

## Book Review on Sabara Tribe in Indian History

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### Book Review

In the typical explanation on ex-untouchables (Dalits) and tribals (Adivasis) in India, are presented as victims of state rebel and neglect violence. Quite often history is better recited by the people who really participate in it. This book is narrated towards the Sabara Tribe. Firstly we want to clarify, that who is Sabara Tribe?. The Sora has different alternative spellings and names include Saura, Saora, Sabara, and Savara, who are the community of a tribe from Southern Odisha, north coastal Andhra Pradesh in India. They are also found in the hills of Madhya Pradesh, Jharkhand, and Maharashtra. Their highest population is put up the Puttasingi area, approximately 25 km away from Gunupur NAC.

The content of the book was written to explore the role of Sabara Tribe in Indian History. Therefore, the author has put together a very comprehensive background in the book on culture occurrence as well as gives a brief account of dynasties, especially of the Sabara lineage and their relationship to Dakshina-Kosala and Kalinga, on the other hand, really comes alive when the testimonies begin.

In the first chapter of this book, Sabara Tribe and Distribution are exploring the various aspects towards the occurrence of the Sabara. In this chapter, all fact was covered by the author that how to Sabara community went to hill areas for living. He tried to give the better literatures which are indicating that earlier than the Dravidians; the Austric people came to India generally by the same routes from the Mediterranean regions or north-western route. They were a civilized people for those days. Behind the arrival of the Dravidians and then the Aryans they i.e. these Austrics or Sabaras generally went to the jungles and hills and lived there in their strongholds (wrote by Pt. Nilakantha Das). The distribution of Sabara was described, that's the kinsmen of these Sabaras had migrated with their languages by the sea-route. Thus the gradual migration of these Sabara people was by these lands and sea routes, as has been indicated, towards Indonesia and further islands, perhaps up to America.

The author had written that's, these Munda language speaking tribes also belong to the ancient leaders, Soara. On the behalf of existing literature, author clarified that Orissan tribes are all related to each other and also to Soara.

The author has also explained the identity of Parna-Sabaras which is a very low aboriginal caste in the Eastern Circars and Orissa. In his writing, it was tried to explore the meaning of the term Parna-Sabara (leaf-wearing Sabara) that may properly be useful to the women in the wilder parts of the Chanda district of the Central Provinces, who wear no clothes at all, but only a string round the waist to which they suspend a bunch of leaves and another behind.

This chapter is also based on the detailed Sabaras in Bastar district of Madhya Pradesh. They were manufacturing specimens of baskets in

brightly colored patterns for sale in the bazar in Sarangarh town. The written literature data reveals that's, the role of Sabaras in the business. If the author gives the more evidence about the business in ancient time then it would provide more economical condition of them.

On the other hand, the author indicated that's Sabaras (Soppu) in South Kanara of Karnataka used to put on leaf-wearing classes who are called the Soppu (Toppu). Further, these are one class of the aboriginal people who be dressed in leaves surrounding their waist. The larger tribe to which they put up played a significant part in the near the beginning history of the district.

The present population over 50,000 Sabaras are still living which is Dhenkanal princely state. Dhenkanal is said to have resulting its name from a Saora named Dhenka, who owned a narrow piece of land on which the present residence of the Raja stands.

Another part of this chapter is based on Dhenkanal family. In the wedded princes, the Brahmins do not accept the cooked rice-offerings prepared by Chintapatris. That indicated that's in the society; there was the inequality towards the Sabara. But due to, lack of data on the inequality in this chapter, it would attract the attention of historian to know the untouchability with Sabara by the Brahmins.

The author tried to write about the Narwar and southwest of Gwalior and South Rajputana are a race known as the Surris. They were the Sabaras or the Sours. Moreover, Cunningham divides the Saoras into two vast divisions, the eastern and the western.

The author is also described that the small numbers of Saoras existing in the hills to the south of Bihar and Shahabad, who was known by the name of Suir.

In this chapter, the study of Garrick is indicating that the Swiris and Suirs of Ghaziabad were predictable to be only 47 total populations.

The second and third chapter of this book is demonstrated the Sabara Population and Distribution from Census Reports and Sabara Tribe in Orissa, respectively.

The author described the population data of Sabara Tribe as per the Kitts's Compendium which was existed in 1881 total of 347,759 individuals for the whole of India. In 1941, there were 316,244 Saoras in Orissa. Approximately, two-thirds of these are Hill Saoras. As per distribution of population data reveals that higher population of Sabara lives in Orissa. In addition, there were 52,518 Saoras in Koraput.

