

Ethnographic Profile of the Hill Korwas: A Particularly Vulnerable Tribal Group (PVTGs) of Chhattisgarh

Dr. Irshad Khan

Guest Lecturer, Department of Anthropology, Rajiv Gandhi Government Post Graduate Collage, Ambikapur, Chhattisgarh (India)

ARTICLE DETAILS

Article History

Published Online: 10 October 2018

Keywords

Hill Korwas, Particularly Vulnerable Tribal Group, Life style, Ethnographic.

Corresponding Author

Email: [khanirshad0790\[at\]gmail.com](mailto:khanirshad0790[at]gmail.com)

ABSTRACT

The Indian Constitution assigns special status to the Scheduled Tribes (STs). Traditionally referred to as adivasi, vanbasis, tribes, or tribal's, STs constitute about 8.6% of the Indian population. There are 705 Scheduled Tribes living in different parts of the country, which are quite isolated from the mainstream stream and are economically backward. Further the Government of India created a sub category and named it "Particularly Vulnerable Tribal Groups." The features of such a group include a very low population growth rate. They exist in small communities, practice pre-agricultural level of technology that is practice of hunting & gathering, and have a low level of literacy in comparison to other tribal groups. Hill Korwa a sub group of Korwa tribe was identified as particular vulnerable tribal group (PVTGs) during the fifth five year plan. The history of this tribe reveals that they moved westward into the Khudia Jamindari (Present Sanna and Bagicha revenue circles) of Jashpur district from Chhotanagpur region. They are distributed in Sarguja, Jashpur, Balraampur, Shankargarh and Korba district. According to anthropological description of family, they belong to Austro-Asiatic family. The Hill Korwa community as a whole sustains two different subsistence activities, which include shifting cultivation on the hill slopes and paddy cultivation on the low land. The objective of the paper is to explore the ethnographic profile of the Hill Korwa tribe. The paper also highlights various typical customs and practices that are prevalent in the Hill Korwa tribe. The present paper uses both primary and secondary data. Case study method was also adopted for the study. The primary data were collected with ethnographic approach, where as secondary data is collected from the Census of India, Annual Reports of Ministry of Tribal welfare, Tribal Health Bulletin, etc. The study will ultimately help in understand the typical nature of their tribal society.

1. Introduction

The tribal people living in the forest hills and naturally isolated regions are called by various names such as Vanyajati, Vanvasi, Pahadi, and Adimjaati. Among all these terms Adivasi is known most extensively and Scheduled tribe is the constitutional name covering all of them (Vidyarthi *et al.*, 1976).

Tribes are the people with special attachments to land, kinship ties, unique culture, and religious beliefs, material possession that differentiate and separate them from the mainstream. The origin of India's indigenous people officially called Scheduled Tribe (ST) have been traced to races such as the Proto-Australoids, who at one time practically covered the whole of India and the Mongolians who were located mostly in Assam and adjoining states in the north-east region. The Negrito strains are also available as indicated by frizzy hair, among the Andamanese and the Kadars of the south-west India (Singh, 1993).

Tribal Population in India

According to the 2011 census there are 24,94,54,252 households, of which 2,14,67,179 households belong to ST population. The tribal population of India constitutes 8.6% of total population of the country and majority of them reside in the rural area (90%). Sex ratio among tribal in India is 990 females for 1000 males; it is higher than the national sex ratio of 943. The tribal's literacy rate (excluding children aged 0-6

years) is 59% and it is 68.5% among males and 49.4% among females. Literacy rate in tribal is lower than the national average of about 74%. There is literacy gap of 19.1% between males and females and it is higher in rural areas (19.9%) as compared to the urban areas (12.9%) (Tribal Health Bulletin, 2014).

2. Schedule Tribe In Chhattisgarh State

Chhattisgarh, the 26th state of India, was carved out of Madhya Pradesh on November 1, 2000. It is primarily predominated with rich minerals and forest wealth. Chhattisgarh is basically a tribal state as majority of the population is tribal in nature. Bastar district of Chhattisgarh has the largest tribal population. About 35 big and small tribes spread all over Chhattisgarh. The scheduled tribes are concentrated in the southern, northern and the north-eastern districts of the State. The highest concentration is in the previous Bastar district (Babu *et al.*, 2016).

