



CHAPTER-7

**SOCIAL AND ECONOMIC
STATUS OF SAHARIYA
TRIBE IN SHIVPURI
AND RAGHOGARH
REGIONS**

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The Shivpuri district is inhabited by a large number of Sahariyas. The population of Sahariyas is about 227802 which is about 13.19% of the total population. In Raghogarh region the population of Sahariya tribe is about 160397 which is about 9.83% of the total population. Sahariya is an indigenous Munda-speaking tribe in the Madhya Pradesh. The Sahariyas are mainly found in the district of Morena, Shooour, Shivpuri, Gwalior and Guna district of Madhya Pradesh and Baran district of Rajasthan. Sahariyas are tribal people who live in Jungle. They work in farms and also collect forest produces and medicinal plants from forest.

Sahariya is major tribe in both Shivpuri and Raghogarh regions. In Shivpuri the Sahariya are living since a long time and they prefer to live near forest areas. In Raghogarh the Sahariyas are comparatively less in number and most of them are migrated from Guna, Shivpuri and Shoepur regions. In Shivpuri a number of clans of Sahariya tribe are residing in different blocks. These clans are Parmar, Devariya, Piper Barodia, Mohania, Pallia etc. In Raghogarh only a few clans are residing in different villages. These clans are Bajulla, Karoriya, Sonariya, Piper Barodia etc. The economic status of Sahariya tribe in both regions is similar but Sahariyas living in Shivpuri are mostly dependent on forest produce for their source of income and they have good knowledge about medicinal plants. They have a long cultural heritage.

The Sahariyas are Negroties in race; they are medium-stature with dark complexion sharp featured. Generally, and the males are black and have rounded head nostril, wide mouth thicket lips and curly hair with no hair on chest. The dress of Sahariya man is simple they require a small dhoti, salooka (shirt) and a turbon (safa). Chappals are used rarely. The womens wear colourful dress and ornaments. The dress of women mainly consists of a lng skirt (lugda/Ghaghara) upper garments (angi/choli/saluk) and sari.

Sahariya are very poor their staple food is 'Chapatti' of Bajra. Jowar and Maize or sometimes wheat, which they eat twice a day with some leafy vegetables if available. They are not addict of alcohol. 'Mahua' liquor is consumed on occasions of social and religious ceremonies rarely do they eat non vegetarian food. Sahariya believe in evil spirits, magic and never worry about their future.

Sahariyas always like to settle nearer to water source and forest to get sufficient supply of wild roots, tubers, fruits, vegetables etc. The site of settlements should be freedom

supernatural evil spirits. Sahariyas generally resides in a compact 'Phallia' or 'Tola' of the village which is known as 'Saharana' which consists of 30 to 40 huts. All the huts face towards each other thus makes a compact structure of the village. In the center of the village a 'Chabootara' (Earther platform) is constructed which generally consists of idols of God, Goddess and other deities. They lead a peaceful life. Their homes are generally made of wooden sticks plastered with mud and thatched with leaves and straw. The house (Tapra) of Sahariyas are very two slops type low land roofs of sometimes covered with grass or handmade tiles (Khapra). No windows are provided only one opening door provides ventilation to the house. Domestic animals like cow, goat, sheep, pigs, hen etc. are kept either at the back side or one corner of the hut.

The important Gods and Goddesses of the Sahariyas are Hanuman, Mata, Moti Singh, Tejaji, Hiranman, Nahar Singh, Bhero Deo, Assmani, Bijasen, Durga, Lalbai, Pam Deo, Nag Deo, Bhema Deo, Kali, Bhumiya etc. Bijasen and Bhero Deo are most important family deities.

Sahariyas mainly depend upon physical labour-skilled and unskilled both. They also collect minor forest products such as Gum, Honey, Mahua (*Madhuca indica* J. F. Gmel.), Chirongi (*Buchanania Lanza* Spreng.), Bahera (*Terminalia bellirica* (Gaertn) Roxb.), Bel (*Aegle marmelos* (L.) Correa ex. Roxb.), Tendu (*Diospyros melonxylon*), Imli (*Tamarindus indica* Linn.), Mokai (*Solanum nigrum* Linn.), Amla (*Emblica officinalis* Gaertn.), karonda (*Carrisa carandas* Linn.), Kanda (*Dioscorea bulbifera* Linn.), etc. besides these, a large number of medicinal plants and their parts are collected and sold in nearby weekly markets or sometimes traders themselves visit their villages and purchase forest products.

Generally, Sahariya parents are not in the habit of sending their children to school because of illiteracy among themselves and also due to poor economy. Since every grown up child is a contributory unit to the family. In this way, the girls look after the domestic works and the boys earn the wages outside. The following table indicates their economy cycle and other activities.

