

A Study on Kinship System of Baiga Tribe of Sonbhadra District of (U.P.)

Momina Bano, Dr. (Ms) Alam Ara, Prof. (Dr.) Jahanara

M.A. Student, Department of Anthropology SHUATS (Allahabad)
Assistant Professor, Department of Anthropology SHUATS (Allahabad)
Professor & Head, Department of Anthropology SHUATS (Allahabad)
Corresponding Author: Momina Bano

Abstract -: Kinship is defined as the connection or relationship between persons by blood or marriage. If the kinship is related by blood it is called consanguinal kinship. For example, father son relationship will be called consanguinal kinship relation. Similarly when the kinship are related by marriage or by affinal relationship, the kinship relation is called affinal relationship. All societies recognise these kinship relation with certain limitation. In primitive societies, kinship relation are broad based and hence it is called broad range kinship. Again cognates are persons descended from the same ancestors or ancestress. Then the cognates may be traced in male line, They are referred to as agnates and their relationship as patrilineal kinship or agnatic kinship. If cognates are traced in female line, they are referred to as uterine kinship and their relationship is known as matrilineal kinship. The kinship system of the Baiga is of the usual classificatory. There are uncle and aunts in the society. They have joking and avoidance relationship with each other. Baiga is a tribe found in Uttar Pradesh and population 250,000, Uttar Pradesh, (Sonbhadra), Madhya Pradesh Chhattisgarh and Jharkhand state of India. The largest number of Baigas is found in Baigas chuk in Mandla district and Balaghat district of Madhya Pradesh. They have sub-castes Bijwar, Narotio, Bharotiya, Nahar Rai Bhaina, and Kadh Bhaina. Their population as of census 2001/2011 was 390,000. The tribal communities in India are extremely diverse and assorted. There are wide range diversity among them in respect of languages spoken, size of population and mode of livelihood. The number of communities that find their place in the list of the Schedule of the Indian Constitution is reflective of this diversity. The Government of India, in its Draft National Tribal Policy, 2006 records 698 Scheduled Tribes in India.

Key words : Baiga tribe, Socio- Cultural life, Economy, Kinship System, Community.

Date of Submission: 01-05-2018

Date of acceptance: 17-05-2018

I. INTRODUCTION

Kinship System

Kinship is defined as the connection or relationship between persons by blood or marriage. If the kinship is related by blood it is called consanguinal kinship. For example, father son relationship will be called consanguinal kinship relation. Similarly when the kinship are related by marriage or by affinal relationship, the kinship relation is called affinal relationship.

All societies recognise these kinship relation with certain limitation. In primitive societies, kinship, kinship relation are broad based and hence it is called broad range kinship. Again cognates are persons descended from the same ancestors or ancestress. Then the cognates may be traced in male line, They are referred to as agnates and their relationship as patrilineal kinship or agnatic kinship. If cognates are traced in female line, they are referred to as uterine kinship and their relationship is known as matrilineal kinship.

The kinship system of the Baiga is of the usual classificatory. There are uncle and aunts in the society. They have joking and avoidance relationship with each other.

The kinship system of the Baiga tribe presents a model of relationship based on percentage and marriage. Through percentage, blood relation is established and through marriage. It is transmitted from one generation to the next. The wife is an affinal relative, but she is included.

Types Of Kinship Groups

Kinship terminology forms an important part in the whole kinship system as it serves as an index to understanding of kinship relation and patterns of behaviour among various kinship groups. Its origin is an old

as the origin of Anthropology itself as a science of man. To an extent it was acknowledged about different kinship system of the world that initially introduced interest in the study man and culture.

i) Affinal Kinship: The bond of marriage is called Affinal Kinship, when a person marries he establishes relationship not only with a girl whom he marries but also with the number of other people in the girl's family for eg. After marriage a person become not only husband but also son- in- law. Likewise a girl after marriage not only become wife but also become daughter- in-law, sister-in-law etc. that type of relationship is called affinal relationship.

ii) Consanguineous Kinship: The bond of blood is called consanguineous Kinship eg. The bond between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of some parents. For e.g. brother, sister, uncle etc. Among polyandrous tribes the actual father of a child unknown "Deed" than adopted child is treated as if it were one own biological produced child. Thus blood a relationship may be established not only on biological basis but also on social but reorganization.

