

Tribology at your Finger tips



Tribes of Madhya Pradesh

MPPSC

MADHYA PRADESH



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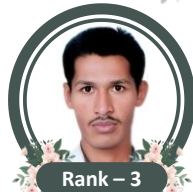
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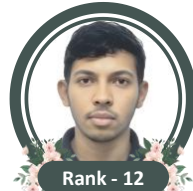
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Tribes of Madhya Pradesh

STATE CIVIL / FOREST SERVICE



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SYLLABUS

<p>MPPSC Civil / Forest (Prelim) Examination</p>	<p>[Unit – 2] History, Culture and Literature of Madhya Pradesh</p> <ul style="list-style-type: none"> Major Tribal Personalities of Madhya Pradesh <p>[Unit – 10] Tribes of Madhya Pradesh – Heritage, Folk Culture and Folk Literature</p> <p>◆ Geographical distribution of tribes in Madhya Pradesh, constitutional provisions related to tribes. ◆ Major tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTGs) and nomadic communities, welfare schemes for tribes. ◆ Tribal culture of Madhya Pradesh – traditions, distinctive arts, festivals, fairs, language, dialects and literature. ◆ Contribution of Madhya Pradesh tribes in India’s freedom movement and notable tribal personalities of the state. ◆ Major institutions, museums, and publications related to tribes in Madhya Pradesh. ◆ Folk culture and folk literature of Madhya Pradesh.</p>
<p>MPPSC One Day Exams</p>	<p>[Section – A/Unit – 1] History of Madhya Pradesh</p> <ul style="list-style-type: none"> Tribal History and Tribal Literature of Madhya Pradesh <p>[Section – A/Unit – 4] Tribes of Madhya Pradesh – Heritage, Folk Culture and Folk Literature (With special reference to M.P.)</p> <p>◆ Geographical distribution of tribes in Madhya Pradesh, constitutional provisions related to tribes. ◆ Major tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTGs) and nomadic communities, welfare schemes for tribes. ◆ Tribal culture of Madhya Pradesh – traditions, distinctive arts, festivals, fairs, language, dialects and literature. ◆ Contribution of Madhya Pradesh tribes in India’s freedom movement and notable tribal personalities of the state. ◆ Major institutions, museums, and publications related to tribes in Madhya Pradesh. ◆ Folk culture and folk literature of Madhya Pradesh.</p>
<p>MPPSC Forest Service (Main) Examination</p>	<p>[Unit – 1] History, Culture and Literature of Madhya Pradesh</p> <ul style="list-style-type: none"> Major Tribes and Dialects of Madhya Pradesh. <p>[Unit – 5] Tribes of Madhya Pradesh</p> <p>◆ Major tribes of Madhya Pradesh and their sub-tribes – Bhil, Gond, Baiga, etc. ◆ Special backward tribes of Madhya Pradesh – Baiga, Bharia, Sahariya. ◆ General introduction to the languages and dialects of the tribes of Madhya Pradesh, their regions, and characteristics. ◆ Major institutions, museums, etc., related to tribes in Madhya Pradesh. ◆ Festivals, fairs, celebrations, religious beliefs, culture, and traditions of the tribes of Madhya Pradesh. ◆ Welfare schemes of the government for the tribes. ◆ Role of tribes in forest conservation.</p>
<p>MPPSC Civil Service (Main) Examination</p>	<p>[Paper – 1 /Unit – 5] Struggles of Tribal Heroes of Madhya Pradesh and Their Contribution to History – Raja Shankar Shah, Raghunath Shah, Rani Durgavati, Bhimaji Nayak, Khajya Nayak, Tantya Bhil, Ganjan Singh Korku, Badal Bhoy, Pema Falya.</p> <p>[Paper – 2 /Unit – 5] Status and Social Structure of Tribes in Madhya Pradesh – Customs and Traditions of Tribes, Beliefs, Marriage, Kinship, Religious Faiths, Traditions, Festivals, and Celebrations.</p> <p>[Paper – 3 /Unit – 5] Role of Tribes of Madhya Pradesh (Baiga, Sahariya, Bharia, Bhil, Gond, etc.) in Environmental Conservation.</p>

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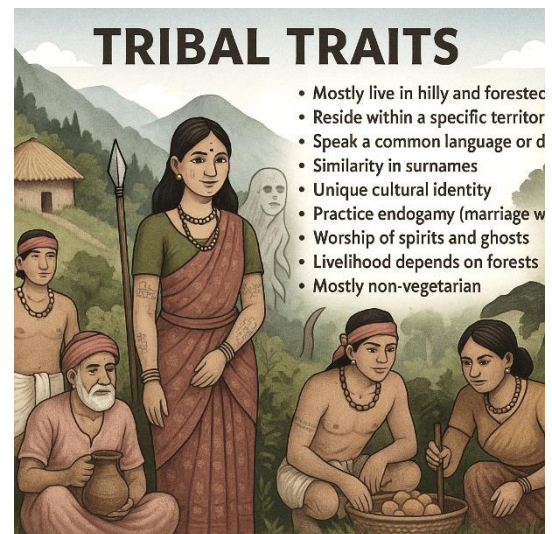
TRIBES & THEIR CULTURAL DISTRIBUTION

1.1 What is a Tribe?

A tribe is a **social group** consisting of **families** living in a **specific geographical region**. Each tribe has a distinct **identity**, **name**, **regional language** or **dialect**. The members of a tribe are closely connected through a **shared culture**, **economy**, **religion**, and **social traditions**. Their social system includes **unique customs** and **rules related to marriage**, **occupation**, and **other social activities**.