Table 7
Annual Economy Cycle and Other Activities of Sahariyas in Shivpuri and
Raghogarh Region

S.No.	Months	Local Hindi months used by Sahariya	Main activities	
			Shivpuri	Raghogarh
1.	March-April	Chaitra	<ol style="list-style-type: none"> 1. Collection of flowers of Mahua (<i>Madhuca indica</i> J.F. Gmel. 2. Collection of fire woods to sell and for own consumption. 3. Fishing. 4. Worship of religious Gods and Goddesses. 5. Labour work in the nearby villages, tahsil and district places. 6. Collection of barks, roots, leaves, flowers and fruits of medicinal plants. 	<ol style="list-style-type: none"> 1. Collection of fire woods to sell and for own consumption. 2. Worship of religious Gods and Goddesses. 3. Labour work in the nearby villages, tahsil and district places. 4. Collection of barks, roots, leaves, flowers and fruits of medicinal plants.
2.	April-May	Baisakh	<ol style="list-style-type: none"> 1. Marriage season. 2. Collection of leaves and fruits of Tendu (<i>Diospyros melanoxylon</i> Roxb.), and Bahera (<i>Terminalia belerica</i> Garten. (Roxb.)) honey, and medicinal herbs for sell. 3. Fishing. 4. Labour work in the forest and nearby villages. 5. Collection of fire woods to sell and for own consumption. 	<ol style="list-style-type: none"> 1. Marriage season 2. Labour work in the forest and nearby villages. 3. Collection of fire woods to sell and for own consumption.
3.	May-June	Jayeshth/Jeth	<ol style="list-style-type: none"> 1. Preparation of agricultural field. 2. Collection of lac, 	<ol style="list-style-type: none"> 1. Preparation of agricultural field. 2. Collection of lac, gum,

			gum, honey and medicinal plants. 3. Fishing. 4. Works as labour in the nearby areas. 5 .Collection of fire wood. 6. Repair of house-sheds.	honey and medicinal plants. 3. Works as labour in the nearby areas. 4 .Collection of fire wood. 5. Repair of house-sheds
4.	June July	Asharah	1. Ploughing and sowing operation of Kharif crops. 2. Collection of fire wood to sell and edible roots for consumption. 3. Work as agricultural labour. 5. Collection of medicinal plants.	1. Ploughing and sowing operation of Kharif crops. 2. Collection of fire wood to sell and edible roots for consumption. 3. Work as agricultural labour. 5. Collection of medicinal plants.
5.	July –August	Sawan	1. Weeding to the field. 2. Collection of edible roots and leaves from the forest. 3. Work as agricultural labour.	1. Weeding to the field. 2. Collection of edible roots and leaves from the forest. 3. Work as agricultural labour.
6.	August-Sept.	Bhadon	1. Watching the field. 2. Work as agricultural labour and causal labour.	1. Watching the field. 2. Work as agricultural labour and causal labour.
7.	Sept.-Oct.	Kwar	1. Early varieties of millets are harvested. 2. Work as agricultural labour, forest labour, and causal labour.	1. Early varieties of millets are harvested. 2. Work as agricultural labour, forest labour, and causal labour.
8.	Oct.-Nov.	Karthik	1 .Harvesting of early Kharif crops. 2. Labour work in agricultural field, forest and others. 3. Socio-religious festivals. 4. Collection of fire woods and medicinal	1 .Harvesting of early Kharif crops. 2. Labour work in agricultural field, forest and others. 3. Socio-religious festivals. 4. Collection of fire woods and medicinal

			plants.	plants.
9.	Nov.-Dec.	Aghan	<ol style="list-style-type: none"> 1. Harvesting of late Kharif crops. 2. Work as agricultural labour, forest labour, and causal labour. 3. Collection of fire wood to sell and for own consumption. 	<ol style="list-style-type: none"> 1. Harvesting of late Kharif crops. 2. Work as agricultural labour, forest labour, and causal labour. 3. Collection of fire wood to sell and for own consumption.
10.	Dec.-Jan.	Paus	<ol style="list-style-type: none"> 1. Labour work wherever available 2. Collection of fire wood. 	<ol style="list-style-type: none"> 1. Labour work wherever available 2. Collection of fire wood.
11.	Jan.-Feb.	Magh	<ol style="list-style-type: none"> 1. Work as agricultural labour. 2. Collection of fire wood. 3. Marriage season starts. 4. Hunting and fishing. 5. Medicine collected from forest areas to sell. 	<ol style="list-style-type: none"> 1. Work as agricultural labour. 2. Collection of fire wood. 3. Marriage season starts. 4. Marriage season starts 5. Medicine collected from forest areas to sell.
12.	Feb.-March	Phalgun/ Phagun	<ol style="list-style-type: none"> 1. Work as agricultural labour. 2. Collection of fire wood for sell. 3. Hunting and fishing. 4. Collection of flowers of Mahua (<i>Madhuca indica</i> J.F. Gmel. 	<ol style="list-style-type: none"> 1. Work as agricultural labour. 2. Collection of fire wood for sell.