

## The Tribal Heritage and the Adivasi Contributions to Indian Culture and customs

**Dr. Mousumi Paul**  
**Asst. Professor of English**  
**L.B.S.M College, Jsr**  
**Kolhan University, Chaibasa**  
**Email id: - paulmousumijsr@gmail.com**

### **Abstract**

The Tribal Traditions and practices pervade all aspects of Indians culture and civilization, yet this awareness is often lacking in popular consciousness, and the extent and sport of Adivasi Contributions to Indian philosophy, language and customs have often gone unrecognized, or been underrated by historian and social scientists.

Although popular myths. About Buddhism have obscured the original, source and inspiration for its humanist Its humanist doctrine, it is to India's ancient tribal for (or Adivasi) Societies that Gautam Buddha looked- for a model for the kind of society, he wished- to advocate. The early Buddhists sanghas were modelled on the tribal pattern of social interaction that stressed gender equality, and respect for all members: Adivasi society was build on a foundation of equality with respect for all life forms including plants and trees. There was a deep recognition of mutual dependence in nature and human Society. People were given respect and status according to their Contribution to social needs but only while they were performing that particular function. the priest or doctor became equal to everyone else, the possession of highly valved skills or knowledge did not lead to a permanent rise in status. This means that no individual or small group could engage in overlordship of any kind, or enjoy hereditary rights.

**Keywords: Tradition, Practices, civilization, ceremony, Adivasi**

This article examines the role of Adivasis contributions to Indian culture and customs. As aforementioned in the abstract of this paper we have come to see that such a value - system was sustainable as long as the Adivasi community was non- acquisitive and all the products of society were shared. Although division of labour did not take place, the work of society was performed on a cooperative and co-equal basis-without- prejudice or disrespect for any form of walk! It was the simplicity, the love of nature, the absence of coveting the goods and wealth of others and the social harmony of tribal society. That attracted Gautam Buddha, and had a profound impact on the ethical core of his teachings. The tribal society were under constant pressure as the money economy grew and made traditional forms of barter system less difficult to sustains. In matters of trade, the Adivasis followed a highly evolved system of honour. at the tribe chipping evolved system of honour. Entered into were All agreements honoured, often the in to honour an agreement made by and individual member of the tribe. Individuals dishonesty or deceit were punished Severely by the Tribe. An individual who acted is a manner that violated the honour. The of tribe faced potential banishment and family members lost the right to participate in community events during the period of punishment. But often, tribal integrity was undermined because the non- tribals, who traded with the

Adivasis reneged their promises took advantage of the sincerity and honesty of the most members of the tribe.

tribal societies came under stress dire to several factors. Extension of Commerce, military incursions On Tribal land, and the resettling of Brahmins amidst tribal populations had an impact, as did ideological coercion or persuasions to attract key i members of the tribe into “”main stream” Hindu Society. This led to many tribal communities becoming integrated into Hindu Society as Dalits (or castes) while others who resisted were pushed into the hilly or forested areas, or remote tracks that had not yet been settled “In the worst cane, defeated Adivasi tribes were pushed to the margins of settled society and untouchables

In the 8<sup>th</sup> century, the tribal forest goddess or harvest goddess was absorbed and adapted as siva’s wife. Ganesh owes its origins to a powerful tribe of elephant trainers whose incorporation into Hindu trainers who’s through the deification of their elephant totem. Adivasis who developed an intimate knowledge of various plants and their medicinal uses. played an invaluable role in the development of Ayurvedic medicines, Dental Care products like datun, roots and Condiments like turmeric used in cooking and ointment are also Adivasi discoveries, las are many fruit trees and vines. Ayurvedic cares for arthritis, and night blindness over their orgin to Adivasi knowledge. They also played an important role in their Development of agricultural practices- such as rotational cropping, fertility maintainenance through alternating the cultivation of grains with Leaving Land fallow or using it for pasture. Adivasis of odisha instrumental developing a variety of strains of rice. Their musical instrument- such as the bansuri (flute) and dhol (drum), folk-tales, dances and seasonal, celebrations also found their way into Indian traditions as did their Tart and metallurgical skills.

### **Identifying Tribal spirituality**

Tribal Spirituality builds on tribal culture and especially on tribal religions lent it is not identical to them. Tribal spirituality presupposes cultural information and religious understanding. Its main concern is tribal spiritual experience and actions. Therefore, one should not expect detailed information on tribal culture and religion in tribal spirituality usually a religious back to its sourced to rediscover its real spirituality. In the same way we, too, go back to the traditional spirituality of the tribals as their standard spirituality, which was least affected by Hinduism. Islam, Christianity and modernism and was found in its original purity. Going back to the traditional spirituality does not mean that we want to preserve Sand perpetuate traditional customs and institutions ie. dhumkuria, that has become obsolete, but we want to rediscover and retain the Spiritual and human valves enshrined in them.

