

PROCEEDINGS OF THE
U.G.C. SPONSORED
NATIONAL SEMINAR

ON
CHANGING SOCIO-ECONOMIC &
CULTURAL PROFILE OF THE TRIBES OF
MAYURBHANJ

20th & 21st July, 2011



Organised by
The Department of History
B. B. College, Baiganbadia
Mayurbhanj, Odisha

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& CULTURAL PROFILE OF THE
TRIBES OF MAYURBHANJ**

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**Organised by
Department of History,
B.B. College, Baiganbadia
MAYURBHANJ, ODISHA**

**IN COLLABORATION WITH
SEEMANTA MAHAVIDYALAYA
JHARPOKHARIA, MAYURBHANJ**



**Inaugural
Session**





Valedictory session





**Jewels of the Department
are being honoured**



Presented to Dr. Mrs. A. Dhal.
[Signature]

PROCEEDINGS ON

**CHANGING SOCIO ECONOMIC AND CULTURAL PROFILE
OF THE TRIBES OF MAYURBHANJ**

Editor

Dr Jatindra Nath Singhdev Sachan, M.A., Ph.D.

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Declaration

The Department of History, B.B.College, Baiganbadia, Mayurbhanj, Odisha - 757105 bears no responsibility regarding the statements, opinions and conclusion made by the authors.

Acknowledgement

The Department of History, B.B.College, Baiganbadia, Mayurbhanj is highly grateful to the Joint Secretary, UGC Eastern Regional Office, Kolkata for kind approval of the proposal and granting funds for organising the National Seminar on **CHANGING SOCIO ECONOMIC AND CULTURAL PROFILE OF THE TRIBES OF MAYURBHANJ** on 20th and 21st July, 2011.

We express our deep sense of gratitude to esteemed Principal, Pradeep Kumar Rout for his valuable guidance. We are also grateful to the Principal and Staff of Seemanta Mahavidyalaya, Jharpokharia for their collaboration in organising the Seminar.

We are thankful to our guests Dr Prabodh Kumar Mishra, Former Vice Chancellor, North Orissa University; Prof. Deepak Kumar Sarangi, Former Chairman, CHSE, Odisha; Dr Harihar Panda, Professor, College of NDA, Pune; Dr Sushanta Kumar Patra, HOD, History, MPC Autonomous College, Baripada; Dr Prafulla Kumar Mohanty, Reader in History, MPC Autonomous College, Baripada; Dr Shyam Sundar Das, HOD, History, Seemanta Mahavidyalaya, Jharpokharia; Dr Ananta Kumar Jena, Lecturer in History, Seemanta Mahavidyalaya, Jharpokharia; Dr Santosh Kumar Singh, HOD, History, Betnoti College, Betnoti and Dr Prabhat Kumar Mallick, Ispat Autonomous College, Rourkela.

Lastly, we are thankful to the Staff, Colleagues, Students and well wishers in organising the Seminar and publishing the Proceedings most successfully.

Dr Jatindra Nath Singhdev Sachan

HOD, History,

Convener of the Seminar & Editor of the Proceedings



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Prof. Sanghamitra Mohanty

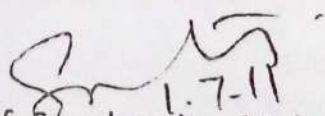
Vice-Chancellor



MESSAGE

I am happy to learn that the Department of History, B.B. College, Baiganbadia in the district of Mayurbhanj is going to organize a UGC sponsored National Seminar on "Changing Socio Economic and Cultural Profile of the Tribes of Mayurbhanj" in the 3rd Week of July, 2011 and a souvenir is proposed to be brought out in commemoration of the Seminar.

I convey my best wishes and greetings to all the participants and wish the seminar as well as the souvenir a grand success.


(Prof. Sanghamitra Mohanty)

Dr Prabodh Kumar Mishra
Former Vice Chancellor,
North Orissa University,
Baripada, Mayurbhanj.



MESSAGE

It is very heartening to know that B.B. College, Baiganbadia (Department of History) is organising a National Level Seminar on "Changing Socio Economic and Cultural Profile of the Tribes of Mayurbhanj" on 20th and 21st July 2011 in collaboration with Seemanta Mahavidyalaya, Jharpokharia, Mayurbhanj. They are also publishing the Proceedings to highlight the academic discussion of scholars who will be participating in the said Seminar. It is high time that the tribal history and culture of Mayurbhanj got due focus in a wider perspective.

I wish the Seminar and the organisers all success.

Sd/-
(Prof. P.K. Mishra)

Prof. Deepak Kumar Sarangi
Ex-Chairman, CHSE, Orissa,
Bhubaneswar



MESSAGE

I have the privilege to participate the National Seminar on "Changing Socio Economic and Cultural Profile of the Tribes of Mayurbhanj" funded by the University Grants Commission and organized by the Department of History, B.B. College, Baiganbadia on 20th and 21st July 2011. I was simply overwhelmed by the love and affection showered on me by the members of the staff, the students and the participants of the Seminar. The subject matter of the Seminar was not only befitting the local scenario but also highly educative and attractive. The Seminar was organized at a time when there was an urgent need to rejuvenate the grand cultural synthesis of the tribals and non-tribals in the larger interest of integration.

I was highly impressed by the organization, the standard of discussion and other arrangements like food and entertainment. The *Jhumar* dance performed at the end of the Valedictory Function by the artistes of Magusiria, Betnoti was indeed a brilliant finish of the two day Seminar.

The members of the staff, teaching and non-teaching, cutting across the discipline and departments joined together in making it a very successful event. The leadership of the Principal, Sriman Pradeep Kumar Rout was writ large everywhere. My beloved friends in the department of History, Dr. J.N.S.D. Sachan and Kumarmani Nayak strove hard making the Seminar a success. Dr. Sachan was the king-pin of the academic exercise, the first of its kind in the college.

I became nostalgic when I stepped into the campus. My mind was carried back to 1984 when the college was about to be born. The memories of those halcyon days are still afresh in my mind. I came back with renewed figure and happiness.

Sd/-
(Prof. D.K. Sarangi)



Prof. Harihar Panda
Head, Dept. of History

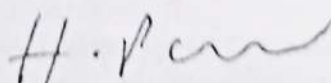
NATIONAL DEFENCE ACADEMY
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07 July 11

It gives me immense pleasure to know that the Department of History, B. B. College, Baiganbadia is organising a National Seminar sponsored by the UGC on the topic "CHANGING SOCIO-ECONOMIC AND CULTURAL PROFILE OF THE TRIBES OF MAYURBHANJ". In the past, Mayurbhanj has played a vital role in the socio-politico-economic and cultural sphere. The scholars and delegates who will participate in the Seminar, I am sure, will focus on many new aspects of the changing scenario of the tribes of Mayurbhanj. Under the able leadership of Prof. Pradeep Kumar Rout, the Principal and Dr. J. N. S. D. Sachan, convenor of the Seminar and Head, Dept. of History, B. B. College, the Seminar will be a grand success. While sending my best wishes for the Seminar, I am reminded of the lines of Poet Ben Johnson -

"In small proportion
We just beauties see
In small measures of time
Life may perfect be."


(Harihar Panda)



DR ASIT KUMAR DAS

Associate Professor & Head
Department of English
B.B.Kishan College, Jalah
Baksa (BTAD), assam

MESSAGE

A genuine interest in Tribal Study provides not just some rare insights into the vast, varied, and opulent sociocultural heritage of the Adivasis of our country, their peculiar ways of intermingling among themselves and assimilating much of the modern lifestyle of the non-Adivasi neighbours, but also helps us appreciate the myriad ways they maintain a palimpsest profile of their identity by constantly negotiating the ideality of the past and the reality of the present. More often than not, in Indian context, which partakes in a multi-racial, multi-lingual, and multi-cultural set up, it is really necessary to encourage the majority non-Adivasis to develop some healthy attitudes to understand the socioeconomic and cultural 'space' that the minority Adivasis need in order to improve our societies. Studies and researches might also come as unique opportunities to rectify some of the gravest blunders committed over ages against our non/mis-represented Adivasi brethren by élites, historians, and policy-makers.

It gives me real pleasure to know that a two-day national seminar on "The Socioeconomic & Cultural Profile of the Adivasis of Mayurbhanj" is shortly being organized under the aegis of Baiganbadia College. Social scientists, linguists, anthropologists, and researchers from Orissa and abroad would seriously discuss various related issues, and I'm sure, certain roadmaps could be drawn and some concrete approaches be suggested to usher in a better cultural dialogue, heterographic writing, and inclusive vision of the Adivasis, particularly from Mayurbhanj. I wish the organizers a successful seminar ahead.

Sd/-

(DR ASIT KUMAR DAS)



INDIRA GANDHI NATIONAL TRIBAL UNIVERSITY AMARKANTAK (M.P.)

(A Central University Established by an Act of Parliament)

Dr. Basanta Kumar Mohanta, Ph.D
(Utkal) Assistant Professor of Anthropology,
Department of Sociology and Social Anthropology



MESSAGE

It is heartening to know that the Department of History, B.B. College, Baiganbadia, organized a "National Level Seminar on Changing Socio-Economic and Cultural Profile of the Tribes of Mayurbhanj" in collaboration with Seemanta Mahavidyalaya, Jharpokharia, Mayurbhanj and is going to bring out it's proceeding.

Mayurbhanj is a unique place from where the evidence of cultural evolution is profoundly evident from the time of the Lower Palaeolithic period of Pleistocene Era to the contemporary tribal culture. The Socio-Economic and Cultural profile of the palaeo-denizens of Mayurbhanj is well established through different archaeological explorations and excavations. On the other side, the tribal life and culture is documented by the anthropologists. Presently, there are 33 tribal groups residing in this district of which four are still in their primitive stage. I am proud to say that culturally these tribal people are very rich. But, because of the Modernization, Industrialization, Urbanization and some other factors their traditional life and culture is changing rapidly.

I would like to congratulate the Convener and all the members for selecting such a dynamic topic for seminar and taking pain to publish this proceeding which is the need of the hour. I am sure this proceeding will give insights to all readers, academicians, researches and area specialists. My best wishes for the success of the proceeding.

Basanta Kumar Mohanta

(Basanta Kumar Mohanta)

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ADDRESS OF THE PRESIDENT

In the year 1984, B.B. College was established in a remote village Baiganbadia which is a place of looms and lores in history. It is 6 kilometers from Kuliana and 2 kilometers from Kuchei where stone made weapons and potteries of the pre-historic people were discovered. People believed that Kharis were living here in the past. The place maintains rich religious traditions and social values due to the holy and gracious presence of Mahavir Baba at 'Dhuni Math' where a sacred fire, Dhuni (fire) has been burning for over a hundred years. The Haldia Dam constructed by Maharaja Sri Ramchandra Bhanj Deo was very much helpful for the changing economic condition of the tribal people of this locality. Again, the construction of railway line from Rupsa to Talbandh via Baiganbadia, eliminated the communication gap of the local people. The people of this region are generally simple, innocent and co-operative which was immensely helpful for the rapid progress of this College.

In the year 2010, the infant institution attained its maturity. At present it is serving as the light house guiding the students and village folks for the spread of education and culture in such a tribal dominated region.

Presently there are 13 departments of Arts, Science and Commerce streams. There are 89 teaching and non-teaching staff members in our College. More than 1200 students are reading in this Institution. There is also a Govt. vocational wing of attached to this College to impart Technical education.

In the year 2000-2001, the History Honours, with 16 seats, was opened. Sri Bikash Kumar Mohanta of our College became topper in history and glorified our Institution in 2004. Again in 2011, Sri Danardan Mohanta of History department became topper in North Orissa University. Besides this, in the field of sports, Red Cross and N.S.S. the students have been achieving marvellous success in University level, State level and also in National level.

The Department of History of our College has already organized three Seminars by its own fund in the year 2004, 2009 and 2010. This year, the History Department of our College is going to organize the U.G.C. Sponsored National Seminar on *CHANGING SOCIO-ECONOMICAL CULTURAL PROFILE OF THE TRIBES OF MAYURBHANJ* with the collaboration of Seemanta Mahavidyalaya, Jharpokharia. The very title of the Seminar indicates that it is a burning problem of the society and a multi-disciplinary subject. This is one of the most informative and thought provoking topic and provides not only Historical analysis, but also, sociological and other multi-disciplinary analysis of the tribal life of Mayurbhanj.

History is the stir and vibration of life. It is not only the conserving and understanding of what has happened, but also the compilation of what has been going on at present. History in this sense is philosophy of motion. To exist is to change, to change is to mature, and to mature is to advance and make progress. History is the barometer to record this progress of mankind. So, the U.G.C. Sponsored National Seminar on "*CHANGING SOCIO-ECONOMIC AND CULTURAL PROFILE OF THE TRIBES OF MAYURBHANJ*" is a pointer in that direction.

Last but not the least, I thank all the guests, participants, students, news reporters and the staff of the College who have been constantly helping us for the success of the Seminar.

Thanking You all,

(Prof. Pradeep Kumar Rout)
Principal-cum-President of the Seminar

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THEME OF THE SEMINAR

CHANGING SOCIO-ECONOMIC & CULTURAL PROFILE OF THE TRIBES OF MAYURBHANJ



Mayurbhanj the largest district of present odisha covering 10418 square kilometers with lofty Similipal Forests, winding rivers and lush green valleys unfold a vast panorama of natures beauty. It was one of the important site of pre-historic people which has been proved with the discovery of Rock Art at Pakhna Pathar, a large number of stone made weapons and stone cutting industries at Kuliana and hundreds of potteries at Kuchei and Baidpur. The Bhanjas ruled over mayurbhanj from the Gupta period and continued to rule up to 1947. In that year with the achievement of freedom from British rule, Mayurbhanj came under a popular Government of the Prajamandal leaders for a short period till 1st January 1949 when the state merged with Odisha as district. The ancient name of Mayurbhanj was Khiching Mandal with its Capital Khiching Kott. After 1360 A.D. they shifted their capital first to Bahalda, then Haripur in 1400 A.D. and lastly to Baripada in 1803 A.D. /the primitive tribes have been living in the hill tracts of Mayurbhanj for about 50 thousand years. The richness of flora and fauna of the District is a gift of the Similipal hills which is famous all over the world for its biodiversities. The major inhabitants of the hill tracts and rural areas of Mayurbhanj are *Bathudis, the Bhuyans, the Bhumijas, the Bihors, the Gonds, the Kols, the Kharias, the Kurungas, the Lodhas, the Kurmis, the Kamars*, and others. The society of Mayurbhanj is asynthesis of tribal andnon tribal customs andway of living, presents a strange paradox.

Mayurbhanj has witeness a rich, colourful andfascinating tribal culturte from a very remotr past. The tribes are generally docile, honest, deligent, hospitable and untouched by glutton, fraud and greediness. They have their own performing art and culture which have continued to survive with its geographical location till today. The district of Mayurbhanj is surrounded by the hills and densely wooded jungles and valleys of Eastern Ghat and its branches which isolatedit from the culture of Indo-Gangatic plain. The archaeological remains of Khiching, Baidpur, Kuliana, Kuchei and Rock Arts at Pakhna Pathar clearly reveals that Mayurbhanj is the home land of various primitive tribes as well as a great religious centre. The tribes are the worshipper of the nature and worship the natural elements of the earth, stones, crops, trees and also in the name or shape of animals. The tribes have separate place of worship called *Garamthan, Badamthan, Jahira, Sitalathan, Thakurthan* etc. The tribals were influenced by the flow of *Jainism, Buddhism, Brahmanism and Vaishnavism* in the past. The *Brahmanical* cults like *Saivism*, and *Sakti* cults, flourished in the state of Mayurbhanj. Besides these the *Tantrism* developed among the tribal people. The strong belief on the witchcrafts is another important features of the tribal culture. The tribal priests called *Laya* or *Dehuri* or *Thakur* worship their own God or Goddess. The Bhanja rulers were pioneers in tribal acculturation having encouraged

the Aryanisation of non Aryan tribal communities. Thus the synthesis of Aryan and non Aryan flow of culture made the heritage of Mayurbhanj so varied and fascinating.

The tribes have their own Language, Scripts and Literature. In the state of Odisha the Santali Language has been recognized and valuable literatures has been composed in their *Olchiki* Scripts . The *Mundari*, *Kudmali*, *Ho*, *Larka* and *Oriya* languages are popular among the various groups of tribes. Some tribes used to speak Indo-Austic language where as others speak the semi- Aryan language. The tribes like *Bathudis*, *Bhuyans*, *Kharias* and *Saunti* speak the broken form of oriya language.

Though the tribes mostly depend on agriculture and forest product they enjoy their life with a gay abandon and celebrate various fairs and festival sanctioned by Aryan culture and tribal community oriented traditions. Their dance and music, song and celebration have folk overtone, touching deeply their religious faith and beliefs. There is a saying that, " Senage Susun, Kajige Duran", which means their walking create dance and talk create the voice of song. They enjoy fairs and festivals like *Makar*, *Bandana*, *Durgapuja*, *Karam*, *Shivaratri*, *Chaitraparva*, *Rath yatra*, *Chitau*, *Gamha* and *Manaspuja*. The tribals festival like *Karam*, *Bandna* and *Makar* begins and ends with song and dance . The *Kharias* and *Bathudis* plays *Changu* dance to propitiate their deities and on festive occasion. The male members beat *Changu* while the women dance with its rhythmes. The rhytheme is

Chhai ghini ghini chhai

Chhua ke pakei makei ghin

(keep the baby on the ground and dance with me)

The peace loving tribal communities of Mayurbhanj enjoy *Jhumar* and *Chhou* as a part of their folk culture. The Mayurbhanj *Chhou* dance is world famous for its unique features. During leisure period they play non stop tribal group dance accompanied by song and music in a rare spirit of abundant joy, free of inhibitions . The prominent tribal dance forms are *Danta*, *Dasain*, *Drama*, *Panta*, *Changu*, *Kathinach*, *Jawanach*, *Chidianach*, *Chhaunach* etc.

The tribes loved freedom in isolation, free from outside interference . Theirs is an exclusive society. It is static yet dynamic. Persistence and change are two cardinal feature of tribal society. Their social and cultural changes are spontaneous as well as induced, yet they have their own birth and death rituals. They believe in their own traditional marriage system. The marriage songs sung by the women folk are very sorrowful and heart touching. *Jhumar* is another wonderful creation of the tribes which reveals their socio-economic conditions, literary ability and the feelings of romance. The songs related to *Bandna* festival is called *Bandna geet* which meant for the cows and buffaloes. However the impact of Hinduism and the mordernity have changed the socio religious life of the tribes to some extent . The *Lodha* of Mayurbhanj are greatly influenced by the *Kudmi* culture. They are composing very simple, sweet and romantic *Jhumars*. One of the *Jhumar* song is

Kulhi Kulhi jate Chhili Sanghat sange dekha hali
Sanghat sabun sabun base Sanghat atar atar base
Raite sapana dekhi go nida nahin ase (2)

(when I was going on our village road I met with our girl friend . She used perfume which attracted me)

The Birhors are very proficient in making and using the herbal medicines. They are famous for a special kind of medicines called Mohani which attracts teen aged boys and girls. The marriage of Santals are also very heart touching . One of the marriage song is –

Sanginj disamren sange pela ale
Adiramaj gele seter lena
Anej bape sapab
Seranj bape telai
Jahar Jahar male rual jan kan

(I came as a guest to your village from a remote hilly area. I reached with new hope and aspirations. But you did not call us to dance. Also did not ask for songs. Yet conveying my salute to you all, I am returning to my own country).

The tribes of Mayurbhanj use the musical instruments like *Madal, Dhol, Dhumasa, Singa, Khol, Jhal, Flute, Mahuri, Chadchadi* etc. The men are proficient in the art of making houses, plough, wheels of carts and the women are drawing *Jhunti* and decorating their house with various colours during the festive occasions.

Thus conceived the tribes of Mayurbhanj are an integral part of the socio-economic and cultural life of Odisha. Due to the assimilation of Tribal and Non tribal culture impact of Christiannity and Hindu practices; growth of township, modernization and industrialization the socio economic and cultural life of the tribes have been changed to a great extent. Without an extensive and classic study on changing socio economic and cultural profile of the Tribes of Mayurbhanj, the history of Odisha in general and Mayurbhanj in particular will remain incomplete.

Dr. Jatindra Nath Singhdeb Sachan
Lecture in History,
B.B. College, Baiganbadia,
Mayurbhanj, Odisha

REPORT ON THE SEMINAR

The University Grants Commission sponsored National Seminar on "Changing Socio-Economic Cultural Profile of the Tribes of Mayurbhanj" was held at the decorative Seminar Hall of B.B. College, Baiganbadia in collaboration with Seemanta Mahavidyalay, Jharpokhria, Mayurbhanj, Odisha on 20th and 21st July, 2011.

Prof. (Dr.) Probodh Kumar Mishra, former vice-chancellor, North Orissa University, inaugurated the seminar lighting the lamps amidst the colourful gathering of students, staff and delegates. Prof. Mishra addressed on the changing scenario of tribal life in the district of Mayurbhanj.

Principal, Pradeep Kumar Rout, Chairman of the Seminar presided over the meeting and welcomed guests and the participants, Dr.J.N.S.D. Sachan, H.O.D. of History cum Convenor introduced the guests and read out the theme of the theme of the Seminar.

Dr. Sushanta Kumar Patra, H.O.D. History, M.P.C. (Autonomous) College, Baripada, and Dr. Shyam Sundar Das, Seemanta Mahavidyalay, Jharpokhria, addressed the Seminar as guest of Honour. Dr. Harihar Panda of National Army Academy Staff College, Pune, as the Chief Speaker highlights the customs, traditions, fairs and festivals of the tribes of Mayurbhanj which has been changed to a great extent. Lastly, Kumar Mani Nayak of the Department of History gave the vote of thanks to all the guests and delegates.

In the technical session of the first day of Dr. Prafulla Kumar Mohanty, Reader in History, M.P.C. (Autonomous) College was the president and Dr. Pravat Mallik of ISP Autonomous College was the Rapporteur of the session. More than 8 papers were presented in the first day.

The second day of the Seminar started with Technical session at 10 AM under the presidency of Dr. Santosh Kumar Singh, Betnoti College, Betnoti. Dr. Ananta Kumar Jena of Seemanta College, Jharpokhria was the Rapporteur of the session. The scholars presented 8 interesting papers in the second day of the Seminar.

