



Significance of *Godana* (Tattoo) in the life of Baiga Tribal Men and Women of Chanda, Block Bajag, Dindori Madhya Pradesh, India.

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Abstract: - Present paper examines the significance of *Godana* in the lives of men and women of the Indian Baiga Tribes. The Baiga tribespeople is an ancient Human of India. They were designated in India as "National Human". *Godana* (Tattoo) is traditionally compulsory on the body parts of Baiga women whereas it is not compulsory for men in their whole life.. As per the data, Baiga women make draw *Godana* at the rate of 100% on the forehead, back, chest, hand, and legs whereas in men it is found at the 0% rate. There is also a 0% rate of making *Godana* on the abdomen part. *Godana* is a symbol of being a true Baiga Woman. It is an identifying trait of tribes. After completing all stages of *Godana* Baig women are called true Baiga women. Occurrence of wearing *Godana* in the Baiga women was observed at the rate of 100% in various body parts as the forehead, back, chest, hands, and legs, 67% on the neck, 0% on the abdomen. Whereas in Baiga men 1% on forehead and neck, 2% on chest, 3% on legs, 10% on hand, and 0% on the abdomen.

Key Words:- *Godana*, Tattoo, Baiga, Baiga tribe, Baiga women, National Human, Forehead *Godana*, Chatti *Godana*, Jadibooti. Chanda, Bajag, Dindori, Tribes of Madhya Pradesh, Vulnerable tribes of India.

Introduction: - Baiga means "Medicine man". The name Baiga came about due to their knowledge of the practice of treatment of disease like a doctor or physician does. They have ancient traditional knowledge about Jadibooti. They call herbal medicine Jadibooti. Jadibooties are collected from the forest area by the Baiga people. They are arboreal hill people, use forest herbs plant species (Pal, M. C.; 2019). The Baiga are very "Particularly Vulnerable Tribal Group" that can be found only in this district Dindori Sarma C. 2014. The Baiga tribe is known as the "National Human". (Anonymous 2, 2021). Chanda was the main Baiga Chak in ancient times in India under the territory of Madhya Pradesh and Chhattisgarh. Anthropological studies indicated that most ancient human tribes are in-habiting in Chanda village are last remaining of the Baiga tribes. (Pal, M. C.; 2020). Chanda is the village surrounded by a deep forest area and connected by channels of the road to Bajag, Gadasari, Choura, Dadar, Dindori, Motinala, Amarkantak, Mandla, Shaldole, Jabalpur. (Fig-1). It belongs to Shahdol Division. It is located 59 KM towards the South of District headquarters Dindori. 16 KM from Bajag, 480 KM from State capital Bhopal (Anonymous 4; 2021). Sarangpur Mal (11 KM), Angai Mal (12 KM), Ajar (13 KM), Bhanpur Mal (13 KM), Baharpur (13 KM) are the nearby Villages to Chanda. Chanda is surrounded by Samnapur Tehsil towards the west, Karanjiya Tehsil towards the East, Pandariya Tehsil towards the South, Pushprajgarh Tehsil towards North. Kawardha, Mungeli, Shahdol, Malajkhand are nearby Cities to Chanda (Anonymous 4 (2021).

The Bajag block in the Dindori district was created on 2nd October 1964. The geographical area of Bajag is 865sqkm. There are other than Baiga tribes other tribes communities as Kol, Pradhan, Dhoba, and Panika are also found in this area. Bajag is situated in the eastern part of Dindori. It covers about 46-gram panchayats and 93 villages. Dindori district is located in the southern region of Madhya Pradesh. It was created on 25th May 1998 from erstwhile district Mandla. It lies between 22.17° to 23.22° North latitudes and 80.58° to 80.58° (Soni A. 2015)



Fig-1 Map of Block Bajag showing Chanda

Godana: The meaning of *Godana* is the tattoo. *Godana* is called tribal tattoo (Mohapatra A. 2013). The work of making *Godana* is called Godai or tattooing. The skilled artist is called *Badnins* or *Badania*. During tattooing, a specific dot pattern is drawn basically then the design is completed followed by merging dots. The women of the Baiga tribes inherit this traditional culture into their bodies (Anonymous₁ 2021). *Godana* is a matter of pride for the Baiga women. Wearing *Godana* signify women-hood. Baiga women feel incomplete without *Godana*.