General Characteristics

- They mostly live in **hilly** and **remote forested areas**. For example, the term '**Gond**' is derived from the **Dravidian word 'Kond'**, meaning **mountain** or **hill**. Members of the Gond tribe who live in the mountains are called '**Koyatur**'***.
- They reside within a clearly defined geographic territory. For instance, the **Bharia** tribe of Madhya Pradesh lives in the **Patakot***** region of **Chhindwara district*****.
- Members of a tribe usually speak the same language or dialect. Most tribal languages do not have their own script, like the '**Koru**' language of the **Korku** tribe and the '**Bhili**' language of the **Bhil** tribe. However, some tribes do have their own scripts, such as the '**Gondi script**' of the **Gond** tribe and the '**Chiki script**' of the **Santhal** tribe.
- **Surnames** of members of a tribe are usually **similar**.
- It is believed that they have descended from a **common ancestor** and thus, most are **blood relatives**.
- The group has its unique **cultural**, **religious**, and **social identity**. Their rules are made by the tribal council which also ensures **peace**, **justice**, and **punishment**. Generally, the tribal chief governs the tribe with the help of this **council**, and their decisions are **considered final**.
- Most tribes follow the principle of **Endogamy**, meaning marriage occurs within the **tribe only**. Marriages outside the tribe or with other groups are strictly **prohibited**.
- Worship of **spirits** and **ghosts** holds significant importance in their lives.
- Their livelihood primarily depends on forests. **Shifting cultivation**, **hunting**, and **food gathering** are major components of their life.
- Most tribes are **non-vegetarian**.
- **Alcohol** holds an important place in their social and religious life.



1.2 Historical Background

The tribes of Madhya Pradesh are known for their unique cultural identity and traditions. Ancient Sanskrit texts refer to them as "**Vanvasi**" or "**Atavika**".

- The first detailed official account of tribes in Madhya Pradesh is found in the book "**The Tribes and Castes of Central Provinces**"*** written by **Russell** and **Hira Lal** in **1916**.
- The term "**Scheduled Tribe**" was formally introduced in the **Government of India Act, 1935**, and later included in the **Constitution of India (1950)**.
- To protect tribal interests, the Government of India issued the **Scheduled Tribes Lists Modification Order** in **1956**. In this, tribes were classified based on their main caste and sub-castes. Initially, there were **550** tribes, which has now increased to **705**.
- In 1956, **46 communities***** were listed in Madhya Pradesh. However, as per the notification dated **8 January 2003**, **Keer, Meena, and Pardhi tribes were removed from this list**. Currently, **43 Scheduled Tribes reside in Madhya Pradesh*****.
- World Tribal Day = **9 August** (First celebrated on 9 August 1995)
- Janjatiya Gaurav Divas- **15 November**

Which empire was known as the Atavika Rajya (Forest State) in Indian history? [SSC CHSL 2020 (Held on: 6 Aug 2021)]

- (a) South Indian Empire
- (b) Forest Empire
- (c) Mughal Empire
- (d) Republican State

Samudragupta subdued the kings of the forest states (Atavika Rajya) in central India.

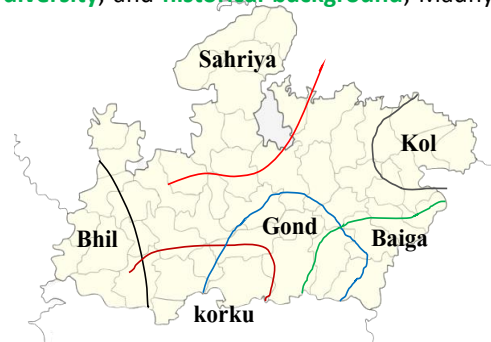
Books related to Tribal Studies

Book	Writer	Exam
Tribes and Castes of the Central Provinces of India	Russell & Hira Lal	[MPPSC Civil/Forest (Pre) 2025]
Papers relating to the Aboriginal Tribes of the Central Provinces	Stephen Hislop (1886)	
Census of India (on Baiga Tribe)	Robertson (1893)	
Maria Gonds of Bastar	Grigson (1949)	
Korku	Basant Nirguney	
Bhimma	Sheikh Gulab	
Tribal Economy: An Economic Study of Baiga	Dr. Dayashankar Nag	
Muria and their Ghotul	Verrier Elwin (1947)	[MP Vyapam 2017]
The Baiga	Verrier Elwin (1939)	[MPPSC Animal Husb. & Veterinary Science 2021; MPPSC Civil/Forest (Pre) 2025]
Tribes of India	Thakkar Bapa	
Gonds of the Central Indian Highlands	Dr. Behram Mehta	
The Bhil	T.B. Nair	[MPPSC Civil/Forest (Pre) 2025]
The Sahariya	T.B. Nair	

1.3 Cultural Distribution of Tribes

Based on **geographical environment**, **forest resources**, **cultural diversity**, and **historical background**, Madhya Pradesh is divided into **four tribal cultural regions**:

1. Eastern Tribal Cultural Region
2. Central Tribal Cultural Region
3. Western Tribal Cultural Region
4. Northern Tribal Cultural Region



Eastern Tribal Cultural Region

➤ **Geographical Area:** Mainly spread across parts of **Mandla**, **Dindori**, **Umaria**, and **Balaghat** districts (especially **Baiga Chak areas**).

➤ **Major Tribes and Sub-tribes:**

- **Baiga** - Binjhar, Bharotiya, Narotiya, Raymaina, Katmaina, Kundi.
- **Kol** -
- **Gond** - Ojha, Pardhan, Bhat, Solahas, Agariya

➤ **Features :** ♦ Historically known as **Gondwana**, this region was ruled by **Gond kings** who established powerful kingdoms like **Garh-Mandla**. ♦ The area is covered with dense forests, especially **bamboo forests**, which are the main source of livelihood for the **Baiga tribe**. ♦ Other tribal groups like the **Gonds** are mostly agricultural. ♦

Famous archaeological and cultural sites like **Ramnagar (Mandla)** and **Amarkantak (Anuppur)** are located here.

➤ **Problems :** ♦ **Anemia** is a common issue among tribal women and children. ♦ Due to **Mining** (coal, bauxite, manganese) and **dam projects** (like Bargi, Narmada), many tribal communities have been displaced, disrupting their cultural and social structure.

✿ Write the names of the **major tribes and their sub-tribes** of the **western region of Madhya Pradesh**. [MPPSC Civil (Main) GS-II, 2021 | 3 M]

✿ Explain the **distribution of tribes** in Madhya Pradesh. [MPPSC Civil (Main) GS-I, 2019 | 15 M]

✿ Mention the **tribal areas** of Madhya Pradesh and describe **their problems**. [MPPSC Civil (Main) GS-I, 2018 | 15 M]

✿ Describe the **geographical distribution** of tribes in Central India. [MPPSC Civil (Main) GS-I, 2017 | 6 M]

Central Tribal Cultural Region

➤ **Geographical Area:** Spread around the **Narmada Valley** – including **Sagar**, **Raisen**, **Mandla**, **Hoshangabad**, **Seoni**, **Betul**, **Chhindwara**, and **Dindori**.