The valedictory function started at 2 PM under the presidency of the Principal, Prof. Pradeep Kumar Rout. Prof. Deepak Kumar Sarangi, Ex-Chairman, C.H.S.E. Orissa. The Chief Guest, highlighted the changes of tribal society giving very interesting examples. Speaker, Dr. Pravat Kumar Mallik and Guest of Honour, Dr. Santosh Kumar Singha gave importance on the need for tribal development. Lastly, the valedictory function came to an end with the vote of thanks by Sri Kumar Mani Nayak.

MAYURBHANJ: A SOCIO-ECONOMIC PROFILE

Dr Prabodh Kumar Mishra

Vital statistics

The district of Mayurbhanj occupies an area of 10418 sq. km consisting of four sub-divisions and 24 Tahsils having 26 blocks. There is one town with a municipality since 1905 and three urban areas with Notified Area Councils. The district consists of 3973 villages grouped under 382 Gram Panchayats. Out of a total population of 22,23,456 the Scheduled Tribe and Scheduled Caste composition is 12,58,459 and 1,70,835 respectively. Mayurbhanj is a Scheduled district on account of its official recognition as an undeveloped area. There are nine Assembly constituencies with one General and eight Reserved seats. Only one member represents the district in the Lok Sabha and he/she comes from among the ST candidates. The literacy rate of the district is 52.43% (2001 Census). There are 4282 Primary, 1349 Middle, 560 Secondary Schools, 76 Colleges and a University for the moral and intellectual well being of the people.

People and Occupation

The rural-based population lives mostly on agriculture. Since the forest area is substantially large covering 5,60,000 acres, many people live on forest products, i.e., by collecting seasonal fruits, flowers, roots and other materials like honey, resins, lac, kendu leaf, and firewood. The average rainfall (being 65") is quite inadequate for cultivation of paddy. Artificial irrigation cannot provide an assured supply of water to meet the actual need. Rivers are a few in number but there are many rivulets. A couple of minor irrigation projects of the Durbar regime which are in bad shape produce only the major crops, of which mention may be made of paddy, pulses, oil-seeds, jute, sugarcane, tobacco and vegetables. People engage themselves in orchard, garden, sabai grassfield, bamboo, sericulture, pisciculture, animal husbandry, poultry, dairy and fodder production to supplement their income or earn a living.

Industries

Since time immemorial Mayurbhanj has produced craftsmen who work on stone carving, brick making, silk, and cotton textiles. The perfection achieved in terracotta art can be gleaned at Khiching and Haripur. Iron smelting was a flourishing industry in the past for making agricultural instruments, weapons of war and building materials. The Durbar administration had patronised the industries of pottery, glassware, vanadium and

chlorite stone. An agreement with Tata Iron and Steel Company was signed to explore the rich iron ore deposits in Bamanghati Sub-division which helped to transform the life of the aboriginal tribes. Sri P.N. Bose, an eminent geologist of Calcutta, surveyed the mineral deposits in 1907. Several lease deeds were signed with a few Calcutta companies to earn royalty for the State. With revenue earned from mining, the Maharaja introduced development projects like irrigation works, Railways, National Highway, Telegraph, Hospitals, Schools and Public Libraries. China clay, asbestos, steatite, and kyanite mines were prospected to augment State revenue. In 1928 an Electrical Department was created for providing power to the industrial undertakings and for general consumption. Today, with a sick spinning mill and many other limping private industrial units the industrial scenario of the district appears to be quite disappointing.

Banking and Finance

Finance being an essential requisite for any developmental project, the Rajas were well aware of the need for the financial institutions. In 1938 the State Bank of Mayurbhanj was set up to facilitate developmental works. Restrictions were imposed on moneylenders and the rate of interest they charged. Today the Bank of India is the Lead Bank in the district and alongwith many Gramya Banks and Cooperative Banks provides credit facilities to prospective entrepreneurs. Besides the Banks, the Insurance (both Life and General) has entered the field in a big way to promote the economy.

Roads and Communications

The roads and communication system in Mayurbhanj has shown tremendous development since the beginning of the twentieth century. During the reign of Krushna Chandra and Sriram Chandra Bhanja Deo, Baripada was connected with the neighbouring districts by National Highways. Rail links with Howrah-Chennai and Howrah-Mumbai lines were established. These Railways helped the transport of minerals, timber, forest products, and other surplus agricultural products. There were many roads connecting Baripada with each sub-divisional headquarters for better administration. The Public Works Department created in 1906 served the people efficiently. Today, the National Highways Nos 5 and 6 pass through the district reducing the distance to Mumbai, Chennai and Kolkata. There are as many as eight major district roads for conveyance of public transport. Even inaccessible areas around Similipal hill complex have been opened for tourist traffic by all weather roads.

Unlike other ex-Princely States, Mayurbhanj has waterways, ferries, airfields and ropeway making conveyance smooth and less expensive. The Post and Telegraph

Departments, Doordarshan, Akashvani and Wireless Stations have been serving the cause of media and mass communication adequately.

Summing up

It is obvious from the above discussion that Mayurbhanj is potentially rich in economic resources. The bountiful nature has endowed her with densest forests, fertile agricultural lands, mineral wealth, roads and railways, favourable climate, hard-working people and other relevant infrastructure. Yet the district has remained far behind other districts of Orissa mainly because she lacks in requisite human resources with technical know-how and entrepreneurship. Out of the total working population, 84 percent depend on agriculture, 2 percent on mining and quarrying, and the rest distributed in industry, trade, transport, building and sundry activities. Since there is heavy pressure on land, and agriculture has remained primitive, the economic life has not shown any uplift. The speed of progress can be quickened up by rapid growth of technical education, training in improved farming, rotation of crops, irrigation and use of fertilizer. Model farms should be established in each Gram Panchayat for the farmers to emulate. Besides agriculture, rapid growth of industries on the basis of available raw materials creating new avenues of employment and competitive life style can bring desirable changes. With the vast mass of tribal population waiting to be uplifted, the State Government has a big role to play in removing the lopsided economic position. Two other measures which may eradicate poverty are mass education and prohibition.

Social Life

The social life of the people of Mayurbhanj presents a fascinating study for the social scientists. Since the early period of history, Mayurbhanj has served as a meeting ground between the north and south, the east and west. The outcome of the cross fertilisation of tribal and non-tribal cultural traditions is evident in the archaeological vestiges of Khiching and Haripur. The Bhanja Kings who enjoyed a long reign of one thousand years were tribal chiefs in origin but elevated to a higher social status by the process of acculturation. Originally worshippers of totem, they adopted Brahmanical faith in due course. Some of them also adopted heterodox faiths like Jainism and Buddhism. They loved changes. By this they facilitated the process of acculturation and patronised cultural synthesis. The religion, language, social behaviour, institution, customs and traditions of Mayurbhanj represent a spirit of synthesis based on a catholic outlook and tolerance. In the language we may find assimilation of Bengali and Hindi words. Assimilation and synthesis have been the stimulating force in the social life of the people. They believe more in tolerance

than in reaction, more in respect for others' viewpoints than in rejection. Notwithstanding the high tribal composition there is undisturbed social tranquillity and healthy mutual adjustment between the tribal and non-tribal people. Space does not permit here to go into the details of everything.

As mentioned earlier, there are two major elements in the people of Mayurbhanj. The Mundas, Santals, Kols, Bhumijis etc. represent an ethnic expansion of the tribals of South Bihar and South West Bengal. The non-tribals comprising the upper castes of Hinduism and peasants have a close link with Balasore, Jajpur and Keonjhar. A survey has revealed that the aboriginal tribals speak as many as 23 languages. Yet Oriya is understood and spoken by all in the border areas. The people speak a mixed dialect influenced by the neighbouring provinces of west Bengal and Bihar. The Oriya script is used by all. An attempt made by the Christian missionaries to introduce the Roman script did not succeed.

The religious situation indicates that the Hindus constitute the majority. Hinduism in all varieties and forms prevails here, and Siva temples are most in number. Islam, Christianity, Brahmo and Mahima faiths are followed by very few people. The tribal faith centres round "Spiritism" or belief in spirit. They also follow animism. The Oraons follow a synthesis of tribal and Hindu beliefs and customs. Most of the tribal customs have deep roots in local conditions. The customs are related to birth and death, marriage, family, and agriculture. Those are very much influenced by Hindu laws and social traditions. Adoptions, transfer of properties, marriages and morals, payment of bride price bear resemblance with Hindu practices. In marriage, widow remarriage, divorces etc. the tribal society is more liberal. A tribal woman is economically self-dependent, whereas a non-tribal woman is totally or mostly dependent on the husband.

The decision of the village Panchayat in respect of family and property matters is binding on the community. Hunting, fishing, dancing, agricultural works, and rearing the family are done jointly by the tribal man and woman. The women are as hard working as men. They like flowers, ornaments, music and new hairstyle. The rigidity of caste system is not there. Inter-caste marriages are quite common. People have simple food habits consisting of rice, vegetables, meat, fish and varieties of cakes. They like to take parched rice (*murhi*) as breakfast. The tribals are fond of fermented rice (*handia*) as an intoxicant.

Many social activities in Mayurbhanj are shared equally by both sexes. There is gender equality and free mixing. Co-education is more popular. Purdah system is totally absent. Visiting temples, melas, festivals, yatras, bazaars, and community functions are

enjoyed together by the males and females without any inhibition. Festivals like Makara, Karama, Rathayatra, Sivaratri, Durgapuja etc., Chhau Dance, Operas, and Jhumar singing are major sources of community recreation. Jhumar and Chhau Dance represent an excellent synthesis of tribal and non-tribal cultural traditions. This synthesis has made Mayurbhanj folk art very rich and fascinating. Of late Chhau dance with its distinctiveness has been accepted as a unique contribution of Mayurbhanj to the cultural mosaic of India.

The establishment of the North Orissa University in 1999 has been a milestone in the social life of the people as it offered the opportunities of modern professional education having great relevance to the presentday needs of the country and job market. It has made rapid strides of development by building new infrastructure in support of the academic programme like Environmental Science, Wildlife Conservation, Bio-technology, Bio-Informatics, Library and Information Sciences, MBA, LLM, Tribal Studies etc. besides fundamental knowledge in Science and Commerce. It has taken steps to preserve and promote tribal culture through study and research. It has arranged National Seminars, Orientation and Refresher Courses for teachers, and memorial lectures on great sons of the district. The Centre for Tribal Studies and Pandit Raghunath Murmu Library have been set up with great potentialities and prospects for the intellectual growth of the area in future.

Conclusion :

Under the impact of western education and media, the social life of Mayurbhanj is changing very fast. In the Bamanghati Sub-division, the socio-economic life has undergone a sea change because of the opportunities offered by Tata Industries. Tribal reticence has given way to hedonism. In other sub-divisions the growth of education and the policy of reservation have done immense good to the people. In their new lifestyle religion does not find much relevance. Family life is breaking up under the pressure of urban pull. The reservation policy and the integrated rural development programmes have ushered in an era of material comfort. What had begun several centuries ago as 'acculturation' has now resulted in 'de-tribalisation'. The tribal society is crumbling like ninepins under the impact of modernity. A new code of conduct is emerging out of the socio-economic revolution caused by national policies of the government.

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Changing Socio-Cultural Economic Scenario of the Tribal Society in Mayurbhanj

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The main thrust of this small paper is to highlight the changes that have taken place in the socio-cultural, economic fabric of the Tribal society in the Mayurbhanj district. Great transformations have taken place throughout the country in the post independent period. The beginning, however, was made earlier. This has affected all sectors of the society, community and the nation at large. The tribal society can not escape its impact.

Mayurbhanj is a predominantly tribal district mainly peopled by the Santals, Kols and the Bhumijias. The erstwhile princely state of Mayurbhanj had as many as 46 categories of scheduled tribes. Out of the 62 types of tribals found in Orissa, 53 types are identified in the district. The Santals are divided in 12 patrilineal exogamous Paris or Sibs. There are 7 sections of the Bhumijias in the district namely Tamaria, Bara Bhumiyani, Matia, Desi, Teli, Haldipokhararia and Satara. Similarly the Kols are broadly divided in to two groups i.e. Raj Kols and Larka Kols. The community is again divided into a number of Sects and Sub-sects.

The tribals prefer to live in isolation. Theirs is an exclusive society, free from outside interference. They rose in rebellion as and when their rights and privileges were encroached by the non-tribal outsiders. This is the reason behind the great Santal rebellion, the Kol revolts of 1821, 1831-32, the Bhumij revolt, the Bamanghati uprising of 1866. The economic exploitation of the non-tribals and local chiefs made them restive.

The census report of 2011 is not available for our study. We have to rely upon the census figures of 2001. The total population of Mayurbhanj according to this report is 22,23,456. Out of this the S.T. number 12,58,459 and S.C. population 1,70,835. The general non-tribal castes number 7,94,162. The tribal scenario in Mayurbhanj has undergone great transformation. The exclusive society is withering away for reasons analyzed below. In 1818, an agreement was concluded between the Kols and the Company's Government in which the Kols agreed among other things to allow people of other castes to settle in their village. To begin with only the four functional castes like the Weaver, Potter, Blacksmith, Milkman were allowed to settle down in their villages. The picture is very different now.

De-tribalisation means the process of change. Factors for change have been cited as follows :-

1. Traditional factors for cultural change :-

- a) Hinduisation
- b) Sanskritisation
- c) Tribe-caste continuation
- d) Revitalization
- e) Tribe-rajput continuum
- f) Bhagat movement

2. Modern factors :-

- a) Christianity
- b) Urbanization
- c) Tribal development programmes
- d) Community development programme
- e) Democratic set up of the nation
- f) Modernisation in education, communication and administration etc.

(Hariman dorf, Sinha, Vidyarthi and Rai) :-

Cited by Prof. Jagannath Dash in his Key note address presented in the National Seminar on Socio-economic perspective of detribalization in North Orissa.

Education holds the key to progress. There has been phenomenal change in the sphere of education in the district. At the time of merger there was only one college in Mayurbhanj. Presently the number is more than 80. In the beginning of the 20th Century there was one High School and 4 middle schools. The number of High schools has risen to 500. Education up to degree stage is now available at the door step. Consequently many tribal boys and girls have availed this opportunity and study in different disciplines. There are also special residential Ashram schools for the tribals in the Mayurbhanj district. This has opened up Job opportunity for them. Previously they were mostly agricultural labourers or daily wage earners. At present they are working in the Government Offices, private companies, mines and factories. In the Dubri mines area as well as in Kalinga Nagar complex, many tribals from Mayurbhanj are earning their livelihood. Some of them

are holding top posts in the Government both at the central and provincial level. And those of them who are working outside their rural base rarely maintain good rapport with their relations and caste men/women. The impact of modernization and new life style has adversely affected their tribal identity although many of them owe their appointment and promotion due to reservation in the Government services. As a result they are gradually cut off from the society. In a very real sense the process of detribalization is spreading its tentacles in the tribal society. The educated tribals who are left behind in the villages also prefer a changed life style. The dress and food habits have undergone a sea of change. They no longer need the clothes woven by the village weavers. Charulal Mukherjee remarked long back that Santal walls are beauty spots of the hamlet. Here the inner artistic craving of the primitive tribe has displayed itself is a reaction of fantasy. This artistic trend and love for cleanliness of the Santals have been as retained even now, but the attraction for pucca buildings has them to a very large extent. All this is due to what is called Demonstration effect. They can not escape the changes taking place around them. The two primitive tribes Lodha and Mankdias are also changing fast due to the reasons stated above. The Lodhas are gradually giving up their criminal habits, forest dwelling, dress, life style etc. Many of them have preferred settled life and taken to agriculture. They are sending their children to the schools and colleges.

Dr. Nagendra Nath Mohapatra has made detailed study of the society and culture of the Lodhas for his D. Litt. degree. He has established by extensive ground study that changes are taking place very fast. The Lodha development Agency is helping the community to join the main stream. The Mankdias, a vanishing primitive tribe have come down to the foot hills, and exchange forest products for food material, clothing etc. They love hunting of Monkeys and relish their meat. But they still maintain their social solidarity of being a gathering and hunting tribe. Their dress style has changed. The Bathudis, according to Gait, are a sub-caste of the Bhuyans. But Russel thinks they are inferior in status to the Bhuyans. They have now adopted Oriya as their mother tongue, observe Hindu festivals like Dola purnima, Raja Sankranti, Dashara, Prathamastami etc.

Dr. M.L. Sahu made a case study of the Bathudi society and culture, and in a paper states that the Sakti puja among the unmarried Bathudi girls is nothing but a reflection of Khudurkuni Osha or Bhalkuni Puja. "They are now forgetting their traditional folk songs, and folk dances like 'Doligita' and changu Nata even to beat changu the skin made drum in their dance. The development programmes carried out by the Government agencies have accelerated this process of change.

The Bhuyans, the Gond, the Bhumij, the Orang, the Bathudi have been oriyansed to a great extent, although they still retain some of their tribal features. The Bhumijas observe Raja Sankranti, Gamha Purnima, Makar Sankranti, Nua Khia etc. Some of the Hindu religious practices have been adopted by them. They even require Bramhin priests for their marriage and death rites. But offering to their traditional deities are performed by the Dehuri belonging to their own caste. The religion of the Orang is a synthesis of tribal beliefs and practices with Hinduism. They worship Hindu deities make offering to them and observe Hindu festivals. Their community priest is called Naega. (Mayurbhanj District Gazetteer)

One remarkable feature of the cultural scenario in Mayurbhanj is the cultural synthesis which has been brought about as a result of interaction between tribals and non-tribals over a long period of time. The customary law of inheritance of the Santals has been thoroughly affected by the Hindu law. Where as joint family system is not prevalent in the tribal society, it is breaking up in the Hindu social fabric. There has been a fine blending of tribal and non-tribal culture in many spheres. In the Saktipitha at Khiching the Bramhin priests and Bhuyan Dehuris enjoy equal rights of worship of Khijjingeswari and there is no discrimination for offering Puja in the temple.

Irrespective of caste the devotees make their offerings from the same place. The Santali dance Dasain performed during the Durga Puja is partly influenced by the Sakti concept. The Dance troupe searches the missing Durga on the day of Dasahara. The music and dance of the tribals have been marginally influenced by modern ideas though the originality is still maintained. The crowing feature of this synthesis is the famous Chhou Dance which is the greatest contribution of Mayurbhanj to the world of culture. Elements of tribal, folk, martial, classical art forms have been delicately woven is to the grand mosaic of Chhou. The Kol Lohar Deona prays to Hanuman Vir, Durga and Kali for the recovery of the patient. The invention of Santali script 'Alchiki' by Pandit Raghunath Murmu opened up a new vista for the development of Santali language and literature. The Santali language now finds a place in the 8th schedule of the constitution. It is a major break through for the tribe to forge ahead in the national main stream. The tribals are enjoying extensive privileges in the form of political reservation i.e. reservation of seats from the Panchayat to the Parliament level, reservation in the appointment and promotion of Government jobs, financial assistance to the students (P.M. scholarships) reservation in the educational institutions, etc. It is indeed a laudable effort to bring the tribals in to the main stream by improving their status. Dr. B.R. Ambedkar assured the constituent

Assmeby that the reservation will be for a period of 10 year only. But to years have already passed, and no one bothers to review the situation. The author is now against reservation for the tribals but periodic evaluation should be made about their status. A section among the tribals feel that they constitute a privileged class which motivates separation and communalism. Dr. K.C. Panigrahi laments in his autobiography, *Mo Samayara Odisha* that the number of tribals participating in the Sivaratri mela and other festivals in Khiching is decreasing every year. Previously more than 80% of the participants were tribal from different parts of Mayurbhanj, Keonjhar and Singhbhum District. Even some tribal leaders talked of observing Makar Sankranti on a different date. The participation of tribals in the Baripada Ratha Yatra is dwindling every year. It would thus be seen that fissions have developed in the cultural synthesis so assiduously cultivated over the years by both the communities. This process has to be halted. The legendary Biju Patanaik once said that every Diku must be a Hard, and every hard must be a Diku and this alone can bring economic prosperity in Mayurbhanj and encourage developments in other sphere as well. The search for root has almost become an obsession with all communities the world over. This is undoubtedly a progressive thinking. But, in the name of the search for the root one should not damage the age-old relationship. Change is natural. It is always welcome otherwise the society becomes static and its progress retarded. Therefore all should encourage this process of change or call it by whatever name detribalization or otherwise. Sincere efforts have to be made to protect the tribal dialect/ language and the good elements in their culture. They have to be convinced no one can live in isolation in the first changing world where inter-dependence is the need of the hour. Culture is enriched by a policy of give and take and not by isolation. The tribals must feel that change is not imposed on them, but it is acceptance of down to earth reality. In fact, there has to be psychological integration. As Nehru rightly said that the tribal must feel that we have some to give and not to take something away from them.

The leaders of 'Kudmi Mahasabha' appeared to the Government of India to be designated as 'Kudmi Kshatriya' and their prayer was granted vide notification number 333/ 1930 Home Department dated 18th November. In the census of 1931, they were enumerated as 'Kudmi Kshatriya'. The present generation of Kudmis is agitating of regaining their tribal status. There was no need for this change. Little did the rich Kudmi elite realize that this demand might boomerang one day. They were possibly motivated by a false sense of vanity and vested interest.

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ASTUDY ON THE ECONOMIC LIFE OF THE SANTALS OF MAYURBHANJ

Subash Chandra Karua

The Santals, Constitute the third¹ largest, Proto-austroloid, ethnic, aboriginal, and Kolarian tribes of India. Out of a population of 2223456 of Mayurbhanj, the Scheduled tribes Constitute 56% of the total population with a number of 1258459, while the total population of Santal tribe is 777204 as per the Census of 2001.²

Basing on the level of integration, D.N. Majumdar has made three fold classification.³ of the tribe. Firstly the real primitives, who are out side the pale of Hindu influence are the non-progressive and isolated. *Birhor* and *Kharia* come under this group. The Santals comes under the second group, who are advanced and shrewd with own culture. Third category consists of progressive and assimilative namely, *Bhuyan*, *Bathudi*, *Gonds* and *Sounti* etc.