About Baiga Tribe

Baiga is a tribe found in Uttar Pradesh and population 250,000, Uttar Pradesh, (Sonbhadra), Madhya Pradesh Chhattisgarh and Jharkhand state of India. The largest number of Baigas is found in Baigas chuk in Mandla district and Balaghat district of Madhya Pradesh. They have sub-castes Bijwar, Narotio, Bharotiya, Nahar Rai Bhaina, and Kadh Bhaina. Their population as of census 2001/2011 was 390,000.

Scheduled Tribes in India

The tribal communities in India are extremely diverse and assorted. There are wide range diversity among them in respect of languages spoken, size of population and mode of livelihood. The number of communities that find their place in the list of the Schedule of the Indian Constitution is reflective of this diversity. The Government of India, in its Draft National Tribal Policy, 2006 records 698 Scheduled Tribes in India.

Demographics

The Baiga are designated as a scheduled caste in much Uttar Pradesh. The 2011 census of India for that state showed those so classified as numbering 17,387. They are, however, designated as a scheduled tribe in Sonbhadra District.

Language

It is believed that the ancestors of Baigas spoke an Austroasiatic language, however no trace of it is left now. Some Baiga have mentioned "Baigani" as their mother tongue in the past. Baigani is now recognised as variety of Chhattisgarhi influenced by Gondi. Most Baigas communicate with outsiders in Hindi, and some of them also know a few local languages like Gondi or Marathi depending on the region they live in.

Marriage Rituals of Baiga Tribe

Among the Baiga they are allowed to marry their first cousins. Adult marriage is practised among them and the proposal is forwarded from the side of the bride. In some localities the girl is allowed to choose her husband. Orphan boys who have no one to arrange marriage for them take the service of their wife. There are three ceremonies prior to the marriage. The first one takes place after the birth of two children. The ceremony of betrothal is arranged the second. The boy's parents arrange is celebrated when the children grow up and boy's father the wedding day is fixed. To determine the marriage if the marriage would be promising or not two grains are dropped in a pot. If the two points of the grains meet then the marriage is considered to be auspicious. In case they do not meet, a second pair of grains is dropped. If they meet the next time it is thought that the couple will quarrel with each other after a period of time and the wife will return back to her father's house. If neither of the cases happen then a third time grains are dropped in the pot and it is concluded that the wife will elope with someone leaving behind her husband.

Birth and Death rituals among Baiga tribe

There are certain rituals all attached to the birth and death of the Baigas. After the birth and death of a child a woman is considered to be impure for a month. A purification ceremony is organized where the child's name is also finalized. Children who are physically handicapped are given names accordingly like langra (lame), Bahira (Deaf). Among the Baigas the dead people are buried but the aged people are burnt as a sign of honour. Bodies are laid naked with their head pointing the south direction. A person of importance is buried with two; three rupees or cigarettes and tobacco are kept. On top of the grave a platform is made on which stone is raised. In times of trouble his relatives worship the place. During the funeral two fowls, one black and one white are taken to the streams and are eaten there. A portion is also kept for the deceased one.

Tattooing tradition amongst Baigas

One of tribes of whom tattooing is an integral part of their lifestyle is the Baigas tribes. These tribes inhabit the dense hilly forests in the eastern part of the Satpuras, in Shahdol, Bilaspur, Rajnandgaon, Mandla, and Balaghat district. The baigas are of dravidia stock and are one of eight prime tribals of M.P in is believed that this tribes is an off shoot of the Bhuiya tribe of Chhota Nagpur .A distinguishing feature of the Baiga tribe is that their women are famous for sporting tattoos of various kinds on almost all parts of their body. The women who work as tattooing artists belong to the Ojha, Badni, and Dewar tribe of U.P and are called Godharins.

