religious rites is obligatory.

Almost in all cases the family is patrilineal with patronymic designation. The tribals are multilingual in nature. Gondi is the mother-tongue of both Gonds and Pardhans, however, they can speak Marathi also. Though non-tribals speak languages peculiar to their caste groups e.g. Marathi, Telugu and Urdu. Gondi is a spoken language but does not have script of its own.

Majority of the tribes belong to Hindu religion. The Gonds worship Bhimana pen. The principal deity of Kolam is Ayak. Each Gond clan worships a clan God called Parsa Pen or 'Great God'. The observances of magical rites and offerings have social, economic and religious significance to the tribes. There are number of agricultural rites performed by the farmers. They believe that the observance of these rites can enable to overcome the evils and obtain bumper yields and also protect the cattle and human beings as well. Agriculture, animal husbandry and forestry are the main economic pursuits of the tribals. By and large the Gonds and Pardhan are engaged in agriculture alone. Dependence on agriculture is to the tune of 97 per cent of the total working force. Very few tribals are engaged in non-agricultural pursuits.

Education.—Illiteracy is rampant in the villages. About 90 per cent of the tribal population is illiterate. The illiteracy percentage among females is as high as 98 per cent. Considering all the tribal groups, the

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percentage of illiteracy ranged from 85-93 per cent. The net-work of educational institutions as quite, weak. But now the number of educational institutions has considerably increased. At present there are 90 primary schools and 20 middle schools. Out of the total number of children in the age group of 6 to 11 only 25 per cent of the children are enrolled in primary schools. The percentage of boys and girls enrolling for middle schools and high school education is very low. Out of the total population of 13,557 in the age group of 11-14, slightly over 8 per cent of them are enrolled for secondary education.

Agriculture.—The total geographic area is 1,29,488 hectares. Out of which 54 per cent area is net sown. Area under double cropping is as low as 0.37 per cent of the total and the intensity of cropping is nearly 100.37. Considerable area is occupied by forest. Out of the total, more than 27 per cent area, amounting to 35,122 hectares is covered by forest. Jowar, cotton, arhar and ground-nut are main crops. The two crops namely jowar, cotton occupy more than 70 per cent of gross cropped area, out of which cotton accounts for 40 per cent. Comparing this with the position in the district, it was observed that 25 per cent of area under cotton is found in tribal area alone. The yields of the major crops is quite low when considered in the light of the prevailing standards. The yield of jowar is only 1,122 kg. per hectare in the case of cotton 450 kg. per hectare and that of ground-nut 850 kg. per hectare. One obvious reason for the low productivity is absence of irrigation facility. Other reasons could be non-use of the available yielding technology.

The average size of holding is 5.75 hectares. It was observed that small holders and marginal farmers accounted for about 16 per cent of the total holders. Those possessing 8 hectares and above accounted for more than 66 per cent and only 16 per cent possessed between 2.1 to 3.00 hectares land. In terms of area, 49 per cent of the total cultivable area is occupied by farmers possessing more than 8 hectares.

Less than 1 per cent of the total area is irrigated by various sources. Cows, bullocks and goats are the main live stock domesticated in the tribal area and their per cent to total live stock is above 92. The population of bullock is 7.16 per cent of the total live stock. The net sown area per pair of bullock in the tribal area is 9 hectares. The details of the live stock resources are given in table 1.

TABLE I

Live stock resources in tribal area.

Particulars	Number	Tribal area		
		Percentage to total	Per hectare of net sown area	Per 100 ha. of permanent pastures and grass land
Cow	34,308	37.24	48.69	47.60
Bullock	30,486	33.09	43.27	42.29
Buffalo	6,595	7.16	9.36	9.15
Goat	20,095	21.85	28.52	27.88
Sheep	302	0.32	0.42	0.41
Pig	318	0.34	0.45	0.44
Total	92,104	100.00	130.73	127.78
Poultry	32,827	.....	1.79*	.....

*Per household.

It will be clear that there is immense scope for increasing the activities of animal husbandry, dairying and poultry. Conventionally every family possesses a few goats, poultry bird and at least a cow or buffalo. Taking into consideration the availability of quite huge area of grass lands and pastures and the

traditional habit of people the above point is very pertinent. Surprisingly there is no Veterinary hospital in the tribal area. Provision of Veterinary aid should receive priority in future. There is also scope for introducing pisciculture in the area.

Forestry.—Ninty-two villages of the tribal area have been classified as forest villages. The forest area is spread over an area of 362 sq. km. Mahua, Charoli, Tiwas are the major ever green trees seen in the forest. The forest is rich with teak wood and also fire wood. Similarly bamboo and grass are the major produce. The minor forest produce include gum, tendu leaves and edible fruits like Tembhurni charoli, Ber, Bhilawa Awala, tamarind and custard apple. Tember alone fetches a revenue of 7.50 lakhs. Similarly fire wood production is valued at 0.56 lakh and the minor forest-produce annually gives a receipt of more than 3 lakhs. The total revenue from forest produce per year is well over 11 lakhs. There are 1461 forest labourers organised through 16 different forest labourers' Co-operative Societies. 43 per cent of the total labour force is from the tribals.

Infrastructure facilities

Credit.—Private money lenders, Co-operative Institutions and Commercial Banks are the three important openings for credit availment. The State Bank of India has branches at two places namely, Kinwat and Mahur. The State Bank of Hyderabad has one branch at Kinwat. In addition to these, the District Central Co-operative Bank has also its branches stationed at Mahur and Wai. It is estimated that average borrowing of loan per borrrwer member through co-operatives was only Rs. 267. It is very well known that the credit requirement of the tribals is quite large. Therefore, it is clear that the illicit money lending is existing on large scale. The tribals are still enveloped by the agonies of the tyrrant money lending complex in this area.

Transport and communication.—The transport and communication

facilities are not satisfactory. The road net work does not exist in this area to the desired extent. At present there are only 12 S. T. routes mainly connecting the taluka places outside the district and few connecting taluka places in the district. Internal road net work is very poor. Only 10 big villages are connected by roads and S. T. services. The entire area as such is still undeveloped. The total road length in the area is only 169 kms. Adilabad-Purna railway line runs through this area. The rail length is only 48 kms. within the area. Only 6 places are connected by rail. Postal facilities are available 25 places. Telephone and telegraph facilities are available at Kinwat, Mandvi and Bodhadi.

Electricity.—By 1977, fifty-five per cent of the villages were electrified, having 1380 connections given to the users. From the total number of connections the majority of the connections were given for domestic purposes. Use of electricity for industrial purposes is very low and similarly for providing power to agriculture. Surprisingly only 5 per cent connections have been given for industry and 31 per cent for energising irrigation pumps. Use of electricity for domestic consumption and for agricultural purposes was very low among the tribals. Record indicated that only 86 connections were taken by the tribals for domestic use and only 28 tribals utilized electricity for energising pumps. Surprisingly there is no connection availed by any of the tribals.

Industry.—There are no large or medium scale industries. Traditional household industries are found at at different places. Carpentry units in the tribal area are 171. Leather work (80), oil ghanis (23) blacksmithy (88) and pottery (93) are in tribal area.

Public Health.—Situation about public health facilities is not less discouraging. Besides inadequacy of the number of health centres, there are more serious problems of accessibility because of long distances of these centres from the villages and lack of roads and transport facilities. In the whole area at present, there are four primary health centres' units and one dispensary run by the Zilla Parishad. Nearest dispensary is about 150 kms. away from the taluka headquarter.

Problems inhibiting development.—Important problems that emerge from the foregoing discussion and which have a direct bearing on the overall development of the area are summarised to facilitate certain useful reflections on the possibilities and direction of development.

1. The majority of the population is dependent on agriculture. Fifty-nine per cent of the total work force is dependent on agricultural labour. The growth of other occupations is negligible due to inherent seasonal employment in the agriculture field. Overwhelmingly traditional methods of cultivation are followed and second most important adverse condition is created due to lack of irrigation facilities. Less than one per cent of the total cropped area is under irrigation. Mono season farming and lack of irrigation have resulted in low intensity of cropping. Non-use of high yielding technology has stagnated the average yield of various crops.

2. Lack of investible capital, poor growth of co-operatives and existence of the old system of money lending by the professional money lenders on the same trecherous terms is seriously impinging upon the

possibilities of introducing the new agricultural technology and its spread in this area. The lack of marketing facilities, undeveloped net-work of transport and communication and high level of illiteracy have also seriously hampered the agricultural growth.

3. Development of animal husbandry and dairying has been neglected, so far Animals in this area are non-descript type. Poultry birds are also mostly deshi. There is no veterinary hospital in the area. There is only one veterinary aid centre and six artificial insemination centres.

4. Scope of fishery development exists but planned efforts to train traditional fishermen (Bhoi) and to introduce new technology of inland fishery have not been made.

Rich forest resources need to be tapped. Possibilities of creating additional employment and to engage working population to variety of occupations are ample, if forest resources are fully exploited and traditional occupations are encouraged.

Strategy plan for development :

Predominantly rural population in this tribal area calls for emphasis on agriculture, animal husbandry forestry and village industries. A programme of development should therefore have emphasis on the following :

(a) To increase forest resources and establish forest based industries.

(b) A programme of agricultural development including development of animal husbandry and fishery.

(c) Generation of employment looking to the labour population and its present skill endowment. Diversification of employment through training. Complementary measures should include: providing better transport facilities, marketing facilities, credit, nutrition and health cover. The development strategy should be based on utilizing vast human resources, good soil and forest resources. Agriculture is the main stay of the people. A comprehensive programme of agricultural development should aim at the introduction of scientific farming practices and creating necessary infrastructure. Agriculture, horticulture and forestry need to be suitably blended. Irrigation development through minor irrigation works, exploitation of ground water potential and scientific water management need emphasis. There is appropriate and relevant technology developed by the Marathwada Agricultural University, located at Parbhani a district headquarter in Marathwada division, which could be very well adopted in this area. Since the pressing need is to ensure regular increased income to the rural population, milch cattle development and dairying can provide a stimulating opportunity. Introduction of cross breeding programme and providing, veterinary facilities would help in realising higher productivity from the existing animal wealth. Poultry, goat keeping and piggery can provide useful avenues for giving gainful employment to the vulnerable sections of the people.

Further vocational training for the rural youth for self employment should receive serious consideration. There is scope for developing inland fisheries when minor works will be completed.

There is immense potential to raise productivity from forests by introduction of better plant species. Massive programme of plantation as well as social forestry should be taken up. It is highly essential to increase the road length in the area so as to make each village approachable. Efforts should be made in setting up rural industries based upon the resources of men and material of the area. Industrial and Business Houses, Khadi and village, industries, IRD authorities, banks, State Government departments, Agricultural Universities etc. may be associated in planning to start and effectively run the rural industries. The main constraint with the farming tribals is lack of technical knowledge.

Establishment of training centre to impart knowledge on farming techniques and technical skills to augment the income of people will go a long way in achieving the objectives of integrated development of the tribal population.

Strengthening the adult education programme will create long duration impact on the welfare activities. All programmes for the economic development of these tribals should endeavour to develop human resources, reduce the drudgery and improve living conditions. The programme should also cover children, youths and especially the women folk.

□ □

*** BACKWARD CLASS ENROL**

Standards	Scheduled Castes		Neo-Buddhist		Scheduled Tribes	
	Boys	Girls	Boys	Girls	Boys	Girls
	2	3	4	5	6	7
Pre-Primary	5,926	4,387	2,854	2,248	4,500	4,118
I	1,56,352	1,22,613	62,077	52,989	1,28,131	84,632
II	1,05,817	68,550	45,759	32,861	72,629	38,609
III	83,790	49,188	37,853	25,603	49,758	24,055
IV	65,099	35,704	30,584	18,463	33,293	14,696
V	57,333	28,087	23,172	12,932	24,574	9,988
VI	46,030	21,212	18,067	9,545	18,812	7,339
VII	37,725	16,480	14,935	6,642	14,406	5,452
VIII	34,162	12,498	11,762	4,728	11,086	3,667
IX	28,313	9,639	9,424	3,465	8,324	2,901
X	21,809	6,592	6,754	2,046	6,627	2,024
XI	12,273	2,910	2,195	577	2,908	620
XII	10,046	2,096	1,604	433	2,212	425
I-IV	4,11,058	2,76,055	1,76,273	1,29,916	2,83,811	1,61,992
V-VII	1,41,088	65,779	56,174	2,99,119	57,792	22,779
VIII-X	84,284	28,729	27,940	10,239	26,037	8,592
I-V	4,68,391	3,04,142	1,99,445	1,42,848	3,08,385	1,71,980
VI-VIII	1,17,917	50,190	44,764	20,915	44,304	16,458
IX-X	50,122	16,231	16,178	5,511	14,951	4,925
XI-XII	22,319	5,006	3,799	1,010	5,120	1,045
Total—I to XII ..	6,58,749	3,75,569	2,64,186	1,70,284	3,72,760	1,94,408

This Table includes enrolment of Standard XI

* ' Education At a Glance ', Directorate of Education,

MENT BY STANDARDS (1979-80)

Nomadic Tribes		Vimukta Jatis		Other Backward Classes		Total Backward Classes		Total
Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
8	9	10	11	12	13	14	15	16
686	540	574	471	14,063	10,964	28,603	22,728	51,331
14,519	9,584	19,286	11,549	2,84,471	2,45,535	6,64,836	5,26,902	11,91,738
9,066	5,032	12,267	5,490	2,14,929	1,62,787	4,60,467	3,13,329	7,73,796
6,778	3,627	8,856	3,614	1,79,774	1,30,169	3,66,809	2,36,256	6,03,065
5,018	2,497	6,466	2,361	1,41,206	96,438	2,81,666	1,70,159	4,51,825
4,527	2,059	5,667	1,749	1,18,147	71,576	2,33,420	1,26,391	3,59,811
3,448	1,501	4,473	1,195	97,085	55,201	1,87,915	95,993	2,83,908
3,084	1,216	3,845	917	82,967	43,853	1,56,962	74,560	2,31,522
2,712	918	3,131	580	63,443	27,231	1,26,296	49,622	1,75,918
2,164	730	2,464	476	53,512	21,336	1,04,201	38,547	1,42,748
1,739	479	2,112	339	40,753	15,087	79,794	26,567	1,06,361
1,501	296	1,042	85	16,606	4,549	36,525	9,037	45,562
1,149	204	726	70	12,014	3,105	27,751	6,333	34,084
35,381	20,740	46,875	23,014	8,20,380	6,34,929	17,73,778	12,56,646	30,20,424
11,059	4,776	13,985	3,861	2,98,199	1,70,630	5,78,297	2,96,944	8,75,241
6,615	2,127	7,707	1,395	1,57,708	63,654	3,10,291	1,14,736	4,25,027
39,908	22,799	52,542	24,763	9,38,527	7,06,505	20,07,198	13,73,037	33,80,235
9,244	3,635	11,449	2,692	2,43,495	1,26,285	4,71,173	2,20,175	6,91,348
3,903	1,209	4,576	815	94,265	36,423	1,83,995	65,114	2,49,109
2,650	500	1,768	155	28,620	7,654	64,276	15,370	79,646
55,705	28,143	70,335	28,425	13,04,907	8,76,867	27,26,642	16,73,696	44,00,338

and XII in colleges of General Education.