➤ **Major Tribes and Sub-tribes:**

- **Gond**
- **Korku** and its sub-tribes: Ruma, Potdaya, Dhulariya, Bovai/Bandoriya, Bondai

➤ **Features:** ♦ Surrounded by the **Maikal** and **Satpura** mountain ranges. ♦ The **Gond tribe** is spread on both banks of the **Narmada River**, shaping the region's social and cultural identity. ♦ The economy and lifestyle here are primarily **agriculture-based**, with dependence on local natural resources.

➤ **Problems :** ♦ Despite dependence on **water**, **forest**, and **land**, access to these resources remains difficult. ♦ Tribal children face education challenges due to local languages/dialects not being used as mediums of instruction. ♦ High rates of **malnutrition** and **maternal-infant mortality** are persistent issues.

Verrier Elwin: An Introduction

Verrier Elwin came to India as a missionary with the aim of propagating Christianity. His father was a bishop in the British Anglican Church. For conversion to be successful, it is necessary to first understand the religion, beliefs, customs, and mindset of the people one intends to convert. This understanding could then be used as a tool for conversion.

After arriving in India, Elwin travelled extensively through tribal areas with the purpose of deeply studying tribal culture. To integrate himself with the tribal communities, he opened a hospital and a school. However, the tribal people remained hesitant to speak openly about their religion, beliefs, and faith with an outsider like Elwin—especially because he was a British citizen.

After repeated failed attempts to gain their trust, he adopted a familiar and old method: marrying into the community for the purpose of conversion. He married a 13-year-old tribal girl, Kosi Bai Baiga (original name Kaushalya), who was studying in the very school he ran. At that time, Elwin was about 40 years old. After the marriage, his distance from the tribal community lessened somewhat, which made open discussions about their religion, beliefs, and customs more possible.

Elwin initially praised their beliefs and claimed to have converted himself to the tribal way of life. He asserted that he would always protect tribal interests, as stated in his autobiography **“The Ideal World of Verrier Elwin.”**

Gradually, he began injecting his own ideas into their religious beliefs. Over time, he began criticizing their traditions as superstitions and absurdities. He did the same with the **Ghotul** tradition. Initially, he tried to understand it and introduced some changes. Later, he maligned it by portraying it merely as a place for sexual activity, whereas in reality, the Ghotul was the backbone of tribal education, tradition, and social organization. Anyone who opposed his views was punished by the administration, so there was little courage to resist him.

One of the biggest obstacles to his conversion efforts was the interference of Hindu sages and ascetics, who brought tribals back to Hinduism through miracles, rituals, and Ayurveda. Frustrated by this, Elwin proposed the **“National Park Scheme”** to the then administration. The goal was to isolate the tribals from Hindu saints and bring them under the influence of Christian missionaries. This method was already being implemented in Nagaland.

Kosi Bai and Elwin had two sons—Jawahar Elwin and Vijay Elwin. Both embraced Christianity, not their mother's tribal Hindu faith. After living together for some time, in 1949–50, Elwin divorced Kosi Bai **unilaterally** through an ex-parte decision from the Calcutta High Court without even hearing her side. At that



वेरियर एल्विन



कोशीबाई बैगा

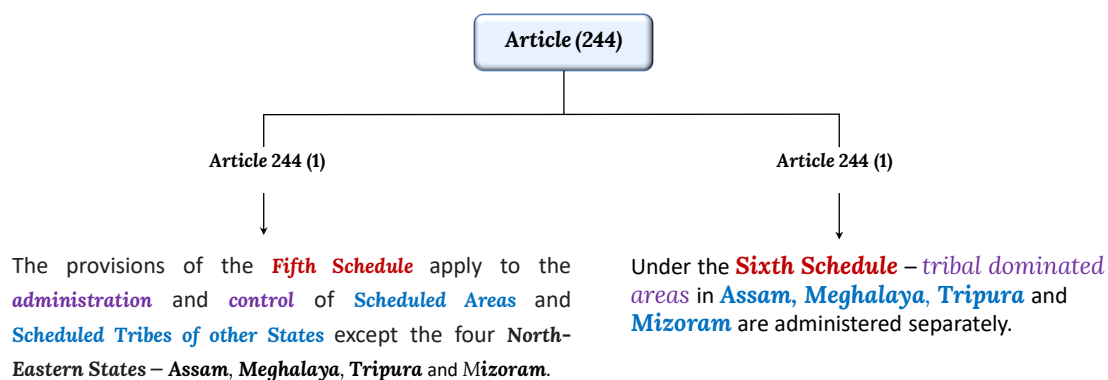


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Constitutional Provisions, Councils, Authorities, and Commissions Related to Tribes

2.1 Administration in Scheduled and Tribal Areas

Article 244 under **Part X** of the Indian Constitution provides a special system of administration for **Scheduled Areas** and **Tribal Areas**.



Fifth Schedule

This is an important part of the Indian Constitution that deals with the administration and welfare of **Scheduled Areas** and **Scheduled Tribes**. It provides special provisions to ensure **social, economic, and cultural development** in tribal-dominated areas. It empowers the state governments to form a **Tribes Advisory Council (TAC)**.

- **Criteria for Declaring a Scheduled Area:**
 - **Predominance** of tribal population
 - A large tribal region with high density
 - A viable **administrative unit** like district, block, or tehsil.
 - **Economic backwardness** compared to neighbouring areas.
- **Process for Declaring Scheduled Areas** (Check on Next page)
- **Scheduled Areas in Madhya Pradesh under Fifth Schedule**
 - **Fully Included Districts (5)** = **Alirajpur, Jhabua, Mandla, Dindori, and Barwani**
 - **Partially Included Districts** = **Dhar, Khargone, Khandwa, Ratlam, Betul, Seoni, Balaghat, Hoshangabad, Shahdol, Umaria, Sheopur, Chhindwara, Sidhi, Anuppur and Burhanpur.**
- **Tribes Advisory Council (TAC):** In states covered under the Fifth Schedule, it is a **constitutional obligation** to form a **Tribes Advisory Council**.
 - Maximum **20 members**.
 - **Three-fourths** must be **Scheduled Tribe representatives** from the **State Legislative Assembly**
 - TACs have been constituted in **10 states**: **Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, and Telangana.**

Tribal Divisions, Districts, Development Blocks, and Census Data

3.1 Tribal Divisions, Districts, and Development Blocks

Currently, **7 divisions** and **20 districts** in Madhya Pradesh are classified as **Scheduled Tribal Divisions and Districts**.