The Santals are a cheerful race and take troubles in an easy manner, as they believe in the principles of what can not be cured must be endured⁴. They are simple, honest, healthy, industrious highly ritualistic⁵ and peace loving people. They do not steal and ordinarily there are no beggars amongst them⁶. They have a unique language; a *Samaj*, a religion and a distinct culture of their own. Worshipping of *Sin-bonga* (Sun God), *Marangburu*, ancestors worship and offering of rice-beer (*handia*) to other *bongas* (spirits) are the important features of their culture.

Though, their language, tradition and culture has drawn the attention of number of researches, little work has been done regarding their Economic life. Hence, a humble attempt is made; to focus on the same subject with the secondary sources.

Mayurbhanj was essentially an agricultural state, Ninety five percent of the population are wholly or partly depend upon the products of the land. The Economic Life of the Santal of Mayurbhanj is not so sound. Struggling hard for the existence is the essence of their life. Hence, they remain engaged, throughout the year. They remain jolly⁷ in the midst of songs and dance despite of their poverty and sufferings.

Types of Soil:

Their economy is primarily subsistence⁸ economy. The soil of this district is based on its position and level. The cultivator recognises them such as:-

(a) Balimati (b) Darosha mati (c) Matial (d) Tilak Mati (e) Lalmati

Balimati contains more than 2/3 of sand and is very poor in fertility. Dorosha is a kind of mixed soil of sand and clay. It is suitable for Autumn rice. It is easily workable and is retentive of moisture.⁹ Chikita mati is strong and sticky clay which is almost too stiff to be used for successful cultivation, it is fit for the coarse varieties of winter¹⁰ rice. Tilakmati is grey in colour and has a very sticky texture. It shrinks and cracks when dried.¹¹ Lalmati is red in colour and is sandy. It is of lateritic origin. It has the least fertility.¹² Besides the red soil, the red-loam soil and laterite soil are also found in the district.

Types of land:

According to the location, the agricultural lands are classified into three categories such as Pal, Jal and Dahi.¹³ The pala lands are on the banks of river, which receive a deposit of silt, which are suitable for growing to baccho, cotton, mustard and rabi crops. The Jala or wet lands are those that are in the depression and prepared in the course of valley by putting earth bunds and thus the whole courses is converted in to Jal paddy lands. The soil is rich in fertility. Medium and heavy yielding varieties of crops are suitable for such lands.¹⁴ Goda consists of high-lands or up-lands, which are dependent on the moisture and rainfall. Ashu paddy, pulses and oil-seeds are cultivated in such lands¹⁴.

The principal crops of the district are paddy, pulses, cereals, Oil-seeds, fibre-crops, root-crops, sugarcane, cotton, tobacco and various kinds of vegetables etc.

Types of Paddy:

The paddy of the district is broadly divided in to 3 divisions :-

(a)Rawal or Autumn crops reaped in August and September. (b) Bhari or winter crops sown in June and July and harvested in between October and January. (c) Shitung or Summer Crops, harvested in March and April¹⁵

Their rice lands are generally manured with the dung of cow, sheep, goat and other house hold refuses. Cow-dung is collected by the women and the children. It is used for fuel and finally goes to soil in the form of ashes. It is spread at the time of first ploughing. Oil cake is often used as manure.¹⁶ Now a days varieties of fertilizers are used by them. Paddy is generally stored in paddy bundles and in Dulli (bamboo basket) plastered with cow-dung.

They prepare two types of rice. Atap rice (adawa Chauls) is prepared by drying the paddy in the Sun-shine and then crushing it in the dhinki. It is used for the preparation of cake and khiri. But in case of siddha rice (tikki-Chaule) paddy is boiled first. Then it is dried in the Sun-shine and then crushed it in the dhinki.¹⁷ At present the use of dhinki is on the verge of extinction due to the installation of diesel rice-huller machine. It has lightened the routine work of the women to a great extent.

Rabi crops is cultivated after the kharif crops. In addition to the Shitung (dalua crops) various kinds of vegetable are cultivated by them. Varieties of millets are also produced by them, like gundli, Koda, Bazra, Jowar, Maize etc.

Rituals and Sacrifices:

They perform number of rituals and sacrifices to appease their deities and spirits on different occasion throughout the season. Goat sheep, fowls, pig are sacrificed in order to make the field fertile, to have good crops, sufficient rain, peace and prosperity. They use to make their worship and sacrifice individually or publicly. Besides the religious occasion a great emphasis is given by them particularly during the time of agricultural festivals viz:-sowing festival (Erok-Sim) Transplanting festivals (Hari-ar-Sim), Millet festival (Iri-Gundli-Nawane), Janthar and Sohrae festivals etc.

Equipments:

The plough (nahel), mahi (angam), Gachhia, Spade (kudi), Pick-axe (kankua), Cart (sagad), sickle (datram), (maram), Basket (Khanchi), Sabali (Iron-bar), Shikua, Jhaba, Jhudi etc are their agricultural equipments. At present some of them use tractors in the agricultural lands for various purposes.

The Construction of Dams, canals and other projects in different blocks, as mentioned in the table, helps the people for cultivating the summer crops. However, the economy of their Communities by large is undifferentiated because a majority of them have several economic pursuits to overcome the stark problem of their survival.

Table 18

Kharif and Rabi Crops Irrigated under different Blocks:-

Sl. No.	Name of Dam Project	Major / Medium	Year of Const. / complete	Catch point area in Sq.km	Irrigated Block	Kharif Crops	Rabi Crops
1.	Haladia	Major					
2.	Jambhira	-do-					
3.	Khodakai	Medium	1974 / 1980	212.50	Rairangapur / Kushmi	7990ha / 7672.85ha	40.40ha / 292.50 ha
4.	Bankbal	-do-	1982/ 1992	168.50	Rairangpur / Bijatola	7200ha / 6852 ha	2976 ha
5.	Sune	-do-	1976 / 1992	227.00	Udala / Koptipada / Nilgiri	10.00ha / 79.54 ha	5200ha / 1450 ha
6.	Kalo	-do-	1973 / 1980	153.00	Udala/ Kaptipada	4800ha / 4904 ha	24.00 ha / 1299.06 ha
7.	Nesa	-do-	1977 / 1979	24.61	Bahalda	1202.5 ha / 1025 ha	370 / 51.77 ha
8.	Baldiha	-do-	1979 / 1992	205.00	Samakhunta	383.2ha / 2832 ha	

Irrigation is necessary in several parts of the district and this process is carried on with water obtained from wholly from the rain fall. As the irrigated lands are confined to a limited areas, people get ample time after Kharif crops. Therefore, many of them move towards the towns, industrial areas and *Namal (Talamala)* to work as labourer for 5-6 months.¹⁹

Forest Products:

Besides, agricultural occupation, they also collect various kinds of forest products such as fire wood, medicinal roots, and fruits, leaves, mushrooms, honey, *resin*, and lac

to sell these products in order to fulfill their economic necessities. Some time they prepare, Leaf Cups, plates and a kind of rope with barks of the tree. They also sell the bundles of *Kenduleaves* for the manufacturing of *bidies*. Some of them are also engaged in collecting the minor forest product such as lac and *Tussar*. *Tussar* Couinars reared on *Ason tree* (*Schlechera trijuga*) and lac is reared on *Kusum tree* (*Schlechera Trijuga*). In addition to these, they also busy in minning and quarrying works.²⁰ One of the most valuable side products of the district is *Sabai*-grass in Sadar and Panchpir Sub-division, out of which an excellent quality of paper is made.

Mines and Industries:

The grants of lease of the Iron mines by Maharaja Sri Ramchandra Bhanja Deo at Gorumahisani, Badampahar and Sulaipat to the Tata Iron & Steel Company in 1910 not only gave the wide scope to the neighbouring people to serve here but also proved her excellency in quality production in the world market. But unfortunately, these mines have been closed down towards since 1962 and the fate of the workers have been sealed then.²¹ Although, Mayurbhanj is one of the richest district in India in mineral wealth and forest wealth no heavy or medium scale industry has been established in the district.²² Some of the old industries like spinning Mill at Kathpal, The Glass factory at Jhoradihi, the China clay work at Jaipur were shut down. However, the Nicco at Baripada, The Glass work at Kathpal, Vanadium work at Kuldiha are functioning at present.

Other Occupations:

With the starting of tea Industry in 1860-70 in Bengal and Assam, many of the Santals were employed as labourers. A good number of them were employed in colliery. Many of them were engaged in Military, police, teaching profession and other central and state government or corporations.²³ Many of them work in TISCO, TELCO and other industries in Tatanagar, Rourkela, Bokaro, Durgapur, Keonjhar Maubhandar, Judugada, Ghatsila Rakha mines and Nuamundi. In the context of such backwardness, a few conventional measures can be adopted for improving their economic lot. Though irrigation facility is not possible in the rocky areas, in the plain areas irrigation can be provided to improve cropping pattern with modern inputs for increasing the productivity with continuous employment opportunities.

Further under agricultural development, horticulture has to assume great importance so that fruit crops can be grown in abundance. At the same time dairy farming, gotery, sheeps, poultry, pig can be conveniently taken up in these areas.²⁴

During the British rule they were exposed to outside world and new administrative policies restricted their economic pursuits by the Government officials, Contractors, Liquor- vendors and money lenders. At present, in order to protect the tribal people from exploitation and to improve their economic condition, both state and central Government have a taken lot of measures.

Government Organisation/ Agency/ Scheme:-

Panchayat Samiti, LAMPS, TDCC, ITDA, PMRY, RGGRY, DRDA, ERRP etc. are working for their development. The prime objective of these organisation is to provide basic necessities like food, shelter, water, medical facilities, education, communication and electricity etc.²⁵ Under I. I.D.A. and DRDA, ERRP loan is sanctioned to them at lower rate of interest Public Distribution System is working under APL and BPL ration card. Both, the Centre and the State government as well as banks have the major roles for their upliftment measures in order to ensure better income enabling, to facilitate modern way of life and to avail new economic opportunities.

B. N. Mishra states that like all other tribals, Santal people also require, food, fodder, fuel, fruits and fair return. But this can be done only when there is a concerted effort to achieve all these in particular region.²⁶ For the developmental of agriculture industries, five things are necessary. Firstly, there should be suitable credit organization to provide loan at a cheap rate and prevent exploitation. Secondly, marketing machinery with credit link should be stored so that Santals can get a fair return for their production. There should be lease of lands and settlement colonies, where, modern farming can be done on irrigated lands. Here, both consolidation of holding and co-operativisation have to be taken up, for the to alienation of land to secure economics of large scale production. Fourthly, the improvement of the organisations is necessary for effectively carrying out these programmes. These organisations should be managed by dedicated voluntary organisation with the participation of tribal people Fifthly, an integrated area development approach has to be initiated so that all aspects of the development in particular areas are taken up with a view to bring about an all round development of the region.²⁷

Conclusion:

It can be concluded by citing one more aspect of modernising the Santal economy which is recommended by Gunar Mydral. He says that economic development depends

on two factors; attitudal change and institutional changes. Suggestion has already been given for the institutional improvement. But, no institution can work unless people are interested to make them work. If, we have to prevent the isolation of the tribal people and make them an integrated part of economic process of the country, we have to create awareness among them, regarding their rights and duties, their responsibilities and involvements, and the changing pattern. All these can be done subject to the sufficient number of educated youth, may be in regional or in *Oi chiki* must come up to take up the responsibilities. They must come forward with challenging attitude to take up the management of the developmental programme, with vigour and all enthusiasm. A conscious and willing community can change Santal society and can prevent exploitation as quicker than an ignorant and unwilling community. Therefore productive education is a vital link in the process of Economic Development.²⁸

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SOCIO-ECONOMIC AND CULTURAL PROFILE OF THE KHARIAS OF MAYURBHANJ

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Similipal, the eighth Biosphere Reserve of India having an area of 5,569 square Kilometers in the district of Mayurbhanj in Odisha is a part of Gandawana land which was formed in about 350 million years ago¹. The hill tracts of Similipal is the home and hearth of various tribes. The prominent among them are the *Kharias*, the *Mankdias* the *Hos*, the *Gond* the *Bathudi* and the *Bhumijas*². Presently 65 tribal villages are found inside Similipal of whom 4 in core areas and 61 in buffer areas comprising the total population of 12,449³. The Hill *Kharia* are still in the primitive state of living and maintaining nomadic life. They are living in the core area and buffer zones. They have a deep conviction even today that the forest belongs to them. They think that god created forest for them to use it in need and deeds⁴. The *Kharias* consider the whole forest as their rice pot. They do not like to acquire lands cutting the forest for cultivation like other tribes. They only cultivate maize and macca in the backyard of their small cottage. They are still hunting and gathering food from the deep forest for their livelihood. The development programme of the government or the impact of modernism did not lead necessarily a radical change in the mode of life of the *Kharias*. Most of their traditions based on superstitions which not only stand on their way of development but also keep them away from the run of modern human civilization. This paper is a humble attempt to high light the changing socio-economic and cultural aspects of the hill *Kharias* which would be helpful to modern research scholars, social workers, historians, anthropologists, economists and the administrative officers to find out the way to save a primitive tribe from extinction.

Identity of the Hill Kharias: -

The term *Kharia* has been derived from the word *Kharkharia* which means the palanquin or litter. The *Kharias* are named so in accordance with the traditional that their first ancestors carried a *bahangi* (carrying pole). As per their legends the *Kharias* claim that they are the elder branch of the *Mundari* tribes⁵. According to the legends of Mayurbhanj the *Kharias* and the *Puranas* are the aborigines of Mayurbhanj. They believe that the *Bhanja* royal dynasty came out from the Pea-hen's yokes, the *Puranas* from the white portions and the *Kharias* from the shell⁷. Some other scholars have viewed that

originally the *Kharias* were living in the river valley of northern *Vidndhya* in Kaimur region. With the advent of the Aryans and other tribes attack moved south of the hill range. Subsequently settled in the hill ranges of Similipal in the district of Mayurbhanj in Orissa⁸. Another two groups of *Kharias* i.e. the *Dhelki* and *Dudh Kharias* living in the district of Sunargarh and Sambalpur are more advanced than the Hill *Kharias* of Mayurbhanj. In the district of Mayurbhanj the *Kharias* living near the local town are known as '*Patbandha Kharia*' and those living with the *Lodha* tribes are as *Lodha Kharias*⁹. The *Kharias* are so unclean that even the tribes call their children *Kharias* to chide them for their uncleanness. Some historians claimed that the *Kharias* are a part of great *Sarbar* Civilization which flourished in ancient times in the hill tracts of eastern India¹⁰.

The Kharia Settlement: -

The Hill *Kharias* are mainly found in 18 villages of Karanjia and Jashipur Blocks. They are also living in Bisoi, Bangriposi, Kuliana, Kaptipada, Khunta, Shyamakhunta, Udala and Thakurmunda Blocks of Mayurbhanj¹¹. The hill *Kharias* go to collect the minor product and stay overnight in the caves of Balghar, Sukhladera, Mahujharan, Tamakhani, Badachira, Dafung and Ladarabasa burning fire in front of the caves to save themselves from wild animals. Some of them spend the night in the village Naona which is inside Similipal¹². Once Ghagada Kharia of Bhuasuni village stayed in a cave with his wife. When he came out of the cave in the early morning, a tiger suddenly attacked him with a great roar. His wife came out with a spear and followed the tiger but in vain. She returned home and cried and told the event which happened in the jungle¹³. Thus the hill *Kharias* have no permanent settlement. They are nomadic in nature. So it is difficult to give a real data on their settlement and population in Mayurbhanj. Due to the special interest of the Government through the agency of the Hill Kharia Development Office, Jashipur some *Kharias* have been rehabilitated at the village Khejuri, Ambdihi and Bhanja Basa. They are cultivating small patches of land and use to tend animals like other tribes¹⁴.

Kharia Population: -

According to the Census Report of Mayurbhanj State of 1901 the *Kharia* population was 7973 and in the year 1911 it increased to 9438. In the year 1931 their population was 12,156 out of which 5974 male 6182 female. As per the Census Report of 1961 the *Kharia* population was 10,930 whereas the male numbered 5255 and female, 5675¹⁵. In the year 1991 their population was 15,666¹⁶. The Hill *Kharia* and *Mankadia*

Development Office, Jashipur reported that the *Kharia* population in Jashipur and Karanjia blocks was 2111 out of which 1060 male and 1051 female in 2010¹⁷. The population of the hill *Kharias* of Mayurbhanj is not censused specially by the Government now a days. Again as a nomadic tribe they are not always available in their homes. So it is difficult to present a real picture of their population. In the village of Bhuasuni under Bangriposi Block, there were more than 50 *Kharia* families living in their small houses in 1970s. They were the dominant tribe of this village. Even the village is named after the name of Bhuasuni Kharia. But now the number of their houses has reduced to 20 only¹⁸. Like that the *Kharia* population of Jaldiha village of Bangriposi Block and Jagannathpur of Kuliana Block steadily reduced as before. The operation of family planning had a great impact upon the *Kharia* population¹⁹. The *Santhals* and other tribes did not accept it and considered it as a system against their traditions and customs. So, the Odiya-speaking poor *Kharias* were lured to make family planning for a small amount of money in exchange. In a half damaged Live stock dispensary near the village market of Bhuasuni, the family planning operation was going on for about 5 years. Even an old *Kharia* could not escape from the health workers. But due to lack of nutritious food and medicines most of them died within 10 years²⁰. So now a days it is a great challenge before us to save such a neglected tribe in Mayurbhanj.

The Dwelling : -

The *Kharias* have small houses made of wood. The wall of the house is made of the wood and the branches of bushes which is plastered by mud. Red soil is used with small pieces of straw and cow dung for the preparation of mud²¹. No colour is used in the walls like the *Santhals* and other tribes. The house has only a room and the roof is divided into two slopes. The roof of the house is thatched by straw or a kind of grass which is available in the local forests. There is a small space in the front side of the house for the guests and visitors. The house has only one door made of bamboo or wood in the front wall. The hearth is made in a corner of the house. They keep the cooking materials beside the hearth. Some of the *Kharias* fence the front or backside of their houses to be used as a kitchen garden where they plant greens, chilly, *poi*, *lau*, etc. In 1980s special housing facilities were provided to the *Kharias* under the Scheme of *Indira Vikash Yojana* in Bangriposi, Kuliana and other Blocks of the District. But the cottages built for the *Kharias* of Bhuasuni village were very low standard which were damaged within two years²².

Then the house holders sold the wood and the doors and windows of their houses when they were in need. In the village of Jagannathpur under Kuliana Block, pucca houses were made for them. These houses were again of very low standard and un plastered. The roof of the house is made of asbestos. The roof is only 8 to 10 feet high from the ground level. So it was difficult to live there in summer. After about five years, the houses were damaged and became unsafe to live in²³. As a result, at mid summer, most of them take rest under the trees and at night, sleep under the open sky. They suffer a lot in the rainy season and spend sleepless nights beside the hearth in winter.

Household Articles: -

The *Kharias* use a small number of household articles. There is a saying on *Kharias* that, "*Kandhe Budia, hate pachhia*". It means they always go out with an axe on shoulder and a basket in hand. Today they are using aluminium cooking utensils instead of earthen utensils. Besides these they use bows and arrows, sickles, spade and *sabals* in their day to day life. They use *bahangi* and stings to bring the large quantity of minor forest products. They sleep on the palm leaf mats or on the straw beds. Very few of them have cot and *kantha* to sleep. They use scissors to cut their hair because the local barbers do not shave them. The *Kharias* living beside Budhabalanga river and near Balidiha and Haladia dam were fishing for their livelihood.²⁴

Dress and Ornaments: -

The *Kharia* children remain naked till about the age of ten after which they wear only a piece of dirty loin cloth on the waist. The male members also use only a piece of cloth on the waist. The women cover their whole body by a saree. Sometimes they use blouses. They like vowel saree as it becomes dry within no time as they have a few number of sarees²⁵. Earlier they were washing their clothes by the ashes of *Arjun* tree boiling with water. They used *chikitamati* to wash their hair as they have no money to purchase soap. The *Kharia* girls are fond of red ribbons to be used on their heads which gives the appearance of the *simili* flower and they feel themselves as the daughters of their beloved Similipal hills. Today they are using low cost half-pants and frocks. They are fond of sweet smelling wild flowers. The old women are still now wearing the dried fruit-nuts chains around their necks. The *Kharia* women are also using colourful brass ornaments which are readily available in the local markets²⁶.

Food habit: -

The staple food of the *Kharias* is the watered rice, the leafy greens(*saga*) of the forest like *Matha saga*, *Baniari saga*, *Chatani saga*, *Jhinei saga*, *gadri saga*, *jali saga*, *Kundali saga*, *Kaunra saga*. They are taken as the side dish in addition to salt and chilly²⁷. They take the meat of rats, squirrels, *godhi*, *Jhinka* and other wild animals and birds. They collect the fruits like *kendu*, *chara*, *banicha*, *bhuduru*, mango, *jamu* along with various roots like *pitalu*, *ramalu*, *panalu*, *mahualu*, *khamalu*, *chimalu*, *churkalu*, *kandalu*, etc. The *Kharia* children are very fond of *kalej poko*, *Tasar poko*, *Kurkuti* and *Bardi poko*. The *Kharias* collect fish, crabs, *genda*, *samuka*, *kuchia* from the river beds and mushrooms like *rutka*, *patala*, *kukuda*, *kamar*, *maudhal*, *kath*, *bali* for a side dish²⁸. They take the water of the streams whenever they need to take. Rice beer and local made wine prepared from mahua flowers are their favorite drinks.

Family: -

The *Kharias* have a small family. A *Kharia* lives with his wife and children. He also takes care of his old parents if they are alive. He performs his family rituals with his wife. When a *Kharia* goes to the forest, his wife follows him keeping her small baby in the cloth bundle under her left arm. In some villages there are ten to forty *Kharia* families. They have close relationship. During marriage ceremony or death rituals of a *Kharia* family, they co-operate and assist as per their capability. Thus the *Kharia* village is treated as a microcosm of the whole tribe.