However various authors and workers have explained about *Godana*, but there is a gap exists in the literature about the significance of *Godana* in Baiga men and women in their whole life. Therefore present study entitled objective to study the significance of *Godana* in the whole life of tribal men and women of the tribal village *Chanda* in Bajag, Dindori Madhya Pradesh, and India.

Material and Method: The data collected from the locality is based on a survey method. The Selected locality is tribal village Chanda comes under development block Bajag in Dindori, Madhya Pradesh. The extensive survey was done during the year 2021 in the months of July and August. Observation is recorded by taking photographs from the device camera Redmi Device M2004J19I Aqua Camera 13MP . Interviews took during the field visits to the area. A checklist was also prepared on the basis of field observation. A random sampling technique was used to record the sample. Data analysis was done by t-test. The formula used for the test is as follows

$$t = \frac{(\bar{x}_1 - \bar{x}_2) - (\mu_1 - \mu_2)}{SE(\bar{x}_1 - \bar{x}_2)}$$

Where;--

$\bar{x}_1 - \bar{x}_2$ = the difference between the sample means

$\mu_1 - \mu_2$ = the difference between the hypothesized population means

$SE(\bar{x}_1 - \bar{x}_2)$ = the standard error of the difference between the sample means

Observations: - During intensive survey work of the are following observation were recorded as;

Table1. Time periods, Traditions, Stages of *Godana* in Man and women of tribal area Chanda, Bajag.

S.N	Time Period	Tradition		Stages		Body Parts	
		Man	Women	Man	Women	Men	Women
1	After birth taken	TNC	NR	NR	NR	NR	NR
2	During teen age	TNC	TC	NR	First	NR	Fore head
3	Before marriage	TNC	TC	NR	Second	NR	Neck, Hands, Legs
4	At marriage	TNC	TC	NR	Third	NR	Back, Legs, Hands
5	After marriage	TNC	TC	NR	Fourth	NR	Neck Hands legs
5	Before becoming Parent	TNC	TC	NR	Last	NR	Chest
6	After becoming Parent	NR	NR	NR	NR	NR	NR

*TNC- Traditionally Not compulsory, * TC- Traditionally Compulsory,* NR-No Record

(1) *Godana* after birth taken: - Afterbirth took it is not traditionally compulsory in men but there is no record found that after birth *Godana* is compulsory in parts of the body in men(boys) and women (girls) (Table-1).

(2) **Godana during teenage-** During teenage *Godana* is not traditionally compulsory in men (boys) but is compulsory in women (girls). During teenage first *Godana* is made on the forehead of the girl called Forehead *Godana* (Table -1, Plate-1). This time it is proposed by the grandparents of the girl. It is drawn on the forehead girl especially.

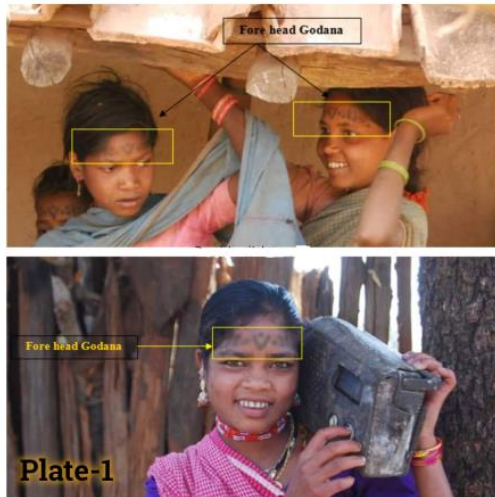


Plate -1 Teenage girls wearing Forehead *Godana*.