Maharashtra State, Poona 411 001.

आदिवासींसाठी जंगलउद्योग

डॉ. गोविंद गारे

संचालक

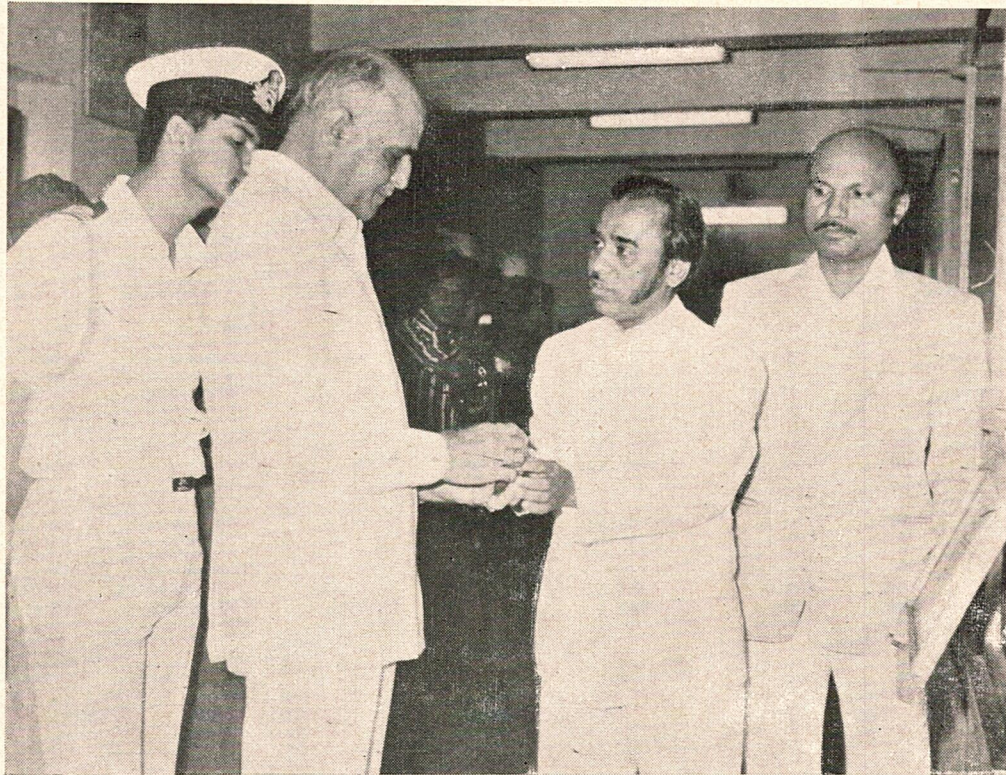
आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे ४११ ००१

आदिवासी समाज अत्यंत मागास अवस्थेत असल्याने त्यास बदलत्या काळात जगणे कठीण झाले आहे. काही किरकोळ रोजगारी मिळवून तो आलेला दिवस कसंबसं पोट भरून पार पाडीत असतो. त्यामुळे हमखास वर्षभर काम मिळेल याची खात्री नसल्याने तो अनेकदा उपाशी व बेकार अवस्थेत असतो. हे त्याचे दुःख-संकट टाळण्यासाठी अनेक उपयुक्त जंगल उद्योग सुचविले आहेत, त्यांचा विचार केल्यास आदिवासी समाजाला हमखास रोजगार मिळून त्याची बेकारी नष्ट होईल अशी खात्री वाटते.

रषा उद्योग (फायबर इंडस्ट्री).—(१) झाडापासून रेषा व वाख काढून त्यापासून दोर, दोऱ्या व चट्या वगैरे तयार करणे (२) घायपात लावणे व त्यापासून रेषा उद्योग करणे, (३) रानकेळीपासून वाख काढून त्यापासून मॅनिला रोप्स बनविणे, करणे. पळस, टेंभुर्णी वगैरे पाने गोळा करून त्यापासून पत्रावळी, द्रोण वगैरे तयार करणे.

इतर उद्योग

- (१) शेतीतून भात काढल्यानंतर दुसरे पीक घेणे—वाल, वाटाणा, चणा, मूग, ज्वार, तूर वगैरे.
- (२) शेतीकरिता सिंचाईची व्यवस्था करणे, त्याकरिता नाले, विहिरी खोदणे, लहान बंधारे बांधणे.
- (३) सिंचाईची व्यवस्था असेल तेथे बागायत करणे.
- (४) शेतीकरिता जंगलातच पालापाचोळ्याचे कंपोस्ट खत तयार करणे.
- (५) कापूस तयार करून त्यापासून खालील धंदे घेणे :—
 - (१) कापूस लावणे व गोळा करणे, (२) कापसातून बी काढणे व तो पिंजणे, (३) त्यापासून पेळू तयार करणे,
 - (४) चरखावर सूत काढणे, (५) सूतास रंग देणे, (६) सूत विणणे व कापड तयार करणे, (७) कापडाची धुलाई व कपडे शिवणे.
- (६) रेशीम धंदा—कापसाप्रमाणेच रेशमाचे किडे पाळून त्यापासून रेशीम घेणे.
- (७) सुतारी, लोहारीकामाच्या अंतर्गत खालीलप्रमाणे उद्योग करता येईल :—
 - (१) गावाची घरे बांधणे, (२) गाड्या व आढते तयार करणे, (३) शहरांतील घरांकरिता खिडक्या-दरवाजे तयार करणे, (४) घरात लागणाऱ्या वस्तू तयार करणे, (५) लाकडाचे आटकस काम करणे, (६) लोहारीची कामे, उदा. धार देणे, धावा बसविणे, शेतीची हत्यारे, अवजारे तयार करणे.
- (८) कुंभार काम—(१) मातीची निरनिराळ्या प्रकारची गाडगी-मडकी बनविणे, (२) गाडग्या-मडक्यांवर लाखकाम करणे, (३) नवीन पद्धतीने विटा तयार करणे, (४) कौले पाडणे, (५) शिकंदराबाद टाडपाची लाकडाशिवाय छप्परे घालणे, (६) तळ-जमिनीसाठी टाईल्स तयार करणे.
- (९) रंगारी काम.
- (१०) लोणारी काम.
- (११) डिक, टोळंबी, करंजी, चारोळी गोळा करणे.
- (१२) मध व मेणाचा उद्योग.
- (१३) शिंदी व ताडापासून निरा, ताडगूळ, साखर व चट्या तयार करणे.
- (१४) आंबे, सीताफळे, काजू वगैरे फळांपासून जेली करणे व डबे पॅकबंद करणे, फळे विकणे.
- (१५) मधमाशा पालन करून मध काढणे व तिची विक्री करणे.
- (१६) कोंबडी पालन करणे, कोंबडीची अंडी गोळा करून विकणे.
- (१७) फळझाडांची लागवड करणे.
- (१८) औषधोपयोगी वनस्पतींची लागवड करून त्यांची फळे, फुले, पाने, मुळे यांची औषधासाठी विक्री करणे.
- (१९) रोषा गवताचे तेल काढणे.
- (२०) बांबूच्या टोपल्या, चट्या, कणगी, तट्टे, पाट्या, टोपल्या तयार करणे व विकणे.
- (२१) मऊ लाकडापासून मुखवटे, खेळणी तयार करणे.



VISIT OF HONOURABLE GOVERNOR OF MAHARASHTRA
TO
TRIBAL RESEARCH AND TRAINING INSTITUTE, PUNE

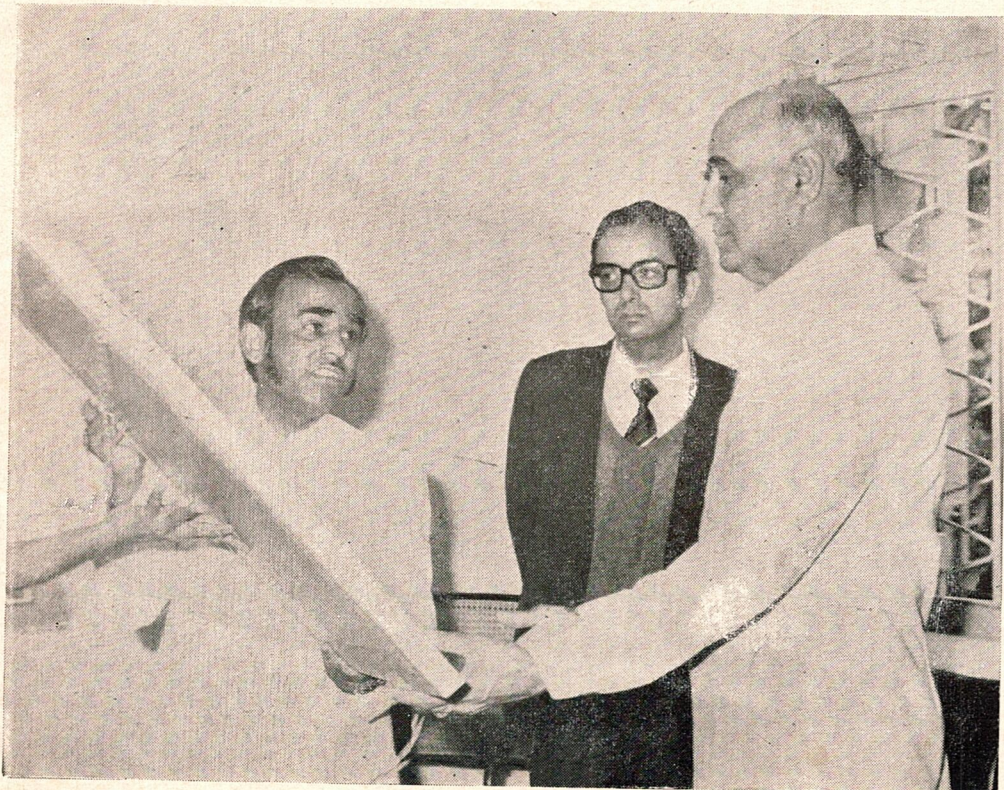
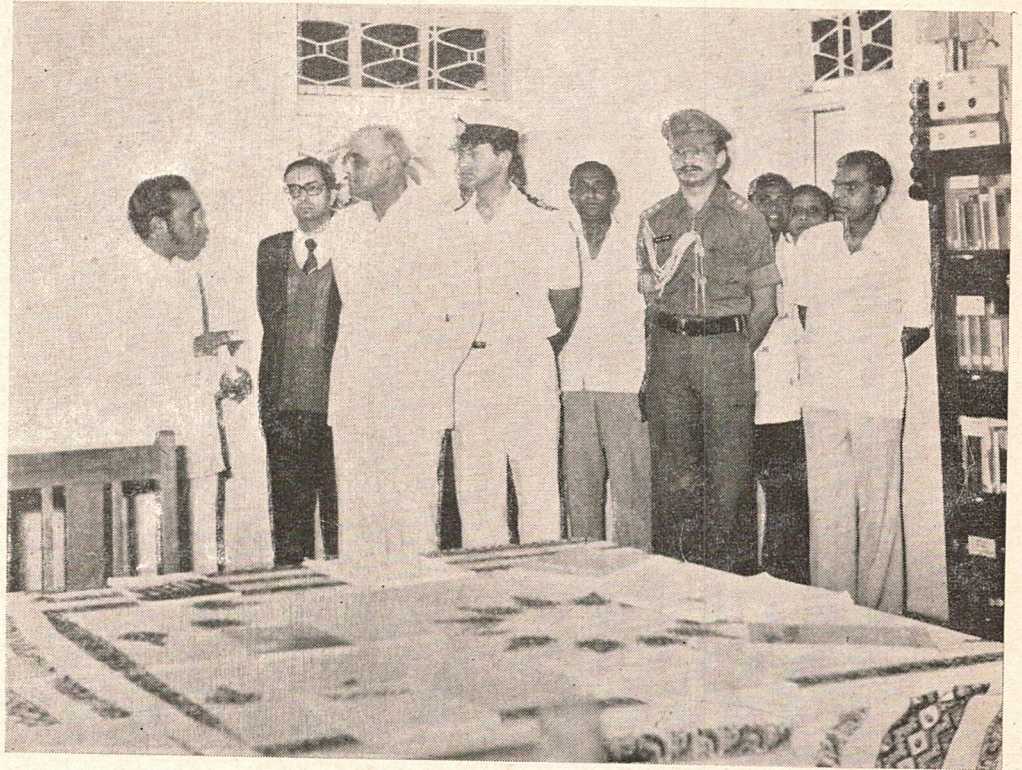


The Director explaining the high-lights of the tribal armoury displayed in the museum of the Tribal Research and Training Institute, Pune.



The Honourable Governor of Maharashtra takes keen interest in the "Deokhale" i.e. Deoghar of tribals.

The Honourable Governor
paying visit to the library
of the Institute.



The Director presenting
a tribal painting to the
Honourable Governor.



“Ghor-Tiparry” dance of tribal women at Waghadi competition



“Gouri dance” of Warli women at Waghadi competition

आदिवासी आणि आनुवंशिकता

डॉ. एस. एल. काटे
रीडर, बी. जे. मेडिकल कॉलेज, पुणे

महाराष्ट्रात १९७१ च्या जनगणनेनुसार आदिवासी जमातींची लोकसंख्या सुमारे ४० लाख असून तिचे लोकसंख्येशी प्रमाण ८ टक्के आहे. आदिवासी जमातीत वारली, कातकरी, ठाकूर, महादेव कोळी, भिल्ल, पावरा, कोरकू, माडिया-गोंड, परधान, कोलम या जमातींचा प्रामुख्याने समावेश होतो.