Karma Dance

Karma festival is celebrated by the Oraon, Baiga, Binjhari and Majhwarkhand and Chhattisgarh. This festival is falls in the Hindi month of Bhadrapada. Karma festival is a religious festival which calls for a huge celebration. Karma festival is celebrated in the month of August and is related with fertility by some tribes. Some other tribes observe the festival as the rainy season end. On this day people go in the forest to collect fruits and flowers, and they worship Karma Devta, a Goddess who is represented with a branch of Karma tree. Important thing of this festival is the cutting of tree branches of the "KARMA" tree it on a dancing ground called "AKHARE". These branches are called 'Karma Raja' use their branches in ceremonial dance, called karma dance.

Food of Baiga Tribe

The Baiga take coarse food and show no extravagance in this aspect. They eat coarse grain, kodo, and kutki, drink pej, eat little flour and are normally content with what little that they get. One of the prime foods is pej that can be made from grounding macca or from the water left from boiling rice. Local people gave testimony that this food is much better and healthier than many other food that they eat. Also, beyond doubt they eat several items from the forest that includes primarily Chirota Bhaji, Gular leaves such as Chirota, chinch, chakora, sarroota, peepal etc. They also eat BirarKand, Kadukand and other rhizomes. Mushroom is also a delicacy. Numerous fruits such as mango, char, jamun, tendu are also eaten. They hunt as well, primarily fish and small mammals.

Dress pattern

The women of Baiga tribe mainly wear Saree and the men wear Shirt-pant and dhoti. The tribal children also wear shirt-pant and the girls wear salwar-kameez and few girls wear saree also.

Houses pattern

All the houses were temporary (kaccha) they were built by mud. They use bamboo and stick to build their houses. The roof of the houses was made by thatch. They paint the houses. All the houses have courtyard. There is (space) a place given for Jhandi Baba in each houses of courtyard.

Family

Nuclear family system has been found among the Baiga. Joint family is also found but it is reared.

Socio-economic status of Baiga

The socio-economic status is an assessment of person's social life, culture, religious life, occupation and income in a particular social system. It describes his socio-economic condition and gives a fair picture about him. From this one can know about somebody. "Baiga tribe is called the son of nature, of being in the company of nature and their skin colour is often darker black."

Objectives

- 1) To find out socio-economic condition of Baiga tribe.
- 2) To Describe kinship system of Baiga tribe.
- 3) To analyze the social problems related to kinship system existing in the community.

II. RESEARCH METHODOLOGY

A detailed account of methods and techniques followed to conduct this research investigation has been investigates under the following heads:-

- A) Selection of District:** Sonbhadra district which is the 2nd largest district of Uttar Pradesh, India, has been selected for the present study.
- B) Selection of Block:** There are 8 blocks in Sonbhadra district, Uttar Pradesh. Out of which we have selected Dudhi block for present study because there are larger number of Baiga tribe.

C) **Selection of village:** There are 279 villages in Dudhi block. Out of which we have selected three villages purposively i.e. Gardarwa, Dighul, and Dhanaura.

D) **Selection of Respondents:** In this present study I have selected entire enumeration of 100 respondents of Baiga Tribe.

Sources of Data

The study was based on both primary and secondary sources of data. Both were quantitative as well as qualitative data have been used in this study.

Primary Data

Primary data has been collected by the researcher itself by focusing on both qualitative and quantitative data in the study area during research by using tools such as questionnaires, interview, observation and case studies.

Secondary data

Secondary data is data that already exists. Secondary data has been collected by the research from the previous research and relevant papers from BDO office were consulted to take the Secondary data.

Related book and other publication from central library and gram panchayat offices were consulted for the data collection.

III. TOOLS AND TECHNIQUES OF DATA COLLECTION

For the collection of data various techniques were used described below:

1-Development of interview schedule

To collect the data from respondents, an interview schedule was prepared as given in the appendix, covering the various independent and dependent variables of the study keeping in view the various defined objectives of the present investigation.

2-Observation

Observation method is such a method in which only primary data is to be collected. Each Observer collect the data which is related to his\ her study. "In this present study the observation was done by "participant observation" and "non-participant observation".

a) Participant observation

According to this method we have participated in the daily life of the respondents and observed their behavior relevant to the study topic.

b) Non-participant observation

According to this method we have observed everything from a distance. We have to be passive and do not try Influence the activities of the respondent in any manner.