3. Particularly Vulnerable Tribal Groups (PVTGs)

The president of the India by his special power declared some indigenous groups of our country as 'Scheduled Tribe' in 1950 under article 342 of the constitution of India. The Dhebar Commission (1960-1961) stated that even within Scheduled tribes, there existed an inequality in the rate of development (Ota *et al.*, 2005). During the 5th plan (1974-79) period a sub category was within ST groups that considered being at a low

level of development. This sub-category was name "Primitive Tribal Groups." In 2006, the governments of India rename 'Primitive Tribal Groups' as Particularly Vulnerable Tribal Groups" based on their greater 'vulnerability' even among the tribal groups although the precise contours of their vulnerability have not been clearly defined (Ministry of Tribal Affairs report, 2014).

Hill Korwas, Abujmarias, Birhors, Baigas and Kamars have been designated as Particularly Vulnerable Tribal Groups (PVTGs) in Chhattisgarh. During the sixth five-year plan, Government of India declared Hill Korwas as one of the primitive tribes of our country, a native community of the Northern part of Sarguja district of Chhattisgarh state. Most of their villages are situated in forest and hilly areas, large number of Hill Korwas principally inhabit in Lundra, Batauli, Sitapur, Ambikapur, Udaipur, and Manpart subdivision of Sarguja district and also in Jashpur and Korba districts (Shirivastav, 2009).

4. Ethnographic Profile of the Hill Korwa Tribe:

'Hill Korwa' tribe is a branch of Munda tribe, which comes under the Austro-Asiatic Sub-family of Austric family. It is situated in the Chota Nagpur region & forms one of the principal centres of aboriginal tribes in India (Sirvastava, 2007). Colonel Dalton in his descriptive ethnology of Bengal has written that the Hill Korwa is the dropped link of the Colerain Chains. It is said that Hill Korwa moved westward into Khudia region of Jashpur state (at present district Jashpur,

Chhattisgarh) from Chota Nagpur. They were the original settlers in the Khudia region of Jashpur, when it consisted of Virgin forests. From Khudia, in due course of time, they further migrated to the adjoining region of the Sarguja District (at present Sarguja District in Chhattisgarh) and settled in Sarguja at a place name Ratanpur Betkuli. From Sarguja, a group of them migrated to the Palamau highlands (Bihar state) and further, in the hills of Vindychal near Dhudhi, Mirzapur district of Uttar Pradesh (Rizvi, 1989).

They had a typical settlement pattern, each farm yard used to have its house perched away in some inaccessible spot on the hillside. The topographical situation of the Khudia plateau is quite unique in nature, due to a good elevation the adjoining area from a natural condition for good rainfall leading to bounty full of wildlife and forests. The covered hill passages or Ghats has however helped these tribal people in preserving their traditional ways of livelihood for a great period of time. The present socio-economic condition of the tribe has revealed that they are not at the hunting stage of the culture, but still away from the pastoral stage. They are on the way to the settled cultivation. Their religious usages and ceremonies are not connected with agriculture (Sirvastava, 2007).

Population

Presently the Hill Korwa population spread over five Districts, namely Sarguja, Jashpur, Balraampur, Shankargarh, and Korba. According to the 2001 census the below table -1 depict the Hill Korwa population.

Table-1: Details of Hill Korwa population distribution in Chhattisgarh

District Name	Development Block	No. of Villages	No. of Families	No. of Males	No. of Females	Total
Sarguja	Ambikapur	11	222	476	507	983
	Lakhanpur	07	89	193	195	388
	Udaipur	05	72	147	154	301
	Lundra	71	980	2129	2143	4268
	Batuli	17	226	734	753	1487
	Sitapur	09	142	289	304	593
	Mainpart	14	240	559	528	1087
Balraampur	Balrampur	09	104	246	253	499
Shankargarh	Shankargarh	45	1113	2399	2291	4690
	Raajpur	43	927	2049	2078	4127
	Kusmi	29	376	1161	1064	2207
Korba	Korba	42	519	595	984	1943
	Podiuprodha	02	22	44	37	81
Jashpur	Bagicha	76	2307	5076	5083	10159
	Mnora	12	143	277	289	566
	Total	392	7413	16735	16944	33379

[Source- Development Plan (2004-05), Department of Scheduled tribe, Chhattisgarh, Raipur.]