Livelihood: -

The *Kharias* do not like cultivation. They only cultivate *macca* and *Janjda* in their backyard. They collect the jungle products like honey, *Jhuna*, lac to earn money. They also collect *Mahua* flowers and seeds, *sal* seeds, *chara* seeds, herbal plants, roots, leaves and barks for sale. The *Kharias* of periphery areas sale firewood and leaf cups and plates. Some of them are engaged in fishing in the river beds. In rainy season, the *Kharias* work in the paddy field with other tribes in order to escape themselves from the dangerous insects like mosquitos, leeches and others. There is heavy cold in Similipal in winter. So they do not like to go into the forest. At that time they prefer to go to *Namal* i.e. the coastal plain areas. After *Prathamastami*, they set out for *Namal* to work as labourers for harvesting the paddy. They earn money, get sufficient food and save themselves from

the severe cold. Previously, they were treated as family members and not as slaves by the peasants of the coastal plain²⁹. They also get pleasure in collective work. So, some of the *Kharia* villages are being deserted from the second half of November to the first half of January every year. They return to their villages and observe *Makar parav*, the grand festival of Mayurbhanj on 14th January every year³⁰. The *Kharia* boys and girls do not go to school. They work as cowherds in the neighboring tribal villages. They are paid in shape of paddy annually which is a supplementary income of their family. Some *Kharia* girls work as maid servants cleaning the house, the cow shed, the utensils and the cooking materials. The *Kharia* women act as *Dhaimaa* and taking care of the new born child and the mother for nine or more days. A *Kharia* woman cleans the dining hall in marriage and other social ceremonies only for a small amount of money and a saree³¹. Thus the *Kharias* of Mayurbhanj are the only Oriya speaking tribe who maintain their lively hood with great hardship.

Fairs and Festivals: -

The *Kharias* observe *Badampuja* every year in the month of *Margasir* in their respective villages³². The *Kharias* of nearby villages come to participate in the dance performances. They drink rice beer and local made wine and enjoy the night. They observe *Raja* festival in the month of June (*Jaistha*). They take advance paddy from the local peasant for the festival. They also take old she-goats or sheep negotiating the number of labour for feasting³³. The teen aged *kharia* boys and girls wander from village to village wearing new clothes. They play *Raja Doli* and sing the *Doli* songs. Of all the festivals, *Makar* is the happiest one. At that time they are not in need of money because they have earned money from *Namal* and have collected paddy from the peasants employeing their sons and daughters. They all enjoy the day taking wine and showing their dance performances. The *Kharias* also participate in *Karam* festival and play *Jhumar* dance or *Panta Nach*.

Songs and Dances: -

Though the *Kharias* are illiterate, they are proficient in the art of composing songs within no time. The subject matter of *Kharia* songs relates to love and joy and sorrow of lovers in their spoken language Odiya. When they work in the paddy field in the rainy season, they sing "*Bad*" songs. The two groups of *Kharias* or sometimes the young boys and girls forming two groups criticize each other in the form of songs. This is called the

badi songs in the rural areas of Mayurbhanj. Before two to three decades, the *badi* songs were very popular and the source of entertainment for the working classes. The *Bathudis* and other working class people also participate in it. The famous *Badi* singers of Bhuasuni village were, Jhur Digar, Chanda Digar, Bhimla Digar, Radhi Digar, Jhampli Naik, Surubali Naik, Krushna Digar, Anta Digar, Late Shiva Digar, Late Santosh Naik, Prafulla Naik, Gura Naik and others³⁵. In the past the owner of the land gave extra amount of paddy to the *Badi* singers to attract the laborers. Some of the songs are given below:

1. *Sukhila Patara Phale*
Ainagitalu Muhanku thare
*Lagijiba Tale Tale*³⁶

(O Singer, come and confront me and show your talents in *Badi* Song)

2. *Tentuli Patara Suru*
Asinahin mora gitara Guru,
*Gita heba suru suru*³⁷

(The Teacher of my song is absent; so the songs may be simple and small)

3. *Kulare Katili Taru*
Tumari bhilare gitara guru
*Sikhei Sikhei maru*³⁸

(The women criticize the Teacher who is composing songs for the opposition party)

The *Raja doli* songs are simple sweet and heart touching.

The songs are –

- Ambada Dharila Kasi*
- Chalabaripada debi Arasi*

Munda Khanku Thibu Bas³⁶

(Here the boy is calling his girl friend to go to Baripada where he would purchase a mirror for her so that she could comb her hair in the house sitting before the mirror.)

Doli pata tale Ghasa

Asa Sangatare Dolire Basa

Dolire nahini Dosa⁴⁰

(Here the boys are calling their girl friends to come to enjoy doli)

Makar is the grand festival of Mayurbhanj. They sing *changu* songs beating the drum of *changu*.

Tananana Nare Nare Nare

Eka Aksharabina Mahire Nahin Bhajana

Gundicha nakare suna pagadi

Neula Nakare chana

Manjaridhare Binchana, Eka Aksharabina(1)

Dhankiku hela kasa sardi

Kulaku Anila Jara

Chhanchuni Jaichi Baidaku Daki, Eka Akshara——(2)⁴¹

(These songs are composed in the names of squirrels and mongooses and the household articles like husker, *kula* and *chhanchuni*)

Maa go Kalika Hoithibu Sakha

Maribi Lanka Nrupati

Ganda Ganda Buda, Taurali Chheda

Anita Rakhibi Kati

Bandain Bandain Chaudige Bandain

Bandu Achhi Basumati

Bai Barunaku Bandana Karuchhi

Age puja Ganapati⁴²

(This song indicates that the *Kharias* worship the goddess *Kali* and *Basumati*. They also worship *Ganesh*, *Baruna* and others. They also believe in animal sacrifice.)

The *Kharias* are largely influenced by the local tribes and sing the tribal and *Jhumar* songs. They play *changu* dance before their village deity *Badam* on festive occasions. They are also proficient in *Jhumar* and other tribal dances. '*Changu*' is their only musical instrument. It is a round shaped side drum. It is made of the prop-root of the banyan tree⁴³. They cover the side drum by the skin of goats and insert *ghunguras* in it. At the beginning the *rhythm* of the *changu* is slow and then it becomes speedy. They forget all the sorrows and miseries when the *changu* dance is going on. They even forget their small babies in the process of dancing with the *rhythm* of *changu*. Their *rhythm* is -

Chhai ghini ghini chhai

Chhai ghini ghini chhai

Chhuake pakei makei ghin⁴⁴

(It means keep the baby on the ground and come to dance with me)

The language of the *kharias* is included into the Mundari group. But the hill *kharias* speak Odiya language fluently with somewhat difference in pronunciation. They are also proficient in speaking the local tribal languages. So they are called as *Munda-kharias*, *Orang-kharias* and *Berga kharias*⁴⁵. They are the only neglected Odiya speaking primitive tribe of Odisha.

The *Kharias* considered the whole Similipal as the abode of spirits⁴⁶. *Badam* is considered as their chief village deity. He is worshipped with a female goddess named *Badam Budhi*. They worship the earth goddess in the name of Basu Mata. Being influenced by the traditional Hindu society they worship Ganesh, Baruna, Kali, Duarsuni, Murmuri and other gods and goddesses. Animal and bird sacrifice is common among them. No

Kharia will venture to go out into the forest for collection of honey without propitiating the forest deities⁴⁷. The *Kharias* bury the dead bodies in the forest and put stones on the burial place. They do not bury the dead bodies caused by snake bite, attack of wild animals and epidemics⁴⁸. The pollution period of death case continues for ten days. The *Kharias* believe in their traditional *Mantra-Tantra*, *Guni-Garedi* and *Chhadan* for the ailment of diseases.

They believed in their traditional herbal treatment even upto 1980s⁴⁹. Now a days they are consulting their village practitioners for their treatment. But they have no money to be treated in major cases. So most of them face premature death. The old age pension introduced by the government is meaning less for them⁵⁰.

Thus conceived, the *Kharias* of Mayurbhanj are the most neglected tribe of the entire North Orissa. The deep forests of Mayurbhanj which they consider as their ancestral property is going to be devastated. Presently it is the abode of the Maoists and the police forces along with the forest guards. So the innocent *Kharias* dare not enter into the forest for their livelihood. They are unable to adjust themselves to the new atmosphere leaving the forest. Under these circumstances the government should venture a special project not only for the development of the *Kharias* of Karanjia and Jashipur blocks, but also for the *Kharias* living in the whole District of Mayurbhanj. Otherwise the *Kharia* tribe would be extinct in the near future.

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24. This fact is collected from Sri Piru Digar of Purunapani, PS- Bangripasi on 02.07.2011.
25. *Ibid*
26. The author visited the Kharia village at Jagannath Pur of Kuliana Block on 15.01.2011 and collected the fact.
27. *Ibid*.
28. *Ibid*.
29. Vide J.N.S.D. Sachan's article "Namal" in daily news paper Pragatibadi on 1998.
30. *Ibid*.
31. This fact is collected from Radhi Digar and Bhimla Digar of Purunapani village of Bangripasi Block who work as manual labourers.
32. N. Pattnaik's *Folklore of Tribal Communities*, New Delhi 2002- P-144.
33. The author observed the Raja Festivals of the Kharias of Purunapani in the year 2011.
34. N. Pattnaik – *op cit*. P – 1128.
35. The author made an interview with Sri Krushna Chandar Digar of Purunapani and Sri Pravakar Naik of Chakdar of Bangripasi Block on 14th January -2011.
36. The *Badi* songs are collected from Padmini Naik of Haldia, who is reading in B.B. College, Baiganbadia PS- Kuliana on 07.07.2011.
37. *Ibid*.

38. *Ibid*.
39. The Doli songs are collected from Sri Pravakar Naik of Chakdar, PS – Bangripasi on 4.01.2011.
40. *Ibid*.
41. The Changu songs are collected from Lt. Daitari Digar of village Purunapani, PS- Bangripasi in the year 2006.
42. *Ibid*.
43. This fact is collected from Mukunda Digar of Purunapani, PS- Bangripasi, Dist. Mayurbhanj on 13.6.2011.
44. *Ibid*.
45. T. Sahoo, *opcit*. P- 170.
46. N. Pattnaik, *opcit*. P – 126.
47. *Ibid*. P- 126.
48. This fact is collected from Bhimala Digar, a Kharia woman of Purunapani, PS- Bangripasi on 14.04.2011.
49. The author made an interview with Sri Bakuli Charan Patra, the Ex- PS Member of Bhuasuni village on 15.01.2011.
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LIFE OF THE LODHA - A PRIMITIVE TRIBE OF MAYURBHANJ

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Odisha has a largest concentration of tribal population in India next to Maharashtra and Madhyapradesh. Sixty-two numbers of tribes are found in the province of Odisha. Out of which fifty three numbers of tribes like Santal, Kols, Bathudi, Bhumija, Mankirdia and Lodha etc. are found in the district of Mayurbhanj.¹ It is the largest undivided district of Odisha on the basis of area covering 10,418 square kms and 22 lakhs of population as per the census of 2001. Scheduled caste population is 170835 (7.6%) and scheduled Tribe population is 1258459 (56.60%).² During Vth plan it was felt necessary to identify the extremely backward and disadvantaged groups among the tribes and provide special development programmes for them. Seventy-five tribes have been identified as primitive tribal groups in India out of which 13 communities have been identified as P.T.G. in Odisha. The following table indicates their information.

Sl. No.	Name of the P.T.G.	Location
1	Bondo	Malkangiri District
2	Didayi	Malkangiri District
3	Dongnia Kondh	Rayagada District
4	Lanjia Saora	Rayagada District & Gajapati District
5	Saora	Gajapati District & Ganjam District
6	Kutia Kondh	Kalahandi District & Kandhamal District
7	Juang	Keonjhar District
8	Paudi Bhuiyan	Sundargarh District, Anugul District, Debagarh District
9	Lodha	Mayurbhanj District
10	Hill Kharia	Mayurbhanj District
11	Mankirdia	Mayurbhanj District
12	Birhor	Mayurbhanj District
13	Chuktia Bhunjia	Nuapada District

(Source adivasi – June & Dec. 2007)

Among the primitive tribes of Mayurbhanj Lodha is one of them. Their population is small and they are found in Morada, Suliapda, Badasahi, Khunta, Udala & Kaptipada block of Mayurbhanj District. Outside the state Lodhas are also found in West Bengal & Jharkhand.

BACKGROUND OF THE LODHA

The term "Lodha" is derived from "Ludhaka" meaning a trapper or fowler. There is a land-holding caste in Madhyapradesh named Lodha or Lodhi immigrants from the united provinces (Uttar Pradesh) and originally belonged to Ludhiana district of Punjab. But the present ethnographic data do not indicate any relationship between the Lodha of Bengal, Bihar or Odisha and the Lodha of Madhyapradesh and Uttar Pradesh.³

Their legendary origin tells us that they are the descendants of the mythical savara king of Nilanchal and the Legendary hero Vishwvasu. He was the first worshipper of the idol of Lord Nilamadhav, which was later stolen by Vidyapati, the Brahman minister of king Indradumna of Puri and installed in Puri as Lord Jagannath. Hence, the Lodha called themselves as the Lodha Savara.⁴

POPULATION

The Lodha population was 5100 at the 1981 census and 7458 at the 1991 census. Their level of literacy, 8.40 percent in 1981. Went upto 17.22 percent by 1991. This reflects the backwardness of the vulnerable community.⁵

SOCIAL LIFE

They have belonged to the Mundari group. Their family is patriarchal by nature. They live with both tribal and non-tribal communities like Santal, Bathudi, Bhumija, Khadia & Mankirdia. Khandayat, Teli, Brahmana and Mohanta. But their relationship with neighbouring communities are not very cordial because of their involvement in criminal activities. Even their neighbours, Govt. officials and police always suspected them regarding their anti-social activities. That is the reason as to why it creates conflict and violence between Lodhas and Non Lodha. One of the important features of the Lodha society is clan organization. Each clan has a totem and the totemic animal objects are considered to be sacred. Marriage within the clan or gotra is strictly prohibited. There a list of clan names together with their totemic objects is given in the following table.

Sl. No.	Clan Names	Totemic objectives
1	Bugta, Bhakta	Chirka Alu (a kind of yam available in the Jungle.
2	Mallik	Makar (a kind of the mythical sea monster or shark or sal fish
3	Kotal	Moon or Grasshopper
4	Laik, Layak, Nayak	Sal fish
5	Digar	Porpoise
6	Parmanik	A bird called manik
7	Dandapat or Bag	Bagh (Tiger)
8	Ari, Ahari	Chanda fish (Ambasisis ranga)
9	Bhuiya, Bhunia	Sal fish(Ophicaphalus marulius)

(Source-Prof P.K.Bhowmick – Adibasi – 1983)

SETTLEMENT PATTERN

They live in small thatched huts. Majority huts have single rooms without the provision of window and door openings are narrow. They have no shed for cattle or goats rather they are kept in out side verandah.

FOOD HABIT

Their staple food is rice, normally they take food twice daily but during the period of scarcity of food they manage with one meal. They also take potatoes, brinjal, fish eggs, meat, roots and tubers. They are fond of Handia (rice beer). They also take country liquor & tobacco.

DRESS MATERIALS

Men use dhoti, banyans and shirts. Women wear sarees and blouses. Small children upto 7 years of age usually go naked. Women use ornaments like necklace bangles made of silver, brass, glass and aluminum.

HOUSE HOLD ARTICLES

Generally earthen pots and aluminum utensils are used by Lodha. Similarly, their other useful articles are bows, arrows, plough, knives & axes etc.

EDUCATION

The Lodhas never show their interest for education. Children are reluctant to go to school due to lack of encouragement from the side of their parents. Percentage of literacy of male Lodha is 20.81% and female is 5.61% as per the record of Lodha Development Agency, Morada.

MARRIAGE

The role of a mediator is very important in Lodha society for marriage. The system of marriage bride price is commonly practiced. Payment may be given in cash or kind. Some other types of marriage are also practised in their society such as child marriage, love marriage, marriage by exchange of sisters, Gharjamain system of marriage and the re-marriage of widows and divorcees.

Tree marriage is very common among many Indian tribes and communities. Among the Lodha, on the day of the marriage, a mango tree is selected by the chief conductor of marriages for this purpose. The bridegroom is directed to walk round the tree three times and place his right palm with fingers pointing upwards on the tree. The chief conductor then ties a dyed yellow thread round the tree and the palm of the bridegroom together. He then applies three vermilion dots. Just above the fingers and direct the bridegroom to bow down before the tree. Thus the ceremony of marrying the tree is done and from that day the particular mango tree becomes taboo to the bridegroom. He no longer takes any fruit or plucks leaves or cuts the branches of that tree. In the same manner a bride has to marry a mahua tree. The marriage with the tree has a special meaning. In case of death visits the household accidentally. The mango and mahua surrogates are believed as likely to be affected with any possible effect in place of the real wife or husbands. It is thus believed to give some kind of magical protection to the newly married couple. Thus forest and trees are inter-related with tribal culture and tradition and regulate their socio-economic life. Folk tales, myths, etc. reflect their close associations with the forests. The tribal life and culture and deeply identified with the forest.⁵

DEATH RITUALS

They perform the death rituals like Hindu traditions. The dead body is either buried or cremated. Their purificatory rituals are performed on the eleventh day. A feast is given to all relatives and co-villagers. On the last day of the chaitra they perform their sradha ceremony.

POLITICAL ORGANIZATION

Their village head man is called mukhia or sardar or pradhan. He presides over the desh meetings and gives his verdict. All are bound to obey his verdict. The assistant of pradhan is called Dakua. Sardar can also grant sanga marriage. Marrying a widow or a divorced woman known as sanga in lodha society.

ECONOMIC LIFE

Generally Lodhas depend on forest products. Today with the depletion of forest growth and growth of their population as well as alienation of land have compelled the Lodha to involve themselves in anti social activities like theft, robbery and dacoity. They also engaged themselves as labourer in road construction and agriculture activities on wage basis. They make sabia ropes and sell in village market. They collect edible fruits, roots and tubers for their consumption. Apart from these they collect Kendu leaves for making bidi, Sal & Siali leaves to make leaf cups and plates. Similarly other forest products like Lac, resin, sal seeds mahua, honey and fire wood etc. are collected by the Lodha and all these things they sell in their nearby village market or hat. These are the main source of their livelihood. Some of the Lodhas are skilled in carpentry. Thus their economic condition is very miserable.

RELIGIOUS LIFE

They observe several religious rituals. Dehuri is the priest of the Lodha community. They worship "Dharma Devata", the God of Righteousness, "Basumati" is another Goddess called mother earth. "Sittla" is regarded as chief diety (Goddess of epidemics) like cholera & small pox etc. They worship Mansa puja in the month of Jaistha. There another important festival is makara sankranti as another festival. Tuesday is an auspicious day for Lodha. They believe in Malevolent sprit, Soul and Unseen Power. They also perform some religious activities to cure some diseases.⁷

Formerly Lodha tribe was treated as criminal as they indulged in different frequent crimes. There criminality is not hereditary. Some time, they involve in National Highway dacoity, robbery and murder, mostly in the West-Bengal – Orissa boarder areas. These type of criminals activities have been occurred due to their poverty, social neglect, social exploitation and the restriction of their traditional means of livelihood and specially deprived from land and forest.

In 1957, the Lodhas were declared as scheduled tribe on the basis of recommendation by the backward classes commission. After independence the welfare govt. has taken some steps to bring the Lodha into mainstream of the population. A micro-project called the Lodha Development Agency founded in 1986 at Morada in the district of Mayurbhanj for their socio economic development. Lodha rehabilitation colonies have been set up at Morada & Suliapada blocks in Mayurbhanj. The Lodha enjoy a very low profile in health status. So proper attention should be given to improve their health condition. Moreover, forest policy should be supportive for the development of the primitive tribal people of Lodha. More programmes relating to socio-economic life, Sanitation, Education and Environment should be implemented by the Govt. in order to bring the primitive tribal Lodhas from criminal society to normal society.

FOOT NOTES

1. B.P. Lenka-Mayurbhanj Itihas -1997, P-139.
2. District Statical Handbook, Mayurbhanj. 2007-P-1.
3. P.K. Bhowmick – Adivasi –SCSTRTI – 1983, P-30.
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5. Ibid – P-217
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7. Interview with a Lodha named Sarbeswar Mallik at Nedam under Kaptipada Block Dated-17-04-2011.

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TRIBAL RELIGION AND CULTURE OF MAYURBHANJ

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The existence of disparity in the development of regions in the country is accepted. The disparity is not only found in the development of regions in the country, but there are also disparities in development of the districts in the state and union territories and in the development of blocks within the districts. This is the case also with regard to the district of Mayurbhanj in Odisha.

Mayurbhanj is an ancient land where the story of human civilization is traced back to the prehistoric period. Once upon a time it was the largest princely state in Odisha in terms of area, population and revenue. Now also this district is the largest district of the state of Odisha with a geographical area of 10,418 Km adjoining to Singhbhum district of the state of Jharkhand, Midnapur district of West Bengal to one side and Keonjhar and Balasore district of Odisha on the other side. The Bhanja Kings were great patrons of art and culture. Take the example of rare antiquities, enormous protected forests with wild animals, sanctuaries, exquisite handicraft and chhau dance etc. and the hospitable tribal people – you have the tourist paradise here, the is Mayurbhanj. The demographic feature of Mayurbhanj is characterized by the predominance of scheduled tribes. As per 2001 census, the total population of the district is 22.23 lakh, of which S.T. population constitute 56.6%.

Out of 62 types of tribals of Odisha, Mayurbhanj alone houses 53. The major tribes found in Mayurbhanj are : the Santals, Kolha, Bhuyan, Bathudi, Gond, Munda, Lodha etc. Their languages can be broadly classified as :

- (i) Aryan
- (ii) Dravidian
- (iii) Munda or Austric

Some of the tribals have their own language and others use mixed languages regarded as a part of Odiya language. The Korua, Khadia, Kharwar, Gond, Tharua, Desua, Banjar, Bathudi, Bhuyan, Rajuar, Sabar and Lodha etc. belong to Aryan language speaking community. The Sub-castes of this community do not have their own language, so they generally speak sub-language Odiya. The Adivasis like Oraon, Kolha, Koya, Bhumija etc. speak Dravidian language. The Santals, Kolha and Munda tribes belong to Austric

family. The language of Santal, Mahali and Birhal is "Mundari", whereas the language of Kolha is "Warangchidi". Adivasis maintain their separate identity in regard to their social, economic and cultural aspects.

The tribal language is generally oral. But invention of four tribal languages made the development of tribal literature easy. Those language are :-

- (i) The script of Santali language – Alchiki.
- (ii) The script of Sauru language – Soradam Someom
- (iii) The script of Kolha language – Hoo.
- (iv) The script of Kondh language – Kulilipi.