Another report which was written in his chapter is indicating that western Saoras have almost moved out as a split community assimilating in their neighbors and even losing their distinctive name. Historically there is confirmation to propose that the Sabaras have been compressed into the present geography from much wider areas. The Saoras in Orissa as well as another place, all prove few signs of

affinity with the Hill Saoras of Koraput and Ganjam, remarked Elwin. The author is also written, they have assimilated themselves to the adopting its language, local population, its manners, its dress, and its gods. The author is also described that the women 'abstain from wearing nose-rings'; they are well-known for their sorceries. Even, all the Saoras living in this area are not Hill Saoras. They are illustrious by convinced cultural traits. Their villages have elongated streets, in which they construct tiny shrines and erect menhirs.

This chapter is also explored about the lifestyle of Sabara. The men put on a long-cloth and their women wear a hand-woven brown-bordered skirt and do not usually wear anything else.

The author is described that's they are shifting cultivation and the Hill Saoras have kept their own language. The women very much enlarge the lobes of their ears and have a tattoo mark down the middle of the forehead. The tattoo colours came from the local black berry.

Forth chapter and Fifth chapter expand the scope of the book beyond the Sabaras. In this chapter, Privileged literature is described the description of the Sabaras in history as well as in present. According to earlier history, there is confirmation to illustrate that the Saoras at one time were a dominant tribe.

The ancient story was about the Ramayana such as Rama, Lakshman and Sita was together in exile in the forest and one day when they were very hungry they met 'Shavari' who fed them with wild plums. In this chapter, the written literature is indicated the Sabara played an important role. In ancient time they were also live in the forest, but the author did not explain the too much characteristic and the role of them in related in Ramayana.

The author has explored that influence of Buddhism on this community. That may help to the researcher how did they get the knowledge about Buddhism?

On the other hand, it is not simple to describe any conclusion from the references in the Mahabharata about the location of the Saoras in before times. Occasionally the name Sabara occurs in association with northern, sometimes with southern tribes.

The author also wrote about the tribes of Kshatriyas have become degraded to the status of Sudras through the wrath of the Brahmanas.

In this chapter, few facts are also exploring the ruling of the Saora King, Mayavatu. In this, the chapter fifth author discusses the literature about the social structure as well as work of them. N.K Sahu wrote, "Last but not the slightest in the social structure were the Sudras who were of big help to the cultivators in the farms, to the traders in the field of trade and to the artisans in the factories. They worked hard as laborers to augment production and prosperity of the country with bare but regular subsistence.

The last part of this book reveals the Sabaras in Dakshina-Kosala, Kalinga-Kongoda with relation to Purusottama Jagannath and which is concluded that both Sabara king of Mahendragiri defeated by Kamarnava and the Sabara king of this locality, Siripur is well established. The author also indicated about Buddhistic sculptures, which are found in dissimilar places of the present Chattisgarh. But he did not write authenticity link between Sabara and Buddhism. There was needed more illustration which can help to the researcher.

The chapter seven and eight are exposing about of the religious history and the Sabara tribe relationships to religions and cults that they have come across in the process of evolution for a better world and being a part of the say.

The last chapter, focused on Mahendragiri at 1501 meters height comes under the undivided Ganjam district of Orissa, that's concluded, the Mahendra region was initially colonized by the Sabaras and Pulindas.

The author tried to explain but they did not give any facts regarding Untouchability with Sabara by Brahmin in ancient India. There have no text written in this book which clarified that why are Buddhism followed by Sabara? There are no explanations about the education back ground of them.

Sabara Tribe is distributed throughout the world. Among of them, some colonized into outside India such as Indonesia, Africa as well as USA etc. Moreover, larger population is live in India. The most important think here to know, what was the social as well as economic development in presently of Sabara? This is attracting the attention of historian to know about them. Even there is more literature available on Sabara but not data available about the Sabara who live outside the India. Therefore, the literature which provided in this book is better that explored role of Sabara Tribe in Indian history. This is very helpful who want to know about Sabara Tribe and their occurrence, population as well as family of Sabara tribe king [1].

In conclusion of the book review to provide the overview facts about this book which is related to about Sabara Tribe. Therefore, what was the impact on a local person of its? Who wants to understand about somewhat Sabara Tribe? It can be useful for those skilled in philosophy, who is curious about Sabara Tribe, therefore, how to live and the role of Sabara king in Indian History, his book as a roadmap that organizes the reader to pursue this study further.

## References

1. Giridhar G (2008) Sabara Tribe in Indian History. A.K Mishra Agencies.