(3) **Godana before Marriage: -** Before marriage in Baiga man it is not traditionally compulsory but for women it is compulsory. This is the *second stage of Godana* on the followings body parts like the neck, hands, and legs (Table 1). Second *Godana* is made when the parents want to make marry their girl into the same tribal community. This time it is proposed by the parents (mother and father). It symbolizes that girl's eligibility for marriage. (Plate-2)



Plate-2 *Godana* on hands and legs

(4) **Godana at marriage:** - At marriage time it is not traditionally compulsory for men, but it is compulsory for women. During the marriage, is again made on the back, hands, and legs on the body. (Table -1). This is the third stage of *Godana*. made when the groom comes to see the girl. This time is proposed by would-be in-laws before marriage. This confirmed that whether the girl would have been accepted by the God of in-laws family or not. Without third *Godana* woman is not allowed to perform the rituals of the family occasion (Plate-3).



Plate-3: Baiga couple during Marriage and woman- showing *Godana* on back.

(5) ***Godana* after marriage;** - After marriage, it is not traditionally compulsory for men but traditionally compulsory for women. This is the fourth stage of *Godana* .is made on the neck, hands, and legs (Table-1). This time it is proposed to a woman by her husband. Husband seeks love and dedication of her wife towards him. So wife gets again *Godana* on the body on the demand raised by the husband.

(6) ***Godana* before becoming parents:** - Before becoming parents the last *Godana* ceremony is performed in the body of Baiga women. *Godana* before becoming parents is not traditionally compulsory in man but it is traditionally compulsory for the woman. The last *Godana* is made on the chest of women called *Cahatti Godana* (Table-1 Plate 4). This time it is proposed by the husband and in-laws-Parents that they want to continue next generation by giving them children. Wearing *Godana* by the wife confirms the urge of becoming a mother. *Chatti Godana* signifies the motherhood character of Baiga women.



Plate-4: *Chatti Godana*

(7) ***Godana* after Becoming Parent:** - There are no record found that after parenthood *Godana* is traditionally compulsory in Baiga man and women. (Table -1)

A True Baiga Tribe Women; After completing all stages of *Godana* Bajag women are called true Baiga women. Such women body parts expert abdominal reasons are covered with *Godana*. - (Table-2, Graph -1 and 2).



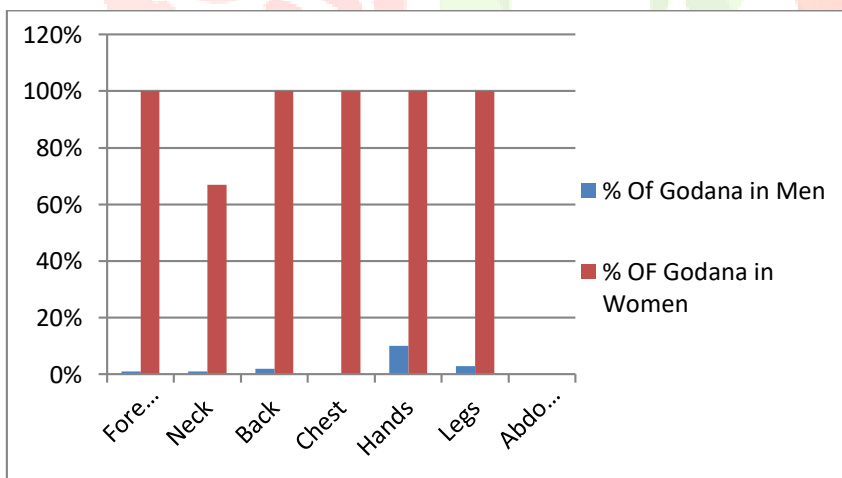
Plate-5 A typical true Baiga woman of village Chanda in traditional attire

Occurrence of wearing *Godana* on body parts by Man and women of the village Chanda, Block Bajag: -

The data shown in table-2 indicates the occurrence of wearing *Godana* on body parts by Baiga men and women. Occurrence of wearing *Godana* in the Baiga women was observed at the rate of 100% in various body parts as the forehead, back, chest, hands, and legs, 67% on the neck, 0% on the abdomen. Baiga men wear *Godana* at the rate of 1% on the forehead and neck, 2% on the chest, 3% on the legs, 10% on the hand, and 0% on the abdomen. Hence there is no significant evidence about traditions of wearing *Godana* by Baiga men whereas there is significant evidence about wearing *Godana* traditionally by Baiga women of village Chanda, Block Bajag (Graph-1).