Tribal Religion :

Tribes do believe in many Gods and Goddesses like their non-tribal counterparts. According to them sun is omnipotent. He is the creator and father. The earth is believed to their mother. All others are their offspring's.

Different tribal clans worship the sun God with different names. The Santalese name him as "Thakur Jew", also called "Sing Bonga" or "Dhorom". They believe that "Thakur Jew" is the creator of this world. They have several village spirits whom they worship in all public festivals. These spirits are believed to preside over particular rural areas in which they inhabit. The chief presiding deity of Santals is "Maran Buru". Literally, he is the great mountain of their tradition.

Bhumijas believe in magic, witchcraft spirits and ghosts. They worship their ancestors by revoking their spirits and believe that, if the deities of malevolent nature are not propitiated, they create all sorts of troubles for them. In order to cure diseases, they take magic with the help of the Shamans (Priest). Some of the Hindu religious practices have been adopted in Bhumija religion.

The deities worshiped by gonds are Jangadeo, Lingadeo and Buradeo. There are household deities like Jhulan Devi, Gods of forest, crops etc. Gonds also worship Hindu gods like Jagannath, Krishna and Ram.

Kolhas are the man of nature. They worship nature. They believe that "Sing Bonga" is the creator of the Universe. 'Nagbenga' is his wife. Basuli protects Kolhas from different diseases. They also worship Hindu Gods and Goddesses. 'Dehuri' (Village priest) worship their Gods and Goddesses in different festivals.

Customs Connected with Child Birth :

Santals like other tribals observe birth rites. They call birth ceremony as 'Janan Chhatar'.

If a baby is born in Santal family any wing of the house serves the purpose of lying room. A midwife – a Santal woman of the profession attends the parturient. Ojhas are summoned to perform rites to expel the ghosts supposed to be creating difficulties. As regards ceremonial segregation for the baby and mother, the practice differs in different areas of Mayurbhanj. Some do not observe segregation and others observe it for varying periods from one to twenty one days. Usually the Santals perform the name giving between the 2nd and the 3rd day after the birth of the child.

Among the hill Kharias pregnant woman or her husband do not observe any social restrictions. The mother and the baby are regarded as ceremonially unclean until the ninth day from the birth. For these nine days no member of the family may take fish or meat. Generally the only food given to the mother during these nine days consists, rice, salt and raw garlic.

Customs Connected with Death :

The Santals have their own funeral customs. They rub the dead body with oil and turmeric. The corpse is taken out of the house by a Khatia (a stringed bed) placed in the yard and cleaned with cowdung and water. A handful of paddy is spread over the spot and some thrust into right palm of the deceased and thrown down sometime later. The bier is carried by four persons followed by a Dabi Daka. Dabi Daka carries in one hand a winnow containing fire in a bundle of straw, some seeds of cotton, straw picked up from the thatch of the deceased's house, some fired paddy (Khali) powdered rice, mixed with turmeric, cowdung and small chicken and in the other hand a pot with a lid to bring bones of the dead. The eldest son applies fire over the corpse. Each of the members of the tribe present there throws some fuel on the pyre as their ceremonial duty on the conclusion of cremation, water is poured on the pyre. Cooked rice is placed on the cross-road as offering to the deceased.

The Santals observed ceremonial pollution for a period till he is in a position to procure requisites of purification. When a 'Nis Hansdak' dies, all persons belonging to the same totem are affected and they desist from eating fish, meat and oil. Asidha (Ceremonial pollution) continues for nine days.

Kolhas generally bury the dead body. Before burying it, they wash the body of deceased person. Along with the dead body, turmeric, rice, paddy, oil, goats' dung and cow dung are kept. They also keep undiluted country liquor or handia in a small pot at some corner inside the grave. Monoliths are embedded on the tombs on which names of deceased persons are written – stone slabs are also placed over the tomb for better protection. Bereaved males shave their heads, beards and moustaches and perform purification ceremony. (Karmant) on any day from the 5th

to 21st day according to convenience on that day they take Handia.

Among the Gonds the mourning period lasts for ten days. They bury the dead body but in some cases, there are cremations. In the cremation ground, they ask the departed soul to repair to the Ganges, Godavari or some other sacred river. The same practice is followed by the Bhumijs also.

The rituals after death are not only carried out by household only in Adivasi society. The rituals from the beginning of taking the corpse for burying or cremation to the throwing of 'Asti' in the sacred river are carried out with the mutual help and co-operation of villagers.

Marriages :

There are different systems of marriage customs among Adivasi. In case of Santals there are 14 systems of marriage customs. In the marriage ceremony the village leader has important role to play. There is chanting of mantras in marriage ceremony. After the use of oil, turmeric, pouring water on the edge of the sword and binding yarn on the Mahula tree, the bride and bride groom are brought to the 'Siriban Panda' or bedi (platform) where the elders bless the couple in their own language and the blessing becomes auspicious for the couple. The Santals make 'Bakhen' or Chant sacred text (hymn) as given below.

'Juhar gasain marang buru, that is the couple are bound to marriage ties. Let their married life be full of peace and prosperity and get parenthood without facing any danger. Let them remain hearty and healthy till they depart their soul. 'O God, you are omnipresent and you know everything. Your presence will be there for all time for the welfare of all'.

In the Santal society the common form is known as 'Duar tut sindur bapla'. This is the orthodox marriage without an element of premarital love between the bridegroom and the bride. This form of marriage entails many customs which include selection of bride, omen reading, betrothal and fixation of bride price etc. Many of the Santal marriage

ceremonials are analogous to the Hindu practices. Marriage customs in the Santal society is important from social, religious and economic points of view. The ceremony with the Santal marriage can be divided into five different stages.

1. The sar-sagoon when both the parties visit each others house and watch the good omen.
2. Tackhal ceremony when brides party receives Rs.2 as present from the grooms party
3. The Girital ceremony (Dharua Ruku) When articles of bride party are examined.
4. The Bahudharam Ceremony taking place after the bride price is paid.
5. Sinduram Ceremony when brides forehead is painted with vermilion.

The social virtues of the Kharia society are reflected in their marriage customs. The marriage rites symbolize the union not of body but also of soul. The rites such as cooking by the bride in new vessels and offering food to the ancestral spirits symbolize mystic spiritual union of the couple.

By sacrifices, propitiation's and prayers, the spirits and deities are invoked for blessings. Now a days, they are refining their marriage customs under Hindu influence. Payment of bride price (Pan-Dawa) constitutes a ceremony itself among the Kharias of Mayurbhanj. There are different types of marriages among Kharias such as regular marriage, elopement marriage, marriage by forcible application of vermilion, intrusion marriage and window marriage.

Among Bathuris payment of bride is the general custom on the occasion of marriage. The ceremony is costly affairs. Their marriage party consists of both males and females. This ceremony starts with "Kanya Maga" or "Janthibasa" ceremony. Before this ceremony bride price is settled. Marriage is performed by Vedic rites.

Among Gonds the bride price is paid in money at flat rate. Besides monkey, cloth for relatives, the caste – headman and village headman form a part of bride price. The marriage is performed in bride's house. The ceremony is performed following vedic rites. Feasting, merry making and rejoicing go side by side with the ceremony.

The Santals do not favour polygamy unless his wife is barren. But instances of a man having more than one wife are not rare. No instance of polyandrous marriage has been found. But the old social institutions known as "Dhaulia Sagai", which permitted younger brother to share the wife of his elder brother with impunity of fraternal polyandry

was in existence in the past. A custom is noticed which allows a wife to allow her younger sister to come in intimate contact with her husband. If the relation results in conception, a formal marriage known as Hiron Cetan (marriage while a co-wife exists) takes place. Polyandry is not prevalent in any tribe of the district. Keeping concubine is not prevalent among the tribes of the district.

Santals have the institution of widow marriage. In such marriage bride price is very nominal. Among Kolhas 'fandi-erandi' or widow marriage and 'bapaga' or divorce are allowed. Either party can divorce the other. It is also allowed by Bhuyans and Bathuris etc. Among Kharias both husband and wife may, on certain grounds, obtain divorce. The grounds of divorce are, adultery, sterility of wife, confirmed Laziness of wife, thieving propensities of the wife and adjudication of the village Panchayat that the wife is a witch. The village Panchayat is the recognized tribunal to adjudicate on the validity of the claim of divorce.

UDA (Flying)

Uda Parba takes place on the 1st day of Baisakh. This Parba takes place at Baripada, Muruda, Chitrada, Khakurmunda and Raruan. Adivasi enjoy cockfighting on this occasion.

Tribal Festivals :

The tribals celebrate different festivals, which are based on agriculture, social and religious life and are interlinked with belief and customs too. Some of them are celebrated in group and some individually but the pivot of all celebrations in dance, song, playing the various musical instruments and more over taking of country liquor 'Handia' and merry making.

Jantala Bonga (Jantal Festival)

This festival is celebrated in the month of 'Bhadra'. In this festival mountain God is worshipped as savior of all animals.

Jantal festival is celebrated in the mountains named 'Rutpat', 'Bankapat', 'Laxmanpat' and 'Pakhnapat'. But the biggest Jantal festival is now held in 'Pakhnapat' located in Jamda block.

Mainly in this festival animals like cock, mal goat, buffalo, ram are sacrificed. In this two days festival, the ladies are not allowed to the hill top in the first day, but they are allowed in the second day.

Ersim (Paddy sowing festival)

The Santals, Mahali, Bhumija and Lodha celebrate this festival on the day of 'Akshitrutiya' to worship mother earth with religious fervor and enthusiasm. The Dehuri is the priest. The black cock is offered as sacrifice with non-boiled rice, flower, vermillion and incense sticks to propitiate mother earth for bumper harvest, prosperity peaceful and disease free life. Dance amidst traditional tribal songs and beating of drums rent the air, which makes the festival quite enjoyable.

Harialsim :

It is an agriculture based festival like Ersim, which is celebrated with pomp and grandeur when the land looks green swaying paddy saplings, the cultivators joy knows no bounds.

Being moved with deep emotion expecting bumper harvest in the future the farm class worship mother earth with deep devotion and gratitude songs sung to invite mother earth with the offerings of sacrifice, non-boiled rice, flower and vermillion but women do not enjoy facility to participate in it.

Karama Parva :

This festival is celebrated in the month of "Ashwina" or "Kartika" and the auspicious day is fixed by "Dehuri", their priest. A 'Karam Bough' is planted on the altar in the middle of village. The village maids offer molasses non-boiled rice, flower and vermillion then story of 'Karamdharan', the God of fate is recited and it continues amidst dance, song and beating of drums till morning and then immersion of 'Karam Bough' is solemnized with the blessings of God of fate the life becomes enriched with health and this is their sincere belief.

Makar Parva :

The prime festival of Mayurbhanj is celebrated with pomp and grandeur by Adivasis and Non-Adivasis alike in the Oriya month of 'Pausha' and English month 'January' when the paddy reaping is half done and the mind is free from all lures and anxieties. Irrespective of caste, color and crew and age all partake in religious gaiety and fervor.

This festival lasts for three days and celebration primarily starts two days before 'Makar Sankranti'. First day is known as 'Chauladhua' or 'Soaking of Rice', second day is

'Bahundi' and the last day is 'Makar Sankranti' on the day of Makar all irrespective of ages go for hath early in the dawn and the children set fire near water reservoir. It is told as 'Kumbha'. On this day all put on new attire.

In every household 'Makar Chaula' and delicious cakes are prepared. The deity is worshipped. This festival is most enjoyed amidst mutton curry, palatable cakes, country liquor 'Handia' and boisterous music, dance and drums.

The Makar fair sits at Shantibriksha in the Sub-Division of Kaptipada, Ranibandha of Bamanghaty, Kesharikund of Panchpir, Ramtirtha of Jashipur and Domuhani near Khiching, which pull a huge crowd.

For the occasion of Makar a special 'Monkey Dance' named as 'Galienage' is performed. The tribal folks adorning their bodies in many forms roam door to door asking for paddy, rice and cakes, which becomes quite enjoyable.

DANCE :

Adivasis of Mayurbhanj are very much fond of song and dance. They express joy and sorrow through song and dance. According to Santals, who are very much fond of song and dance "Luhukate talam, lekhan eneye, rehakate ral lekhen serenj". This literally means by swining the feet is dance and tuneful voice is the song.

Like the folk songs, the dancer of tribals are a source of great amusement. The various tribal dances, their nature and characteristics are revealing. Most of the tribal dances are performed jointly men and women. Although Kharia youths of both the sexes dance together. Sometime they are separated and dance in different rows. In some cases old men and women take part in the dance. During the dance musical instruments and songs are also used.

Like the Kharias, Santals, the Kolhas have their own peculiar dances. These are performed during harvest, flower festivals and marriages etc. Bhumijas have got their popular dance known as 'Karam Nat'. The Bathuri dance, which is known as 'Changu Nat' lost its charm for the people of this community for the last few years.

Mayurbhanj has got a separate identity in the cultural map of not only in India but also in the world for its tribal art, culture, customs, song, dance. But it is a matter of great regret that in recent years the closed economy of tribal villages is more and more exposed to the expanded new economy intrusion of outsider in the form of traders, acquisition of wealth by some natives (distillers) and aid and protection given by the government which

have weakened the traditional hierarchy of social relations. As against this, a new type of effective village organization appropriate to the open and expanded economy is to be developed. Notwithstanding the marginal effects of the new and external forces, the Adivasis still retain the following characters.

- i) Inordinate desire for independence.
- ii) Natural inclination for communal living
- iii) Distrust for the outsiders.

Not only the economic and social relation but also the attitude to life of the tribals stand at the cross road of change. A few educated tribals delink themselves from the rural base are alienated from their Kinsmen and form a class of their own in an attempt to adequate themselves to the educated caste Hindus.

No wise man should scorn the original elements of tribal life and culture nor should they try to isolate the tribals format from mainstream. Tribal virtues, simplicity, fidelity, oneness with nature, tribal cultures like dance and music are to be retained and promoted. So, there is need for a cultural harmony of the tribes with the non-tribes which will help for a better and fuller development of both.

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TRIBALS OF MAYURBHANJ – A BIRD'S EYE VIEW

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Mayurbhanj, one among the thirty districts of Orissa is primarily a rural based district. It is situated towards the northern side of Orissa and is bounded by Singhbhum district of Jharkhand, Medinapur of West Bengal, Keonjhar and Balasore of Orissa. The district is having a total geographical area of 10,418 sq.kms, out of which 46% i.e. 4992.00sq. kms are under forest and is the largest district in Orissa after reformation. The central part is covered by a group of hills known as Similipal range and the remaining portion is covered by undulating plains rising and falling in gentle slopes and the district is 559.31 meters above the sea level.

Mayurbhanj, an ex-state merged on 1st January, 1949 with Odisha. Now it has 25 lakhs of population as per 2011 census. The district accounts for 6.69% of the states territory and shaves 5.79% (p) of the states population in 2011. The density of population of the district is 241 per sq.kms. as against 269 person per sq.kms in 2011. It has 3950 revenue villages covering 26 Blocks and 4 subdivisions and 4 ITDAs.

The district has bewildering economic position though it has larger resources of mining and forest. Having all the resources within its geographical area, the economic position is mostly disappointing and stands at 22nd position among the 30 district of state. The economic development of the district depends upon the economic conditions of the people.

Orissa in general and Mayurbhanj is particular consist mostly of S.C. and S.T. people. These people mostly remain below the poverty line. The different census reports indicate that in Mayurbhanj, the percentage of Tribal people is highest (as per Table given below)

% of S.T. People					
	1971	1981	1991	2001	2011
Orissa-	23.1	22.4	22.2	22.1	N.A.
Mayurbhanj-	58.6	57.4	57.8	56.6	N.A.

The above table indicates that Mayurbhanj is a tribal dominated district and declared as the scheduled Area (as % of tribals are more than 50%). The development of the district from the very core implies the development of the tribals. It is an accepted fact that the upliftment of the tribal people should be the sole criterion for achieving the economic progress of the district as a whole.

Again different census reports indicate that no. of tribal population in the district are increasing from time to time, as it was 504679 (49.1%) in 1951, 729764 (60.6%) in 1961, 839835 (58.6%) in 1971, 912300 (57.4%) in 1981, 1090626 (57.8%) in 1991 and 1258459 (56.6%) in 2001 (N.A.-2011).

Out of 62 tribal communities living in Orissa, 45 types are found in Mayurbhanj alone, among which Santal, Ho, Bathuri, Bhuyan, Munda, Bhumija, Gond, Mahali, Saunti etc. are the principal tribes. Besides these tribal communities, Mankadia, Khadia and Lodha are the special classes live in the district. The Mankdia and Khadias mostly live in Jashipur and Similipal areas, whereas Lodhas live within 5 Block areas (mainly in Suiapada and Moroda Blocks). For the development of Lodha, a micro level project known as Lodha Development Project is working in Moroda. Another micro level project known as Khadia Development project is working in Jashipur.

The tribal people is general in the district mostly depend on forest, agriculture, mining quarrying and household sector. But as agriculture is still in underdeveloped condition (due to lack of irrigation facilities, traditional practices etc.) in the district and as mining works are almost closed, the economic condition of the tribals has become precarious.

The education and literacy statistics reveals the magnitude of illiteracy in the tribal district of Mayurbhanj.

% of literacy (In general)

	1961	1971	1981	1991	2001	2011
Orissa-	21.74	26.20	34.12	49.0	63.61	73.45
Mayurbhanj-	14.23	18.05	25.47	37.88	52.43	63.98

The literacy among the tribals in the district is much alarming and much less than the average literacy of Mayurbhanj (1991-22.3%), 2001-37.37%, 2011-N.A)

Considering their cultural ethos, language, institutions, beliefs and customs, they stand out from other sections of the society and they mostly prefer to live in a separated life with their surroundings. It is because – "a tribesman likes to enjoy the sunlit day, the starlit sky by night, forested land with its wild its wild profession of linted flowers, muronuring brooks in enchanting steam and green hills". Hence they are having a separatist tendency or outlook to live in their own environment.

In consideration of their education health condition, income, standard of living the idea of detribalization has not been achieved so far in Mayurbhanj. Therefore it is essential to make them developed within their social and natural surroundings. As very rightly said by Pt. Jawaharlal Nehru, "...they should advance but they should not lose their artistry and joy in life and the culture that distinguishes them in many ways". Pandit G.B. Pant also said, "The tribes should develop their own culture and make their contribution to the cultural richness of the country. It is unnecessary to force them to change their custom, habits or diversions so far as to make themselves indistinguishable from their classes....". The tribes of Mayurbhanj are not exception from the ideas of these statements.

It can be concluded that when globalization is the slogan of the day, detribalization is inescapable, though in late.

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HERITAGE OF MAYURBHANJ – A SPECIAL REFERENCE TO THE CHHAU DANCE

Dr. Ananta Kumar Jena

Mayurbhanj, the largest district of Odisha has a very separate identity in the history of Odisha right from hoary past to the present day due to diverse characteristics of its culture. In the present day context Mayurbhanj has earned name and fame in the international arena for the famous Similipal Biosphere Reserve and the martial art of dance known as Chhau, both being recognized as the Heritage of World by UNESCO.

Origin :

The Chhau dance is one of the rarest art forms with an existing past. The origin of Chhau dance is shrouded in obscurity and no historical document in this context has yet been recovered. Etymologically, Chhau is derived from the Sanskrit word 'Chhaya' which means a mask but some scholars are of opinion that Chhau is an independent colloquial Odissi word, meaning to attack or hunt stealthily.

The another theory is that the Chhau is derived from the work 'Chhauni' which means military camp. It means that Chhau is evidently a war dance. During the time of military camps the soldiers were practicing the mock fighting's at night in open field which gradually transformed into a source of enjoyment and was therefore named 'Chhauni Nrutya'. The steps and movements, the attack and defence, the performers, each holding a sword and shield, dividing themselves into two parties, the drums and their mode of play, the huge kettle drum known as 'Dhumsa' a must in the Orchestra, its reverberating powerful beats energizing the dancers, all signify that Chhau dance is unmistakably originated from martial practices.

The Chhau dance seemed to be originated in the region comprising Saraikela, Kharasuan, Singhbhum, Dhalbhum and Birbhum of undivided Bihar, Purulia and Midnapur districts of West Bengal and Mayurbhanj of Orissa. Though the present political boundaries give separate identity to the above places but a close affinity is there among the inhabitants of these areas so far culture is concerned. Thus it seems that Chhau was originated from their local prevalent traditions.

Evolution :

In the process of Chhau's evolution and growth it has also freely imbibed the popular religious believes, social practices, tribal traditions, the themes of Ramayana and Mahabharat, Puranic episodes etc. as the subject matter of the dance besides having the original form of the elements of martial art.

Growth of Chhau under the Patronage of Bhanja Rulers :

Before 19th Century was in its primitive form. But under the patronage of Bhanja rulers of Mayurbhanj Chhau dance was systematically organized and flourished into a better form. Prior to the rule of Maharaja Jadunath Bhanja (1823-1863) the Chhau dance in Mayurbhanj as is understood today was not known. During his reign the Rama Navami festival was celebrated in the month of Chaitra and Rama Leela dance was performed during that festival at Baripada the then capital Bhanja dynasty. After some years Madan Singh Babu came to Baripada from Dhalbhum in Bihar and introduced Chhau dance during Ram Leela. Most probably the Ram leela dance was replaced by Chhau dance during this period. Even today some people use to call 'Chhau Padia' as Ram Leela Padia located near Baripada Stadium. During this time the Rama Leela dancers were using masks. The Chhau dancers of Mayurbhanj also used masks when it began and later on they abandoned masks and gave more emphasis on facial expression.

During the reign of Maharaja Krishna Chandra Bhanja Deo (1868-1882) the Chhau dance became very popular in Mayurbhanj. He brought Upendra Biswal, the Ustad of Chhau from Saraikela and was appointed as the dance teacher of Uttarsahi and was given a rent free (Lakharaj) land grant. After two or three years Banamali Das, another Chhau Ustad, also brought from Saraikela and was appointed as the dance teacher of Dakshinasahi and was also granted with a rent free land. These Lakharaj lands are still being enjoyed the successors of the two original Ustads. These two schools played a very important role for the growth and diversity of Chhau dance in Mayurbhanj.