A survey conducted by Tribal Research and Training Institute Raipur, Chhattisgarh in 2006 shows that, the Hill Korwa population increased to 34,122. In which female population is 17,394; and male population is 16,728.

Hill Korwa Origin

During the investigation, nothing specific has been traced out about the origin of the name of the tribe and no literature

has been available which could throw light on the origin of the name of the tribe. Only one mythological story has been collected, which reflected a dim light on the etymological derivation of the name of the tribe. The story has been narrated as under:

Once upon a time, Lord Mahadeo and Goddess Parvati sown the paddy after burning a patch of forest called 'Daahi' in

the Korwa dialect. To protect the paddy from wild animals, Lord Mahadeo made a statue of a man with muddy soil, put bow and arrow in his both the hands, and placed him in the middle of the field. After this, they marched ahead to their destination. When the time for harvest came, they returned to their paddy field, and became happy to watch the paddy intact. No damage had been done to the crop by the wild animals. Paddy was harvested. The Goddess Parvati requested Lord Mahadeo to give life to that mud statue made by him to watch the field, Lord Mahadeo told Goddess Parvati that if life had been given to that statue, he would kill every one with his bow and arrow and eat, but Goddess Parvati insisted and compelled him to do so. Therefore, Lord Mahadeo blew life in that statue and that mud man stood before them alive, with bow and arrow in his hands. The Lord said to him "You have protected my field from wild animals by producing the sound ko-rava-ko-rava (who is)". So, your name would be Korwa, go and live in the forest (Sirivastava, 2007).

In this way, the name Korwa came into existence and the progeny of the Korwa constituted the tribe called Korwa. Since then the Korwas were doing: *Daahi* i.e., burning the forests and spread the seeds of paddy and started shifting cultivation for their livelihood. When the ancestors of Korwas were forced to stop the practice of *Daahi* and shifting cultivation; to observe this age-old tradition, before sowing the field, they did *Daahi* by collecting leaves and *Siru* the mountain of leaves just to maintain the tradition given to them by Lord Mahadeo and Goddess Parvati. It was their belief that Lord Mahadeo had sown his field after *Daahi*, therefore, they also did *Daahi* for *shagun* (omen).

Social Sub-Groups

Deharia Korwa and Hill Korwa (and their sub-groups)

The traditions as well as philosophical and cultural evidences have shown that Korwas of Khudia region were divided in their social life into two groups long ago and were called Dehari Korwa and Hill Korwa, which was once a single

tribe. In earlier days Korwas, were considered as a criminal tribe, as they were very dangerous and ferocious to the travellers and traders. Mostly they used to be involved in committing the theft and *loot-paat*. Therefore, they were called 'Wild Hill Tribe'. This is due to fact that the *Zamindars* had possessed all the cultivable land and force the Korwas to go up the hills. Such criminal Korwas used to invade sometimes and started killing people in the adjoining areas of Sarguja district. It is said that Maharaja of Sarguja had once started mass level slaughtering to exterminate the progeny of the Korwa. When, the actual reasons were found the *Zamindar* of Khadia was compelled to reconsider their decision on land rights. In this way, in long course of time, they stepped down from Hills and started setting into village; the *Zamindar* had allotted lands to such settlers for livelihood, to live peacefully. In Sarguja, the Korwas lives in small hamlets. The Korwas of Sarguja are more communicative than their wild brothers of Khudia and in this respect, appear to resemble the 'Kukis' found in the Chittagong hill tracts. In appearance Hill Korwas are very similar to Kharkus (a tribe like rural community) (Degogaronkar, 1986).

Korwa Dialect:

The mother tongue of Korwa is called '*Korwai*' which is a dialect. The '*Korwai*' is strictly spoken by the Hill Korwa. Dehari Korwas do not speak *Korwai*. The '*Korwai*' is very close to '*Asuri*' and resembles with '*Mundari*' and '*Santhali*' dialects.

Physical Features and Endurance

Appearance: In general, the physical features and appearance of a Hill Korwa males and females are not attractive and cheerful. They are not very stout or thin in appearance, but rough. In other words, Hill Korwa of either sex of all the age groups generally looks awkward or clumsy in appearance. The colour of their skin is dark brown almost approaching black. Their hairs are black and coarse with an occasional tendency to curl (Degogaronkar, 1986).