आदिवासी लोकसंख्येच्या बाबतीत महाराष्ट्राचा भारतात सहावा क्रमांक लागतो. आतापर्यंत आदिवासींच्या आर्थिक, सामाजिक व शैक्षणिक समस्यांचा विचार करून त्या सोडविण्याचा महाराष्ट्रातील सरकारी, निम-सरकारी आणि स्वयंस्फूर्त संस्थांनी प्रयत्न केला व त्यामध्ये थोड्याफार प्रमाणात यशही मिळविले. आदिवासींच्या आरोग्य समस्येकडे मात्र अजून तरी पाहिले तेवढे लक्ष दिले गेले नाही. आदिवासी विकासातील ही फार मोठी धोंड दूर करण्याची गरज आहे. रोगराई-संबंधीच्या त्यांच्या कल्पना परंपरागत आणि भ्रामक आहेत. डॉक्टरच्या औषधपेक्षा भगताच्या अंगाच्या-धुपाच्यावर त्यांचा विश्वास अधिक आहे. आदिवासी विभागात आरोग्य केंद्रे कमी. प्रशिक्षित वैद्यकीय पदवीधर आदिवासी विभागात जायला नाखूप असतात. प्राथमिक आरोग्या-विषयी माहिती देणाऱ्या समाजसेवकांचा अभाव असतो. अशा अनेक अडचणींमुळे आदिवासींच्या आरोग्य-समस्या अवघड झाल्या आहेत; पण याहीपेक्षा अगदीच अपुरा व निकृष्ट आहार, अस्वच्छ पाणी त्यांमुळे हगवण, ताप, क्षय, पोटाचे विकार, कातडीचे रोग व त्यात या जमातीमधील लोकांच्या तांबड्या पेशीतील आनुवंशिक दोष यांमुळे हा प्रश्न अधिकच विकट झाला आहे.

आनुवंशिकता म्हणजे काय ?

आदिवासींच्या आनुवंशिक रक्तदोषाचा विचार करण्यापूर्वी आनुवंशिकता, रक्तघटक आणि त्यांतील दोष यामुळे आरोग्यावर होणारे परिणाम याचा विचार करू.

आनुवंशिकता म्हणजे आई-वडिलांकडून जन्मताच मुलांकडे येणारे गुणधर्म. यात आपल्याला मुलांच्या बाह्य शरीरामध्ये आई-वडिलांप्रमाणे सारखेपणा दिसतो. या सारखेपणामध्ये केसांचा आकार, चेहरा, नाक, डोळ्यांची ठेवण, कानांचा आकार, जाडी व उंची ह्या गोष्टी साधारणपणे मोडतात. दोन जुळे भाऊ किंवा बहिणींमध्ये कित्येक वेळेला आपल्याला फरकच समजत नाही आणि याच हुबेहुवपणाला आपण आनुवंशिकता असे म्हणतो.

बाह्य रूपाप्रमाणेच रक्तातील निरनिराळ्या प्रथिनांचे विश्लेषण करून एखाद्या व्यक्तीतील आनुवंशिकता सांगता येते. लॅंडस्टेनर नावाच्या शास्त्रज्ञाने रक्तगटाचा (Blood group) शोध लावल्यानंतर वेगवेगळ्या प्रकारचे रक्तगट आनुवंशिक आहेत एवढीच माहिती उपलब्ध होती आणि त्या आधारे आईवडिलांचा रक्तगट पाहून मुलांचे रक्तगट सांगता येऊ लागले. न्यायालयातसुद्धा जर दोन आया एकाच मुलावर हक्क सांगू लागल्या तर खरी आई ओळखण्यासाठी रक्तगटाचा आधार उपयोगी पडू लागला; पण अलीकडे हे शास्त्र रक्तगटा-पुरतेच मर्यादित न राहता रक्तातील निरनिराळ्या प्रथिनांचे (Proteins and Enzymes) प्रयोगशाळेत विश्लेषण करून एखाद्या व्यक्तीमध्ये आई-वडिलांकडून कोणती आनुवंशिक प्रथिने आहेत, हे निश्चितपणे सांगता येते. अशा प्रकारची आनुवंशिक प्रथिनांची संख्या रक्तामध्ये खूप आहे व यालाच आनुवंशिक रक्तघटक (Genetic markers) असे म्हणतात. निरनिराळ्या देशांतील लोकांचे रक्ताचे नमुने घेऊन प्रयोगशाळेत आनुवंशिक रक्तघटकांसाठी विश्लेषण केल्यानंतर एका देशातील लोकांच्या आनुवंशिक रक्तघटक हे दुसऱ्या देशातील लोकांपेक्षा काही प्रमाणात वेगळे आहेत, असे आढळून आले. यालाच आनुवंशिक रक्तघटक विविधता (Variation) असे म्हणता

येईल. अशा तऱ्हेची विविधता ही त्या देशातील लग्नपद्धतीच्या चालीरीती आणि भौगोलिक परिस्थितीवरही अवलंबून असते.

आनुवंशिक रक्तघटकाच्या साह्याने त्या त्या जमातीमध्ये कोणत्या प्रकारचे आनुवंशिक दोष आहेत हे सांगता येते. उदा. भारतातील पारशी जमातीमध्ये तांबड्या पेशीमधील दोष मोठ्या प्रमाणात सापडतात. अशाच तऱ्हेचे दोष पारशी लोक ज्या मूळ देशातून भारतात आले म्हणजेच इराणी लोकांमध्ये जास्त आढळतात. आलास्कात एस्किमो या थंड प्रदेशात राहणाऱ्या एका जमातीमधील लोकांच्या रक्तामध्ये अशा तऱ्हेचे विशिष्ट आनुवंशिक दोष आढळतात की त्यामुळे त्यांच्यावर शस्त्रक्रिया करण्याची वेळ आली तर दिलेली भूल लवकर उतरत नाही. इंग्लंडच्या राजघराण्यामध्ये रक्तातील आनुवंशिक घटकांतील दोषामुळे जखम झाल्यास रक्तस्राव होत राहतो. आफ्रिकेत राहणाऱ्या काही निग्रो लोकांच्या तांबड्या पेशीमध्येही असे आनुवंशिक दोष आढळतात की ज्या व्यक्तीमध्ये असे दोष आहेत तो वयाच्या १६ वर्षांनंतर सहजासहजी जगू शकत नाही आणि १६ वर्षांपर्यंतही तो सतत आजारीच असतो.

आपल्या देशामध्ये अठरापगड जाती व त्यांमध्येही लग्नसंबंध जोडताना खूपच मर्यादा असल्यामुळे आपल्या देशातील जाती-जमाती आनुवंशिक गुणदोषांच्या अभ्यासासाठी एक साधन ठरण्याची शक्यता आहे. म्हणूनच पाश्चात्य देशांतील या विषयातील शास्त्रज्ञ आपल्या डकडील जाती-जमातींच्या आनुवंशिक रक्तघटकांचा अभ्यास करण्यासाठी पुढे येत आहेत.

आपल्या देशात ह्या विषयावर खूपच कमी काम झाले आहे. म्हणूनच बी. जे. मेडिकल कॉलेज, पुणे येथील आनुवंशिक गुणदोषांचा अभ्यास करणाऱ्या विभागाने डॉ. जी. एस. मुतालिक व डॉ. सौ. मृदुला फडके यांच्या मार्गदर्शनाखाली महाराष्ट्रातील तीस जाती-जमातींचे रक्ताचे नमुने गोळा करून त्यांतील आनुवंशिक गुणदोष शोधून काढण्याचे काम हाती घेतले आहे. अशा तऱ्हेचा अभ्यास करत असताना महाराष्ट्रातील आदिवासी लोकांच्या रक्तातील तांबड्या पेशीमध्ये आनुवंशिक दोष मोठ्या प्रमाणावर आढळून आले.

'सिकल सेल हिमोग्लोबिन'

आदिवासी लोकांच्या तांबड्या पेशीमध्ये जो आनुवंशिक दोष आढळतो याला "सिकल

टीप—हा लेख हाकारा या त्रैमासिकाच्या एप्रिल-जून, १९८१ च्या अंकात प्रकाशित झाला आहे. तो पुनर्मुद्रित करण्यात आला आहे.

सेल हिमोग्लोबिन " असे म्हणतात व याचे प्रमाण आदिवासींमध्ये १५ ते २० टक्के आहे.

निरोगी माणसाच्या तांबड्या पेशींमध्ये एक तांबड्या रंगाचे हिमोग्लोबिन नावाचे प्रथिन असते. ह्या हिमोग्लोबिन प्रथिनाची रचना ५७४ अमायनो अॅसिड्स एकमेकाला एका विशिष्ट पद्धतीने जोडून केलेली असते. व या विशिष्ट रचनेमुळे हे प्रथिन शरीरातील इतर पेशींना प्राणवायू योग्य प्रमाणात पोहोचवू शकतात. या अमायनो अॅसिड रचनेमध्ये थोडा जरी फरक पडला, तर हे हिमोग्लोबिन प्राणवायू वाहून नेण्याचे काम तितक्या कार्यक्षमतेने करीत नाहीत व या हिमोग्लोबिनला अकार्यक्षम हिमोग्लोबिन (Abnormal Hemoglobin) असे म्हणतात. अशा अकार्यक्षम हिमोग्लोबिनचे प्रकार बरेच आहेत व महाराष्ट्रातील आदिवासींमध्ये आढळणाऱ्या या हिमोग्लोबिनला सिकल सेल म्हणतात. निरोगी माणसाच्या शरीरातील रक्ताचा नमुना घेऊन त्यातील प्राणवायूचे प्रमाण कमी केले तर तांबड्या पेशी सूक्ष्मदर्शक यंत्राखाली अंडाकृती दिसतात; पण याच पद्धतीने सिकल सेल हिमोग्लोबिन असलेल्या तांबड्या पेशी विळ्याकोयत्यासारखा आकार घेतात, म्हणून त्याला सिकल सेल हिमोग्लोबिन म्हणतात.

आई किंवा वडील ह्या दोघांपैकी एकांमध्ये सिकल सेल हिमोग्लोबिन आहे अथवा आई आणि वडील दोघांमध्येही सिकल सेल आहे; पण मुलामध्ये एकाकडूनच सिकल सेल उतरले तर त्या मुलाला सिकल सेल ट्रेट (Trait) असे म्हणतात. आई आणि वडील दोघांच्यातही सिकल सेल आहे व दोघांमधूनही मुलामध्ये उतरले तर त्याला सिकल सेल होमाझायगस असे म्हणतात.

आई-वडील दोघेही ट्रेट असल्यास होणाऱ्या मुलांपैकी १/४ मुले निरोगी होतात. २/४ मुले ट्रेट होतात व १/४ मुले सिकल सेल होमाझायगस होतात.

सिकल सेल ट्रेट असलेला माणूस निरोगी राहू शकतो का नाही याबद्दल शास्त्रज्ञांकडे दुमत आहे. पण अशा व्यक्तींना समुद्रसपाटीपासून खूप उंचीवर शारीरिक व्यायाम करताना त्रास होतो. विमानाने प्रवास करताना अचानक मृत्यू येण्याची शक्यता असते किंवा शस्त्रक्रियेच्या वेळी भूल देताना विशेष काळजी घ्यावी लागते. सिकल सेल होमाझायगस मात्र रोगीच असतो व तो सहसा वयाच्या १५ ते १६ वर्षांनंतर जगत नाही.

आदिवासी गुणसूत्र

सन १९५२ मध्ये लिहमन नावाच्या इंग्रज डॉक्टराने भारतातील निलगिरी पर्वतावर राहणाऱ्या आदिवासींमध्ये सिकल सेल हिमोग्लोबिन आहे हे प्रथम शोधून काढले आणि त्यानंतर भारतातील इतर आदिवासींमध्येही अशाच तऱ्हेचे सिकल सेल आहे का ह्याची शोधाशोध झाली. थोडे अपवाद सोडले तर भारतातील बहुतेक आदिवासींमध्ये सिकल सेल हिमोग्लोबिन आढळून आले. आनुवंशिक शास्त्रात सिकल सेल हे आदिवासींचे एक वैशिष्ट्य ठरले गेले. ह्यालाच आदिवासी गुणसूत्र (Tribal gene) असे म्हटले तर फारसे चूक ठरणार नाही.

अशाच तऱ्हेचे सिकल सेल आफ्रिकेमधील निग्रो आदिवासींमध्ये सापडले आहे. आफ्रिकेमध्ये सापडणाऱ्या सिकल सेलचा येथील भौगोलिक परिस्थितीशी काही संबंध आहे का यावर बरेच संशोधन झाले व शास्त्रज्ञांनी आपल्या संशोधनाचे आधारे एक सिद्धांत मांडला तो असा की, ज्या व्यक्तीच्या तांबड्या पेशींमध्ये सिकल सेल आहे त्यांना मलेरियापासून फारसा त्रास होत नाही, म्हणजेच सिकल सेलमुळे त्यांना मलेरियापासून थोड्याफार प्रमाणात रक्षण मिळत असले पाहिजे.

सिकल सेल आणि मलेरिया

मलेरिया ह्या मूळ इटालियन शब्दाचा अर्थ वाईट हवा असा आहे. मलेरियाचे अतिसूक्ष्म जंतू माणसाच्या तांबड्या पेशींमध्ये डासांच्या

महाराष्ट्रातील आदिवासींमध्ये सिकल सेल ट्रेटची टक्केवारी खालीलप्रमाणे :-

आदिवासी जमात	जिल्हा	सिकल सेल ट्रेट टक्केवारी
भिल्ल	धुळे	११.० टक्के
पावरा	धुळे	२३.० टक्के
ढोरकोळी	ठाणे	८.० टक्के
वारली	ठाणे	११.० टक्के
कातकरी	कुलाबा	६ टक्के
कोकणा	नाशिक	५ टक्के
कोरकू	अमरावती	१०.० टक्के
माडिया	चंद्रपूर	२०.० टक्के
महादेव कोळी	पुणे	१ टक्के
ठाकूर	पुणे	...

मदतीने प्रवेश करतात व तेथेच वास्तव्य करून आपला प्रताप दाखवितात. याच मलेरियाने आजपर्यंत आफ्रिकेमध्ये लाखो लोकांचे बळी घेतले आहेत. आफ्रिकेमध्ये संशोधन करीत असताना शास्त्रज्ञांना ज्या ज्या भागात मलेरिया जास्त आहे त्या त्या भागात सिकल सेलचे प्रमाणही जास्त आहे असे आढळून आले.

तेव्हा सिकल सेल आणि मलेरिया ह्यांचा परस्परांशी संबंध आहे का याचाही विचार पुढे आला. सर्वसाधारणपणे एखाद्या व्यक्तीच्या रक्त तपासणीमध्ये तांबड्या पेशीत मलेरियाचे जंतू सापडले तर त्या व्यक्तीला मलेरियाची ताप-थंडी ही लक्षणे दिसतात, पण आफ्रिकेतील काही निग्रो आदिवासींमध्ये तांबड्या पेशीत मलेरियाचे जंतू दिसूनही त्यांना थंडी-तापाची लक्षणे दिसली नाहीत. अशीच लक्षणे न दिसणाऱ्या बहुसंख्य आदिवासींमध्ये सिकल सेल आढळले. ह्याच संशोधनाच्या आधारे वरील सिद्धांत मांडला गेला. ह्या सिद्धांतबद्दल शास्त्रज्ञांचे अजूनही एकमत नाही. काही शास्त्रज्ञांच्या मते सिकल सेलच्या उत्पत्तीबद्दल अजूनही काही दुसरी कारणे असू शकतील. म्हणूनच आज मलेरिया हे एक संभाव्य कारण एवढेच म्हणता येईल.