- ✎ These districts include a total of **89 Scheduled Tribal Development Blocks*****.
- ✎ The **highest number of tribal development blocks** is in **Dhar district (12 blocks)**.
- ✎ The **Indore division** has the **most Scheduled Tribal districts (7 districts)**.

3.2 Census Data (2011)

- The **Scheduled Tribe population** in Madhya Pradesh is **1,53,16,784**. STs constitute **21.10%** of Madhya Pradesh's total population, whereas the national average is **8.6%**.
- About **14.69% of India's total ST population** resides in Madhya Pradesh. However, based on percentage, Madhya Pradesh ranks **13th** nationally.
- In terms of **absolute numbers**, Madhya Pradesh has the **highest ST population** among all Indian states.
- STs reside on around **15%** of Madhya Pradesh's land area.
- **Dhar** has the highest tribal population. **Alirajpur** has the highest **percentage** of ST population.
- **Bhind** has the **lowest tribal population**, both in terms of **number** and **percentage**.
- **Chhatarpur** district has shown the **highest decadal growth** in ST population. **Mandsaur** district has shown the **lowest decadal growth**.
- **Tribal Literacy in MP*** (Census 2011):** Overall ST literacy rate in MP: **50.6%**
 - **Male literacy:** 59.6%
 - **Female literacy:** 41.5%

Division	District	Development Blocks
1. Indore Division	Khandwa	1
	Khargone	7
	Barwani	7
	Jhabua	6
	Alirajpur	6
	Burhanpur	1
	Dhar	12
2. Jabalpur Division	Mandla	9**
	Seoni	5
	Chhindwara	4
	Balaghat	3
	Dindori	7
3. Narmadapuram	Narmadapuram	1
	Betul	7
4. Ujjain Division	Ratlam	2
5. Shahdol Division	Shahdol	4
	Anuppur	4
	Umaria	1
6. Rewa Division	Sidhi	1
7. Chambal Division	Sheopur	1

✎ According to the Census 2011, what is the population of Scheduled Tribes in Madhya Pradesh? [MPPSC Civil (Main) GS-I, 2022 | 3 M]

HISTORY OF THE GOND TRIBE



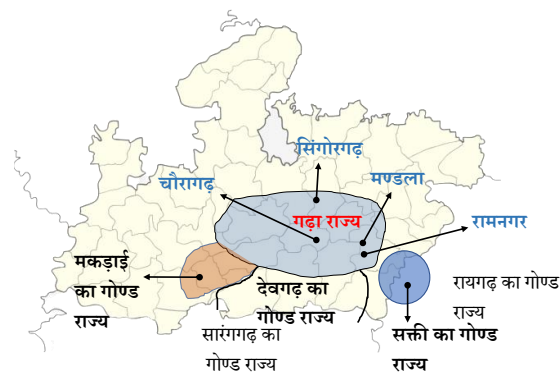
The **Gond tribe** has played a significant role in the history of India. The southern branch of the **Kalachuri dynasty**, which had conquered distant territories, had many **Gond soldiers** in their army. These soldiers spread across various regions along with the armies and established their presence.

During the **medieval period**, the Gond tribe ruled a large portion of **Madhya Pradesh** for an extended time. Over time, the entire **Gondwana region** was divided into **three major dynasties**:

- **Northern Gondwana (Garha–Mandla Gond Kingdom)** : Located in the **Mandla region** of Madhya Pradesh, this was the **most prominent Gond dynasty**, which ruled for a long time.
- **Central Gondwana (Deogarh – Chhindwara or Nagpur Gond Kingdom)** : The **Deogarh Gond dynasty** lasted from the late **16th century to mid-18th century**. Its history is known through **Persian texts** and **Marathi sources**.
- **Southern Gondwana (Chandrapur Gond Kingdom)** : Its founder was **Kol Bhil**, although **Kol** and **Bhil** are separate tribes. This dynasty belonged to the **Ataram lineage**, with its renowned ruler **Bhil Ballal**, who conquered as far as **Malwa** and built the **Balakeshwar Shiva temple** on the banks of the Narmada River. A small estate of this kingdom called **Makrai** continued to exist until **1948**.

4.1 Northern Gondwana – Garha (Mandla) Gond Kingdom

The **Garha Gond Kingdom** of Madhya Pradesh was a **prosperous and powerful state** that lasted from the **late medieval period to modern times**. It is mentioned in the **Ramnagar inscription**, which dates to the reign of **Gond king Hriday Shah**. The kingdom significantly contributed to **social, cultural, and economic development** during its rule.



➤ Sources of Information about the Garha Gond Rulers :

- **Ramnagar Stone Inscription (Mandla)** : Mentions **54 rulers** of the Garha kingdom. It is a key historical source for the Gond dynasty.
- **Gadheshanrip Varnanam (Sanskrit text)** : Describes **63 kings** of the Garha dynasty in verse form, offering a detailed account of their rule.

➤ Founder of the Garha Kingdom :

Raja Yadav Rai or Jaduray, who established the kingdom in the **late 14th century** after the decline of the Kalachuri

Sangram Shah

- Father: Arjundas
- Childhood Name: Amahandas
- Coronation: 1510 CE
- Known as the first ruler of the Gond dynasty to commit **patricide**.
- Called the "**Lord of 52 Forts**"
- Built the **Chauragarh Fort** in **Narsinghpur**
- Issued **gold and silver coins**, performed **Vajapeya Yajna**.

BAIGA TRIBE

6.1 Introduction, Origin, and Geographical Distribution of the Baiga Tribe

► Introduction

India is home to many tribal communities that have lived for centuries with their unique culture, traditions, and lifestyle. Among these, the **Baiga tribe** is considered one of the most prominent and is classified under the **Dravidian group**^{***}. The tribe primarily inhabits central India, particularly the states of **Chhattisgarh**, **Madhya Pradesh** and some regions of **Jharkhand**.

