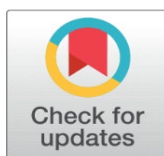


TRIBAL COMMUNICATION THROUGH ENVIRONMENT: MESSAGE OF CONSERVATION WITH DEVOTION

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DOI

[10.29121/shodhkosh.v5.i6.2024.6306](https://doi.org/10.29121/shodhkosh.v5.i6.2024.6306)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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ABSTRACT

Religion and cultural practices are a part of every tribal social system. Pahandi paari kupaar Lingo a religious Guru of gond tribes asserted people to protect nature and it is necessary for all tribes men because these nature is our ancestors in the form of plants and animals. In order to protect the nature he divided the clans Gotras in the name of animals and plants also declared not to kill the animals or hurt any plant of its related Gotras but can kill other symbolic animals in this way we will balance the population of animals, plants. Gond stated animals like tortoise, crocodiles, goats, tiger, Iguanas, porcupines are "TOTEM". The Mahua trees have great importance in tribal devotion for their deities. They considered everything in nature is God that's why tribes worship nature. Trees like salfi (palm tree) juice of this trees is called drinking bear of Bastar. Sagon trees are also had especially treated and Godly trees for them. Semal tree, under which God lingo had meditated and got knowledge. Nature is not only for worshipping but also is an inseparable and inevitable part of life and culture. Nature is a part of their life and they are the part of nature. Every festival and all rituals and rites are intervened with nature. Festivals like nukang tindana (new rice eating festival), Marka pandum (new Mango eating festival), Mahua pandum (blooming of Mahua flower celebrated as festival), Irpu pandum, pacha pandum, They celebrate their devotion of nature by singing and dancing, in each song they say about their love for it. Nature never dies as they give birth to all creatures and every creature goes back to became the part of nature again and again. Tribes are nature conserver and always work to maintain equilibrium between environment and the living beings



Keywords: Totem, Lingo Pen, Gotras, Tribal, Cultural, Environment

1. INTRODUCTION

There are over 5,000 distinct indigenous groups in the world. Indigenous people are culturally distinct societies that share a connection to the lands and natural resources where they live. There are about 550 tribes in India. As per 1951 census, 5.6% of the total population of the country was tribal. According to Census-2011, the number of scheduled tribes in India is 10,42,81,034. India is home to one of the largest number of tribes in the world. The tribal have characteristics of their own. They differ from the common Indian population both in character and composition

The major tribes in India are the Gonds, the Bhils, the Santals, the Oraons and the Minas. They live in different regions in the forest as well as in urban areas, and mostly speak their own languages. The states of Madhya Pradesh, Orissa, Bihar, Maharashtra, Gujarat, Andhra Pradesh, West Bengal and the Northeastern Region have a larger concentration of tribal population. The Andaman and Nicobar Islands are also inhabited by several tribes such as the Great Andamanese, Sentenelese, Onges, Jarwas, Sompens, and so on. Geographical or regional distribution forms the three bases like North-North-eastern zone, Central.

It consists the state such as Eastern Kashmir, Eastern Punjab, Himachal Pradesh, Northern Uttar Pradesh, Assam, Sikkim, Meghalaya, and Nagaland. State Tribes Kashmir Sippi, Beda, Balti, Bot, Changa Himachal Pradesh Gaddi, Kanaura, Lamba, Gujjar, Lahula. Uttar Pradesh: Bhotia, Bhuska, Jaunsari, Raji, Tharu. Rajasthan Bhil, Mina, Koli, Damor, Dhanka Sikkim: Bhutia, Sherpa, Lepcha, Tibetan Arunachal Pradesh Kuki, Kachari, Mikir, Garo. Mizoram Chakma, Dimasa, Garo.

Central Zone It consists the state such as Bengal Bihar, Madhya Pradesh, Southern Rajasthan and southern Uttar Pradesh. State Tribes Jharkhand Baiga, Asur, Birhor, Gond, Bhumij, Parharia, santal Chattisgarh Gonds, Abhuj Maria, Bison Horn Maria, Muria, Halba, Madhya Pradesh Kols, Baiga, Gonds, Oraons, Kamaras. Southern Zone It consists the state such as Andhra Pradesh, Karnataka, Tamil nadu and Kerala. State Tribes Karnataka Adiyen, Kudiya, Koya, Malaikuda, Koraga Tamil Nadu Eravallan, Irular, Kadar, konda kapus, Toda Andhra Pradesh. Gadabas, Chenchus, Gond Tribes of Daman & Nicobar Island: Andamanese, Jarawas, Nicobarese, Onges, Sentineles, Shompenes.

Tribals of Nagaland constitute a major percentage of the total population of the state. Angami tribe, Ao tribe, Chakhesang tribe, Chang tribe, Khiamniungan tribe, Kuki tribe, Konyak tribe, Lotha tribe, Phom tribe, Pochury tribe, Rengma tribe, Sumi tribe, Sangtam tribe, Yimchungru tribe and Zeliang tribe are the prominent tribes of Nagaland. Even the tribes like Angamis, Aos, Konyaks, Lothas, and Sumis are predominant.

"A Tribe is a special group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise united in language or dialect, recognizing social distance with other tribes or castes without any social obloquy attaching to them as it does in the caste structure, following tribal tradition, beliefs and customs illiberal of naturalization of ideas from alien sources above all conscious of homogeneity of ethic and territorial integration."