आपल्याकडे आदिवासी म्हटले की, दऱ्या, डोंगर, जंगल ह्यांमध्ये राहणारा माणूस असे आपण समजता, म्हणूनच आपण त्याला जंगलाचा राजा किंवा गिरिजन असे म्हणतो. आपल्याकडे अजूनही आदिवासी विभागात मलेरियाचे प्रमाण जास्त आहे. मलेरिया निर्मूलन योजना हाती घेण्यापूर्वी (सन १९५० च्या पूर्वी) महाराष्ट्रामध्ये सर्वसाधारणपणे मलेरियामुळे दर पाच मिनिटाला एक मृत्यू होत असे. आदिवासी विभागांत तर ह्याचे प्रमाण ह्याहीपेक्षा जास्त असले पाहिजे. आफ्रिकेतील निग्रो आदिवासींमध्ये सापडणाऱ्या सिकल सेल उत्पत्तीबद्दल जो सिद्धांत मांडला आहे तोच आपल्या इकडील आदिवासींमधील सिकल सेलबद्दल सांगता येईल का? मलेरिया हे संभाव्य कारण होऊ शकेल; पण ह्यावर पुढे संशोधन झाले पाहिजे.

आदिवासींमध्ये सापडणाऱ्या सिकल सेलच्या उत्पत्तीबद्दल आज तरी आपल्याला काही निश्चित सांगता येत नसले तरी आदिवासींमध्ये सिकल सेलचे प्रमाण जास्त आहे ही गोष्ट सत्य आहे. महाराष्ट्रातील आदिवासी जमातीतील साधारणपणे ४ लाख लोकांमध्ये सिकल सेल ट्रेट व ४ हजार सिकल सेल होमाझायगस

असावेत असा अंदाज आहे. ह्यामध्ये सिकल सेलमुळे बाल-मृत्यूचे प्रमाण जास्त असल्यामुळे सिकल सेल होमाझायगसचा आकडा थोडाफार कमी होईल. सिकल सेलमुळे आरोग्यस्वास्थ्य निश्चितपणे बिघडते. या लेखात प्रथमच सांगितल्याप्रमाणे आदिवासींच्या आरोग्याची समस्या सिकल सेल ह्या आनुवंशिक दोषांमुळे विकट झाली आहे.

आदिवासींमध्ये असलेल्या ह्या सिकल सेल हिमोग्लोबीनवद्दल आपल्याला काही करता

येईल का ? आज अमेरिकेमध्ये आफ्रिकेतील निग्रो लोकांच्या आगमनामुळे जवळजवळ दोन दशलक्ष लोकांमध्ये सिकल सेल ट्रेट आहे. पर्यायाने तेथीलही सिकल सेल होमोझायगसच्या रोग्यांचे प्रमाण जास्त आहे. ह्या बऱ्या न होणाऱ्या रोगाचे दुष्परिणाम लक्षात घेऊन आज तेथे प्रत्येक नवजात मुलाच्या रक्ताचे नमुने घेऊन प्रयोगशाळेत सिकल सेलसाठी तपासणी केली जाते व जन्मताच सिकल सेल होमोझायगस असलेल्या व्यक्तीच्या आरोग्या-

कडे आयुष्याच्या शेवटपर्यंत विशेष लक्ष पुरविले जाते. त्याच्यासाठी स्वतंत्र सिकल सेल चिकित्सालये आहेत. आपल्याकडे मात्र अशा तऱ्हेच्या रोग्याकडे फारसे लक्ष दिले जात नाही. आदिवासी कल्याणासाठी आपले सरकार जागृत आहे तेव्हा ह्या क्षेत्रातील तज्ज्ञ लोकांना एकत्र करून निश्चित योजना आखता येतील व आदिवासींच्या आरोग्यसमस्या थोडाफार प्रमाणात सोडविता येतील.

□ □

[Study of Displacement of Tribals

—Contd. from p. 11]

out side the purview of the Maharashtra State Public Service Commission provided (i) they fulfill the recruitment conditions relating to the posts and (ii) their names are registered with the employment exchanges. In respect of posts in the Irrigation Department establishments, the project affected persons are given the highest priority and they are not required to register their names with the Employment Exchanges for this purpose. *In the case of tribal displaced persons it is suggested that 50 per cent of the class IV posts, which do not require training or education, may be filled in from the displaced tribal persons. Wherever project affected tribal persons apply for the class III posts, if they fulfill the recruitment conditions, in this category also 50 per cent of the posts may be filled in from tribal displaced unemployed persons, in the areas, where there is predominant tribal population.*

Assistance is given to the eligible project affected persons in gaining

admission to the Industrial Training Schools, on priority, wherever feasible. *In the case of tribal displaced persons, it is suggested that specially in the Industrial Training Institutes, functioning in tribal areas, special efforts should be made by the Tribal Welfare Officer and the staff of the Industrial Training Institute to give admission to the project affected persons.*

It has been observed that policy of rehabilitation for the tribals and non-tribals displaced persons due to Irrigation Projects is same in this State. The tribals are dislodged from the traditional sources of livelihood and places of habitation. Not conversant with the details of requisition proceedings, they accepted whatever cash compensation was given to them and become emigrants. With cash in hand and many attractions, their funds were rapidly depleted and in course of time they joined the ranks of landless labourers but without any training, equipments or aptitude for any skilled or semi-

skilled job. Government as a trustee cannot allow such a situation to grow. What is needed is a social approach to a social problem of deep moral significance. The problem of tribal displaced persons is of social and psychological adjustments. From the membership of a closed society, he is being induced to accommodate himself, in a universal pattern of society without education, without equipments and without resources. The crux of the problem is to ensure that in this process the tribal does not go down and this is where Government as a trustee also comes into the picture. *It is therefore suggested that the problem of rehabilitation of the displaced tribal people should be handled with utmost care by the concerned departments and they should ensure that in this process of rehabilitation. The tribal does not go down compared to his earlier situation.*

□ □

विजयवासी माडिया

बाबुराव सांबशीव भटगर

वरोडा (जिल्हा चंद्रपूर)

कृत्रिमतेच्या बंधनांनी जखडलेल्या या जगात नानाविध सुखसोयींची जाण नसलेल्या या माडियांचे जणु जगाशी काही नातेच नाही. त्यांच्या गरजा इतक्या सीमित आहेत की त्या निसर्गच पुरवितो. आजन्म निसर्गाच्या अंगाखांद्यावर, हिस्त्रपशुंच्या सहवासात, ऊन-वारा-पावसाशी झुंझण्याचे बाळकडूच त्याला मिळाले आहे. वनाचा राजा होणे हेच त्याचे सारसर्वस्व.

दक्षिणेस गोदावरी, माणिकगड, चित्रकूट, उत्तरेस नर्मदा, गडामंडला, जबलपूर तर बंधपासून महानदीपर्यंत 'गोंडवनाची' मर्यादा होऊ शकते. यात प्रामुख्याने कोरकूगोंड, भिल्लगोंड, माडियागोंड, परधान, नाईक, गोवारी या जमातींचा समावेश असला तरी माडिया गोंड बहुसंख्येने आहेत. यात सुद्धा छोटा माडिया व बडा माडिया असा भेद आहे. मुख्यत्वे गडचिरोलीच्या पूर्वेस कांकेरपर्यंत व दक्षिणेस बस्तरपर्यंत माडियागोंडांची वस्ती दिसून येते. या गोंड भूमीत...

प्रभु रामचंद्राच्या पादस्पर्शाची साक्ष रामटेक, बल्लारशा नि रामदेगी या स्थानावरून पटते. मार्कंडेय ऋषींची आठवण मार्कंडा देत आहे; गृहसमदाची आठवण भद्रावती देत आहे. आदिवासींचा बडादेव महादेव सातपुड्यात आहे, तर पेरसापेनचे अस्तित्व चिमूर टेकड्यात पेरसागड संरक्षून आहे आणि आदिमाया महाकालीचे वास्तव्य अंबानगरी-चंद्रपूरला आहे. या भूमीच्या...

अरण्यात ज्यांचे उत्पत्तीस्थान आहे त्या गोंडांनी हा भाग व्यापला होता म्हणून याला 'गोंडवन' म्हणतात. विद्वानांच्या मते 'गोंड' हा शब्द या लोकांना तेलगु लोकांनी लावला असावा. हे लोक दक्षिणेतून चौदा व बस्तर जिल्ह्याच्या मार्गाने आले असावे, कारण गोंडी भाषेत तेलगु व त्या खालोखाल तामीळ कानडीचे शब्द आहेत. परंतु द्राविडी शब्दांचे प्रमाण जास्त असल्यामुळे माड्या गोंड हा

या भागात प्रथम आलेल्या त्यांच्या पूर्वजांशी जास्त जुळत आहे असे म्हणता येईल. याच्या निमित्तीच्या दंतकथा अशा ऐकू येतात.

कजलीवनात 'नंगवैगा' व 'नंगीवैगा या' दोघांची प्रथम निमिती झाली. तोपर्यंत मानव निर्माण झाला नव्हता. ईश्वराने या दोघांना विचारले, "तुम्ही कोठे राहणार आहात?" त्यावर त्यांनी घनदाट अरण्यात राहण्याची इच्छा दर्शविली. पुढे त्यांना दोन मुले झाली. त्यापैकी एक गोंड झाला व दुसरा बैगाच राहिला. गोंड शेती करून राहू लागला. नंतर त्यांनी आपल्या दोघी बहिणींशी लग्न केले. मोठ्यांचो मुले गोंड म्हणून वावसलागली. यागोंडभूमीकडे थडे मागे वळून पाहिल्यास...

नवव्या शतकात वैरागड येथे 'माना' जातीच्या नागवंशी राजांनी सत्ता स्थापन केल्याचे दिसून येते. ही सत्ता बाराव्या शतकापर्यंत म्हणजे गोंडाच्या उदय होईपर्यंत चंद्रपूरवर नांदत होती. पुढे वैरागडचे नाग सत्तावीश मांडलीक झाले. व नवीन सत्ता आपले डोके वर काढू लागली. ही सत्ता म्हणजे शिरपूर-माणिकगड विभागातील गोंड व देवगिरीचे यादव बाराव्या शतकात राजगोंडात कोलभिल्ल नावाच्या महापराक्रमी पुरुषाने विखुरलेल्या गोंडांना संघटीत केले. यादवांची व नागांची सत्ता संपुष्टात आलेली पाहून नागापासून काही प्रदेश व माणिकगडचा किल्ला जिंकून गोंड राज्याचा पाया घातला. त्याच्या वंशातला भीम बल्लाळाने आपल्या राज्याची शिरपूर गादी येथे स्थापन केली. यालाच गोंड राजवंशाचा मूळ पुरुष समजतात.

राज्याचा विस्तार वाढू लागला तेव्हा आदिया बल्लाळसिंहाने वर्धा नदीच्या पूर्वे तीरावर राजधानी हलविली व त्यास बल्लाळपूर असे नाव दिले. पुढे खांडक्या बल्लाळशहाने राजधानी चंद्रपूरला आणली. रामशहाच्या कारकिर्दीत साधो व मुळा या दोघा सरदारांनी

सुजागड विभागात बंड केले. हे बंड मोडण्यास रामशहाने कोकशहास रवाना केले. कोकशहाने सोधो व मुळा यांना ठार केले. रामशहाने त्याला सुजागडच्या सभोवतालची जमीनदारी बक्षीस दिली. त्याने अहेरी हे मुख्य ठाणे केले. हाच अहेरी संस्थानाचा व अहेरी घराण्याचा मूळ पुरुष. याच्या घराण्यात धर्माराव हे नावाप्रमाणेच धर्मराज होते.

डोंक्यावर झुलपे, त्यावर गवती टोपीसारखे आवरण, अंगात एखादी लांडी पेरण, खाली लंगोटी नि हातात धनुष्य असा हा माडिया उंच धिप्पाड नसला तरी बांध्याने मध्यम असून वर्णाने सावळा काळा आहे. क्वचित प्रसंगी एखादा माडिया गौरवर्णी दृष्टीस पडतो. श्रीमंत असो वा गरीब त्याचा पोशाख सारखाच. पांढरपेशांशी संबंध आल्यापासून काही माडिये 'कुडते' घालतात. प्रत्येकाच्या कमरेला 'कशा' नावाचे हत्यार असते. त्या खेरीज तो कधीही घराबाहेर पडत नाही. शिकारी प्रसंगी बाळगावयाचे दुसरे हत्यार म्हणजे लांब दांड्याची कुन्हाड. आजन्म निसर्गाशी झगडावे लागत असल्यामुळे त्यांची शरीरयष्टी पिळदार बनली असून निर्भयता व कष्टाळूपणा ही त्यांची स्वभाव वैशिष्ट्ये-त्यांची रूपसंपदा.

माड्या स्त्रियादेखील अंगाने मजबूत व काटक असतात. लुगडेवजा एक वस्त्र कसे तरी देहाभोवती गुंडाळलेले असते. वन्यप्रदेशात तर कटीप्रदेशाला पुरेल एवढी वस्त्राची चिरोटी असल्यास पुरे. ईश्वराने निर्माण केलेल्या नैसर्गिक स्थितीत स्त्री-पुरुष निःसंकोचपणे वावरतात. त्यांच्यात चोळी घालणे निषिद्ध मानतात. पुष्पाप्रमाणेच स्त्रियांच्या अंगावर दागिने असतात. बोटात निरनिराळ्या प्रकारच्या आंगठ्या नि हातावर ठिकठिकाणी वळेघालतात. मण्यांच्या दागिन्यांची फार हीस. काचेच्या निरनिराळ्या रंगांच्या मण्यांच्या माळा त्यांच्या गळ्यात असतात. कानात पुष्कळशी छिद्रे पाडून त्यात धातूची वेटोळी घातलेली असतात. मणिबंध व मस्तकाभरणे तयार करून त्यात पक्ष्यांची कमानदार पिसे खोवून डोक्यावर धारण करतात. अनेक प्रकारची केशभूषा करून केसात रानफुले माळतात. त्यांच्याकरिता निसर्गदेवता नेहमीच तयार असते. इतर आदिवासीपेक्षा माडिया ललनाच जास्त आकर्षक आहेत.