The history of the Baiga tribe is fascinating and illustrious. It is believed to be a branch of the **Bhuiya tribe** of Bengal and Bihar. Over time, the Bhuiya tribe came to be known as the **“Sons of the Earth”** (**Dharti Putra**). Continuing this tradition, the Baigas also refer to themselves as **Dharti Putra** or **Bichhwar**. The Baiga community also calls themselves the **“Kings of the Forest”**, which reflects their deep connection with nature and their forest-dependent lifestyle.

- The Baigas are the **traditional priests** of the **Gond tribe**, and hence Baiga men prefer to be called **Dawar** or **Dewaar**, while women are called **Dawarin** or **Dewarin**.
- **Verrier Elwin**, in his book *The Baiga*, described the Baigas as **sorcerers** or **medicine men**, highlighting their spiritual and healing practices that are an inseparable part of their social and cultural life.

► Origin : Several traditional legends explain the origin of the Baiga tribe:-

1. **Tumba (Bottle Gourd) Legend** – Two people emerged from a gourd. One took a **Tangiya** (agricultural axe) and went to clear the forest; he became the **Baiga**. The other stayed to manage the settlement; he became the **Gond**.
2. **Naga Baiga and Nagi Baigin Legend** – In the beginning, God created **Naga Baiga** and **Nagi Baigin**. They had two children – the first was a **Baiga** and the second was a **Gond**.



Legend of the Earth's Creation

In ancient times, the earth was entirely covered with water, and the deities lived on leaves. At the edge of the water mass was **Jambudweep**, where **Naga Baiga** lived. At the request of the deities, Naga Baiga summoned a crow to search for the earth. The crow was assisted by a crab in this quest.

They reached the court of **Hadan Raja**, where a **Naga princess** was bathing in a pond. Mistaking her for the earth, the crab and the crow took her to the deities.

The deities conducted her **Swayamvar** (self-choice marriage ceremony) over the water mass, and she garlanded Naga Baiga. However, Naga Baiga, being an ascetic, became furious, declaring, “I have accepted her

KORKU TRIBE

8.1 Origin, Mythology, Geographical Distribution, Sub-Tribes, and Totem Symbols

The **Korku tribe** is considered to belong to the **Austrie race**. This tribe regards itself as a descendant of **Ravana***** and associates its origin with **Lord Mahadev*****. According to the beliefs of the Korku community, their origin took place from a male and female named **Moola** and **Mulai**, who were created by Mahadev. Therefore, they consider Mahadev as their **Adi Purush** (Primordial Ancestor).

- **Origin** : The Korku tribe believes itself to be a descendant of Ravana and regards Mahadev as the creator of their existence. Behind this belief lies a divine and interesting legend that offers a glimpse into their ancient history. According to the legend, once King Ravana of Lanka, while roaming in the forests, reached the regions of the **Vindhyachal** and **Satpura ranges**. He saw that this area was extremely beautiful and rich in forest resources but was uninhabited. Ravana then prayed to his revered deity Mahadev to populate this place and create life here.

Pleased with Ravana's prayer, Mahadev instructed his crow messenger, **Kageshwar**, to bring red soil from the mountainous area between **Bhavargarh** and **Sanwaligarh** (**Baitul district**). From this soil, Mahadev created the figures of a man and a woman and placed them in the deserted land. When Mahadev was about to breathe life into these figures, **Indra**, in anger, sent swift horses to the spot. These horses destroyed both human figures. Angered by this, Mahadev made effigies of dogs from the soil

and immediately infused life into them. These fierce and terrifying dogs chased away Indra's horses. After this, Mahadev again created the figures of a man and a woman and breathed life into them. He named the man "Moola" and the woman "Mulai." According to this belief, the crow messenger brought the soil from **Bhavargarh** or **Sanwaligarh** for Mahadev; thus, the Korku consider that place as their place of origin. In the myth, **horses***** are depicted as destroyers and dogs as protectors.

- **Geographical Distribution** : The Korku tribe is one of the major tribes of **Madhya Pradesh**, primarily inhabiting the dense forest areas of the **Satpura** range. Their habitation is found in the districts of **Chhindwara**, **Betul**, **Narmadapuram**, **Khandwa**, and **Burhanpur**. This tribe is spread across the central and southern parts of Madhya Pradesh. The Korku tribe has a deep connection with forest culture and worships



The Korku society also has a unique tradition of singing **death songs**, called **Sidoli songs**, as part of the **Sidoli custom**. This custom is usually performed once every 10–15 years in memory of a wealthy and well-known Korku individual. In this ritual, Korku people exchange verbal abuses, which are symbolic. Sometimes these arguments escalate to quarrels.

EXERCISE – 8

- | | |
|---|--|
| <p>1. Which tribe of Madhya Pradesh erects the 'Meghanath Khamb'? [MPPSC Forest Service (Main) 2024]</p> <p>(a) Agariya</p> <p>(b) Korku</p> <p>(c) Bhil</p> <p>(d) Kanwar</p> <p>2. In which tribe of Madhya Pradesh is Meghanath worshipped as a deity? [MPPSC Assistant Geology 2023]</p> <p>(a) Bhil</p> <p>(b) Munda</p> <p>(c) Agaria</p> <p>(d) Korku</p> <p>3. How many times in a year does the Korku tribe please magical powers and spirits by offering sacrifices? [MPPSC Assistant Registrar Examination 2022]</p> <p>(a) Four</p> <p>(b) Two</p> <p>(c) One</p> <p>(d) Three</p> | <p>4. Which of the following is not a sub-tribe of the Korku? [MPPSC Forest Service (Main) 2021]</p> <p>(a) Nahala</p> <p>(b) Bodoy</p> <p>(c) Patelia</p> <p>(d) Bavariya</p> <p>5. The Korku tribe living in the Pachmarhi region are called: [MPPSC State Engineering Service (Pre) 2016]</p> <p>(a) Movasi</p> <p>(b) Ruma</p> <p>(c) Bavariya</p> <p>(d) Bandoria</p> <p>6. Which tribe considers itself a descendant of Ravana? [MPPSC Forest Service (Main) 2021]</p> <p>(a) Bhil</p> <p>(b) Gond</p> <p>(c) Korku</p> <p>(d) Sahariya</p> |
|---|--|