3-Individual interview

In this we meet on single respondent/ person at one time and interviewed him. Then collect all the information from the respondent. It is believed that such a person/ respondent possesses the required information and that was serving our purpose. The advantage in this method is that the respondent is not under group influences and all views expressed by respondent are his own and spontaneous.

4-Case study Method

Case study is the method of exploring and analysing the life of a social unit may be of a person, a family, an institution or a community. In this method various aspects of the respondents unit were deeply and thoroughly studied, taking into account its past, present and future. I have done 8 case studies on socio-cultural organization.

5-Secondary data

Secondary data was collected from the block offices and previous researches.

6-Audio and visual Aids:

Tape recorder and camera, mobile was used to collect the views of the respondents and photographs related to the present study.

7-P.R.A. Technique: By this method we can get the quick information about the whole village. The method we used in was transect walk.

IV. RESULTS & DISCUSSION

The information related to this study was collected from the respondents through personal interview schedules. The collected information were classified, tabulated and analyzed in the light of objectives of the study.

Table.1 Occupation of respondents N=100

Sr. No.	Occupation of respondents	Frequency	Percentage (%)
1.	Agriculturist	66	66
2.	Labour work	30	30
3.	Other	4	4
	Total	100	100

The results of the Occupation of Baiga tribe of Dighul, Dhanaura and Garadarwa villages of Sonbhadra District found during the study presented in table and figure 4.4 shows that 66 per cent respondents were dependent for their livelihood on Agriculture, 30 per cent respondents were engaged in Labour work and rest of 4 per cent respondents were engaged in other work. The results shows that maximum Baigas were dependent on Agriculture and agriculture was the main occupation for them.

Table .2 Secondary occupation of respondents N=100

Sr. No.	Secondary occupation	Frequency	Percentage (%)
1.	Labourer	37	37
2.	Daily wage labourers	63	63
3.	Industrial labourers	0	0
4.	Agricultural labourer	0	0
	Total	100	100

The results of the Secondary occupation of Baiga tribe of Dighul, Dhanaura and Garadarwa villages of Sonbhadra District found during the study presented in table and graph 4.5 shows that 37 per cent respondents were labourer and 63 per cent respondents were Daily wage labourers. The maximum number of respondents were Daily wage labourer because they were very poor and in Daily wage labour work they get daily money which was very important for them to fulfil their daily basic necessities.

Table .3- Family of the respondents N=100

Sr. No	Type of family	Frequency	Percentage
1.	Nuclear	89	89.00
2.	Joint	11	11.00
	Total	100	100

The above table shows that 89 per cent respondents live in nuclear family and 11percent respondents live in joint family.

Table .4-Kinship of the respondents N=100

Sr. No	Kinship of respondents	Frequency	Percentage
1.	Consanguine	50	50.00
2.	Affinal	50	50.00
	Total	100	100.00

The above table shows that 50 per cent respondents were Consanguine and 50 per cent respondents were Affinal.

Table .5- Marriage age of the Baiga tribe N=100

Sr. No	Age of the respondents	Frequency	Percentage
1.	Male (18-25) years	50	50.00
2.	Female (15-21)	50	50.00
	Total	100	100.00

The above table shows that 50 per cent male respondents marry at the age of 19-25 years and 50 per cent female respondents marry at age of 16-21 years.

Table 6- Marital status of the respondents

Sr. No	Marital status	Frequency	Percentage
1.	Married	78	78.00
2.	Unmarried	22	22.00
	Total	100	100

The above table shows that 78.00 per cent respondents were married and 22.00 per cent respondents were unmarried.

Sr. No	Education of respondents	Frequency	Percentage
1.	Literate	10	10.00
2.	Illiterate	90	90.00
	Total	100	100

Table .7-Educational status of the respondents N=100

The above table shows that 10 per cent respondents were literate and 90 per cent were illiterate.

Table .8-Food habit of the respondents N=100

Sr. No	Type of food	Frequency	Percentage
1.	Vegetarian	10	10.00
2.	Non-vegetarian	5	5.00
3.	Omnivorous	85	85.00
4.	Total	100	100.00

The above table shows that 10 per cent respondents were vegetarian, 5 per cent respondents were non-vegetarian, and 85 per cent respondents were omnivorous.