Dress pattern of Hill Korwas
Table-2: Dresses of Korwas males/females

Name of object	Material used
Male Dress	
Dhoti	Coarse cotton
Shirts	Coarse cotton
Langoti	Coarse cotton
Ganzi	Coarse cotton
Chaddar (Sheet)	Coarse cotton
Chaddi (Underwear)	Coarse cotton
Female Dress	
Sari (dhoti)	Coarse cotton
Langoti	Coarse cotton
Jacket	Coarse cotton
Ghaghra	Coarse cotton
Chadder (sheet)	Coarse cotton
Jula (loose blouse)	Coarse cotton

Ornaments

Ornaments used by males: The use of Ornaments is not very much common with the males. Therefore, wearing an

Ornament is matter of liking for a Hill Korwa. In general, a Hill Korwa female wear *Gotimala* and *Mungamala* (Necklace) around her neck, rings of brass or German silver in both of his

wrists and German silver rings in the middle or forefinger. To make a Gotimala, small piece of round metal is tied in a twisted thick thread. *Mungamala* is made with small red colour *Munga*

beads, interwoven in a twisted thick thread. These *Mungas* are purchased from the weekly market.

Table-3: Particulars of Ornaments used by Hill Korwa Female

Name of Object	English Name	Materials Used
Bera	Ring	German silver
Mudi	Ring	German silver
Paire	Ankles	German silver
Mungamala	Nacklace	Reeds of 'lah' dyed in red colour
Jotia	Toe rings	German silver
Thosa	Necklace	Aluminum & Glass beads
Karnful	Ear rings	German silver
Terkula	Ear rings	German silver
Bichiya	Toe rings	German silver
Hasuli	Necklace	German silver
Terkula	Ear rings	Leaf made
Suta	Necklace	German silver
Bahuti	Armllet	German silver

Tattooing

Tattooing among Hill Korwa is simply a mark of decoration. It is found both in male and female. Tattooing in male is called '*Dhaha*'. It is done only in the childhood in both the hands above the wrist. When a boy attains the age of four or five, '*Dharna*' is done. Tattooing in female is done in all those parts, where they wear ornaments. Thus, it is done on both the wrists, around the neck, sometimes in the chest and in both the legs just above the ankle. Tattooing is not done on forehead, and back of the body.

found among them, but it is quite less in number. The family has been extended in two ways among them. Firstly, an extended family consisting of two or more nuclear families affiliated though extension of the parent-child-relationship, *i.e.*, by the joining of the nuclear family of the married adult to that of his parents. Secondly, family is extended due to polygamy, *i.e.*, a husband having more than one wife at a time and their children.

Family and Kinship

Family and Types of Families

In general, family of a Hill Korwa comprises of husband, wife, and their unmarried children. The family is Partilineal and Partrilocal. Only one family consisting of eleven units are found among the several hundred households surveyed. Because when children are grown up and attain the marriageable age, their marriage is performed. After marriage, the male construct their own houses and live with his wife, leaving their parent's houses. Therefore, as the children grow up, the bonds tend to weaken due to social mobility. Thou, extended family are also

Kinship

It has been observed that the kinship bond and blood relationship do not tie them deeply together in the daily life. Kinship ties are there and they respect them but, do not go into its deepness and care for its daily practice. They are not very rigid and particular to maintain the kinship ties, especially if such ties come in their way and create any type of hindrances to their freedom and sexual pleasure.

Their kinship system is conservative, not enlarged and developed and confined to a limited circle. The kinship terms are very limited and the use of the same kinship term in addressing most, though not all, persons of the same generation and sex.