1. (b) 2. (d) 3. (b) 4. (c) 5. (d) 6. (c)

BHIL TRIBE

9.1 Introduction, Origin, Historical Background, and Geographical Distribution

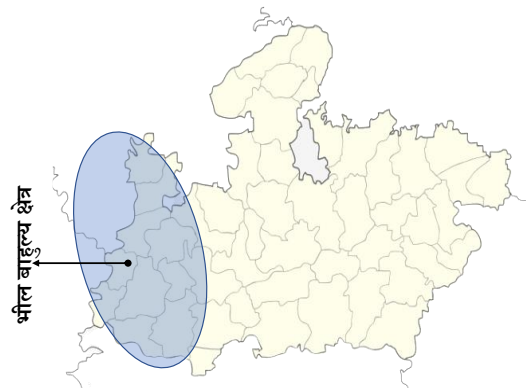
The term “**Bhil**” is believed to derive from the Tamil word “**bil**” under the Dravidian language group, meaning “bow.”

This community is simple in nature, believes in primal/ancient traditions, and is renowned for expertise in archery; hence, based on the bow (bīl), they came to be called **Bhil**.

The **Bhil tribe** is considered related to the **Proto-Australoid** group. The noted historian **Colonel Tod** referred to them as “**Van-putra**” (sons of the forest), and in the edicts of **Emperor Ashoka** the Bhils are mentioned as **Pulind**. The Bhil tribe is a **Panchmel** group, primarily hunters and warriors. In **Somdev’s Kathasaritsagar**, the Bhils are described as a community inhabiting the **Vindhya** region.



- **Origin** : According to a legend about the origin of the Bhils, they consider themselves descendants of **Lord Mahadev**. Once, while afflicted by bodily illness, **Lord Shankar** wandered in dense hilly regions and met a maiden from a wild tribe. On seeing her, his illness vanished; he married her, and several children were born. One son, exceedingly ugly, killed **Nandi**, Shankar’s bull. In anger, Shankar left the child deep in the forest, where he began to live. The descendants of this child are believed to have become the **Bhil**.



- Some **Puranas** also regard the Bhils as the progeny of **King Vena**.
 - **Shabari** of the **Ramayana** period is associated with the **Bhil** community.
 - The Bhils consider **Dhol** in the **Kushalgarh/Kumbhalgarh** area of Rajasthan as their **original abode**.
- **Historical Role** : The Bhils, together with **Maharana Pratap**, offered strong resistance to the imperial forces of **Akbar** in the **Battle of Haldighati**. They are regarded as adept in **guerrilla (chapamar) warfare**. During the reign of **Aurangzeb**, some Bhils adopted Islam; these are known as **Tadvi Bhil**.
- Articles on the Bhil tribe especially on **Tantya Bhil** appear in the gazetteer “**Nimar-Nishakar**.”

As per traditions among Bhils of **Jhabua**, the community was initially **Damor**. They lived with **Barkariya** people. A conflict arose in which the Damor were defeated; they then settled at a place called **Dhol** in the **Kushalgarh** region of Rajasthan. From here the Bhil tribe is believed to have originated, and other branches of Bhils are also said to have emerged from the **Damor**. The **Payak** tribe considers itself the progeny of the Bhils and is noted for skill in **shalyakarm** (surgery/wound-care).

DENOTIFIED, NOMADIC & SEMI-NOMADIC TRIBES

The term **Denotified Tribes** refers to those communities that were declared “hereditary criminals” under the **Criminal Tribes Act** implemented by the British government in 1871. Later, in independent India, the Government of India repealed this Act in 1952, and these communities were officially declared as **Denotified Tribes**.

► **Denotified, Nomadic & Semi-Nomadic Tribes in Madhya Pradesh**

A total of **51 castes** in Madhya Pradesh are classified as Denotified, Nomadic, and Semi-Nomadic Tribes. These include –

Nomadic & Semi-Nomadic Tribes – 30 castes

◎ Baldia, ◎ Bachhowalia, ◎ Bhat, ◎ Bhantu, ◎ Desar, ◎ Durgi Muragi, ◎ Ghisadi, ◎ Gondhali, ◎ Irani, ◎ Jogi, Jogi Kanphata, ◎ Joshi Balsantoshi, Joshi Bahulikar, Joshi Bazariya, Joshi Budubuduki, Joshi Chitrabathi, Joshi Harda, Joshi Nadia, Joshi Harbola, Joshi Namdiwala, Joshi Pingla, ◎ Kashikapadi (Kashikapadi Harda, Kashikapadi Harbola), ◎ Kalandar Nagphada, ◎ Kamad, ◎ Karola, ◎ Kasai (Gadariya), ◎ Lohar Pitta (Gadia Lohar), ◎ Nayakdha (Nayakdha Bhil), ◎ Shikligar, Barghia, Saigulgor, Sarania, Shikligar, ◎ Sirangi Wala, Kuchband (Kuchband), ◎ Sudugudu, Siddhan (Bahuroopia), ◎ Baniyanthar, Rajgond, ◎ Gaddi, ◎ Rebari (Pastoralist), ◎ Golar (Golam, Gola, Balaghat, Golkar), ◎ Gosain, ◎ Bharadi Hardas, ◎ Bharadi Harbola, ◎ Hejra, ◎ Dhangar

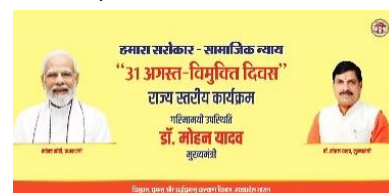
Denotified Tribes – 21 castes

◎ Kanjar, ◎ Sansi, ◎ Banjara, ◎ Banchhada, ◎ Moghiya, ◎ Kalbelia, ◎ Bhanmat, ◎ Bagri, ◎ Nat, ◎ Pardhi, ◎ Bedia, ◎ Habura, ◎ Bhatu, ◎ Kuchbandia, ◎ Bijoria, ◎ Kabutri, ◎ Sandhiya, ◎ Pasi, ◎ Chandravedia, ◎ Bairagi, ◎ Sanoria

► **Department for the Welfare of Denotified, Nomadic & Semi-Nomadic Tribes**

The Government of Madhya Pradesh has established a **special department** for the development and welfare of Denotified, Nomadic, and Semi-Nomadic Tribes. Using the powers granted under **Articles 166(2) and 166(3) of the Constitution of India**, the state government constituted the “Department for the Welfare of Denotified, Nomadic, and Semi-Nomadic Tribes” on **22 June 2011**.