The Chhau dance was developed and occupied an unique place among the folk dances of Orissa during royal patronage of Maharaja Sriram Chandra Bhanja Deo (1892-1912). During his time the healthy competition between the two schools of Chhau started and a running cup was awarded to the winning party of the promotion of Chhau dance. Besides, annual grant system in cash to each Sahi was also introduced.

The historic moment of Chhau dance of Mayurbhanj came in 1912 when it was performed for the first time outside Orissa at Calcutta to welcome the British Emperor George-V and Queen Mary. For the purpose a special 'War Dance' was prepared. The dance was basically a mock fighting between two parties holding swords and spears in their hands. About sixty four boys participated in this dance. The beautiful performance of the dancers draw the attention of media and high dignitaries and was also highly appreciated by Emperor George-V and Queen Mary. Their appreciation was testified by the condolence letter, which he had sent after the death of the Maharaja Sriram Chandra Bhanja Deo. The British Emperor George-V wrote; "The Queen and I are grieved to hear of the death of Maharaja of Mayurbhanj. Please convey to Maharani our sincere condolences with her in her sorrow. We remember of course the important part taken by the Maharani in a connection with the pageant on the maidan and our pleasure in seeing him on that occasion."

The successors of Sriram Chandra Bhanja Deo continued to provide royal patronage to Chhau dance till the merger of Mayurbhanj with India on 16th October 1948 and then with Orissa on 1st January 1949.

Right from the time of Sriram Chandra Bhanja Deo a wide variety of new themes have been introduced in Chhau dance both by Uttarsahi and Dakshinasahi. They composed the dances on the theme like Kaliya Dalan, Samudra Manthana, Giri Gobardhan, Niladree Bijje, Bastra Chori, Ras Leela, Banshi Chori, Matru Puja, Bhairava Rupa of Lord Shiva, Kirat-Arjuna, Holi, Maya Sabari, Premika-Premika, Megha Duta, Basipaiti, Dhana pachuda, Jhuntia, Maja, Gobara Gala, Bidya Sundara and on several other subject matter.

In order to enhance the variety and depth of the Chhau dance Maharaja Pratap Chandra Bhanjdeo sent the dance teachers to different places of India to observe the performances of the then artists like Udayasankar, Amalanandi, Simike and other top exponents of Indian dances. Many new features from such dances like Kathakali, Odissi, Gotipua etc. were incorporated in Chhau. The Chhau has also freely imbibed the techniques prevailing in folk dances such as Chadheia, Patna, Kathi, Changu Nacha etc. It can be said that Mayurbhanj Chhau is a unique combination of the characteristics of both folk and classical dances. In Mayurbhanj Chhau, there are uses of Hindustani, Odissi, Chaupadi, Chhanda, Champu etc. and the old forms i.e. tribal and Jhumaras. On the long run the union of Chhau and Jhumar music became a remarkable success and Jhumar is now the heartbeats of Chhau.

Fundamental Principles of the chhau :

The musical instruments like Dhol, Mahuri, Chadchadi, Dhumsa and Madal are the main musical instruments used in Chhau. These musical instruments are primarily used by the tribal people in their dances.

Chhau is performed in the form of solo, duet and in groups. As in the beginning the dance was concentrating on martial art the male persons were only allowed to dance in chhau. With the entering of new themes from the Ramayana, the Mahabharat etc. the male members were playing the role of female characters in female garbs. Now the girls are taking part in Chhau dance.

Generally the Chhau dance is performed in open pandel. At Baripada an open Chhau Pandel is there where the annual Chhau performance takes place on the occasion of 'Chaitra Parva' also known as 'Basanta Utsav' (Spring Festival). The music party sits in one side of the pandel. Before the beginning of the dance the music party starts its music for quite a time and creates an enthusiasm in the mind and heart of the audience and artists. The artists do not sing songs. The singer sings in the background with the music. In any form of the dance of Chhau the artists come to pandel in heroic posture. Then gradually they move their toes and perform dance according to the demands of the character and tune of the music. After the dance is completed the artists leave the pandel with backward steps by looking to the audience.

Present Condition of Chhau of Mayurbhanj :

After the merger of Mayurbhanj with Orissa in 1949 the Chhau dance lost its royal patronage. Sri Bhabani Kumar Das, a former member of Dakshinsahi could somehow managed with the help of some old Ustads and artists to organize a group which kept the dance alive till the official patronage and grants made it possible to be revived to its present shape.

The state Government extended its patronage to Chhau dance in 1951-52 by giving annual grant in cash to the dance parties. At present the subsidy is paid through Sangeet Natak Academy of Orissa to an organized body known as Mayurbhanj Chhau Nritya Pratisthan, which fosters the art of dancing and conducts annual functions during the Chaitra Parva. The body has been registered under the Societies Act which is

consisting of the President (District Collector), Vice-President (A.D.M.), Secretary (an O.A.S. Officer) and some important persons from both the Uttara and Dakshina Sahis. Besides, the Youth Club of Chitradas Betnoti, Rairangpur, Kostha, Karanjia and also the other places of Mayurbhanj are performing the Chhau dances. During Makaraparva most of the villages conduct rural sports and arrange Chhau dance programme in evening. Different Chhau dance parties belonging to rural areas take participation in those programmes. The selected dance parties get an opportunity to perform their dance at Baripada during Chaitra Parva which generally continues for three days.

To conclude with that the Chhau dance is now widely spread in Mayurbhanj. Chhau-Dance Training Centres have also been opened at Baripada. It's a good sign for the Chhau of Mayurbhanj. If this trend continues definitely the Chhau of Mayurbhanj will continue to preserve its own glory and sanctity even in the age of information Technology and Audio-Visual Media.

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THE KOL TRIBES OF MAYURBHANJ

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Mayurbhanj is predominantly a tribal district in modern Orissa mainly inhabited by the Santala, Kols and Bhumijias. It lies between 21° 17' and 22° 34' north latitude and between 85° 10' to 87° 11' east longitude. Mayurbhanj State became a district after its merger with Orissa on 1st January 1949. Out of 62 types of scheduled tribe people found in Orissa, 53 types of tribes live in the Mayurbhanj district. The Kols are the second most numerous tribe of Mayurbhanj. Their origin can be traced from Kolerian races which belong to Proto-austroloid group. The language of Kol is similar to Santali language and it is called "Kol Language". Their language belongs to Austro-Asiatic language family like Santali language. The advance section of the Kol community calls them selves as 'Raj Kol'. But the other sections Kols are called "Larka Kol" (Fighting Group). The Kol tribe is divided in to 48 numbers of septs and sub-septs. The Kol tribe has given its name where it has made its home 'Kolhan'. They were not original inhabitant of Mayurbhanj but they migrated from Singhbhum and Keonjhar in large numbers long back. The table given below give a comparative picture of population of Kol tribe and that of the total population of the district census to census.

Year	Kol Population	Variation	Percentage of Variation	Percentage of Variation in Mayurbhanj
1891	57,685			
1901	67,768	+10,083	17.4	14.7
1911	86,771	+19,003	28.2	19.5
1921	89,183	+2,412	2.3	3.4
1931	109,351	+20,168	22.4	17.9
1961	147,230	+37,879	33.9	35.8

In their food and dress, the Kols generally resemble the Santals. The Kols are very much fond of fermented liquors (Handia) and eat all kinds of flesh and grain as well as various roots which grow in the Jungles. The Kol people are said to have a piggery. They are governed chiefly by heads of villages called Manki. The Kols are mainly found in the South-West corner of the Mayurbhanj.

Kol tribe is a patriarchal society. The ancestral properties are inherited by the son. The clan is very important in their society and the son adopts the clan of the father. They practice clan exogamy. One who disobeys the rules and regulation of the society is

treated as out cast. Family structure is nuclear as well as joint. The Kol society is well organized. Child birth is regarded as very joyous occasion in the society of the Kol. After 3rd or 6th day of birth of a child the Chatti ceremony is celebrated. On this occasion the five types of wood are burnt and hot compression is given to the mother and child. On 6th day of birth the Kol people cleaned and purified their house with basil leaf and water. On the same day society members are invited for a feast. At the time of naming ceremony of the child all the elderly people gather and say the child resembles like his or her father. This child is given any name by the assembled people i.e. Budhwa Kol, Fagua Kol etc. Besides naming ceremony ear piercing (Karna Chedana) is a custom. When a child attains 5 years of age the ear is pierced. The ear is pierced at upper lobe is male and in female child at lower lobe.

The ritual of marriage generally comes in the life all the boys and girls of the Kols. Exogamous is the usual form of marriage. For marriage girls family goes in search of a boy. In exceptional cases "Dutam Karji" or the marriage broker is employed to settle the terms. No dowry system prevails in their society but bride price is given. From two pieces of cloths and Rs.5 in cash to several pieces of cloths and Rs.40 in cash are paid as bride price by the boy's father called "Pote" in Kol language. The grooms party with fowls and Handia welcomes the bride. The boy puts vermilion on the bride's forehead called prakriti (Natural) marriage. While leaving her father's house, the bride ties thread round the trunk of a Mango, Mahua or Banyan tree. She is received in her father-in-law's house with the gift of Rasi-daa or Handia. "Randi-erandi" or widow remarriage and child marriage are prevailed in the Kol community. "Bapage" or divorce is allowed. Either party can divorce the other.

The Kols are aware of death reality. They know well that wherever birth there is death. But after birth, some die in infancy, some in young age. The death during old age is considered as good because it brings occasion of transformation of body and soul of a person. The dead body is buried or cremated. The Kols generally bury their dead. In case of death of a child they are buried and after three days by cutting the hair and nail sraddha is performed. In case of an adult they give a wash to the body of the dead then burry him with paddy, rice, turmeric, oil, goats and cows dung and "Handia mera" (Undiluted handia) in a pot. In some cases clothes and cash are also buried. The Kols bury their dead nearer to their house. The sudha kria or purification ceremony (Kamani) is done 5th day to 21st day of the death. The males shave their heads, breads and mustache and drink Handia. An interesting ceremony takes place after sudhakriya called "Raakia adar or Umbul addar". It is an invitation to the departed spirit to return home. In this ceremony the Kols are shouting each other - "Elabu waate chimin etarem taina elabu waate senoabu" (Come, let us go back home, how long will you stay out).

The Kols are very religious tribe, they also believe in naturalism and worship natural objects like sun, river, mountain, tree, animal, birds, plants and bushes. Their own god is Marang Bunga, Hamhoko and Dwarsooni. They also worship the spirits of their forefathers. Due to cultural contacts with the Hindus they worship Hindu Goddess Kali and Khichingeswari. On special occasions they sacrifice hen and goat.

Their economic condition is miserable. Iron smelting was their traditional occupation of the Kol tribe but at present it is not practice. The main source of their income is to work as labour and agriculture. The educational level among the Kol is negligible. All the women are mostly illiterate. The male are educated up to class five only. Their percentage in government and semi-government organization are only 2 to 3. But the situation is fast changing. They do not have a political career. There are no leaders in their society. The panchayat system is prevalent in their society. The head of the panchayat is called Manki or Manjhi. He solves their disputes and problems. As per the schedule caste and schedule tribe amendment Act, 2002 the Kol tribe has been included in the list of scheduled tribe in serial No.32 as a new entry.

The Kols, Santals and Hos loved freedom in isolation. They have an exclusive society. They could not tolerate any interference by outsiders. The economic extraction by the hatuas and the local sabarcars made them impatient. This was the main cause for tribal revolt in Mayurbhanj. The exclusive society of the Kols no longer exists. It has changed after they concluded an agreement with the Company's Government in 1818 A.D. in which they agreed to allow persons of other castes to live in their villages.

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THE TRIBAL CULT OF KARMA, ITS SOCIO-ECONOMIC & ECOLOGICAL SIGNIFICANCE

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The dense forest region of eastern & central India is natural habitat to a large number of primitive populations. The cult of Karma (called as Karam by some communities) is one of the most popular religious observance among the tribals and the non-tribals of this region. In Odisha, tribal population exist in western and eastern districts like Sambalpur, Bolangir, Kalahandi, Sundergarh, Mayurbhanj and Keonjhar. The Tribal and non-tribal communities like Binjhal, Kolha, Khadia, Oram, Shantal, Kisan, Bhuyan, Gand, Sanhara, Kudmi, Kumbhar, Kamar, Tanti, Teli, etc. observe Karam. The Karma festival with a lot of agricultural significance attached to it is very popular with above communities of Odisha. The tradition of Karma as associated with agricultural operations is celebrated extensively by the Oraon, Baiga, Binjhar, Korba, Gonds tribes of Bihar, Madhya Pradesh, Jharkhand & Chattisgarh as well. It is observed during the Hindu month of Bhadrapada (Bhadrab) the season of harvest irrespective of communities and regions.

The festival of Karma is celebrated in the honour of Goddess Karamsani, who is believed to be the Goddess of fate i.e. wealth & children. The uniqueness of this ceremony is that the deity is represented by the branch of a tree though there are a little variations as far as the rituals and name of the deity or deities are concerned in respect of communities and regions. That auspicious tree is mostly the Karma tree (*Mitrgyna parviflora*) for the devotees but some trees other than Karma tree are also treated as good as Karma tree taking its utility into account in some regions. A tree is selected for worship that needs to be preserved due to its economic & medicinal prospects. However the Sal tree (*Shorea robusta*) that extensively found in Sambalpur region is taken for Karma tree generally by the Nagesia tribe of Chattisgarh & Oram, Munda & Santals worship the branch of tree whose botanical name is *Aoina cardifoua*. So are the Oram tribe of Chhotnagpur who worship Kendu tree (*Diospyros melanoxucon*), Chara tree (*Buchanania Latifolia*), Nirgundi (*Vitex negundo*) tree as the situation demands.

The concept of tree divinity is as old as the history of mankind. The cult of tree worship appears to have sprung from the perception of the beauty and utility of the trees. Studies reveal that plants were first feared and then worshipped because of the intoxication

liquors which were derived therefrom. Primitive men believed that intoxication rendered one divine. There was supposed to be something unusual and sacred about such an experience. Even in modern times alcohol is known as spirits. All early marriages were held under the trees and when women desired children they would sometimes be found out in the forest affectionately embracing a sturdy oak tree. Many plants & trees were venerated because of their real and fancied medicinal powers. The savage believed that all chemical effects from germination to the growth in a tree were due to supernatural forces. Except in China there existed a universal cult of the tree of life. Pliny said of the Celts (a west European Tribe) "They esteem nothing more sacred than the mistletoe (Parasitic plant bearing white glutinous berries) and the tree on which it grows. But apart from this they choose Oak-wood for their sacred groves and perform no sacred rite without using Oak branches". The sacred trees were often seen being hung with offerings or with the heads of victims.

The Aryan folk of Europe too worshipped the Oak tree as the embodiment of the spirit of life and growth because it was the most abiding and living thing men knew. It was long lived, its foliage was a protection, it supplied food (acorns), its wood used as fuel & it was thus clearly the friend of man. Tribal and personal names were in descent from tree gods and perhaps led to totemism. Names borrowed directly from tree are found in Eburos or Ebur from Yew tree tribe & Deruacus as son of Oak tree etc.

The concept of worshipping a tree is also prevalent in Hindu religion as tree provides food, oxygen and shelter, Ancient texts refer to Peepal tree or Aswatha (*Ficus religiosa*) as Kalpa vriksha and sacred. It is because it releases oxygen for a larger period. The other trees revered by the Indians are the Tulasi tree or sacred Basil (*Ocimum sanctum*), the Bael or Bilva (*Aegle marmelos*), the favourite of Lord Shiva etc. Images of some Gods and Goddesses are made of the wood of trees like Sal, Piasal, Kendu, Khadira, Aswatha, Sinsapa, Gambhari, Devadaru which is prescribed in our scriptures, the wood of Neem (*Azadiracta Indica*) is required for the images of Lord Jagannath, Balabhadra and Subhadra.

It is natural that in Karma festival the forest dwellers choose to worship the branch of tree. These people are supposed to be the most simple, natural and down to earth. Convincingly Karamsani worship is associated with agriculture. Its prime objective is good harvest. All the notable festivals in India are related to agricultural harvest. May it be Khambalimba in Assam, Cho in Bihar, Kajri in Uttarpradesh, Bhangra in Punjab, Pongal

in South India or Karma in Orissa. It is observed on the shukla paksha ekadasi day of the month Bhadrav in Oriya calendar. Normally the tribal festival unlike Hindu festivals are not cerimonised on a particular day or tithi, rather celebrated at their won convenience. The observance of Karma on a particular tithi indicates the effort of sanskritisation among the tribals. Goddess Karamsani is regarded as incarnation of Mahashakti. According to the tribal folk lore Srikrishna had worshipped Goddess Karamsani to get Sri Radha and in course of time Karamsani has been established as a popular deity. This concept and the rituals are the same in Odihsa, Bihar, Madhyapradesh, Chhatisgarh, Jharkhand but there are some minor defferences that go from tribe to tribe. As for example some tribes worship God Karma and his consort Vasikhani.

The festival of Karma is celebrated with fasting. The day before the occasion the priest (Jhankar) goes out looking for the special Karma tree. A group of young boys and girls accompany him. They take germinated grains, turmeric, thread, flowers along to offer the Karma tree. There are certain factors to be taken care of. In the first place the tree must be healthy free from pests and insects. Secondly there must be 5 to 7 leaves on the selected branch. After the customary worship the priest begs apology to the tree for giving pain by felling its branch. Then two unmarried girls cut off the branch necessarily with one stroke of the axe. In Bihar, there is the tradition of cutting three branches which are worshipped as "Karam raja". The tribals are the real custodians of nature. They have a great honour for the plant kingdom.

The branch is installed in an altar made in the middle of a dancing ground called 'akhara' where the people congregates. The branch is garlanded and the altar is decorated with flowers exotically. The priest (Jhankar) worships the diety with offerings of flowers, curd, rice, sweets fruits.

A unique feature of Karma festival is that after the worship a community story telling session is held in the field. Myths, legends associated with the Goddess are told by the Jhankar. Among the stories Karam-Dharam, the tale of two brothers, tale of the old merchant, tale of the rich merchant are very popular. The stories uphold that the satisfied Goddess bestows the people with children, cows, the sign of progress and prosperity. In addition to this she is the greatest healer. She saves the people from wild beasts, natural calamity, epidemics. When the crops are destroyed by a pest called bahma, a group of tribals worship the deity to get rid of the pest. It is known as Bahma Karama. In older times tribals worship this God to get immunity from famine, small pox and diarrhea.

The social aspect of this festival is that it is most enjoyable and get together kind of festival. People of nearby localities come to enjoy it. This ceremony turns a carnival when the devotees sing and dance wearing colourful dresses in the akhara. In the middle of the akhara a bamboo is fixed and is split into four and then bent to form the arches. Each split is fixed with a pole on the outer side of from the arch. It is decorated with festoons of mango leaves and water lilies giving a festive look to it. The ground is neatly plastered with cow dung. Groups of men and women dance winding in and out beneath the arches with trance and ecstasy. It is strongly believed that dance and music is to be done with utmost joy and gaity otherwise the god would bring bane to the community. The performers as well as the spectators take Bhang and country liquor. This tradition has given rise to two folk arts namely Karma dance and Karma Song. Amidst this loud celebration the branch deity is taken in a procession around the village from home to home being carried by the men or women. The humble housewives come out to give offerings during the divine procession.

Karma dance is a community dance. It's form is purely tribal and amazing to watch because of the technique followed by both men and women to get the right rhythm. This dance is quite different from that of which is performed during marriage or other festivals by the tribal. In this dance both men and women take part and continue to engross themselves for the whole night. The skilful movement of the young boys with mirror in hand indicates the traditional pattern of love making in course of dancing and singing. The Karma dance continues from dusk to dawn. Group after group drawn from nearby villages dance alternatively throughout the night. In the early morning of the next day they carry the Karam branches singing and dancing and immerse them ceremonially in a river or tank and then disburse.

The technique of the Karma dance varies a little from tribe to tribe. The Khadias, Kisans and Orams dance in a circular pattern where men and women dance together. A leader always heads it. Generally the men are the head of the line. Only the best of dancers join in right next to him. Very young girls and children join at the tail end to learn the steps. When the dancing grows fast the dancers of the tail end drop out to let the true dancers show their skill. The dancers hold hands of one another and sometimes hands are placed on the neighbours waistband or are crossed. It is the legs and the feet which play the principal part in the dance. The dance begins lightly with simple steps forward and backward, left and right, then gradually the steps grow smaller and faster, growing

more and more complicated, until the dance reaches its height. Then it goes gradually to the initial steps as the music leads to give dancers rest.

On the basis of form there are two categories of dance namely Adivasi Karma and Desi Karma in western Orissa. In Adivasi Karma both male and female dance and sing in perfect unison. But in Desi Karma normally the ladies do not participate. But if they do, they dance separately. In Desi Karma there is a single singer called Gahak, who sings the song. The Gahak is accompanied by Bahak who plays the musical instrument Mandal, a kind of Drum in Jhumer Taal. The other percussion instruments which are played are kastal (Cymbal), Gini etc. The tinkling sound of Ghungroo worn by the lady dancers add wonderful effect to the rhythm. Now a days this has become a well acclaimed folk dance form in Odisha. It is so popular that it has been adopted by the class Hindus in Bargarh District of western Odisha. In this region the tribals do this dance also on the occasions Bhai Juntia & Majhimangalabara Osa. Karma songs are exotic. It reflects the ethos of tribal life which is replete with simplicity and innocence. It speaks of their concept of life, family and nature. There are some songs of erotic theme which may sound vulgar to the civil society but for the innocent tribal people it is the life as it is. The song and dance does not aim at pleasure and entertainment but it is the way of life.

The God Karamsani is the symbol of unity, integrity and fraternity. The concept is widespread in Orissa, Bihar, Madhya Pradesh, Chhatisgarh and Jharkhand. This cult is marked to have gone into the domain of Hindu culture. The Hinduisation or sanskritisation of this is clearly evident as the Karma songs depict popular episodes of Hindu mythology like Radha-Krishna, Sita-Ram, Mahabharat, Purana. It affirms to the prevalence of concept of Mother Goddess similar to that of worship of Shakti in the form of Durga, Parvati, Kali of the Hindu mythology. Class Hindus too reciprocate by showing interest in the concept and observance, having no qualms in tribacising their faith. More ever the cult Karma helps create a strong bond of social fraternity and the message of peace and harmony is relayed from man to man and village to village through its lofty philosophy.