Kinship Nomenclature

Table-4: List of Kinship Nomenclature of Hill Korwas

Name of relation	Kinship terms	Name of relations	Kinship terms
Fa	<i>Rasu or Ayang</i>	Fa Fa	<i>Aja</i>
Mo	<i>Aya</i>	Fa Mo	<i>Aji or Aji</i>
Br	<i>Dada</i>	Mo Br	<i>Mama or Maya</i>
Si	<i>Didi</i>	Mo Br Wi	<i>Mami</i>
El Br	<i>Dada</i>	Ma Br Son	<i>Bhacha</i>
El Si	<i>Didi</i>	Mo Br Da	<i>Bhachi</i>
Yr Br	<i>Tunia or Rabu Or Barota</i>	Mo El Si	<i>Mausi</i>
Yr Si	<i>Tunia Didi or Behotera</i>	Mo El Si Hus	<i>Bhaiyari/Bar</i>
Fr El Br	<i>Rara or Dau</i>	Mo Yr Si	<i>Mausi or Kaki</i>
Fr Yr Br Wi	<i>Kaki or Mousi</i>	Mo Mo	<i>Ayang or Aji</i>

Fa Si	Mamu or Fufu	So	Dalang Babu
Fr Si Ilu	Mama	Da	Noni
Fa Si Son	Bhacha	El Er Wi	Hilli
Fa Si Da	Bhachi	El Br So	Dalang Babu
Fa Br So	Babu	El Br Da	Dalang Noni
Fa Br Da	Noni	El Si Hu	Taya
Wi El Si	Dersas	Hu Fa	Mama
Hu Mo	Mami	Wi Fa	Mama
Wi Mo	Mami	Bu Br	Dewar/Bara/Tuku
Hu El Br	Dada	Hu Si	Didi
Wi Si Ku	Saru	Hu Bl Br	Bhasur
Hu El Br Wi	Bhanavel	Yr Si Hu	Sarart
Yr Br Wi	Sari	Da Hu	Aarat
So Wi	Kimnai	So Wi Fa	Samdhi
So Wi Mo	Samdhin	Da Hu Fa	Samdhi
Da Hu Mo	Samdhin	Wi Br	Bersala

Abbreviations:

Wl= Wife, Fa=Father, Br=Brother, Si=Sister, So=Son, Da=Daughter Hus=Husband, Mo=Mother, Yr=Younger, El=Elder

Note: "Dalang" is a term of address.

Clan of Sib

The social organization of the Hill Korwa is based on the totemistic clan systems. They are divided into five clans and each clan. The taboos related with the totem of the clans are also not observed strictly in day-to-day life. The name of the clans and their totems are as follows:

Table-5: List of Clans and Totems of Hill Korwas

Name of the Clan	Totem
Hazeda	Bamboo
Edigwar of Edege or Edikvar	A creeper named 'Kachmi'
Samat or Samati	A tree named 'Samat'
Mudiyar or Mudhikar	Dog's head
Ginu or Ganum	Mound of solid made by ants

Religion, Magic and Festivals

The religion of the Hill Korwas is confined to their ancestral worship and to the worship of few numbered gods and deities. Their religion is not magio-religious oriented. They fear from

the magical performance and no such performances are found in their religious activities. Their belief in sorcery is only related to 'Jhar-fook' and a few mantras used in worship of deities and gods and 'toakaka' (spell). The 'Jhar-fook' is done by dewar or baiga only when some diseases are to be treated or cured. Totkaka is performed only when some crops standing in the fields are needed to be saved from other's eyes or from magical spell of other tribes.

They believe in supernatural powers. In their religion, there is no supreme god or goddess, but few deities and gods, whose powers are confined to certain spheres. Among them, 'Khuria Rani, Sigir Deo, Gauriyn Deo, Mahadeo and Parwati' are most important to them. In their day to day life, 'Khudia Rani' and ancestral spirits enjoy more respect and are remembered at all the occasion. 'Sigir Deo or Sigir Meer' is the next important God of the Hill Korwas. Sigir Deo is synonym of Mahadeo.

The religious festivals are celebrated in nights of Poosa (January) purnima (full moon). On the first Friday of the month of Poosa (Jan) the Hill Korwas celebrate the wedding of Mahadeo and Parwati. The baiga (priest) calls the community men during mid-day in his house, where the pooja is performed. The murthi (statue of Mahadeo and Parwati) is made of wet soil and kept in the goopa (winnowing basket) a small piece of new cloth colored with turmeric is offered to the murthis. The pulse of Urd is cooked and offered to Mahadeo and Parwati. The 'soopa' is taken to and fro and then all dance and drink hadia the whole night.