Later, on **12 September 2011**, the Director of the Denotified, Nomadic & Semi-Nomadic Tribe Development Department was appointed as the head of the department.



- **Responsibilities of the Department:** Under the Rules of Business Allocation, the department has been assigned the following responsibilities —
- Designing and implementing welfare programmes for *Denotified, Nomadic, and Semi-Nomadic Tribes*.
- Running educational and economic development schemes for these tribes.
- Supervising and advising on schemes related to these tribes being run by various departments.
- Formulating and enforcing rules and regulations concerning these tribes.

Corporations/Boards, Arts, and Famous Personalities/Artists related to the Tribal Community

Corporations / Boards

➤ **Sant Ravidas Madhya Pradesh Handicrafts and Handloom Development Corporation Limited**

Madhya Pradesh has for centuries been a confluence of culture, heritage, and traditions. The state is also considered a vast repository of inspiring and mystical handicraft art.



To preserve and promote this cultural tradition, the Government of Madhya Pradesh established the **Sant Ravidas Madhya Pradesh Handicrafts and Handloom Development Corporation Limited** in the year **1981**.

This corporation is a dedicated institution for the preservation and promotion of traditional and non-traditional crafts of the state.

The institution conducts activities related to the *production, marketing, and sale of handicrafts and handloom products* to provide sustainable employment opportunities to the artisans and weavers of the state. To meet modern demands, the corporation also offers services such as *product designing, training, and skill enhancement*, enabling artisans to keep pace with changing times and improve their craft.

To promote employment and entrepreneurship among **Scheduled Castes** and **Scheduled Tribes**, the Government of Madhya Pradesh, in collaboration with the **Government of Singapore**^{***}, established the **Global Skill Park**. On **16 February 2022**^{***}, on the occasion of **Sant Ravidas Jayanti**, Chief Minister **Shivraj Singh Chouhan** announced that the upcoming Global Skill Park in **Bhopal**^{***} would be named after **Sant Shiromani Ravidas Ji Maharaj**. The park will train **10,000 youth annually**. SC and ST youth will also benefit from various economic welfare schemes such as **Tantya Mama Economic Welfare**, **Dr. B.R. Ambedkar Economic Welfare**, **Bhagwan Birsa Munda Economic Welfare**, and **Chief Minister Udyam Kranti Yojana**.

➤ **National Scheduled Tribes Finance and Development Corporation (NSTFDC)** : NSTFDC is a specialized corporation established for the economic development of **Scheduled Tribes**, functioning under the **Ministry of Tribal Affairs**. It was incorporated as a **Government Company** under **Section 25 of the Companies Act, 1956** (now Section 8 of the Companies Act, 2013), and was granted a license accordingly.

- **Established** : 10 April 2001
- **Headquarters** : Bhikaji Cama Place, R.K. Puram, New Delhi
- **Managing Director** : Joint Secretary to the Government of India

- It will affiliate 83 colleges.
- Approximately 25,500 students will benefit from it.

▷ Vanya Publication

vanya Publication was established in the year **1980** as an undertaking of the **Department of Tribal Welfare, Scheduled Caste Welfare, and Backward Class Welfare**, Government of Madhya Pradesh. It is registered with the **Registrar of Firms and Societies**, Bhopal.

Vanya Publication

- make **excellent literature related to tribal culture** accessible to tribal communities so they can better understand their roots and traditions.
- To create, publish, purchase, and distribute high-quality literature for **newly literate and educated tribal populations**, enabling them to expand their knowledge.
- To publish **high-quality literature and textbooks** in major tribal dialects to make education **accessible in their mother tongue**.
- To edit and publish **ancient manuscripts and records** related to tribal regions and communities, and to **re-publish rare and previously published works**.
- To publish and distribute **select literature related to Indian culture and national icons** in tribal areas, including previously published materials.
- To **procure and distribute** useful books published by other publishers for tribal areas, students, and educational institutions, and to publish **special editions** of such books.
- With the approval of its **Governing Board**, it may implement **other welfare schemes** aimed at improving the **educational levels of SC/ST students**, receiving donations and financial assistance as necessary.
- To collect and publish essential materials for the **preservation and dissemination of tribal culture**, so that this rich tradition can be safeguarded for future generation



EXERCISE – 14

<p>1. In which city of Madhya Pradesh is the Indira Gandhi Tribal University located? [MPPSC Civil/Forest (Prelim) 2021]</p> <p>(a) Maheshwar (b) Amarkantak (c) Morena (d) Datia</p>	<p>7. In which district of Madhya Pradesh is the Badal Bhoi Museum located? [MPPSC Forest Service (Main) 2024]</p> <p>(a) Chhindwara (b) Dindori (c) Mandla (d) Betul</p>
<p>2. What is the full form of NIRTH? [MPPSC Forest Service (Main) 2024]</p> <p>(a) National Institute for Rural Tribal Health (b) National Institute of Research in Tribal Health</p>	<p>8. When was the Adivasi Research and Development Institute established? [MP Forest Service (Main) 2022]</p> <p>(a) 1953 (b) 1951 (c) 1956</p>

Other Tribes and Youth Home Related to Madhya Pradesh

17.1 Abujhmadia Tribe

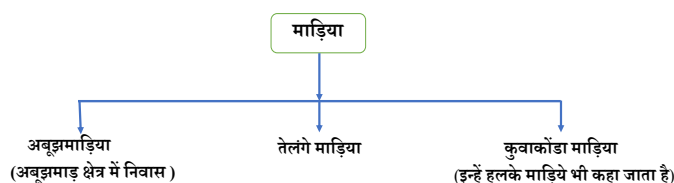
The **Madia tribe** mainly resides in the **Abujhmad region** of Narayanpur district in Chhattisgarh state. Owing to the name of this region, they are locally referred to as **Abujhmadia** in the regional dialect.

In Madhya Pradesh, this tribe inhabits the districts of **Balaghat** and **Chhindwara**. They live in isolation from urban and rural society, surrounded by the dense forests and high mountains of the natural environment in the Abujhmad region.