(Tribal India, p32)

The specialty of the Indian tribes lies in their customs, cultures, and beliefs and, in particular, the harmony in which they survive in unanimity with nature. Tribal living perfectly portrays a well-balanced environment, a procedure that in no way upsets the ecological balance. All in all, the tribes of India encompasses the real and colourful traits of India that the whole world knows. Nature is associated with tribal culture. Land, sky, air, fire and water are the gods whom the tribal society worships. In tribal culture, nature is God, they worship trees, plants, forests and cows. Religion and cultural practices are a part of every tribal social system. Pahandi paari kupaar Lingo a religious Guru of Gond tribes asserted people to protect nature and it is necessary for all tribes men because these nature is our ancestors in the form of plants and animals. In order to protect the nature he divided the clans Gotras into in the name of animals and plants and declared, not to kill the animals or hurt any plant of its related gotras but can kill other symbolic animals in this way we will balance the population of animals, plants Gond stated animals like tortoise, crocodiles, goats, tiger, Iguanas, porcupines are "TOTEM"

"The belief in totem is everywhere found amongst the gonds, and many are the plants and animals which are generated are sacred"

(Tribal songs Ballads and oral epics of Bastar, pp131)

In Orao tribes of Chhattisgarh the festivals symbolizing the worship are 'Sarhul' and 'Karma', in which the sal tree and nature are worshipped. The religious leadership of the village is done by the Pahan (priest) and these people believe in animistic beliefs. The Bhunjia tribe worships nature in their simple religious traditions. They worship the Sun God, tortoise and other natural elements. They also respect forests and rivers, asking permission from trees and rivers when taking materials for construction and other use. The Kanwar tribe is also deeply connected to nature and worships natural forces like trees, rivers, mountains and animals. They consider nature as their supreme deity and their festivals and traditions are related to nature and agriculture.

Gotras are being divided according to totem and further divided into Gods. The four god, five god, six god and seven god had their own totem accordingly

"Four God Gonds regarding the tortoise and as crocodile as their totem; the five God Gonds iguana; the six God Gonds, the tiger; and the seven -God Gonds, the porcupine"

(Tribal songs Ballads and Oral Epics of Bastar, pp131)

The Earth (Bhum), Clan God (Anga Deo) and shitala mata are village god and goddesses Tribes considered everything that is in nature or nature is our god. Forest, birds, beast, rocks, the hills, the streams and rivers all are gods or children of gods.

Bhum or earth is the supreme deity of the Gond tribes. This high regards for Bhum is the centre of the vegetation rites in gond tribes. The earth will sustain you so long as she is happy with you and contented. If mother Bhum will be in anger, she will then turn barren, to sustain her fertility tribes propitiate her annually. This is done at the festival named mati tihar. Here we see Matti is also a Goddess of tribes who nourish their children.

As Grigson aptly puts it, to the Maria, children are but one of the 'crop' of earth.

(Tribal Songs Ballads and Oral Epics of Bastar, pp15)

In this civilized world knows insects and worms are harmful for crops and vegetation that must be exterminated from the growing vegetation by using chemicals and pesticides but Gond tribes(maria) invoke spirit god to help , invoke insect spirit not to damage the crops and invokes clan spirit to shower their blessings. Gond tribes worship snake, fish, buffalo, goat , porcupine, monitor lizard, tortoise, dog not only living beings they also have devotion and love for non living things like mountain, rivers, air, soil, sun moon and the whole universe as their clan god. principal behind these is everything in this world has soul and these soul protects us from different evils and disaster, they have strong believe that god made to live and let live others too.

The Mahua trees has great importance in tribal devotion for their deities. They considered every thing in nature is god that's why tribes worship nature. Trees like salfi(palm tree) juice of this trees is called drinking bear of Bastar. Sagon trees are also had especially treated and Godly trees for them. Semal tree, under which God lingo had meditated and got knowledge. Nature is not only for worshipping but also is an inseperable and inevitable part of life and culture. Nature is a part of their life and they are the part of nature. Every festival and every rituals and rites are intervene with nature. Festivals like nukang tindana(new rice eating festival), Marka pandum (new Mango eating festival), Mahua pandum (blooming of Mahua flower celebrated as festival), Irpu pandum, pacha pandum, They celebrate their devotion of nature by singing and dancing ,in each song they say about their love for it

In the banyan is the cat

In the pipal Mirchuk Rai

...Salute the flower of the pumpkin, boys

Salute the flower of the gourd, boys

Salute the flower of the cucumber, boys

Salute the flower of Mogra , boys

Salute the flower of chameli, boys

Salute the flower of the rose, boys

Salute the flower of the mango, boys

(Tribal songs , Ballads and oral epics pp17)

Re re raiyo re re rela

Jhar jhar-jhar jhar aye

Re re raiyo re re rela

Litting-toreng , litting -toreng (sound of Mandari)

Bastar jo rela nacha nache gagri

(Tribal songs ballads and oral epics, pp75)

Due to their devotion and love for nature the protection of this important part of earth can be possible. In a nut shell we can say that tribes and nature both are supplement of each other Devotion, love, worship these are the synonyms of nature for them. They don't believe in salvation; they believe in rebirth of spirit although salvation is the only way to attain by worshipping of nature God. Nature never dies as they give birth to all creatures and every creature goes back to became the part of nature again and again. Tribes are nature conserver and always work to maintain equilibrium between environment and the living beings. Since evolution of Earth and development of different species has been taken place tribes man always believes on nature is only the god of all living beings. Tribal culture is associated with nature. Land, sky, air, fire and water are the gods that the tribal society worships. In tribal culture, nature is God. They worship trees, plants, forests and cows. In other words we can say that In short, having deep spiritual and cultural connection with nature, tribal community people act as natural custodians of the environment and preserve their heritage.

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

None.

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