(पान ३५ वर)

टीप :- हा लेख "गिरी वनवासी संदेश" च्या जानेवारी १९७७ च्या अंकात प्रकाशित झाला आहे. तो "आदिवासी संशोधन पत्रिके" च्या वाचकांसाठी पुनर्मुद्रित केला आहे.

महाराष्ट्रातील आदिवासींची लोकनृत्ये

श्री. प्र. गो. चौधरी, संशोधन अधिकारी

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महाराष्ट्र राज्यात १९७१ च्या जनगणने-नुसार एकूण लोकसंख्येच्या ७ टक्के आदिवासींची लोकसंख्या आहे. अंदाजे ३८ लाख आदिवासींची संख्या आहे. त्यांच्यापैकी प्रमुख जमाती, वारली, कोकणा, ठाकर, कात-करी, महादेव कोळी, भिल्ल, गोंड, कोरकू व कोलाम होत.

आदिवासी जमातीतील वैशिष्ट्य म्हणजे त्यांची नृत्य आणि गाण्याची आवड होय. जन्मल्यापासून मरेपर्यंत प्रत्येक आदिवासी स्त्री-पुरुष सारखा नाचत असतो, गात असतो, असे म्हटले तर अतिशयोक्ती होणार नाही. निरनिराळ्या धार्मिक विधी, सामाजिक समारंभ, शेतीव्यवसायातील हंगाम अशा प्रसंगी निरनिराळ्या प्रकारची नृत्ये केली जातात. जंगल व दऱ्याखोऱ्यांतील जीवनात त्यांना करमणूक व मनोरंजनाचे कुठलेच साधन उपलब्ध नसल्यामुळे स्वाभाविकच ते गाणी व नृत्यांतून आपला आनंद व्यक्त करीत असतात व ह्या नृत्य-गाण्यांपासून त्यांना आत्यंतिक आनंद मिळतो. ह्या प्रसंगी तो आपले जंगलातील खडतर जीवन, कष्ट, तहानभूक सारे काही विसरून जातो व भोवतालच्या निसर्गाशी एकरूप होऊन वेगाने गातो, नाचतो.

आदिवासींची नृत्ये ही पारंपरिक स्वरूपाची आहेत. तसेच त्यांची लोकगीते देखील कुणी लिहून ठेवलेली नाहीत, तर ती मोठ्यांनी गायली व मुलांनी ती एकूण आपल्या बोंबड्या बोलानी मनात साठविली. व अशी ही परंपरा अद्यापही चालू आहे. त्याचप्रमाणे आदिवासींची लोकनृत्ये कुठे शिकविली जात नाहीत. परंतु जेव्हा मोठी माणसे नृत्य करतात त्यावेळी मुले त्यांच्याभोवती फेर धरून पदन्यास टाकावयास शिकतात व अशी ही पारंपरिक नृत्ये एका पिढीकडून दुसऱ्या पिढीकडे आलेली असून आजही आपल्या जंगल व दऱ्याखोऱ्यांतून पहावयास मिळतात.

वारली जमातीची नृत्ये.—वारली जमातीत निरनिराळ्या प्रसंगी लोकनृत्ये केली जातात.

त्यापैकी त्यांचे तारप्यावरील नृत्य फारच सुंदर व मोहक आहे. दुधी भोपळ्याच्या आत पोकळी करून बांबूच्या नळ्या घालून तारपा हे वाद्य तयार केले जाते. १ ते ६ फुटांपर्यंत ह्याची लांबी असते. साधारणपणे आश्विन महिन्यात शेतीची कामे संपलेली असतात. तसेच धान्य घरात आलेले असते व जंगलातील कामे संपलेली असतात. त्यामुळे वारली जमातीच्या हातात चार पैसे गोळा झालेले असतात. त्यामुळे तो आनंदी असतो व अशा प्रसंगी आनंद व्यक्त करण्याचे एकमेव साधन म्हणजे नृत्य. त्यातच दिवाळी समोर आलेली असते. त्यामुळे तो आपला आनंद रात्र रात्र तारप्यावरील संगीतावर नाचून व्यक्त करतो. हे नृत्य शिस्तबद्ध असते. ह्या नृत्यात स्त्री व पुरुष वेगवेगळी पथके करून भाग घेतात किंवा एकच नृत्य केले जाते. तारपी वाजविणारा मध्यभागी उभा राहून वाद्य वाजवितो. बाकीचे नर्तक त्याच्याभोवती वर्तुळाकार नृत्य करतात. नृत्य करणाऱ्या पहिल्या नर्तकाजवळ एक काठी असते. त्यास वरचे बाजूस लोखंडी पट्ट्या आवाज काढण्यासाठी बसवलेल्या असतात. नर्तक नेहमी तारपीवाल्याकडे तोंड करून नृत्य करतात व तारप्यातून निघणाऱ्या सुरांनुसार नृत्याचे प्रकार बदलले जातात. तसेच मंदगतीने किंवा वेगाने नृत्य करतात.

कांबड नृत्य.—वारली जमातीत नारायण देवाचे पूजेचे वेळी हे नृत्य केले जाते. ह्या नृत्यात वाद्य वापरले जात नाही. मध्यभागी देव ठेवून दिवा लावला जातो. ह्या देवाभोवती वर्तुळाकार फिरून नृत्य केले जाते. स्त्रिया ह्या नृत्यात भाग घेत नाहीत. काही नर्तक पाना-फुलांनी आपले शरीर शृंगारून सोंगे आणतात. पहिल्यांदा दोन प्रमुख नर्तक खालीलप्रमाणे गाण्याच्या ओळी म्हणतात :—

घेना गाय त्यारे आप घरातरी देवा
घेना गाय त्यारे औघरा तरी देवा
घेना गाय त्यारे आप कनसरी देवा
घेना गाय त्यारे आप कनसरी देवा

इतर नर्तक त्याच ओळी पुन्हा म्हणतात. ह्या नृत्यात धरतरी माता, कनसरी व इतर देवांचे स्मरण करून त्यांना आवाहन करतात. काही वेळा नर्तक पाय आपटून आवाज काढतात व वाकून टाळ्या वाजवितात.

शिमग्याचे वेळी केले जाणारे नृत्य.—या नृत्यात केवळ पुरुष भाग घेतात. ह्या नृत्यासाठी ढोल, टिमकी व सनई वापरतात. गाणारे मध्यभागी उभे राहतात व नर्तक त्यांच्या भोवती गोलाकार फिरून नृत्य करतात. नृत्य करताना एकमेकांचे हात धरून वेगाने किंवा मंदगतीने नृत्य करावयाचे, हे गाण्याच्या चढउतारावर अवलंबून असते. तसेच वाद्याचा ताल बदलला म्हणजे नर्तकाने आपला नृत्याचा पवित्रा बदलावा असे समजले जाते.

महादेव कोळी.—महादेव कोळी जमातीची नृत्ये ही सामुदायिक स्वरूपाची असतात. दुसरा, दिवाळी, शिमगा, लग्नाचा प्रसंग, धार्मिक विधी ह्या वेळी हमखास नृत्य गाण्याचे कार्यक्रम केले जातात.

बोहडा.—गावदेवीच्या उत्सवात निरनिराळ्या देवतांच्या प्रतिमा करून नाचवतात व ह्यातून देवदेवतांना आवाहन केले जाते. प्रामुख्याने काळोबा, बहिरोबा, खंडोबा, विरभद्र, वेताळ, रावण ह्यांची सोंगे घेतली जातात. हा उत्सव तीन दिवस चालतो. पहिल्या दिवसाच्या कार्यक्रमाला थाप म्हणतात. देवी मंगळवारी किंवा शुक्रवारी निघावी अशी थाप घ्यावी लागते. काही ठिकाणी मात्र विशिष्ट दिवशीच बोहडा ठेवतात. दुसरे दिवशी लहान बोहडा व तिसरे दिवशी मोठा बोहडा ठेवतात. कार्यक्रमाची सुरुवात गणपतीचे पत्राने होते. त्यानंतर सरस्वती व ब्राम्हण असा क्रम असतो. खंडेराव, वेताळ, रावण ही मानाची पात्रे समजली जातात व ती विशिष्ट कुटुंब किंवा घराण्याकडे असतात.

ह्या प्रकारात गावदैवत, पौराणिक कथा ह्या सोंगांबरोबर, आदिवासींचे सामाजिक जीवन ग्रासणारे सावकार, व्यापारी, जमीनदार व पांढरपेशा वर्ग ह्यांची सोंगे नाचवितात त्याचप्रमाणे शृंगारप्रधान नाचही असतो.

शिमग्यातील नृत्य.—होळीचे दिवसापासून पाच दिवस होळीचे मैदानावर जाग्रण करतात व अशा वेळी होळीशेजारी तमाशा, लेझीम, टिपण्यांचा नाच, डुकरांच्या शिकारीचे नृत्य असे खेळ करतात. तसेच मुली बारव नृत्य, झिम्मा, फुगड्या असे खेळ व गाणी म्हणतात.

डुकराच्या शिकारीचे नृत्य.—ह्या नृत्यात एक पुरुष डुकराचे सोंग घेतो. त्याचे अंगाला चिध्या, घोंगड्या गुंडाळतात. दुसरा पुरुष भगत बनतो. त्याच्या अंगात वारे येते. इतर लोक भगतापुढे गाऱ्हाणे मांडतात व त्यास आज डुकराची शिकार होईल का व शिकार कोठे मिळेल असे विचारतात. भगत डुकराच्या शिकारीची दिशा सांगतो व शिकारीस सुरुवात होते व त्यावेळी असेच धांगडधिंगा व हलकल्लोळ होती.

घोडा नृत्य.—ह्या नृत्य प्रकारात घोडेस्वार लाकडी घोडा घेऊन वाद्यांचे तालावर नृत्य करतो. ह्यासाठी ताशा व ढोलकी वापरली जातात. वाद्यांचा ताल व आवाज वाढला की नर्तकाच्या नृत्याला जोर येतो. ह्यात नृत्याचे निरनिराळे प्रकार केले जातात.

घेडगा नृत्य.—हे नृत्य लग्नाचे वरातीत केले जाते. प्रथम घेडगा नाचवणारा कलाकार येळकोट मल्हार करून तळी नाचवितो. नंतर नवरा-नवरी ह्यांना कमरेवर घेऊन नाचतो. शेवटी सदानंदाचा दिवा नाचवून कार्यक्रम संपतो.

तमाशा.—ह्या जमातीत तमाशा हे लोक-रंजानाचे सर्वत्र आवडते साधन समजले जाते. त्यामुळे प्रत्येक गावात छोटा-मोठा तमाशाचा फड असतो. गावजत्रा, शिमगा, लग्नसराईत तमाशाच्या कार्यक्रमांना उधान येते. तमाशातून आदिवासी लोकजीवनाचे पडसाद उमटलेले दिसतात. विशेषतः गणगौळण, पौराणिक कथा असा कार्यक्रम असतो. ह्यात नाच्या पोऱ्या नाचतो. सोंगाड्या विनोद करून हसवितो व इतर बतावणी करतात. तमाशात पूर्वी (शिराची) तुऱ्याची गाणी अधिक म्हटली जात. परंतु हल्ली कळगीची (शक्तीची) गाणी म्हणण्याची प्रथा पडली आहे.

स्त्रियांचे नृत्य.—पुरुषांच्या नृत्यापेक्षा स्त्रियांची नृत्ये वेगळी असून फार कमी आहेत. नृत्य करणाऱ्या स्त्रिया समोरासमोर तोंडे करून दोन रांगा करून उभ्या राहतात. एक-दुसरीचे खांद्यावर हात टाकून नृत्याच्या तालावर मागेपुढे डुलू लागतात व गातात. ह्यास दावणीची गाणी म्हणतात. ह्यात केवळ हाताचीच हालचाल करतात. नृत्यासाठी स्त्रिया वर्तुळाकार उभ्या राहून गोल फिरू लागतात. त्यांपैकी काही गाणी म्हणतात. काही ताल धरण्यासाठी टाळी वाचवितात. ह्या नृत्यासाठी वाद्ये वापरली जात नाहीत.

भिल्लांची नृत्ये.—भिल्ल जमात मुख्यत्वे करून त्यांच्या नृत्यासाठी प्रसिद्ध आहे. ही

जमात होळी, दिवाळी व दुसरा सण मोठ्या उत्साहाने साजरे करतात व अशा प्रसंगी नृत्य व गाण्याचे कार्यक्रमे हमखास केले जातात. ह्या जमातीत होळीच्या सणाला अनन्य साधारण महत्त्व आहे व त्या प्रसंगी बऱ्याच प्रकारची नृत्ये केली जातात. त्यांपैकी एका नृत्यात भिल्ल स्त्रियांचा भाग घेतात. ह्या नृत्यात ढोल वाजवणारा भिल्ल मध्यभागी उभा राहून ढोल वाजवतो व भिल्ल स्त्रिया एकमेकींच्या कमरेला हाताने धरून ढोल वाजवणाऱ्याकडे अर्धवर्तुळाकार पुढे जातात व प्रत्येक तिसऱ्या पदव्यासाचे वेळी आपल्या पायातील पैजणांवर दुसऱ्या पायाने आघात करून आवाज काढतात व नृत्य करताना गातात.

दुसऱ्या प्रकारच्या नृत्यात ढोल वाजविणारा मध्यभागी उभा राहून ढोल वाजवितो व भिल्ल स्त्रिया एकमेकींच्या कमरेस हाताने धरून वर्तुळाकार नृत्य करीत, गात ढोल वाजविणाऱ्याकडे पुढे जातात. मात्र ह्या प्रकारात पायावर आघात करून आवाज केला जात नाही.

तिसऱ्या प्रकारच्या नृत्यात पुरुष पण नृत्यात सहभागी होतात. पुरुषांचे पथक ढोल वाजविणाऱ्याकडे गात व नृत्य करीत अत्यंत वेगाने पुढे जातात. तसेच स्त्रियांनी गायलेल्या गाण्यांना गाण्यांतून उत्तर देतात.

गोसावी नृत्य.—हे नृत्यदेखील होळीचे सुमारास केले जाते. ह्या नृत्यासाठी वाद्याची साथ असते. पावरी, ढोल व बांबूवर बांबू घासून सूर काढण्याचे वाद्य वापरतात. अशा प्रकारे नर्तक अर्धवर्तुळाकार अत्यंत वेगाने पदव्यास करीत नृत्य करतात. वादकांपैकी एक मध्येच तोंडाने री-री-री असा आवाज करतो व इतर नर्तक त्या अुरू-रुरू असा आवाज करून प्रतिसाद देतात. काही वेळेला संबंध गाव ह्या नृत्यात भाग घेतो.