Life Cycle

Birth Rituals

The conception is marked when the regular periodical menstrual flow of a women stops and remains stopped for three consecutive months. The massage of conception is generally given by the wife to the husband. No rituals are connected with the birth at pre-natal stage. Just after the birth, only name is given to the child. Generally after three months, Chatti-Barhi (sixth and twelfth day) of the child is performed. Chatti-Barhi is a single concept. On the occasion of Chatti-Barhi, invitation is only served to the maternal uncle of the child and the parents of the child's mother. But among those relatives, mama's presence is acknowledged much, because in the ceremony, mama of the child shaves the child's head and bath is given to the child and the mother. For this performance, mama is offered 'hadia' or liquor to drink. If grandparents of the child attend the occasion, they were also offered hadia. Hadia is offered taken as a token of respect to the relatives. Community men also attend the occasion to enjoy hadia. No new clothes are brought to the mother or child. When Chatti-Barhi of the child is done, a hen is sacrificed in front of the main door, and the mother is allowed to come and go out of the hut through the main door. The expenditure connected with birth is negligible to a Hill Korwa. A nominal expenditure takes place at

the time of *Chatti-Barhi* in preparation of *Hadia* (Rice-bear). Abortion is not practiced among them

Barrenness

As regards barrenness or sterility, accounting to them, in case a woman is childless due to barrenness, husband is allowed to bring another wife. Even though natural or artificial contraceptives are not used by the Hill Korwa but, at present now most of the Hill Korwa, both males and females have been operated for family planning. The numbers of females have been less. It was reported that those Hill Korwa, who got them operated for family planning were not interested in the operation in order to plan their families. Practically, they were motivated and further, monetary gain tempted them to go under operation.

Marriage

In Hill Korwa, marriages between certain distant kin's are allowed. Marriages among parallel cousins and cross-cousins from both parental lines are permissible and they are in fact, preferential mates for each other except father's brother children due to the clan exogamy rule. Marriages are always performed outside one's own clan.

Since beginning, early marriages have been prevalent in Hill Korwas. But now the trend has been changed and the age of marriages for both males and females has been advanced. The average age of marriage for males and females were 15 and 13 years respectively. But the age of '*Sagai*' (engagement) or '*Pan*' is eleven to fifteen years for girls and for boys it is between fifteen years to eighteen years. After *Sagai* parents do not bother, if the boy visits, the girls. In case the boy does not visit the girl's house with whom he is engaged, then the parents of the girl show anxiety and also bother.

Marriage Rituals

Arrange marriage is generally preferred. Bridegroom's father plays a vital role in marriage. During the day of marriage, boy's father conveys date of his arrival at girl's father's house. *Hadia* (rice bear) of 40 *pailsas* (local container having capacity of one kg) of rice is prepared specially for the girl's father's house. It is a custom among the Hill Korwa that boy's father offers *hadia* and some money, may be one or two rupees to the girl's father called '*Bunda-Bharai*', means compensation. If a girl has attained puberty and the boy is young, marriage is directly settled and then performed. And in case, boy and girl are not matured, '*Sagai*' or '*Pan*', i.e., engagement is done and when the girl attains puberty after two or three years. At the time of '*Pan*' marriage, it is courtesy of the boy's father to offer *hadia* prepared of 20 *pailsas* of rice to the girl's parents every year. It is tradition among the Hill Korwa. In case of *Sagai*, the boy's father along with his party, returns same day to their respective homes and if marriage is to be performed, they stay there that night and dance '*damkach*' (a type of traditional dance) throughout the night and return next day with the bride. The senior females of the bride's side pour oil of *Jatangi* tree in hairs of the bride and bless her to shine throughout her life like the shine of oil. This is the only custom performed with the bride at the time of marriage. Sometimes the bridegroom along with his bride visits the relatives for few days to celebrate his honeymoon. During the period of '*sagai*' the boy often visits

the house of his would be father-in-law. If *sagai* is broken either by the girl's father of that boy, with whom the girl is again engaged and due to whom *sagai* is broken pays back the '*Bunda-Bharai*' to the boy's father, who had previously offered to girl's father.