Table .9- Clan of the respondents N=100

Sr. No	Clan of the respondents	frequency	Percentage
1.	Patriarchal	100	100.00
2.	Matriarchal	-	-
	Total	100	100.00

The above table shows that 100 per cent respondents follow patriarchal clan.

Table-10 Housing Pattern of respondents N=100

Sr. No.	Housing Pattern	Frequency	Percentage (%)
1.	Semi- cemented house	92	92
2.	Cemented house	8	8
	Total	100	100

The above table shows that 92 per cent respondent were semi cemented house, 8 per cent respondents were cemented house.

V. CONCLUSION

On the basis of the study it was concluded that Baigas were distinct tribal groups with their unique life style and culture. They provide an insight to the process of growth of the human society. They had their abilities particularly in the field of medicine and production of handicraft items. If proper support is given to these people they can continue their tradition and culture and also contribute for the developmental process of the country.

The people of study areas were still following the traditional activities. Baiga people were still backward by education and adopting new techniques. Their knowledge towards health and sanitation was very poor. Their main occupation was Agriculture, Secondary Occupation was daily wage labour. Baiga were modified from traditional activities and that make change in economic condition. Economic condition of Baiga was pulling down due to lack of ideas and techniques. The Baiga people were hard working people, but their economic condition never got better, because Baiga were not managing their income. Baiga were very co-operativeto each other. Baiga celebrate some festivals such as Diwali, Holi, Navratri, Dusshehra etc. So they ere backward than other people/community. Baiga people had some culture such as Karma Dance, Tattooing Tradition and their art which could be seen their housing pattern. Baiga worship Sheetla Devi, Jhandi Baba, and Nature, Shiva God etc. They also believed that their ancestral spirit are with them and they help when they are in trouble. Baiga people also believed in animal sacrifice. Baiga also worship mango tree on the occasion of the marriage ceremony of their first son and if they do not get mango tree then they worship Kathal (Jackfruit) tree.

Baiga were a preist of a Tribes. The village was appointed by the priest only. Where there was no tribal, no one fulfills any work. There was a course of Vaidiki , Ojhaiti Ojha. It works for 30-40 days. They make a course function under the big tree in the forest. Baiga tribe people used to marry their son or daughter in their own community not in other community. They can marry their son or daughter only with the son or daughter of maternal uncle or father's sister not in other relation

BIBLIOGRAPHY

- [1]. **Bhandari, J. S. 1996.** Kinship and Family in the North-East. New Delhi: Cosmo Publications.
- [2]. **Crook, John. H. 1987.** Polyandry in India (Demographic, Economic, Social, Religious, and Psychological concomitants of Plural Marriages in Women). New Delhi: GyanPublishing House.
- [3]. **Gough, Kathleen E. 1952.** Changing Kinship usages in the setting of political and Economic Change among the Nayars of Malabar. Journal of the Royal Anrthropological Institute 45-80.
- [4]. **Fox, Robin, 1967 :** Kinship and Marriage, Hazell Watson and viney Limited, England.
- [5]. **Gould, H.1968 :** 'Time Dimension and Structural change in an Indian Kinship System : A problem of Conceptual Refinement' in Milolon Singer and Bernard Cohn (eds.) Structure and change in Indian Society Aldine Publishing Co., Chicago.
- [6]. **Hodson. 1996.** Kinship and Family in the North-East, ed. J. S Bhandari. New Delhi: Cosmo Publications.
- [7]. **Madan, T.N. 2002.** Family and Kinship - A study of the Pundits of Rural Kashmir. NewDelhi: Oxford University Press.
- [8]. **Majumder, D. N. 1978 :** Culture Change in two Garo Villages, Anthropological Survey of India, Culcutta.
- [9]. **Madan, T.N. 2002.** Family and Kinship - A study of the Pundits of Rural Kashmir. NewDelhi: Oxford University Press.
- [10]. **Radcliffe-Brown, A. R. 1950.** African System of Kinship and Marriage, A. R Radcliffe318 Brown and D. Forde, eds. 4 - 5. London: Oxford University Press.

IOSR Journal Of Humanities And Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Momina Bano "A Study on Kinship System of Baiga Tribe of Sonbhadra District of (U.P.)." IOSR Journal of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 05, 2018, pp. 12-18.