दंडार नृत्य.—हे नृत्य दिवाळीच्या वेळी केले जाते. ह्या नृत्यात पुरुष रंगीबेरंगी पोशाख करतात व काही वेळेस ते स्त्रियांसारखा पोशाख करतात. ह्या नृत्याचे वेळी ढोल वाजवणारे वादक मध्यभागी उभे असतात. प्रत्येक नर्तकाच्या हातात काठी असते. तसेच त्यांच्या पायात घंटा बांधलेली असते. वर्तुळाकार फिरून अत्यंत वेगाने नृत्य करतात व लांब उडी घेऊन एकमेकांच्या काठ्यावर आघात करतात.

ह्याशिवाय लग्नप्रसंगी विशेष नृत्य केले जाते. हे नृत्य लग्न सोहळ्यापूर्वी केले जाते. ह्या नृत्यात नवऱ्या मुलीकडील लोक नवरीस खांद्यावर घेऊन वेगाने वर्तुळाकार वाद्याचे तालावर नृत्य करीत जातात. त्यांचे मागे काही अंतर ठेवून तीन स्त्रिया एकमेकींचे कमरेस धरून नृत्य करीत जातात. ह्यात त्या स्त्रिया दोन पावले पुढे जाऊन एक पाऊल मागे घेतात. त्यांच्या मागे काही अंतर ठेवून परत तीन स्त्रिया वरीलप्रमाणे नृत्य करीत जातात. त्यांच्या मागे १० ते १५ पुरुष नर्तक काही अंतर ठेवून ढोल-वादकाकडे पुढे झेपावत नृत्य करीत जातात व मागे येतात असा नृत्याचा क्रम चालूच असतो.

ठाकर व कातकरी किंवा काथोडी यांचे नृत्य.—

ढोलाचे नृत्य.—ठाकर आणि कातकरी जमातींमधून ढोल नृत्य केले जाते. ह्या नृत्यात ढोल आणि ढोलकरी ह्यांना प्राधान्य दिले जाते ढोलाच्या आवाजावरून नृत्याचा वेग, गती व दिशा निर्देशित होत असतात. तसेच ढोलकरी आपल्या वाद्याने नर्तकांना स्फूर्ती देऊन त्यांचा उत्साह वाढविणे, नृत्य सात्त्विक व एकसंध ठेवण्याचे कार्य तो करीत असतो.

हे नृत्य वर्तुळाकार केले जाते. नर्तक जवळजवळ एकमेकांस चिकटून गोलाकार उभे असतात व डावा पाय किंचित पुढे असतो. त्यांच्या नृत्य साखळीचे वैशिष्ट्य असून त्यावद्दल दक्षता घेतली जाते. नृत्य करताना ते अनेक प्रकाराने एकमेकांस गुंफून घेतात. कधी एकमेकांसमोर उभे राहून दोन्ही हातांनी कंबर पकडून, तर कधी रांगेत उभे राहून एकमेकांच्या खांद्यावर हात ठेवून, तर कधी दोन्ही हात शेजाऱ्याच्या खांद्यावर ठेवून जोरजोराने नृत्य करतात.

संदर्भ—

- (१) महाराष्ट्रातील आदिवासी—
डॉ. सुधीर फडके.
- (२) वारलीज—के. जे. सावे.
- (३) सह्याद्रीतील आदिवासी—महादेव कोळी—डॉ. गोविंद गारे.
- (४) महादेव कोळी—जी. एस. घुमें.
- (५) द भिल—टी. बी. नाईक.
- (६) ट्रायब्युलिझम इन इंडिया—कमला-
देवी चटोपाध्याय.



संस्था परिचय

(१) वनवासी कल्याण आश्रम, वडाळा, महाराष्ट्र

नागरी आणि आदिवासी समाजामध्ये पडलेल्या महदंतर मिटविणे, या उपेक्षित समाजाशी प्रेम व ममतेच्या आधारावर संबंध ठेवणे व त्यांचा सर्वांगीण विकास करण्याच्या उद्देशाने वनवासी कल्याण आश्रम, भारताच्या निरनिराळ्या राज्यांत कार्य करित आहे. भारतातील (१९१) आदिवासी जिल्ह्यांशी व (२५१३) आदिवासी गावांशी त्यांचा संपर्क आहे. भारतात (५२) वसतीगृहे, (६८) औषधी केंद्रे, (२८) बालवाड्या, (२०) प्राथमिक शाळा, (५) माध्यमिक शाळा, (११) कृषि प्रकल्प, (१३) उद्योग शिक्षण, व पाच वाचनालये या संस्थेमार्फत कार्यान्वित आहेत. १९८१ सालचा या कामासाठी अंदाजित खर्च (३३) लाख आहे.

महाराष्ट्रात ही संस्था (१०) वसतीगृहे, (५) औषधी केंद्रे, (३) बालवाड्या, (१) प्राथमिक शाळा व (२) कृषि प्रकल्प चालवीत आहे. या राज्यातील (७) आदिवासी प्रामुख्याने असलेल्या जिल्ह्यांशी व (२०१) आदिवासी गावांशी त्यांचा संपर्क आहे. महाराष्ट्रातील या संस्थेचा पत्ता खालीलप्रमाणे आहे :—

वनवासी कल्याण आश्रम, ३५, चंबलस्मृति, जी. डी. आंबेकर मार्ग, वडाळा, मुंबई ४०० ०३, टेलिफोन नंबर ४४९५५१.

व्यक्ति परिचय

(१) श्रीमती अनुताई वाघ

अनुताईचा जन्म एका गरीब माता-पित्याच्या पोटी झाला. वडिलांना नोकरीच्या निमित्ताने अनेक ठिकाणी भटकवे लागले, त्यामुळे त्यांना प्राथमिक शिक्षणही व्यवस्थित मिळू शकले नाही. व्ह. फा. परीक्षेपासून ते प्रायमरी ट्रेनिंग कॉलेजच्या परीक्षेपर्यंत, प्रतिकूल परिस्थिती असूनदेखील, त्यांनी सतत प्रथम क्रमांक मिळविला. स्वतः नोकरी करून आपला धाकटा भाऊ व बहीण यांचे शिक्षण पूर्ण केले. दोन बहिणींची लग्ने करून दिली व वृद्ध पित्याचा सर्व भार उचलला. कौटुंबिक जबाबदारीतून मुक्त झाल्याबरोबर शहरी नोकरीचा त्यांनी त्याग केला व श्रीमती ताराबाई मोडक यांच्याबरोबर, कोसवाड येथे बालशिक्षण कार्याला वाहून घेतले. ताराबाई व अनुताईच्या प्रदीर्घ तपश्चर्येमुळेच आदिवासी

विभागांत कुरणशाळा, अंगणवाडी, आदी प्रकल्प कार्यान्वित करण्यात आले आहेत. विकास वाडी, पाळणाघर, बालवाडी व प्राथमिक शाळांच्या द्वारे कोसवाड परिसरातील आदिवासी खेड्यांतून, पूर्व-प्राथमिक व प्राथमिक शिक्षणाला वेग मिळाला, युनिसेफनी देखील “ग्रामबालशिक्षण केंद्राची” प्रशंसा केली आहे. शैक्षणिक साधने खेडेगावात सहज मिळतील व स्वस्त असतील या दृष्टीने पाने, फुले, पाखरे, शंख, शिपले वगैरेचा उपयोग करून अनुताईंनी अनेक साधने बालवाडीसाठी बनविली. बाल उद्योगालय व स्त्रियांसाठी “शबरी उद्योगालय” सुरू केली. आदिवासी युवक व युवतींसाठी छापखाना सुरू केला. बालसेविका वर्ग, बाल वसतीगृह. कार्यानुभव प्रकल्प अशा अनेक संस्थांद्वारे आदिवासींच्या सर्वांगीण उन्नतीसाठी कार्य चालू आहे. या सर्व संस्थांची जबाबदारी अनुताईवर आहे. त्यांना शासनाने राज्य पुरस्कार देऊन “दलितमित्र” ही पदवी बहाल केली आहे. राष्ट्रीय पुरस्कार देखील त्यांना मिळाला आहे. फाय फाऊंडेशनसारख्या संस्थेने ६ हजार रुपयांचे पारितोषिक देऊन त्यांच्या सामाजिक कार्याचा गौरव केला आहे. (७०) वर्षे पूर्ण झाल्यावरही खेड्यातील मुक्या व बहिऱ्या मुलांसाठी डहाण येथे त्यांनी शाळा सुरू केली आहे. आदिवासी मुलांसाठी “बालग्राम” काढण्याचा त्यांचा मानस आहे. या वर्षीच्या तीन आदर्श मातांमध्ये त्यांचा समावेश करून त्यांच्या प्रेमळ स्वभावाचा व कार्याचा गौरव करण्यात आला. आदिवासी विभागांत प्रतिकूल परिस्थितीत कार्य करण्याची त्यांची जिद्द व चिकाटी वाखाणनीय आहे.

(२) श्री. श्रीरंग रामा शिंगे

सारमाळ, ता. शहापूर, जि. ठाणे

जन्म १५ जानेवारी १९३४-शिक्षण ५ वीपर्यंत वर्गीकृत जमात (ठाकर).

श्री. श्रीरंग रात्रा शिंगे ह्यांचा जन्म अत्यंत गरीब आदिवासी कुटुंबात झाला. घरच्या गरिबीमुळे शिक्षण ५वीत असताना सोडावे लागले. शेतीव्यवसाय करित असताना जंगल व दऱ्याखोऱ्यांतून राहत असलेल्या गरीब आदिवासी समाजाच्या उन्नतीसाठी काहीतरी कार्य केले पाहिजे ह्या हेतूने त्यांनी शहापूर तालका आदिवासी समाजोन्नती मंडळाची स्थापना १९६२ साली केली. ह्या संघटनेचे ते अध्यक्ष आहेत. आदिवासी उपयोजनांतर्गत आदिवासी सेवा सहकारी सोसायटीची स्थापना केली व ह्या सहकारी संस्थांद्वारे विविध योजना

राबवून आदिवासींना स्वावलंबी बनविण्याचे कार्य करित आहेत. १९७२ ते १९७७ पर्यंत ह्या विभागातून ते विधानसभेवर निवडून आले असताना आदिवासी भागांत रस्ते, एम्. टी. व इतर सोयी उपलब्ध करून देण्याचे कार्य केले. आदिवासींना हस्तांतरित जमिनी मिळवून देण्याचे कामी ते मदत करतात. तसेच सामुदायिक लग्नपद्धत सुरू करण्याचे कार्य त्यांनी केले. ते आदिवासी समाजातील अत्यंत तळमळीचे कार्यकर्ते आहेत.

वृत्त विशेष

आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे १.

(अ) आदिवासी विकासासंबंधी चर्चासत्र

आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे येथे आदिवासी उपयोजना क्षेत्रातील एकात्मिक आदिवासी विकास प्रकल्पांचे प्रकल्पाधिकाऱ्यांसाठी एक चर्चासत्र ११ व १२ जून १९८१ रोजी आयोजित करण्यात आले. आदिवासी संशोधन व प्रशिक्षण संस्था, प्रकल्पाधिकारी व आदिवासी कल्याण संचालनालय यांचा आदिवासी कल्याण कार्यामध्ये अधिक पारस्परिक सहकार्य चर्चासत्र आयोजित करण्यामध्ये होता. आदिवासी आयुक्त व अतिरिक्त आदिवासी आयुक्त, नाशिक यांनी वेळोवेळी मार्गदर्शन केले. या चर्चासत्रामध्ये पुढील विषयांवर सखोल चर्चा झाली :—

(१) नवीन उघडावयाच्या आश्रम-शाळांच्या स्थानांचे व पूर्ण माध्यमिक आश्रम-शाळांचे अन्वेषण.

(२) अति मागास आदिवासी जमाती व न्युक्लियस बजेट.

(३) योजना आखण्यासाठी आकडेवारीचा उपयोग.

(४) आदिवासी उप-योजनेतील योजनांचे मूल्यमापन.

(५) विखुरलेल्या भागांतील आदिवासी.

(६) प्रकल्प व जिल्हा नियोजनाचे शास्त्र इत्यादी.

या चर्चासत्रामध्य प्रकल्पाधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्थेचे अधिकारी, उप संचालक आदिवासी कल्याण संचालनालय व विशेष कार्याधिकारी, समाज कल्याण सांस्कृतिक कार्य, क्रिडा व पर्यटन विभाग, यांनी भाग घेतला. या चर्चासत्रामुळे आदिवासी विकास व नियोजन या कार्यक्रमांला नवी दिशा मिळावी अशी आशा आहे. तसेच प्रकल्प

अधिकारी व इतर अधिकाऱ्यांना, आदिवासी कल्याणच्या कामाला वेग देण्याच्या उद्देशाने, अधिक सहकार्य देण्याचे मान्य करण्यात आले.

(ब) चित्रकला व रंगकला स्पर्धा

आश्रमशाळेतील मुलामुलींसाठी आदिवासी संशोधन व प्रशिक्षण संस्थेतर्फे, ठाणे जिल्ह्यातील वाघाडी, ता. डहाणू येथे दिनांक २८ फेब्रुवारी १९८१ रोजी आदिवासींच्या पारंपारिक चित्रकला व रंगकला स्पर्धा घेण्यात आल्या. ह्या स्पर्धेत एकूण ३२ आदिवासी मुलामुलींनी भाग घेतला. परिक्षकांच्या निर्णयानुसार श्री. काशिनाथ धुवू घेगड, आश्रमशाळा, कळमदेवी ह्यास पहिले, श्री. पांडुरंग कृष्णा खुरकुटे, आश्रमशाळा, कळमदेवी ह्यास दुसरे, श्री. यशवंत कली पिठोळे, आश्रमशाळा झाप, ह्यांना अनुक्रमे तिसरे पारितोषिक देण्यात आले. स्पर्धेत भाग घेणाऱ्या सर्व मुलामुलींना चित्रकलेचे साहित्य व चित्रकलेचे पुस्तक देण्यात आले. ह्या स्पर्धेसाठी एकूण ९५७ रुपये खर्च झाला.

(क) आदिवासी लोकनृत्यांचे कार्यक्रम

मागील वर्षात (१९८०-८१) आदिवासी संशोधन संस्थेच्या वतीने ठाणे जिल्ह्यातील वाघाडी, ता. डहाणू येथे दिनांक २३ नोव्हेंबर १९८० रोजी व शिंदपाडा, ता. शहापूर येथे दिनांक १ फेब्रुवारी १९८१ रोजी कातकरी, वारली, मल्हार, कोळी व ठाकर ह्या आदिवासी जमातींचे लोकनृत्यांचे कार्यक्रम आयोजित केले होते. ह्यात एकूण २८ आदिवासी नृत्य पथकांनी भाग घेतला.