In present day when there prevail social chaos, spiritual vacuums, environmental pollution all around, the concept of Karma which basically moves around the protection and preservation of tree population has become a necessity. Its ecological significance is the most important in present situation. Forests regulate the air we breathe, the water we drink, the climate that shapes our lives. Forests also provide more than one in six humans with a living. Unfortunately most of us are not true tree lovers. We treat trees as obstructions

to economic progress. We destroy 130,000 sq. km. of world's forests every year. Forests once covered half of the land mass, now they cover less than one tenth. Therefore the U.N. has declared 2011, the international year of forests to protect the planet's lungs. The innocent but wise tribal has been doing this silently since time immemorial.

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TASAR CULTURE CAN BRING REVOLUTIONARY CHANGES IN THE SOCIO-ECONOMIC STATES OF THE TRIBAL OF MAYURBHANJ.

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Introduction:-

Change in a natural trend in any living being through the course of evolution. So also the tribals of Mayurbhanj who have already set out their journey in quest of a new era. No doubt, education has played a key role in the transformation of their socio-economic status and they are now coming up with social ladder of progress still tasar culture in the district has played a vital role in the development of their economic condition. Mayurbhanj a tribal district of Orissa, is situated at the extreme north of the State between latitude 21.5 degree N and 23 degree N and longitude 85.5 degree E and 87 degree E. The total area is 10418 sq km, 2750 sq km, constitutes the centrally located Similipal hill forest, which divide the district in to 3 natural division. (i) Eastern division (ii) South western division (iii) North Eastern division. The Thickness of the forest increase with the increase of altitude. The ideal climatic condition and soil characteristics has been congenial for thriving several sericigenous flora and fauna in the district.

Human Resource

Mayurbhanj is originally a tribal district. About 46 tribal communities are found in the district. Out of which maximum tribal population of the district is found in the periphery and core area of SBR. The chief communities are Kolha, Ho, Santhals, Bathure, Bhuyan, Bhumja, majhi Purana, Khadia and Mauadia. As wild tasar is forest based, so most of the tribals are engaged in tasar silk worm rearing

TASAR CULTURE, from the economical point of view:

Tasar culture is an age old traditional occupation of the rural people. It is an agro industry and has great traditional and ceremonial robe. It is a labour intensive rural industry and well suited for economically backward section of the community of the district. It is a highly viable industry which can generate vast employment. One average family taken up two to three rearings per year and harvest around 15 to 18 kahans (1 kahan=1600N) of

tasar cocoon from 500 to 600 dfls. The total time period takes up about 40 to 60 days from the date of brushing to the date of harvesting. Each family has to invest Rs 2000 to 2400 and can earn about 18000/ in just 40 to 60 days (1dfl Rs. 4)

Earlier during Durbar administration, tasar cocoons were collected and were sold in the weekly market. Tasar cocoons being minor forest product export royalty used to be levied from time to time on the business man and traders in the weekly market. After the merger of Mayurbahnj with Orissa in 1st Jan 1949 drastic changes were marked in the tasar culture. Tasar industry then entered in to the co-operative sector. Different Govt. Organizations were established in the district for proper maintenance and development of tasar culture.

The TRCS is the primary society and Serified (Orissa state silk federation) is the apex which deals with purchasing and selling of cocoons. In Mayurbhanj, there are 21 TRCS in different remote areas. The rearers have to pay only Rs. 22 as membership fee and share capital. After harvesting cocoon, the rearers sell them to TRCS. The TRCS purchase the cocoons by paying the price fixed by Serified from year to year. Presently it is Rs. 1800 to 2600/ Kahan. Then all TRCS dispose their stocks to the branch of Serified. The Serified Ltd sells the cocoons and other tasar products to the Government institutions, manufactures and exporters etc.

Besides, the income from cocoons, the rearers get some wood from the branches of the food plants after harvesting and the rasidue after reeling of the cocoon is used in the dairy farm.

Recently Government organization are helping the implementation of different tasar culture programme starting from food plant plantation (Economic Plantation or Adapahi) in the fallen land to silk reeling twisting etc. In economic plantation, the TRCS under take the work of nursing plants for two to 3 years and then hand over them to the rearers. Each rearer is given 1 hectare of land for tasar culture and in 1 hectare land about 7000 plants are raised. After given the seedling to the rearers by the TRCS, the rearers are expected to maintain the plants by manure and pesticides but usually they do not. So the rearers have to spend money only towards the purchasing of dfl.

The important programme of Govt. in regard to sericulture is for the generation of employment are NREP (National Rural Employment Programme) RLEGP (Rural

Employment Generation Programme) TRYSEM (Training of Rural Youth for Self Employment) ITDA (Intergrated Tribal Development Agency) JRY (Jobahar Rojgar Yojona) PMRY (Priminister Rojgar Yojona) etc.

Conclusion:-

So the changing scenero on the status of the rural tribal Mayurbhanj from the economical point of view can be better if special attention will be given to sericulture. This would not only raise the socio economic condition of the Tribals of Mayurbhanj but also has major influence on India economy and sustainable development.

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THE KOLHAS OF MAYURBHANJ : THEIR IDENTITY AND TRANSFORMATION

Ashok Priyadarshi

The district of Mayurbhanj accommodates 53 Scheduled Tribes out of 62 living in Odisha. Among them the Kolha is very important and populous one. The terms like Ho, Kol, Kolha, Kol Lohara and Larka Kol all belong to one community or 'Munda group'.¹ According to their inhabitance in different areas they are named differently. They are identified as both Ho and Kolha in Mayurbhanj district of Odisha. Many distinguished anthropologists and ethnologists are of the opinion that the Ho, Kol, Kolha etc, are offshoots with a common origin and belong to the same ancestral stock.² They inhabited in the Kolhan region in Singhbhum district of Jharkhand or the then Bihar, from where with the gradual differentiation and fragmentation in course of time they migrated in all directions and also to the border district of Mayurbhanj in Odisha.³ However the Kolhas, along with kindred races, constitute one of the largest scheduled tribes in the state of Odisha. They also have their largest concentration in the district of Mayurbhanj.

The census report of the government of India provides separate statistics for Hos, Kols, Kolhas and Kol Laharas of Odisha as well as of Mayurbhanj. The population of Hos, Kols and Kolhas of Mayurbhanj, according to 2001 census, was 62790, 3033 and 218886 respectively.⁴ The community of Kolha is divided into a number of septs and sub-septs namely, Badra, Sing Badra, Balma chu, Bandra, Bargo, Bari, Beraybura, Besra, Burdioli, Chattar, Deogan, Gagray, Gayapai, Homhage, Hansdah, Hera, Jaja, Jak, Jonk, Jamda, Karma, Kerai, Karua, Kuldi, Kulua, Kalundia, Kunkal, Kunthia, Lamai, Lethangi, Melgandi, Mundaya, Murmu, Purti, Saya, Seral, Sidu, Singku, Sundi, Suren, Thamsoi, Tioo, Tiria, Tudu, Ugarsandi etc. ⁵ The Larka Kols or fighting Kolhas were noted for their jealous isolation of many years standing and long occupation of one particular territory and for their contempt for all other classes that come in contact with them. They are the second largest tribe of Mayurbhanj numerically. They are mainly found in south-west corner of the distrist.⁶ Throughout the British rule they created havoc to the British government as well as to the Raja of Mayurbhanj.⁷ From that time the Kolhas of Mayurbhanj moved forward towards the progress of mankind.

The present paper is a short essay on the life profile of the Kolhas of Mayurbhanj and their recent transformation.

TRADITIONAL IDENTITY

Social Life :

The typical Kolha houses are found together in a village with other castes facing each other along a common road or footpath. There are cowherd, harvest ground and storage space for straw and fire-wood. Each Kolha village has a 'Jahira Than' or place of village deity located preferably in the eastern part of the village in large 'sal' grove.⁸

The household articles and utensils are prepared out of wood, bamboo, cane, brass, aluminium and bell-metal. Bow and arrows of various kinds hang on the inner walls of sleeping room.⁹

The dress of Kolha is very simple and not distinct from that of their neighbouring tribes like Santals, Bathudis, Bhumijas etc. Men wear a hand-woven coarse 'dhoti', rarely coming below the knees. Women use a piece of coarse 'sari' usually with broad-coloured criss-crosses and about 6 to 8 feet long. They use a number of ornaments including glass or silver bangles, bead & silver necklaces, silver anklets, hair pins, wristlets etc. Married women wear iron bangles (medaskam) and toe rings (Katapala) to give them a special identity.¹⁰

Rice is the staple food of the Kolhas. Dehusked rice is prepared almost every day in all houses. Millet is frequently eaten. Fried leaves of various kinds, onion, garlic, chillies, a pinch of salt constitute the typical side dish. Rice cakes, fish, meat of sheep, goat, hare, deer, fowl, pigeon, duck are eaten. Beef and pork are sometimes eaten. The beer prepared from rice, mahua flower, palm tree are used by the Kolhas.¹¹

Kolha society is divided into various clans or "Killis". A Killi is strictly exogamous. Family is patriarchal. The Kolha observe birth, name-giving, marriage and death rituals elaborately and spend lavishly.¹² Adult marriage generally takes place in Kolha community. Marriage by negotiation (diku andi) is common. Marriage by elopement (raji-Kushi andi), marriage by capture (oportipi andi), marriage by intrusion (anader andi), marriage by adoption (gandi jamai andi) and marriage by exchange (badal andi) are also seen in Kolha society. Marriage within the same clan is prohibited. Monogamy is a common practice with the rare occurrence of polygamy in exceptional cases. Widow Remarriage is allowed.¹³

Economic Life :

The primitive Kolha subsisted on hunting, gathering and collecting. They depended upon forests for their fuel, timber, honey, lac, Karanji, Mahua flower, 'palo', 'Jhuna' and medicinal herbs from the earliest times.¹⁴ Fishing is also practiced by the Kolhas especially for consumption and various types of fishing implements have been devised to catch fish from pond, tanks and small streams. They sold the fish in the local markets.¹⁵ Now the women only collect edible fruits, roots, tubers etc. from the nearby forests. They also raise goats, sheep and fowls.¹⁶ Some Kolhas are continuing their traditional occupation of blacksmithy or ironsmithy.¹⁷ They mostly manufacture agricultural implements and sell those in the market.¹⁸

Cultural Life :

Life without religion is unthinkable to the Kolhas of Mayurbhanj. Like other tribal communities of Orissa, the Kolhas have an ardent faith in supernatural beings and in soul of departed individuals.¹⁹ Most of their social activities are permeated by religion and magic. Both gods and goddesses, termed as "Bonga", regulate their daily life and behaviours. 'Sing Bonga' or Sun God or 'Dharam Devata' is most important. 'Basuki Thakurani' or earth goddess, 'Marang Bonga' or clan deity, 'Buru Bonga' or forest deity, 'Grama Siri' or presiding deity of the village, 'Karam Bonga' or goddess Laxmi are worshiped by the Kolhas.²⁰ Sacrifices are offered to them. The Kolhas also believed in ghosts and spirits. They believed that illness and diseases are the work of unfriendly spirits. Every Kolha village has a priest named as Dehuri to perform all worships of the villages.²¹

The Kolhas of Mayurbhanj observe some festivals communally besides the domestic rituals. Magha Pudi (after harvest in January-February), Ba Parab (cating new mango in February-march), Hera Parab (related to agricultural cycle), Jamnam parab (eating new rice in October-November), Makar Parab (ancestral worship in January), Asadhi Parab (related to agriculture, Gamha Parab (ritual of cattle wealth in August) etc. are worth mention.²²

Kolhas are passionately fond of music, songs and dance. Musical instruments like dholak, madal, nagra, kartal, mizina are accompanied with their songs like 'dadar', 'bhagat', 'bhajans', 'Phagu' & 'tohari'. The women only dance and men associate them with singing and drumming.²³

The artistic expression of the Kolhas of Mayurbhanj affords an example of neat workmanship especially on the walls of their houses. The walls are artistically decorated with drawings. The black paint is made by burning straw, the ashes of which are mixed with cow-dung. Red and yellow mud are used for colouring.²⁴ They are expertise craftsmen. Basket and rope making from 'sabai grass are the specimen of their craftsmanship. Carpentry & black-smithy are other talents.²⁵

TRANSFORMATION

Change is the law of creation. It is the gradual process of the society. Evolution of human being and its social, economic & cultural phenomena is the result of this change. The change or transformation in the life of the Kolha tribe of Orissa in general and of Mayurbhanj in particular are both beneficial and detrimental in nature.

Causes for changing profile or transformation :

1. *Exposure to the outer society* : The Kolha society exposed to the vagaries of modern forces of industrialization long before independence, unlike many other tribes of Orissa, and changes in various aspects of life, society & culture can easily be seen.²⁶
2. *Regional & sub-regional authorities in historical past* : The kings, Zamindars and foreign rulers passed various laws and acts in different times upon the tribal subjects.²⁷ In the name of administration those laws made impact upon the tribals resulting new change in the socio-economic and cultural life of the Kolhas of Mayurbhanj .
3. *Geographical changing in dwelling area* : The nomadic tribes and the hill-hunting tribes gradually started settling in plain area. They started cultivation and accordingly their lifestyle & method of livelihood changed.²⁸
4. *Spread of Education* : Education inflicted a great influence upon the tribal life of Mayurbhanj. The Kolha tribes became conscious and enlightened due to the spread of national education. Employment brought change in Kolha life.²⁹
5. *Political development* : The post-independence political development, Panchayati Raj and tribal reservation in election system are the prospects of tribal political consciousness & upliftment in India.³⁰
6. *Modernisation* : Development of road communication, irrigation, industrialisation are the good sign of modernization which directly made impact on tribals of Mayurbhanj.³¹

7. *Industrialisation* : TISCO at Jamshedpur, Iron ore mines at Badampahar, Gorumahisani & Suleipat, China clay mines at Jashipur, Chanchbani & Mandua and railway lines in Mayurbhanj transformed the socio-economic life of Kolhas of those places.

8. *Labour migration* : The Kolhas & other tribes of Mayurbhanj migrated from their home land to distant places for seeking employment as labourer in industries, mines, towns. Their rural tribal life faced a great change in those atmospheres.³²

9. *Impact of Urbanisation* : The socio-cultural transformation of primitive societies has occurred rather rapidly in recent years. The transformation has been generally channelised through the phenomenon of Urbanisation. Infact entire new elements are introduced by urbanization in socio-cultural set-up of a region.³³

10. *Impact of Religion* : Christianity and other religious made impact on tribal life, religious believes and customs of Mayurbhanj.³²

11. *Cultural exposure* : The Kolhas of Mayurbhanj got chances to listen and watch various programmes in Radio, TV and other communication & entertainment devices. They also participated different cultural programmes and stage shows which broaden their outlooks and thinkings.³⁵

12. *Tribal Development Programmes* : After independence according to the provision of article 46 of the constitution of India the

Government sectors as well as non-government sectors started various welfare measures and development programmes for the Kolhas of Mayurbhanj. Under Tribal Sub-Plan (TSP) special development agencies like ITDA, DRDA, MADA, Cluster Micro Projects focus the socio-economic development of the Kolhas with cent percent financial assistance from Government of India. Some foreign countries also expend money in the district of Mayurbhanj through various NGOs for the all-round tribal development and environmental safety.

Social Change :

A brief account of social change is given here. When the building construction is completed a dedicatory ceremony takes place to install the household god. The place near the hearth is marked with vermilion and 'home' is lit. A 'tulsi' plant is planted somewhere in the courtyard.³⁶

Modern types of dress like synthetic trousers, shirts etc. are often worn by rural tribal youth. Forces of industrialization and subsequent urbanization have greatly affected the structure and function of the family among the Kolhas.³⁷

The excess of bride wealth and the high percentage of spinstenhood among the Kolhas still persist.³⁸ Marriage by elopement (raji kushi andi) has become a common affair due to impact of industrialization and education. The rate of divorce has now gone up considerably. The change of family relationship has often influenced kinship ties and obligations.³⁹ There are free-mixing between tribals and non-tribals in educational institutions and employment sectors. A number of marriages reported between tribal girls and non-tribals men.⁴⁰

Industrialisation which is one of the prime movers of change came to the Kolhas area in early sixties. The initial effects of industrialisation was not happy at all since it resulted in the displacement of Kolhas from his health and home. The industrial ethic changed the traditional communal goals of extended kinship groups to those of personal achievement and individual careers. Vertical mobility came to be seen as an established norm. Changes have been observed in the food habits, dress and personal decoration of the Kolhas on account of the impact of industrialisation and urbanization.⁴¹

Displacement of Kolhas in the name of construction of dams, road communication, iron-steel industries, irrigation project, hydro-electric projects & brick plants changed their social life. They were migrated to other places for two reasons, one is due to government orders and another due to fear. The fear of blasting in Bamanghati area for widening NH-5 displaced the Kolhas. Likely Deo Irrigation Project, Khadkhai Project, Kaala Project etc. displaced them and forced them to migrate to the neighbouring states.

Economic Change :

Hunting and collecting is no more an occupation for the Kolhas, because of large scale cutting of forests. Hunting and fishing reduced to ceremonial.

The sale of labour service has represented the entry into a cash economy of societies based on traditionally on subsistence agriculture. When primary production is concerned solely with the growing of crops, for local consumption, importation of goods can only become systematic when a consistent surplus is available of crops suitable for export.

The growth of urbanization and the necessity of industrial complexes further accentuated the problem. After Tenancy Act the tribal lands cannot be transferred to non-tribals and the Kolha lands were safeguarded. But this legislation gave rise to a small class of tribal money lenders. Thus certain families became rich and some differentiation became evident in Kolha society. Whatever landed property is possessed they entered the clutches of money lenders and affluent caste Hindus. Lack of agricultural land has forced most Kolhas to become engaged as daily labourers.

Gradual contact of the Kolhas with Hindus led them to practice cultivation and adopt plain-land wet agriculture. They learnt techniques of agriculture from Mahatos of Mohantas in a more sophisticated way. Now most Kolhas depend on agriculture.⁴²

Effects have been made to improve agriculture in Kolha area. Some Kolhas began to use improved seeds, chemical fertilizers and also better techniques.⁴³ Large funds were available under the community development programmes.

The improvement in situation may be due to the fact that with the growth of education people are moving out of the villages to seek urban employment for which the development in agriculture is not remarkable.⁴⁴

Another aspect which is worth mentioning is the growth in entrepreneurship among the Kolhas. Hundred of entrepreneurs are engaged in different sectors of activity. At least 40% of them have continued in the business year after year. The enterprises they have engaged in are running flour mills, photography, grocery shop, watch repair, fertilizers & seed supply, Pump set repair etc. With some training and promotional efforts, many Kolhas can be brought into this field.

Cultural Changes :

The Kolhas have come under two types of religious, one from the Hinduism and other from Christianity. The impact of Hinduism has had been from times immemorial. The Hindus are the next door neighbours of the Kolhas and their influence ehas been directly decided by more penetrating and permanent.⁴⁵ Both have intermingled to such an extent that it is not t all an easy task to draw a demarcating line between them. A number of Hindu gods and goddess have began to be worshipped by the Kolhas.⁴⁶ The conception of 'Vishnu' and 'Laxmi', the god of protection and the goddess of fortune respectively is well-known to them now.⁴⁷ 'Devi Maa' is another deity worshipped by them. Very large

number of Kolhas returned as Hindus. They worship Kali, Kichakeswari etc. though their own gods are Marang Bunga, Hmbok and Dwarsuni. Ancestor spirits are also worshipped by them. The worship of cow evidently has been directly borrowed from Hindus. Dasai & Phagu festivals of this tribe indicate early that they are similar in nature with the observances of Dusshera & Holi by Hindus.⁴⁸

Due to the influence of Vaishnavite sect of Hinduism the general tendency towards offerings (sacrifices) is substituted by coconut and fruits rather than animals at present.⁴⁹

The Kolhas who have come in contact with Hindus and have adopted their religious rites and ceremonies feel themselves superior to those who have remain isolated.⁵⁰

Christianity has also excited a considerable influence on the Kolhas religion. The Christians have exploited the poor and simple tribesmen to a great extent.⁵¹ Conversion to Christianity has been either due to political or social or economic pressures. The Christians started the conversion with political background, the sympathy of the British government was always available to the missionaries and in their conversion they were given all sorts of help from the Govt. Birsa Movement was a political cause of conversion to Christianity.⁵² Some people thought that by being a Christian they will acquire a high social position, and will be able to get a good job with the help of their white-robed fathers and hence they adopted Christianity.⁵³ The economic pressures further lead to Christianity.⁵⁴

Now after independence there is no political support behind the Christians. Now people have begun realizing that to be called a Hindu has much more social value than to be called a Christian. The government is trying to remove the economic maladies of the Kolhas.

If on one hand culture change is taking place among the Kolhas on the other hand contra-acculturation is also to be noticed. Some Kolhas regard it derogating to accept either Hinduism or Christianity as their religion. They have now become conscious of the value of their religion and have begun calling it is "sarnaism".⁵⁵

A new hybrid culture characterizing the transition phase of urbanized transformation begins to take shape. Ultimately the process of cultural liquidation runs its full course and the age-old cultural setup of a region is completely eroded.⁵⁶

Under the impact of modernization the Kolhas are gradually losing faith in the wrath of spirits and deities. Annual festivals mostly agriculturally based are no longer observed with pomp.

To conclude, the Kolhas of Mayurbhanj, who are living in the core areas and buffer areas of Similipal and other inaccessible places, have not seen the light of civilization and education yet. So it is our most important task to bring them to the main-stream of human civilization and development process, unless all the pronouncements regarding tribal development will be an exaggeration.

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CHANGING SOCIO-ECONOMIC AND CULTUREAL PROFILE OF BHUMIJA TRIBE OF MAYURBHANJ.

Pradip Kumar Sahu,

Mayurbhanj is a tribal dominated district. Out of 62 types of tribes in Orissa, Mayurbhanj alone houses 53. The major tribes found in Mayurbhanj are :- The *santals*, *Kolha*, *Bhuyan*, *Bathudi*, *Gond*, *Khadia*, *Lodha*, *Bhumija* or *Bhumij*, *Munda* etc. These tribes are popularly known as *Adivasis*. All the tribes constitute 57.67% of the total population of the district. Though the population of Mayurbhanj is only 6% of the state's total population, the tribal population shares a 15.42% of the states total ST population and the chief among them being are *the santal*, *the bhumija* and *the kolhas*¹. The *Bhumija* tribe is one of the Hinduized tribe and found largely in this district and they live scattered through out the district². Their concentration is more in "Shamakhunta" Block of Mayurbhanj district. But they also concentrate in Bangirposi, Saraskana, Jamda, Kaptipada, Gopobandhunagar, Bijatola & Bisoi block of the district.