Table2:- Occurrence of wearing *Godana* on body parts of Man and women of the village Chanda, Block Bajag.

Body Parts	Godana in Men	Godana in Women
Fore Head	1%	100%
Neck	1%	67%
Back	2%	100%
Chest	0%	100%
Hands	10%	100%
Legs	3%	100%
Abdomen	0%	0%

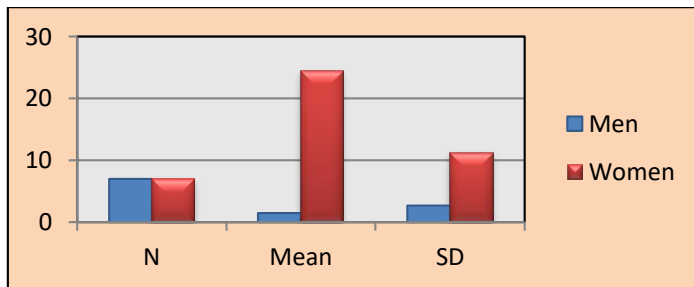
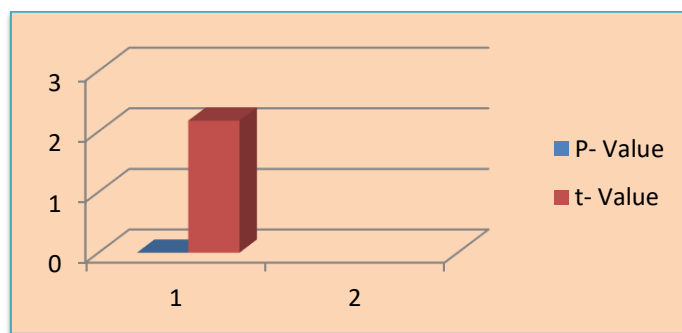


Graph -1 Wearing *Godana* on body Parts by Baiga Men and women of the village Chanda.

Statistical Analysis: As per the data analysis (table -2), there is a significant difference in mean and SD is respectively 23 and 9. The p-value is 2. 17. Data is significant at the level of 0.95. Since the p-value is less than 0.05 which shows sufficient evidence to prove that wearing *Godana* in the life of women is traditionally compulsory but in men, it is not traditionally compulsory (Graphs 2&3).

Table -2- T- Analysis of data about wearing *Godana* during whole life on the body parts by Bajag men and women.

S.N.	Baiga tribe	Mean	SD	t- Value	p- Value
1.	Wearing <i>Godana</i> by Men	1.42	1.42	2.17	0.0002
2.	Wearing <i>Godana</i> by Women	24.42	24.42		

Graph 2; - Showing mean value of Significance of wearing *Godana* during whole life by Baiga men and womenGraph 3; - Showing *t* and *p* value of Significance of *Godana* in life of Men and Women.

Result: - As per the observation and analysis of find data, it is significantly evident the for the Baiga women making *Godana* on the body is traditionally compulsory. But for the men, it is not compulsory. *Godana* on the body of women signifies her true Baiga women.

Discussion:- Baiga is the tribe community of India. Baiga in India is known as a National human. Jadibooties are collected from the forest area by the Baiga people Baiga Chak in Chanda was the main place of the Baiga tribe. This area has historical importance. Because before the division of Madhya Pradesh into Chhattisgarh has the main station. Therefore M.P. and C.G Baiga tribes show the similar tradition of *Godana*. *Godana* on the body of women is a matter of pride, determination, and traditionally beauty of Baiga. In tribal communities, *Godana* is a significant ceremony or event marking an important stage in someone's life, especially birth, the transition from childhood to adulthood, marriage, and death. (Mohapatra A. 2013). Tribal tattoos have been used for years as a symbol of all humanity. Tribal tattoos were the first tattoo designs the ever graced the face of the earth. In tribal communities of Odisha, both men and women like to tattoo their bodies, and children as young as 5 years are found with tattoo marks on their bodies and faces. (Mohapatra A. 2013)

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