तसेच दिनांक १३ मार्च १९८१, १४ मार्च १९८१, १५ मार्च १९८१ व १७ मार्च १९८१ रोजी चंद्रपूर जिल्ह्यातील कसनसुर व जांबिया, तालुका सिरोंचा येथे लोकनृत्याच्या स्पर्धा घेण्यात आल्या. ह्या कार्यक्रमांत एकूण १५ माडियागोंड, हलबा व परिधान जमातींच्या नृत्य पथकांनी भाग घेतला.

दिनांक २१ मार्च १९८१ व २२ मार्च १९८१ ह्या दिवशी खेड दिगार व गफोर या शहादे तालुक्यातील गावांत पावरा भिल्ल ह्या जमातीच्या आदिवासी लोकनृत्याच्या व लोकगीतांच्या स्पर्धा आयोजित केल्या होत्या, ह्यात एकूण १३ पावरा भिल्ल नृत्यपथकांनी भाग घेतला.

दिनांक २७ मार्च १९८१ रोजी शासकीय आश्रमशाळा, रिखे, ता. दिंडोरी, जि. नाशिक येथे पालक मेळाव्यास जोडून आदिवासी लोकनृत्याच्या स्पर्धा आयोजित केल्या होत्या.

ह्या स्पर्धेत एकूण कातकरी, कोकणा, भिल्ल, ठाकर व वारली जमातींच्या १९ नृत्य पथकांनी भाग घेतला. ह्या कार्यक्रमास श्री. राजाध्यक्ष, विभागीय आयुक्त, प्रमुख पाहणे तसेच अतिरिक्त आदिवासी आयुक्त, नाशिक उपस्थित होते.

१९८०-८१ ह्या वर्षात एकूण ७५ आदिवासी लोकनृत्य पथकांचे कार्यक्रम ४ जिल्ह्यांत आयोजित करण्यात आले, व ह्यावर एकूण रुपये ८,१९७ खर्च करण्यात आले.

(ड) प्रशिक्षण सत्रे

संस्थेच्या वतीने आदिवासी भागांत आदिवासी युवकांसाठी आठ प्रशिक्षण सत्रे आयोजित करण्यात आली. त्याचा लाभ (२४०) आदिवासी युवकांना मिळाला. आदिवासी विकास महामंडळाच्या कर्मचाऱ्यांसाठी एक प्रशिक्षण सत्र, पुणे येथे आयोजित करण्यात आले व त्याचा लाभ (३७) प्रशिक्षणार्थींना मिळाला. आदिवासी उपयोजना क्षेत्रातील माहिती सहाय्यासाठी एक सत्र आयोजित करण्यात आले होते, त्याचा लाभ (१०) सहाय्यकांनी घेतला. वन प्रशिक्षण विद्यालय, शहापूर, चिखलदरा व पाल येथील वन विभागाच्या (३००) प्रशिक्षणार्थींना देखील आदिवासी संशोधन संस्थेच्या व्याख्यात्यांनी, त्या विद्यालयांच्या प्रशिक्षणात सहभागी होऊन प्रशिक्षण दिले. अशा रीतीने १९८०-८१ वर्षात संस्थेने आदिवासी विभागांत काम करीत असलेल्या निरनिराळ्या शासकीय विभागांच्या कर्मचाऱ्यांना व आदिवासी युवकांना प्रशिक्षण दिले व या माध्यमांतून आदिवासी विकासाच्या कामाला गती देण्याचा प्रयत्न केला.

(इ) आदिवासी संशोधन व प्रशिक्षण संस्थेस माननीय राज्यपालांची भेट.

महाराष्ट्राचे राज्यपाल, माननीय श्री. ओ. पी. मेहरा यांनी आदिवासी संशोधन व प्रशिक्षण संस्थेला दिनांक २० ऑगस्ट १९८१ रोजी सकाळी अकरा वाजता भेट दिली. भेटीत सन्माननीय राज्यपालांनी संस्थेच्या आदिवासी संग्रहालयाला व ग्रंथालयाला भेट देऊन संस्था करत असलेल्या संशोधन व प्रशिक्षण कार्याची आस्थेने चौकशी केली.

संस्थेच्या संग्रहालयात प्रामुख्याने आदिवासी संस्कृतिनिदर्शक वस्तूंच्या माध्यमातून आदिवासी संस्कृती व आदिवासी जीवनाचा परिचय करून दिला आहे. महाराष्ट्र राज्यातील निरनिराळ्या आदिवासी भागांतून आदि-

वासी संस्कृतीचे दर्शन घडविणाऱ्या अनेक वस्तू संस्थेने जमवून संग्रहालयात जतन केल्या आहेत. ह्या सर्व वस्तूंचा हा अभिनव संग्रहालय पाहून माननीय राज्यपाल ओ. पी. मेहरा, यांनी अनेक वस्तूंच्याबद्दल मोठ्या आस्थेने व कौतुकाने "आदिवासी संस्कृतीस ह्या वस्तूंचे स्थान कोणते?" अशी चौकशी केली. संग्रहालयात गोंड, माडिया गोंड, वारली, कातकरी, कोलाम, भिल्ल, पावरा, ठाकर, कोकणा महादेव, कोळी कोरकू, वगैरे अनेक आदिवासी जमातींच्या देवदेवते, दागदागिने, नाचगाण्याची वाद्ये, कलात्मक वस्तू, लाकडावरील कोरीवकाम, बांबूकाम आदिवासी चित्रकला, पोषाख, शिकारीची साधने, घरकामातील साधने, औजारे, रोजच्या उपयोगातील साहित्य ठेवण्यात आले आहे. आदिवासींच्या सर्व वस्तूंचे हे एकमेव संग्रहालय आहे. संग्रहालयाची मांडणी व नियोजन चांगले आहे, याबद्दल सर्वांनी भेटीच्या वेळी समाधान व्यक्त केले. संस्थेच्या वतीने माननीय राज्यपाल श्री. ओ. पी. मेहरा यांना आदिवासींच्या फोटोचा अलबम, आदिवासी चित्रकलेचा नमुना व आदिवासींचे लाकडावरील कोरीवकामाचा नमुना, संस्थेने भेट म्हणून दिला. आदिवासींच्या काही महत्त्वाच्या प्रश्नांबाबत माननीय राज्यपालांनी मोठ्या आस्थेने चौकशी केली. संस्था करीत असलेले काम पाहून राज्यपालांनी समाधान व्यक्त केले.

(ई) आदिवासी मुलांसाठी व मुलींसाठी क्रीडा शिबिरे.

(१) धुळे, अमरावती, नागपूर, भंडारा, चंद्रपूर, यवतमाळ, ठाणे आणि रायगड जिल्ह्यांतील ११ ते १५ वर्षांच्या वयोगटांतील पाचवी ते सातवीपर्यंतच्या वर्गात शासकीय आश्रमशाळांतील (१००) मुलींचे ने र्व शिबिर आगाशे महाविद्यालय, पुणे येथे ३ मे ते ७ जून १९८१ पर्यंत आयोजित करण्यात आले. क्रीडा व युवक सेवा संचालनालय, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे, आगाशे महाविद्यालय व आदिवासी कल्याण संचालनालय, यांनी हे महाराष्ट्रातील अशा प्रकारे पहिले शिबिर यशस्वी करण्यात सहयोग दिला.

या शिबिरात प्रार्थना, आसने, विविध खेळ, बौद्धिक कलाछंद, सामुदायिक गाणी, नृत्य व करमणुकीचे कार्यक्रम दररोज आयोजित करण्यात आले. शिबिरात त्यांची वैद्यकीय तपासणी करण्यात आली तेव्हा सर्वांचे डोळे व दात निरोगी आढळले. त्यांचे शरीर मुळातच

Setting up of Local Committees
for Ashram Schools :

GOVERNMENT OF MAHARASHTRA

SOCIAL WELFARE, CULTURAL AFFAIRS, SPORTS AND TOURISM DEPARTMENT

Resolution No. ASC.1080/65838/XV

Mantralaya Annexe, Bombay 400 032, dated the 1st November 1980

Read—Government Resolution, Social Welfare, Cultural Affairs, Sports and Tourism Department, No. ASC.1080/1301/XV, dated the 14th August 1980, read with Corrigendum of even number dated the 15th September 1980.

RESOLUTION.—Under Government Resolution, Social Welfare, Cultural Affairs, Sports and Tourism Department, No. ASC.1080/1301/XV, dated 14th August 1980, read with Corrigendum of even number, dated the 15th September 1980, sanction has been accorded to the appointment of Taluka Level Committees to supervise the work of Ashram Schools in Tribal Area. The question of appointment of Local Committee for each Ashram School in addition to the Taluka Level Committees to have proper and effective supervision and control over the day-to-day working of the Ashram Schools in respect of which many complaints have been and are being received was under consideration of Government sanction past. Government is now pleased to accord its sanction to the appointment of Local Committee with the following composition :—

- (i) Local Sarpanch .. Chairman.
- (ii) One local literate tribal lady. Member.
- (iii) Two local tribal members of Members.
Village Panchayat (preferably
parents of the students of the
Ashram Schools).
- (iv) Two parents of the children Members
coming from other villages under
the area of operation each of the
Ashram School.
- (v) Hostel Superintendent of the Member.
Ashram School.
- (vi) Head Master of the Ashram Member-
School. Secretary.

2. The duties and functions of the above committee will be as follows :—

- (i) Supervision over the attendance of staff and students.
- (ii) General cleanliness of the school.
- (iii) Quality and adequacy of food supplied to the children.
- (iv) Proper health and hygiene of the children.
- (v) General discipline etc. etc. which are necessary for proper functioning of the Ashram Schools.

3. The Committee may have monthly meetings and also maintain a register of the minutes and the follow up action thereof ; which will be inspected by the Taluka Level Committee formed under Government Resolution mentioned in the preamble. Thus this local committee will work as a sub-committee of the Taluka Level Committee.

4. Since this local committee will be purely of the local people, no T. A./D. A. etc. will be paid to the members.

5. The Director of Tribal Welfare should be requested to issue orders of each committee.

6. This Resolution issues with the concurrence of the Finance Department *vide* its u. o. r. No. 1515/EXP 11, dated 25th September 1980.

By order and in the name of the Governor of
Maharashtra,

A. V. VELANKAR,
Under Secretary to Government.

Encroachments :

Regularisation of—made on forest lands during 1st April 1972 to 31st March 1978 for cultivation.

GOVERNMENT OF MAHARASHTRA

REVENUE AND FORESTS DEPARTMENT

Mantralaya, Bombay 400 032

Resolution No. FLD. 1079/1366-F3,

Dated 12th September, 1979

Read—Government Resolution, Revenue and Forests Department, No. LEN. 1078/3483-GI, dated 27th December 1978.

RESOLUTION.—Under Government Resolution, Revenue and Forests Department, No. LEN. 1078/3483-GI, dated 27th December 1978 orders were issued for the regularisation of encroachments, made for cultivation on Government waste lands, gairan lands, revenue forest lands and forest lands incharge of the Forest Department. The criterion prescribed for regularisation was that the encroacher should be in possession of the encroached land on 31st March, 1978. It has been represented to the Government that the ambit of the Resolution should be enlarged to provide for regularisation of encroachments made from 1st April 1972 to 31st March 1978 irrespective whether an encroachment was subsisting on 31st March 1978 or not.

2. Government has considered and accepted the demand that the land so encroached upon within the aforesaid period should (subject to the conditions appearing hereafter) be made available for regularisation. This is designed to benefit large number of encroachers whose encroachments were removed, in the past and majority of whom are Adiwasis and landless. Accordingly Government is pleased to direct as under.

3. All Forest lands which were encroached upon during the period from 1st April 1972 to 31st March 1978, irrespective of the period for which they were encroached, should be released for distribution. Following categories of encroached lands during the same period, shall be, however, excluded :—

(i) Lands eligible for regularisation being subsisting encroachments as on 31st March 1978 and regularised or being regularised under the provisions of Government Resolution No. LEN. 1078/3483-GI, dated 27 December 1978.

(ii) Lands brought under plantation, afforestation, fodder development or put to some specific use like

construction of roads, buildings etc. after the encroachments thereon were removed,

(iii) Lands already disforested or proposed to be disforested in favour of any Government Department, Zilla Parishad or a public institution, and

(iv) Lands situated in the midst of the forest or on slopes of gradient exceeding 10 per cent. (However, if the encroached land is not utilized or proposed to be utilized in terms or sub-para (ii) and (iii) above, an equivalent suitable area shall be made available either on the fringe of the forests or from some other Government land nearby.)

4. Government is further pleased to direct that until the encroached forest land to be released for distribution, is identified, all existing encroachments (except those made on the lands mentioned in para 3 supra and those eligible for regularisation under Government Resolution, dated 27th December 1978) should be treated as new encroachments and removed summarily.

5. The Forests Department shall first prepare village-wise list (Form I) of all the encroachments made in any one year during the period 1st April 1972 to 31st March 1978. Thereafter two separate lists in Form I-A and Form I-B shall be prepared. In Form I-A, the details of encroachments (made in any one year during 1st April 1972 to 31st March 1978) on the fringe of forests shall be entered. The total of column 9 shall be the area available for distribution and to be transferred to Revenue Department for allotment to the eligible encroachers. In Form I-B a separate list of encroachments made in the midst of forest or on forest land with more than 10 per cent gradient, shall be prepared. This area, being in the midst of forest, or with more than 10 per cent gradient is not to be released, but an area equivalent to the total area mentioned in column 9 of Form I-B shall be made available either on the fringe of the forests or from some other Government lands nearby. It is hereby clarified that all encroached lands which are governed by paragraph 3

(ii) and (iii) i.e. they are either brought under plantation or otherwise proposed to be used are not to be made available for distribution. Only the lands which are now available or equivalent area against the area in the midst of forest or more than 10 per cent gradient which have not been planted or otherwise put to any other use, are to be released for distribution. Subsequently another list giving details of encroached land which is available for distribution, shall be prepared in Form II. Thereafter these lists in Form I-A, Form I-B and Form II should be forwarded to the Collector for deciding the eligibility of the erstwhile encroachers.

6. After receipt of the list of eligible persons (Form III) from the Collector, the Divisional Forest Officer should release the area which is available for distribution. Naturally the area to be released would be on the fringe of the forest.