### **Natural desire to worship.:**

For the tribals Chhotanagpur offering sacrifice seems to Quite nature it is a central spiritual activity around which other spiritual exercises are structured... It is natural to the tribals because the desire to come into contact with God is God- givers gift to them. In other words God himself put a natural desire in the hearts and the idea is the minds of the tribal people to offer sacrifice to him (God). “the” tribal Community itself was illiterate, had no literature prominent charismatic spiritual Leader who could have possibly given them the idea of offering sacrifice S.C. Roy, too affirms quite clearly,

“The Oraon thinks, and there appear to be good reasons to think with him, that God has been known to the tribe or revealed Himself to them from the very -beginning of the creation man, not as a deity but the Deity. The oraon regards him as anterior to all the Author and preserves, Controller and punisher of men, gods and spirits of all that exists, in the visible and invisible universe.”[3]

The fact that dharmes (God) controls. Everything, including spart is symbolised by arrangement of scarified at the sarna on the Sarhul festival. From experience the tribals must have learnt that in their struggles against all the odds of life they are very limited, weak and helpless. Thus very spontaneously they must have turned to sum supernatural power, god for seeking his help, protection They felt the need of invoking his name and asking his blessings on their children crops, cattle and protection from all kinds of dangers of life. In this way the realised I that God is their providence, Master and lord and they themselves are notes ardent on thing. Just more than his create community fell the need of observing some social festivals, so also it felt the need of observing some socio – religious rites, such as offering scarifies to God. In fact according to the religious myths of the tribals & God himself instructed and taught them how and when to offer sacrifice to God. Have the very idea and knowledge of offering sacrifice to God shows that tribals have a very sublime image of god and a keen sense of their own creatureliness.

#### **Freedom Movement:**

As soon as the British took over Eastern India Tribal revolts broke out to challenge aliens rule In the early Eastern India tribal colonization, no other Community in India offered such heroic resistance to British rule or faced such tragic consequences as did the numerous Adivasi community of now Jharkhand, Chattisgarh, odisha and Bengal. In 1772, the Paharia revolt broke out which was followed by a five-year uprising led by Tilka Manjhi who was hanged in Bhagalpur in 1785. The Tamar and Munda revolts followed. In the next two decades, revolts took place in Singhbhum, Gumla Birbhum, Bankura, manbhum. And Palamaw, followed by the great kol Risings of 1832 and the khewar and Blumij revolts (1832-34). But the defeat of 1858 only intensified British exploitation of national wealth and resources. A forest regulation passed in 1865 empowered the British government to declare any land covered with trees or brushwood as government forests and to make rules to manage it under terms of its own choosing.

"The act radically changed the nature of the traditional & common property of that Adivasi Communities and made it state property.' 4

As punishment for Adivasi resistance to British rule, "On the Criminal Tribes Act" was passed by the British Government in 1871 arbitrarily stigmatizing groups such as the Adivasi (with were perceived as most hostile to British interests) as Congenital criminals Adivasi uprisings in the Jharkhand belt were quelled day the British through massive deployment of troops across the. -region. Uprising and the Birsa Munda movement were that most important of the late 18<sup>th</sup> century struggles against British rule and their local agents. The local struggle led by Birsa Munda was directed at British policies that allowed the zamindars (landowners) and moneylenders to harshly exploit the Adivasis. In 1914 Jatra oraon started what is called the Tana Movement which drew the participation of over 25500 Adivasis). The Tana movement joined the nation wide satyagraha movement in 1920 and stopped the payment of land taxes to the Colonial Government. As the freedom movement widened, it

drew Adivasis into all aspects of the struggle. Many landless and deeply oppressed” “Adivasis joined in with upper caste freedom fighters. Expecting that the defeat of the British would usher is a new democratic era.

Unfortunately, even fifty years after independence, Dalits and Adivasis have benefited least from the advent of freedom. Although independence has brought widespread gains for the vast majority of the Indians population, Dalits and Adivasis have often been left out, and new problems have arisen for the nation's Adivasi populations.

The so-called advanced society may be rich in wealth, knowledge and technology but the poor and illiterate tribal society is definitely richer in the more human and spiritual qualities. Their characteristic virtues of humility, Simplicity, sincerity, honesty, forbearance, mutual help and co-operation are well known to other people, too. At the same time, the country can learn much from the beauty of Adivasi social practices, their culture of sharing and respect for all-their deep humility and love of nature - and most of all to their deep devotion to social equality and civic harmony.

### **References**

1. Stcherbarty: Buddhist Logic (New Mark, 1962), Papers of stcherbboky Ccalcutta – 1969, 71).
2. The Indians Historical Review, vol. 16:1, 2 Baidyanath Saraswati’s review P.K Maity, Folk-Ritual of Eastern India.
3. S.C. Roy, oraon Religion and customs, Delhi, 1985, P.23.
4. Studies in the History of science in Indian (Edited by Debiprasad Chattopadhyay).
5. Adivasi: A Symbiotic Bond – Mari and Stan Thekaekara (Hindu Folio, July 16,2000)
6. A. Chatterjee : Hindu Nation.
7. A. Soares: Truth shall prevail
8. D.D. Kosambi : Culture and Civilization of Ancient India.
9. V.D. Savarkar : Hindy Rashtra - Darshan.