In case a girl or a woman forcibly enters in the house of a boy or man and insist to marry him to become his wife and gets acceptance by the boy or that man, and later on by the community men, this type of marriage is called '*Dhuku*' and the girl or woman who acted as *Dhuku*, is called '*Dhuku*-*Dhani*'. The man who has acquired the lady by *Dhuku*, offers '*Bunda-Bharai*' to the girl's father or her previous husband. And also entertains his nearby relatives with *hadia*. It is tradition. But one cannot force him to do so. Generally, *Dhuku* marriages do not take place at the time of first marriage. When a woman entangles to someone else, and leaves her husband, she is outed by her husband; in such case the woman tries to be *Dhaku-Dhanki* of that man or of some other man. Such females are always in search of such males, who have left their wives and need a wife. Mostly, second or third marriages are performed by *Dhuku*, not the first.

Divorce and remarriage

Divorce is traditionally sanctioned among Hill Korwas. Its frequency is much among them. The frequency of divorce has been found more in the young age. A wife can leave her husband any time. There are several reasons for this and vice versa. There is no traditional or particular way of divorce. Simply wife informs her husband about her separation from him. But this intimation to the husband is not necessary. She may leave husband's house without intimating him. When husband is apprised of this, he can ask for compensation from her new husband, to pay compensation in divorce is a short of custom among them. Because every male acquires a female after paying *Buda Bharai*, to her parents, therefore he demands that much of amount from the male, who acquires his female and the new husband according to his capacity, pays the amount of compensation. In case a husband wants to divorce his wife, he announces it to his wife and her parents. Then she goes to her parent's house and stays there till she is not remarried.

Marriage of widows is permitted in Hill Korwas with respect to the age. If the widow is young, she may intrude (*Dhuku*) to any males house, who needs life partner. When she intrudes, her parents are intimidated. The new husband offer *hadia* to the widow, who has intruded in his house, before her parents offering *hadia* to her men, she has been accepted by her husband. And the widow's mother then puts *jatangi* oil on the new couple and bless. Nine such cases were found during the investigation. Only eight widows were found whose age ranged from 46 to 55. Among Hill Korwa, levirate and Sororate have been found. Both are socially sanctioned.

Death

When a person is about to die, or on the death bed, *baiga* (priest) is called and a hen of any color is sacrificed by the *baiga* on the name of family ancestors to please them. The sacrificed hen is taken by the *baiga*. Kin's of first degree show sorrow and weeps on the death of the deceased. Two logs of

Sal are brought by the person attending the funeral to prepare the pyre. Procession ends at the burial place which is near to the base of hill and barren in nature. Before putting the dead body inside the grave, females put few drops water on the mouth of the deceased, and whisper that you are no longer our member of the family and we cannot talk with you also, so, before burial we are offering water to you, so that you may not remain thirsty. After this ceremony the dead body is kept in the grave, keeping the hands towards north and legs towards south. The belongings of the deceased are also kept in the grave. In case of females, ornaments worn by her are also put in the grave.

Whosoever is senior there puts earthen soil first in the grave and one by one all put the soil. Females also put the soil in the grave. The grave is levelled and thorns and branches of small bushes are kept on the grave, so that wild animals may not dig the grave. Two 'pailas of *kutaki* or *gandali* are put on the either side of the head of the deceased near the grave and one earthen pot is also kept inside the grave. The belief behind it is that, soul of the deceased will eat this. It is his or her share.

After burying the corpse the whole procession returns, forming a queue. While reaching to the house of the deceased, the first person, who is ahead of the procession picks up a small stone and passes it over the head to the person coming behind him. The second person passes the stone reaches to the last person. The last person turns and throws that piece of stone in the direction of the graveyard, whispering that your (name of the deceased) burial has taken place and it is hoped that you will not trouble us. The belief behind this custom is that the soul of the deceased may not haunt the persons who have attended his funeral.

5. Conclusion

The present research is an ethnographical study of the Hill Korwas of Sarguja district of Chhattisgarh. Hill Korwas tribe is a part of Kolarian tribe and speaks mundari language. According to the Anthropological survey, this tribal group belongs to