The Abujhmadia tribe refers to the Abujhmad region as **Metabhumi**, meaning “*mountainous land*”, and they identify themselves as **Meta Koitor**, meaning “*inhabitants of the mountainous land*”.



- **Origin:** There is no historical evidence available regarding the origin of the Madia tribe. This tribe is considered a sub-tribe of the Gond tribe.



- **Birth Rituals :** In the Abujhmadia tribe, birth is considered a normal and natural event. According to their belief, a pregnant woman is not allowed to pluck new or growing flowers, leaves, or branches, as it is considered inauspicious. Childbirth takes place in a special hut built near the house, called **Kurma Lon**. In this process, two to three women of the village assist the mother. To cut the umbilical cord, a knife or an arrow is used. After the umbilical cord falls off, usually on the eighth day, the **naming ceremony** is performed.

The Abujhmadia community believes in **reincarnation**. Therefore, before naming the child, efforts are made to find out which ancestor has been reborn in the form of the infant. Once the ancestor is identified, the child is named after that ancestor's previous birth name.

- **Habitat :** The dwellings of the Abujhmadia tribe are generally built in dense forests, on hill slopes, or on flat areas near the hills. In earlier times, this tribe practiced **Penda farming** (shifting cultivation), due to which they used to change their place of residence after a fixed period. However, in the



FOLK DANCES & MUSIC OF MADHYA PRADESH

The folk music of Madhya Pradesh reflects a multidimensional cultural tradition. Throughout the year, various festivals, rituals, fasts, village fairs (*madai-mela*), religious ceremonies, and bonds of love are celebrated through folk songs and music.

Music and *dance* have held a profound role in folk life. In ancient times, when human life was extremely simple, people lived in the valleys of mountains and rivers. In favourable conditions, they experienced joy, while in adverse situations, they became sorrowful and grief-stricken. Within them arose emotions of anger, fear, and intensity at times, and of joy, enthusiasm, and curiosity at others. To express these feelings, they first relied on bodily movements, which eventually evolved into dance, songs, and musical instruments.

1.	मालवा	उज्जैन एवं भोपाल संभाग (भोपाल, राजगढ़ एवं सीहोर)
2.	निमाड़	इन्दौर संभाग
3.	बुन्देलखण्ड	सागर, ग्वालियर, चम्बल संभाग
4.	बघेलखण्ड	रीवा, महाकौशल(जबलपुर) संभाग

On the basis of traditions of music and dance, Madhya Pradesh is divided into four regions, representing the folk culture and musical diversity of different areas.

In bringing international recognition to the folk music of Madhya Pradesh on cultural and national levels, the contributions of Padma Shri Sheikh Gulab and Padma Shri Habib Tanvir have been extremely significant. In 1958, *Habib Tanvir* founded the “*Naya Theatre*.” With the participation of folk artists from the Chhattisgarh region, he gave folk theatre a new direction. Through his efforts, not only was regional folk culture given a stage, but it also earned recognition across the country and the world.

18.1 Folk Dance

Folk dance is a unique gift of nature. It is also referred to as another form of nature’s philosophy. According to Indian tradition, Lord Nataraja Shiva is considered the original source of the art of dance. The two major forms of dance—*Tandava* and *Lasya*—are believed to be the contributions of *Lord Shiva* and *Goddess Parvati*.

In popular belief, Lord Shankar and Goddess Parvati are regarded as symbols of nature. Therefore, folk dance is also

seen as a natural creation. From the observation of Lord Shiva’s *Tandava dance*, many movements of folk dances such as *Saila*, *Jhoomar*, *Lahaki*, *Sajni*, etc., can be identified. This proves that *Tandava* itself is an ancient form of folk dance.



In Madhya Pradesh, various types of folk dances are prevalent. From a study perspective, these folk dances can be classified into two categories—*Tribal Dances* and *Regional Dances*.

Institutions, Festivals, and Major Fairs Established in the Fields of Literature, Music, and Art

20.1 Institutions Established in the Fields of Literature, Music, and Arts

- ▶ **Bharat Bhavan, Bhopal** : Bharat Bhavan was established in Bhopal on **13 February 1982**. Its objective was the development, preservation, exploration, dissemination, and promotion of creative arts. This institution was set up under the **Bharat Bhavan Trust Act, 1982**. The architectural design of this building was done by the renowned architect **Charles Correa**.

Bharat Bhavan is divided into various sections, and each section is dedicated to activities related to different forms of art. The main sections are as follows—

- **Roopankar** : This section houses beautiful specimens of tribal folk art and its refined forms. Here, one can find examples of both the **sughadh** (traditionally trained) and the **angadh** (naturally creative) styles. Several national and international exhibitions have also been organized in this section.
- **Vagarth** : This section is renowned for its collection of written, printed, and oral forms of poetry in Indian languages. Seminars, discussions, and dialogue programs are organized here from time to time.
- **Anhad** : This section is a major center for folk music and classical music. Special musical programs are held here, in which the use of rare musical instruments is a special attraction.
- **Rangmandal** : This section is related to **theater** and consists of three subsections—*Antarang*, *Bahirang*, and *Abhirang*. Many renowned playwrights from India and abroad have staged their plays here. A library related to the art of theater is also located in this section.
- **Aakar** : In the Aakar section, workshops related to graphics, sculpture, and painting are conducted. This section is a major center for the training and experimentation of young artists.
- **Publications** : From Bharat Bhavan, two periodicals are published: **Poorvagrah**, a monthly magazine related to literature, art, and criticism, and **Bahuvachan**, an occasional English periodical on fine arts.
- ▶ **Madhya Pradesh Art Council** : The Madhya Pradesh Art Council was established in 1952. Its main objective is to promote, preserve, and develop various art forms in the state, including music, dance, fine arts, and theatre. The council's programs began with the National Drama Festival. Under its initiatives, exhibitions of sculptures, the Khajuraho Dance Festival, the **Tansen Festival in Gwalior**, and cultural programs and exhibitions on woodcraft are organized.
- ▶ **Madhya Pradesh Literature Council** : The Madhya Pradesh Literature Council was **established in 1954** by the Madhya Pradesh Sahitya Academy. The primary objective of this institution is to play a catalytic role in the advancement and development of literature in the state. Along with this, the institution also honors litterateurs and awards their outstanding literary works.

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