7. The lands which are released by the Forests Department would be granted to the erstwhile encroachers (who had encroached in any one year during the period 1st April 1972 to 31st March 1978), notwithstanding that they comprise one or more fragments, provided.—

The erstwhile encroacher is—

(a) a person belonging to Backward Class, i.e. Scheduled Castes, Scheduled Tribes, Nomadic Tribes, Vimukta Jatis, or Neo Budhist, or

a person whose total annual income including the income of members of his family does not exceed Rs. 3,600.

(b) a person whose usual place of residence is within the radius of 8 kilometers from the land which was encroached upon;

(c) a person who is landless or the total land lawfully held by him in any capacity is less than 2 Hectares of jirayat land ;

(d) a person whose name appears in Voters List of the last Assembly Election of this State.

8. The encroached land to the extent of an area equal to *standard area* (as determined under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947) of jirayat land shall only be granted. Where the erstwhile encroacher is holding land either as owner or in any other capacity, the grant shall be limited to a standard area or to such area as would bring his total holding equal to 2 Hectares of jirayat land, whichever is less.

9. After deciding the eligibility of the erstwhile encroacher to get the land for cultivation, the extent

of land to be granted to erstwhile encroacher and the procedure to be followed shall be as follows—

(I) If the erstwhile encroached land is less than the 'standard area' (as determined under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947) and only one person is a claimant, the erstwhile encroached land shall be granted to him.

(II) If the erstwhile encroached land is less than the 'standard area' and the number of claimants are more than one—

(a) the land shall be granted to the claimant who is landless; however there are more than one claimants who are landless then lots should be drawn and the person in whose favour, lot is drawn should be granted the land;

(b) If none of the claimants are landless persons, then the claimant whose private holding is the least should be granted the land.

(III) If the erstwhile encroached land is more than one unit of 'standard area' (as determined under section 5 of the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947), and

(a) if only one person is a claimant he should be granted land equal to the standard area only;

(b) if the claimants are more than one, the land should be first divided into units of standard area and each eligible claimant should be granted one unit, provided priority is given to those who are landless, followed by those whose private holdings are the least. If the number of landless claimants or the claimants whose private holdings are the least, are more than the units available for distribution, then the units should be distributed after drawing lots, surplus units, if any, should be granted to landless encroachers, whose encroached land is not available for distribution, because of the conditions in para 3 (ii), (iii) and (iv) above.

(c) fragment resulting from the division of the area into units of standard area should be granted to the person whose unit is adjacent to it.

10. Disforestation and distribution of the land should be done as per the time bound programme given in Annexure 'A' appended to this Government Resolution.

By order and in the name of the
Governor of Maharashtra.

D. N. ADIVEREKAR,
Under Secretary to Government,
Revenue and Forests Department.

ANNEXURE 'A'

Time-Bound Programme for distribution of land under encroachment between 1st April 1972 to 31st March 1978

Serial No.	Stage	Time-Limit	Action to be taken by
1	Preparation of list of encroachers and the lands encroached in Form I, I-A, I-B, and forwarding it to the Collector.	15th October 1979	Forests Department.
2	Preparation of list of encroached lands available for distribution and showing the encroachers of the same in Form II and forwarding it to the Collector.	15th November 1979	Forests Department.
3	Preparation of a list of eligible persons and area to be granted to each of them, in Form III.	31st December 1979	Forest Department.
<i>Note.</i> —This list is to be prepared with reference to details in Form II.			
4	Rough demarcation of the encroachment qualifying for distribution and of the alternate forest lands to be given on the fringe of the forests.	29th February 1980	Forests Department.
5	Clearance of tree growth, if, any from the demarcated patches.	31st March 1980	Forests Department.
6	Laying out of plots and their distribution	30th April 1980	Revenue Department/Land Records Department.
7	Final demarcation measurement and allotment of survey numbers/levy of assessment etc.	31st May 1980	Revenue Department/Land Records Department.

[वृत्त विशेष]

पान २६ वरून]

लवचिक असल्याचे जाणवले. बास्केट बॉल, हँड बॉल, हॉलीबॉल, हॉकी, अशांसारखे मैदानावरचे दमछाक करणारे खेळही त्या मुली सातत्याने खेळल्या. शिबिरातल्या सह-जीवनाबरोबरच शहरी कुटुंबातले जीवन व जेवण यांचा अनुभव आदिवासी मुलींना मिळाला.

(२) शासकीय आश्रमशाळांतील आदिवासी मुलांमध्ये खेळाची आवड निर्माण करावी व त्यांना शास्त्रोक्त शिक्षण द्यावे या उद्देशाने

अमरावती, औरंगाबाद व कांदिवली येथे तीन शिबिरे आयोजित करण्यात आली होती. मुलांच्या व मुलींच्या शिबिरासाठी १९८०-८१ वर्षात ३.४७ लाख रुपयांची तरतूद क्रीडा व युवक संचालनालयाने केली होती. मुलींच्या तीन शिबिरांत (२००) लाभार्थींना प्रशिक्षण देण्यात आले. या चार शिबिरांचा आदिवासी मुलांनी व मुलींनी चांगला उपयोग करून घेतला.

आदिवासी विकास महामंडळ, पुणे
महाराष्ट्र राज्य सहकारी आदिवासी विकास महामंडळामार्फत १९८०-८१ वर्षात, खावटी

योजनेखाली (४०) तालुक्यांतील (४९१४२) आदिवासी सभासदांना एकूण ६०.६४ लाख रुपयांचे कर्जवाटप करण्यात आले. तसेच एकाधिकार खरेदी योजना, धान्य व वनातील गौन उत्पादनाबाबत, (४०) तालुक्यातील (४७६) केंद्रांद्वारे राबविण्यात आली. दिनांक १५ जून, १९८१ अखेर ८,३२,०६३ किंवाटल माल, रक्कम रुपये १,२७,३९,३६८ किंमतीचा, खरेदी करण्यात आला. खावटी योजनेखाली ११.६९ लाख रुपये वसूल करण्यात आले. वसुलीचे प्रमाण १९ टक्के होते. □ □

FORM I

List of encroachments on Forest lands@ made during 1 April 1972 to 31 March 1978.

Village:			Taluka:			District:			
Serial No.	Name of the erstwhile encroacher	Place of residence	*Communi-ty	Year of encroa- chment	Area of encroa- ched land (hectare)	Location of encroached land (S. No./ F.S./Compt. No. Coupe No. as the case may be.	Nature of documentary evidence available	£Whether the land is now available for distribution if not, reasons therefor.	Remarks
1	2	3	4	5	6	7	8	9	10

@ *Note 1.*—Details of all encroachments made on the fringe of the forest, in the midst of forest or the land gradient of which exceeds 10 per cent shall be included in this list but subsisting encroachments as on 31st March 1978 which are being regularised under Government Resolution No. LEN. 1078/3483-GI, dated 27th December 1978 shall be excluded.

* *Note 2.*—Whether the encroacher belongs to Scheduled Castes, Scheduled Tribes, Nomadic Tribes, Vimukta Jatis, Neo Budhist, or any community other than the aforesaid communities.

£ *Note 3.*—*Column 9.*—If the land has been brought under plantation etc. [vide paragraph 3 (ii) and (iii) of the Government Resolution] it cannot be made available for distribution. If however the land has not been put to any use or, no works of plantation etc. (vide paragraph 3 (ii) and (iii) of the Government Resolution] have been under taken, the area can be made available for distribution.

FORM I-A

Encroachments (made during 1 April 1972 to 31 March 1978) on the fringe of the Forests

Village:			Taluka:			District:			
Serial No.	Reference from Form I	Name of the erstwhile encroacher	Communi-ty	Resi- dence	Estimated area (hectare)	Details of location	Whether the land has been brought under plantation etc. vide paragraph 3 (ii) and (iii) of Government Resolution.	If not area available for allotment	Remarks
1	2	3	4	5	6	7	8	9	10

FORM I-B

Encroachments (made during 1 April 1972 to 31 March 1978) being in the midst of Forests or ABOVE 10% gradient

Village:

Taluka:

District:

Serial No.	Reference from Form I	Name of the erstwhile encroacher	Community	Residence	Estimated area (hectare)	Details of location	Whether the land has been brought under plantation etc. <i>vide</i> paragraph 3(ii) and (iii) of Government Resolution.	If not extent of area to be made available on the fringe of forests or from some other Government lands nearby.	Remarks
1	2	3	4	5	6	7	8	9	10

FORM II

Details of encroached land which is available for distribution

Village:

Taluka:

District:

Serial No.	Reference from Form I	Name of the erstwhile encroacher	Place of residence	Community	Year of encroachment	Nature of documentary evidence available	Location encroached land	Area encroached (hectare)	Remarks
1	2	3	4	5	6	7	8	8	10

FORM III

List of encroachers held eligible for grant of land

Village:

Taluka:

District:

Serial No.	Reference No. in Form I-A and Form I-B	Name of erstwhile encroacher	Other lands held		Annual income in case of persons other than persons belonging to the S.C./S.T. Neo Buddhist/Vimukta Jatis and Nomadic Tribes	Distance of residence from encroached land	Extent of encroached land eligible for regularisation with reference to Cols. 4, 5, 6 and 7 (hectare)	Extent of encroached land not qualified for regularisation with reference to Cols. 4, 5, 6 and 7, (hectare)	Remarks
			Survey No.	Area (hectare)					
1	2	3	4	5	6	7	8	9	10

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[विजनवासी माडिया

पान २२ वरून]

पुष्कळ स्त्रियांच्या पायांच्या भागच्या संपूर्ण भागावर व तोंडावर गोंदलेले असते. मुलगी साधारणतः वयात येण्याच्या सुमारास गोंदण्याचा विधी करतात. स्त्रियांप्रमाणे पुरुषांच्या हातावर त्यांचे नाव किंवा नाग, वाघ इत्यादी आकृत्या गोंदलेल्या असतात. गोंदणे हा त्यांचा आवडता अलंकार होय. गोंदून घेतल्यानंतर स्वास्थ्य ठीक राहते. भूत-पिशाच्याची बाधा हीत नाही, मनुष्य मरण पावल्यावर गोंदणे तेवढे सोबत येते असा त्यांचा समज आहे. कुलचिन्हा (Totem) व्हल भीती, श्रद्धाभक्ती व आदराची भावना असते. त्यांचा कोणत्याही प्रकारचा धक्का लावणे निषिद्ध समजतात. त्यामुळे शरिरावर हे चिन्ह गोंदवून घेतले जाते.

माड्या गोंड प्राणिपूजक आहे. मगर, वाघ, कासव, इत्यादी त्याला देवाप्रमाणे वाटतात. या प्राणिचिन्हांवरून त्यांच्यात देव निर्माण झाले आहेत. चार देववाल्यांचे चिन्ह कासव आणि मगर. सादेववाल्यांचे चिन्ह वाघ. ही त्यांची देवक होत. कासव कुलातील लोक कासव खाणार नाहीत. मासोळी चिन्हाचे लोक

मासोळी खाणार नाही. दशावताराप्रमाणे यांच्यात सुद्धा या देवकांच्या कथा आहेत. यांच्यात मुख्य सात देव मानतात. वडादेव-पेरसापेन, बुधालपेन, मातीया, मागरा, पाणो, गडवा, खाम, सालई इत्यादी देवतांची नावे प्रमुख आहेत. या शिवाय मातीचे घोडे, लाकडांच्या ओबडधोबड आकृती व दगड यांचा सुद्धा यात समावेश होतो. यांच्यात कालीची उपासना प्रचलीत आहे. रयांचा प्रमुख देव पेरसापेन वडादेव किंवा महादेव होय.

वेळू, काटक्या व गवताच्या साह्याने उभारलेली माडियांची घरे असतात. गावाजवळ उंच दगड ओळीने असतात ही मुतांची स्मारके होत. मेलेली व्यक्ती जेवढी श्रामंत तेवढा हा दगड जास्त उंच. मेलेली व्यक्ती शूर असल्यास त्याचा शूरत्वाचे द्योतक म्हणून त्या दगडावर लाकडी तरवार किंवा बंदूक ठेवतात. कधीकधी या दगडावर ओबडधोबड आकृत्या असतात. हेच ते वीरगळ. या मृत व्यक्तीनांच पुढे देवतामध्ये स्थान मिळते. माडियांचे आचारा-विचार अत्यंत पूर्वावस्थेत आहेत. भुताखेतावर यांचा विश्वास आहे. माडियाग्रामाच्या वेशीवर

भूते येऊ नये म्हणून पेंडा भरलेला माकड किंवा कांबडी टांगलेली असते.

माडियांची कुटुंबपद्धती पितृप्रधान आहे. यांच्यातील मुख्य नायक रीतीरिवाज निश्चित करतो. त्याप्रमाणे सर्व वागतात. या प्रमुखाला 'गायता' असे म्हणतात. आज्ञाभंग अथवा नियमबाह्य वर्तन म्हणजे ईश्वरी प्रकोपाला आन्धान असे मानतात. अपराध्याला जातीबाहेर करून प्रायश्चित्ताने शुद्ध करून घेतात. गायत्याचा निकाल सर्वांना बंधनकारक असतो. गायता हेच कोर्ट. चोऱ्या करणे त्यांना माहीत नाही. प्रेमसंबंधामुळे घडणाऱ्या खुनाची कबुली स्वतःच देऊन प्रसंगी ते स्वतःच पोलिसांच्या स्वाधीन होतील. यांच्यातील नीती-नियमांच्या कल्पना फार तीव्र आहेत. विवाहित स्त्रीकडे कोणी वाकड्या नजरने पाहू शकणार नाही. व्यभिचाराची शंका येताच प्राणाशी गाठ असते. यांच्यात घडणारे गुन्हे भावनावशतेमुळे घडतात. गुन्हा घडून गेल्यानंतर त्यांच्या अंतःकरणात डोकावल्यास तोच निरागस माडिया आढळून येतो.

□ □

Tribal Research Bulletin - Some Remarks

We have found this new Bulletin very interesting as the contents of the above number are relevant to some of the programmes undertaken by the Scientists of the Maharashtra Association for the cultivation of Science, Pune.

11-4-1979

Managing Editor,
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We find the information given therein very instructive and useful for our courses.

20th 1979

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Principal,
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Manjari, Pune.

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25-9-1979

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S. P. College, Pune.

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Head Master,
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Deputy Director,
Government of West Bengal, Cultural Research Institute,
Bengal.

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Deputy Director,
Government of West Bengal, Scheduled Tribes and
Scheduled Castes Department.

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Assistant Registrar, Co-operative Societies, Nashik.

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14-1-1981

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“TARAPA—PLAYER”
in the performance of the Tarapa-Dance
at Waghadi, District Thane.

TRIBAL RESEARCH BULLETIN

**Tribal Research and Training Institute
Maharashtra State, Pune 411 001**

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