Austro-Asiatic family. The tribe has two-sub tribes known as Pahari Korwa and Dihari Korwa. They are physically medium to short in height, having a dark brown or black skin. Generally most of these Hill Korwas have a nuclear family. Hill Korwa tribes are divided into four clans with their unique totem to worship viz; Hansadwar, Samar, Edigwar, Ginnur. The religion of the Hill-Korwa is confined to ancestral worship and to the worship of a few Gods and deities. Their important Gods are Sigri Dev, Gauria Dev, Mahadev and Parvati and main deity is Khudia Rani. The main source of livelihood of Hill-Korwa tribe is hunting and collection of minor forest products like Sal, Mahua, Gum, Tendu leaves, Harra, Amla, and Bahra etc. Drinks are well observed among the Hill Korwas. Most popular is Handia which is prepared from the flour of rice, Gondly or marua. Festivals which are connected with agriculture, are Hariyali, Kora is celebrated in month of September, Navakhani celebrated in the month of October. Marriages are exogamous in nature and are generally arranged with person from other kutumb. One person cannot marry a member outside the tribe. The Hill Korwas are distinct tribal groups with their unique life style and culture. They provide an insight to the process of growth of the human society.

In anthropological point of view, it's a typical tribal community. These people are quite emotionally attached to their traditional way of life. This research paper is a brief ethnographic profile about the tribal people of Hill Korwa tribe. It not only depicts their ongoing cultural practice and custom but highlights their reasons behind their practice. It also depicts their affinity toward their ancestral cultural heritage and their pride they took in practice it. So the government should keep in mind about the well-being of original inhabitants and pay respect to their tradition. The study will help ultimately helps in understand the typical nature of their society and helps the policy makers to formulate judicious and pragmatic policies and strategies to address the issues of development without changing their social and cultural fabric of their society.

References

1. Agrawal, O.P. (1996). Primitive tribes and their tribal Development in Madhya Pradesh, A review study of Pahari Korwa, *Bulletin of the tribal research and development institute*, Bhopal, vol. XXIV No. 182. pp. 35.
2. Babu, R. & Panda, A.N. (2016). Socio-Economic status of the Baiga tribe of Chhattisgarh in India. *International Journal of Multidisciplinary Research and Development*, Vol.3, issue 10, pp. 182-186.
3. Dalton, E.T. (1969). *Descriptive Ethnology of Bengal*. Calcutta: Mukhopadhyaya, 220-228.
4. Degogaronkar, S.G. (1986). *The Hill Korwa*. New Delhi: Concept Publishing Company.
5. ICMR (2014). *Tribal Health Bulletin*. Jabalpur: Regional Medical Research Centre for Tribals, January, vol.20, special issue, pp. 28.
6. Meister, M. W. (2000). *Ethnography and Personhood*, Jaipur, Rawat Publications.
7. Ota, A.B., & Mohanty, S.C. (2015). *Particularly Vulnerable Tribal Groups of Orissa: Anthropology of Health and Medicine*. Odisha: SCSTRTI, Vol.III, pp. 8-10.
8. Report of the High level committee on socio-economic, health and education status of tribal communities of India (2014). New Delhi: *Ministry of Tribal Affairs*, Government of India.
9. Rizvi, B.R. (1989). *Hill Korwa of Chhattisgarh, a Study of Tribal Economy*. New Delhi: Gyan Publishing House.
10. Sharama, P.D. (2006). *Anthropology of Primitive Tribe in India*, New Delhi, Serials Publications.
11. Sharma, K.K.N. (2000). *Hill Korwa: Bio-cultural aspects*. New Delhi: Global book organization.
12. Shirvastav, M., (2009). *Chhattisgarh ke Pahadi Korwa Janjaati ki Samajik Aarthik Dash*. Raipur: Chhattisgarh Hindi Granth Akadmik.
13. Singh, K.S. (1993). *Tribal Ethnography Customary Law and Change*. New Delhi: Concept Publications.

14. Singh, K.S. (1994). *The Scheduled Tribes*. Mumbai: Oxford University Press.
15. Srivastava, V.K. (2007). *The Pahari Korwas: Socio Economic condition and their Development*. New Delhi: Sonali Publications.
16. Tribal Health Bulletin, (2014). Regional Medical Research Centre for Tribal's. Jabalpur, *special issue*; 20, pp.1-5.
17. Tribal Research Training Institute (2006). *Vikas Yojna, Chhattisgarh Government*, Raipur.
18. Vasnav, T.K. (2008). *Chhattisgarh ki Aadim Janjaati*. Raipur: Tribal Research and Training Centre.
19. Vidyarthi, L.P., & Rai, B.K., (1976). *The Tribal culture of India*. New Delhi: Concept publishing company.