ORIGIN OF THE BHUMIJAS: -

"Etymologically the term Bhumija or Bhumij means one who is born from the soil. The Hindus who immigrated later on might have given them this name as the Bhumijas being the earlier settlers. They were the owner of the lands which they cultivated in the district³. Dalton classifies the Bhumijas as Kholarian on linguistic grounds. Racially they are proto Australoids. Risely says that the Bhumijas resemble the Mundas most closely in speech, customs, traditions, and manners. He also says that the Bhumijas are nothing but more than a branch of the Mundas, who have spread to the east, mingled with the Hindus⁴.

The Bhumijas of western Manbhum of West Bengal near purulia are beyond doubt that they are the pure Mundas. They inhabit the tract of the country which lies on both sides of the Subarnarekha river. The region contains a large number of Mundari Graveyards and may fairly considered as one of the very earliest settlement of Munda race⁵.

According to the tradition of the Mundas **Singa Bonga** (The Sun God) made the earth and animals and a pair of human beings. Twelve boys and girls were born to them. They lived as husbands and wives as desired by Singa Bonga and all human beings

sprang up. As their pairing the communities like *Hos, Bhumija, Sudras, Bhuinyas, Santals* were developed⁶. Presently the Bhumijas claimed that they are "Matira Jana"- "Bhumira Jana" that means the man of Land or Soil. They considered themselves as the son of the mother goddess the "Matti Maa" or the earth. Their ancestors are still living at Sutumdihi of Jharkhand near Ranchi and they migrated to *Bhanjbum* and settled⁷.

According to the myths of the Bhumijas that their forefathers came from *Tamad* near Ranchi of Bihar province and settled at '**Shashan**' village near Jamsola Boardr of Mayurbhanj District. The King of Mayurbhanj brought them from Tamad, Bihar to cultivate the royal lands, help them in hunting and supply them leaf plates and bowls for Royal functions. For all the works, the king had given few acre of land as "**Jagiri**". As they came from Tamad, they are specially called '**Tamudia Bhumija**'⁸. In addition, to this it is said that the Bhumijas were known as "The Munda" and their title was written as Munda but in Mayurbhanj their title is written as "**Singh**" which corroborated from the name of their chief God "**Singa Bonga**"⁹.

The Bhumija of Mayurbhanj do not claim to be the original inhabitants of the Soil. According to the traditional mythology their original abode was in **Tamulia** or **Tamad** of Jharkhand near Ranchi. There lived a man named Munda who had four sons. As their descendants increased in number, they migrated to different directions and one of them came to Mayurbhanj. The Hindus from whom they freely borrowed their customs and manners seem to have been later immigrants¹⁰.

Thus, the Bhumijas are not the original inhabitant of Mayurbhanj. Long years before, they came from the various places of Bihar, West Bengal and made their settlement here. They had their own culture. Later on it has been assimilated with the tribal and non tribal culture of the district which has a special folk over tune.

THE SETTLEMENT OF BHUMIJA :-

The Bhumija scattered in various districts of Orissa. But they are concentrated thickly in the districts of Mayurbhanj, Sundargarh, Keonjhar and Balasore and sporadically distributed in other parts¹¹.

According to the sources available, it is said that they maintain the settled life. They settle in a village with a good number of Bhumijas with other tribes and non tribes. They were working in their field or working as agricultural labourers.

POPULATION: -

The total population of the Bhumija in Orissa was 1,57,614 (79,191 males & 78,423 females) during 1981, which further increased to 1,78,214 during 1991, establishing a growth rate of 13.07%. over the decade, The sex ratio among them is 983 females per 1000 males according to the 1991 census. The percent of literacy increased from 12.01% in 1981 to 21.1% in 1991¹².

In comparison to the total population of Bhumijas in Orissa, in Mayurbhanj, the total population was 1,06,659 in 1991 census¹³.

THE DWELLING: -

The Bhumija houses are constructed in the plains, are not in any order. They live in commodious double – slope houses. Most of the houses have two rooms. But some of the well- to- do families have houses with more than two rooms¹⁴.

Now the houses are generally made as per the requirement of the family. The roofs are thatched of straw or wild grasses called "*Khadang*".¹⁵ The narrow varanda of the house is used as Kitchen & cowshed together. The front half varanda is also used as dining space. The houses have either permanent doors or ordinary doors made of bamboo but no windows or very small size windows¹⁶.

Houses are constructed out of bamboo and sal saplings, tied with sabai grass ropes and thatched with straw. The walls are made of bamboo and sal saplings and twigs plastered over with mud on both sides. The walls are sometime decorated with the designs of elephants and men riding horses, and paddy stalks painted with rice powder mixed with water. Their houses contain a portico which they use for entertaining guests. They also construct wooden racks over which grain containers are kept. At one end of the house a separate shed for cattle is made¹⁷.

The construction of houses are varied now- a -days, the walls are now made of mud or bricks & cement. The roofs are also thatched with straw, asbestos, tiles etc. The walls are well furnished and coloured with chemical dyes. But still now, the typical Bhumija houses are very small in size and the wall are of "*Bhuguda*" means walls are made of bamboo, Sal Saplings, bamboo twigs etc. plastered with mud but well furnished which are coloured with a kind of white soil found in paddy fields i.e. *Billos*, perhaps this type of clay resembles with china clay. Besides, they burnt the straw, get the ash for preparing the black colour with which they draw border or scattering of the wall. To give colour to their

drawings on the walls, yellow brown geru, a type of stone, are ground into powder form and mixed with water to use as colour. So the typical Bhumija houses are of like the primitive settlement of the New Stone Age.

Before constructing the house, the Bhumija's follow the divination method to determine the auspiciousness of the site. They place some rice grains mixed with vermilion in a corner of the selected site. If these grains are found intact the next morning, the site is considered auspicious for new construction. Similarly, before entering and possessing the new house of the new site, they offer puja to their *Thakurani* or Goddess to protect them from the evil influence of the spirits.

HOUSEHOLD ARTICLES :-

The Bhumijas use few indigenous origin house-hold articles. Most of the articles are made of mud i.e. like earthen vessels, (mathia), earthen round pot called handi, earthen lit, small earthen bowl-sora etc. these earthen house hold utensils are purchased from the local markets. Now they also use iron pan-(kadai), metal dishes and tumblers made of aluminum or brass or steel which are also purchased from local markets.

They use wooden ladles – a long handled spoon with a cup-shaped bowl also. Now a days the modern metal spoons are used which are available in the market. Besides house-hold articles, the agricultural implements consist only of those which are needed in day-to-day life. For example – *Baskets, Axes, Sickles, Ploughs, Crowbars, Spade* etc. all these goods are purchased from the market, except ladles which they make at home. Other articles made at home are mat or *patia* made of the leaf of date-palm tree, bamboo or palm leaf umbrellas and *Pakhias*. They made *tharkeas*-wooden bells for cattle.

They use bullock carts for transporting the agricultural products. So they make various parts of the cart at home like the *Nigha* or excel, *chaka* or wheel, *Aroo* or the wheel drum etc. For making these articles they use wood, bamboo, iron and take the help of neighbors. Now- a- days the iron wheels and excels are used in place of wood. In some- where, the modern implements like the power tiller, tractor, thresher are rarely used by the modern Bhumijas.

Among the traditional hunting implements, the Bhumijas use bows and arrows. The arrow with a wooden head is called a *thunti* and that with an iron head a *tir*. The iron head is obtained from the market¹⁸. They use some musical implements also. They are

Flutes or Bansi, Drums or Dhol and Madal. They make the wooden frame of dhol out of Gambhari wood but the frame of madal out of mud. The skins of the dhol & madal are fitted by the *chamar* caste people. They also use one type of musical instrument made of the horns of wild buffalo called "*Singaa*". The flutes are made out of bamboo.

DRESS AND ORNAMENTS :-

The Bhumijas are greatly influenced by the non-tribes of the District and used to follow their dress and ornaments. The children of both sexes go naked for up to four to five years. Then they wear a gammuchha or pants till adolescence. Then they start wearing clothes. The male dress consist of a shirt, a dhoti and a towel or gammucha. The gammuchha is kept on the shoulder. The women wear a saree and blouse called "*jakit*". The saree is generally white in colour. During winter, they wear chadar to protect themselves from cold. In summer, men do not wear shirts when they are in the village and the children with bare bodies¹⁹. Now- a- days, they also come forward and use all types of modern dresses available in the market.

The Bhumija women are fond of ornaments. They like the ornaments like *Nose Ring, Earrings, Necklace, Armlets, Waist Chains, Bangles, Anklets, Finger Rings, Head Pin, Hair Clips* etc. All these ornaments are made out of silver or brass. Some time it has been seen that the necklace are of shell beads. They use comb made out of wood or animal horns but the modern plastic combs are also used by them. All the ornaments are purchased from the markets. The Bhumija girls like to wear flowers and garlands in their hair, particularly during wedding and festivals.

OCCUPATION AND LIVELIHOOD:-

Basically, the Bhumija, are agriculturist. They cultivate their own land and grow crops. Their land scape is an uneven one. Therefore, they preferred to grow only one crop that is paddy in waterland. In their upland plots, they some time grow maize, pulses, oilseeds, Jhanjada (a type of grain), etc. Every Bhumija has kitchen garden in the house near-by, where they grow vegetables and various spinach.

Some Bhumija caste people of Shamakhunta Blocs have their land on the riverbank of "The Budhabalanga" call the "*pala*" where they grow various vegetables in large quantity and sell them in the daily market at Baripada to earn money.

To grow paddy, they start the sowing in the month of may or June chiefly after the "*Raja Sankranti*" on the 14th June every year. The seedlings are raised in a small plot before being transplanted. The transplantation takes place in July and August and

harvesting in November – December. In between transplanting and harvesting, weeding is done twice or thrice by them.

Though the Bhumija are of independent thought, they do not like to work under any lordship. But now-a-days they work as agricultural labourers in others fields, for which they get 5 to 8 kg of paddy or Rs. 50 to 70 as wages per day. After the harvesting of crops, when they cannot get work, the landless go to various places of India like Bangalore, Kolkata, Bhubaneswar, Barbill, Joda, Mumbai, Jamshedpur etc. to earn money. Some of them also go to work in tea gardens in Assam. They stay there for three to four months and come back again when their agricultural operation commences the next year.²⁰

Hunting, which was a gainful economic pursuit in the past, has been given up due to the depletion of the forest and restrictions imposed by the government. However, the main occupation at present is mostly supplemented by wage-earning and forest collection²⁰. Now- a- days some educated Bhumijas are in good job in Govt. and private sectors. Some of them are in respective officers in administrative post under Government of Orissa, Govt. of India, Banks, Railways etc. The life style and occupation of them are changing and improved day by day.

FOOD HABITS: -

Rice is their staple food and is eaten throughout the year. Like Hindus, they eat dal and vegetable. They abstain from taking beef and pork but eat white ants, termites and insects like the Bathudi and Sounti. Rice beer is their favorite drinks. Mahua liquor is used sumptuously during feast and festivals²¹.

Besides the traditional food materials, they also eat various types of sweet dishes, sweetmeats, cakes, (Pitha) etc. in their festive occasions. They are now mixed with Hindus and also followed their food habits.

SOCIETY: -

The whole Bhumija society is mainly divided into four endogamous groups such as the *Tamudia* or *Tamoria Bhumija*, *Haldipokhoria Bhumija*, *Teli Bhumija* and *Desi r Dehuri Bhumija*. Of these the *Tamudia Bhumija* occupies the highest place in social precedence because of their traditional occupation of shaving. Next to them are *Haldipokhoria Bhumijas*. It is said that the females of this section used to serve as midwives among other Bhumijas. The *Teli* Section, who occupies the next position, traditionally

pressed oil. The *Desi* or *Dehuri* section used to burn lime. All these sections have now left their traditional occupations but have retained their endogamous divisions, with much emphasis on caste ranking. Each class form an endogamous group of its own so that a *Tamudia Bhumija* will not marry a *Haldipokhoria Bhumija* and vice-versa²². In comparison to the above fact, another *Bhumija* said that the *Bhumija* society is divided into four groups – *Tamudia*, *Haldipokhoria*, *Barhor* and *Chunnari* or *Donda Bhumija*. Each section has their own occupation in earlier time but later they follow various occupation. The last one the *Chunnari* or *Dondas* are the lower section and the other group will not marry the lower *Bhumija*²³.

As per another view there was no group or section in *Bhumija* of Bihar & Bengal. When the *Mundas* came to Orissa, they became thinker of separate. At that time this tribe divided into two groups. One is "*Bhata*" (rice) & another is "*Pani*" (water). The *Bhumijas* of original *Gotra* or so called "*Bansa*" are of "*Bhata*" section. The *Bhumijas* who married local woman of outer section or the *Bhumija* woman of other *Gotra* are "*Pani*". Another mythology, said that in a social festive occasion or in marriage ceremony, the family head want a "*Anjinna*" (*Angya*) from his relatives of "*Bhata*", at that time, he first offers a "Lota of water" (Vessel) putting on a sal leaf plate but he offers a "Lota of water" putting on a new cloth to the *pani* section. It is also strictly followed that the marriage negotiation or marriage exchange is not possible between these groups²⁴.

Again each section of these groups consists of exogamous sub groups called "*Killi*". For example; the *Tamudia Bhumijas* have no less than fifteen such clans, like- *Hotalva* (a kind of wild flower), *Tutia* (a grass like rice plant), *Sura* (a hug), *Naga* (a snake), *Tarai* (a lotus), *Marum* (a horse), *Mati* (the earth) etc. these names seem to be totemistic in nature²⁵. Now- a- days, these groups have no differences and also they leave all types of rituals of their clans because of their gradual contact with the Hindus. Only the marriage within each *Killi* or clan is considered incestuous. So, the clan system of *Bhumijas* of *Mayurbhanj* regulates the marriage and adult marriage are in Vogue. Generally, a marriage is settled through negotiation and payment of "*Pana*" or bride price. But marriage by capture, service and intrusion are also prevalent in their society. Levirate and sororate types of marriage are also prevalent. "*Sanga Baha*", widow marriage and cross- cousin marriage are in Vogue.

A middle man called *dandia* arranges the marriage but the rituals is that the bride's father is approached by the groom's father along with the elderly members of the village.

They have a sumptuous feast and thereafter give their consent, the bride-price or **pana** or **ganang** is decided with two bullocks and cloths for mother, grandmother, aunts and brothers. Both the grooms and the bride's father together fix the marriage date in consultation with the "Ganaka" (Astrologer)²⁶. On the marriage day, the bridegroom along with the villagers, relatives and friends, proceeds to the girl's village with a musical band. They are received by the teen agers of the bride's village with their traditional songs. One of the marriage song is –

Kan Ama Harihara

Kan Ama Piyara

Kan Ama Sindura Baran

Se Ama Bichhaie Kanya Sundar ho

Rajar Beta Dharla Anchal²⁷.

(who is the bridegroom coming to take the bride and coming to put vermillion on the forehead of our bride who may be the king's son i.e. Rajakumar tried to catch the bride's cloth).

Then the bride's side sings a common song:-

Chhadu Chhadu Rajar Beta

Hamir Anchal Ho !

Baba Dile Haiba Tumar

Baba Ke je Dibe Bhamar

Thal Bhari Taka Ho !

Tebe Bhamar Haiba Tumar

Maa Ke je Dibe Bhamar

Dala Bhari Sadhi Ho !

Tabe Bhamar Haiba Tuamr²⁸.

(The bride says please keep off my cloth. First if my father gives you, then I shall be yours. The bridegroom must pay dishful money to my father and give basketfull of sarees to my mother. If so, I may marry you)

Besides the traditional marriage of Bhumija's another type is called the "Sangabaha". When a boy captures or hijacks a girl and put vermillion on her forehead and accepts her as his wife is called forced marriage. This type of marriage is also prevailing a lot in the society. Widow marriage is also practiced following the procedure of "Sanga Baha". If the girl is unwilling to marry, she does not suffer any social stigma²⁹.

The polygamy system is also prevailing in the Bhumja society. But this may be seen in very rare³⁰.

During the time of child birth in the family, the mother is attended by a "Dhai" (midwife), generally belongs to low caste. The umbilical cord is cut with a blade or a knife or with a skin of the bamboo and buried inside the lying-in room in a corner. Birth pollution is observed for 9 days for the family members but the mother and the baby are still uncleaned to the end of 21st day. Like the Hindus, the Bhumija's hire a barber to pare nails, shave the beard and to cut hair on the ninth day. After 9th day all the family members are considered to be cleaned except the mother and the baby. On 21st day, a bath is given to the baby as well as the mother in their traditional way. A ceremonial feast is arranged in the house for the neighbors and the family members. Then the eldest member gives a name to the child. By the by, the child grow and is imparted traditional customs, songs rituals by his or her family members³¹.

The cremation of dead bodies are also like the Hindus. They buried the dead bodies of the children who are of below the age of Twelve and those adult who are died of *cholera*, *small pox* or any contaminated diseases. In case of the pregnant woman, the embryo from her womb is taken out through incision in the abdomen. The incision is then stitched up again. The embryo is buried beneath a juicy plant or a tree (Arkha, Mahula or Chara), because they believe that it will live on the juice³².

After death, the body is brought out of the house and placed in the courtyard with the head pointing to the south. Its hands are taken together and measure of paddy is placed in its palms and then this is taken back by his son or in his absence the nearest relative. This is repeated for three times, the idea being that the dead man should not take the wealth with him and thus no misfortune might affect the family thereafter³³.

During cremation, the dead body is rubbed with oil or ghee and turmeric (Haldi) and a coin is put in the mouth. Then corpse is placed on the chitta or pyres fully flat and the head is must be directed south. The son or the near relative walks anticlockwise

around carrying a lighted wood for three or seven times and then put the lighted wood in to the mouth of the corpse. This lighted wood is called "Chittagni". After the body is burnt into ashes and the fire is put out with water quenched by the women members of the family. Some pieces of bones are searched from the ashes. Then a typical tradition is followed at that site. A conventional human figure is drawn with mud and as per tradition they offered him some food on three sal leaves. Then they take bath and sanctified with water with Tulsi leaves have been dipped. They pick some Nim leaves and returned to home. The family members are now un-cleaned for nine days. On the tenth day, they all go to a tank or a river side where a barber shaves their beard, cuts the hair and pares the nails. Then the "Karta" (who put the fire in the mouth of the corps) offer boiled rice and dal to the departed soul. Then a feast is provided in which fowls, goats and rice beer (Handia) are consumed as per their capability. Others viewed that there is a "Hadsili" of every Bansa, or group. After taking the 'Hada' (bone) from the cremation place (Samsana), on the tenth day one member of the family or the near relative goes to their ancestral Hadsili where he buries one of the bone (hada) and covered the hole with a piece of stone to mark the place. But this is not the common view³⁴. Though the most of the Bhumija came to the Stream line of the modern age, they could not leave their tradition and as it is.

LANGUAGES: -

The Bhumijas of Mayurbhanj speaks the *Mundari* Language. This Mundari language is only a spoken language but now- a-days their script is invented by Pandit Rohidas Singh Nag of Salbani, Mayurbhanj. Various courses of study books are also published in Mundari language named "*Mundari Bani Puthi*" published by Bharat Munda Samaj (BMS) central unit, Baripada³⁵.

The Mundari language is of Astro-Asiatic group of Austric language. As it is one of the Kholarian dilects. In 1889, *Patar Wilhelm Schmidt* classified the Mundari language under the Astro-Asiatic Group of the Austric language family. In 1828, the eminent philologist, *Brian Houghton*, for the first time used the word, Munda family of languages, but he included under the term, Dravidian Languages. The same MUNDA Tribe is recorded as *Bhumiji* (Bhumija), *Desua Bhumij*, *Munda*, *Munda Lohara*, *Munda Mahali*, *Mundari* etc. in the constitution (ST) order 1950. Besides other tribes, the Mundari Language is mainly spoken by the above tribes³⁶.

From the above hints and arguments of various foreign scholars, we can say the Bhumija speaks the Mundari language. As the script is also invented and the BMS central

unit is in Baripada, the Bhumijas of Mayurbhanj should learn this script by which they can read and write various legends, stories, hymns, folk songs etc.

RELIGIOUS BELIEFS, FAITHES & FESTIVALS: -

Mainly the Bhumijas of Mayurbhanj are nature worshipers. Their chief God is "*Singa Bonga*" or the Sun God. The religious beliefs and practices indicate the adoption of some Hindu religious traits into their tribal religion. Generally the Dehuri officiates the religious founctions instead of the Brahmans.

"*Singa Bonga*" the chief God make every - thing and is every - where in the four corners of the world and in the four worlds. He directs everything. He is the "*Marangutemi*" i.e. the utterly great or the supreme one. All other "*Bongas*" are not only inferior to him but they have been made Bongas by Him. In great misfortunes, the first instinctive complaint is generally addressed to him : Hela singa-Bonga ! chikanamentem enkajaine ? i.e. Hela singabonga ! why dost you thou treat me thus³⁷?

Besides, Singa Bonga, the Bhumijas of Mayurbahnj worship some side deities like Dharma, Baguti, Gorla debta, Bagal debta, Goram, Buru Bonga and Istha debta,

1. *Dharma* – As the son of Singa Bonga
2. *Baguti* – Bana debata or forest God
3. *Gorla* – Tree God (They worship by making pyramid of the Mahua wood).
4. *Baguli* - God who watches their cattle in forest.
5. *Goram* – A goddess who protects the village – Grama Debati.
6. *Buru Bonga* – God of the grove of the village.
7. *Istha* – Their ancestors.

They also believe in various superstitions like witches, ghosts and spirits. So they have a strong faith on Guni Garedi and Mantra Tantra. They make *chhadana* by the help of the village witch doctors³⁸.

Among the festivals they observes, the – *Makar, Vandhana & Rajo*; after harvesting of paddy, Maker festival falls in the month of January. On this festival they prepared Makar chaula and offered to their Ishta or the ancestors, and to shiva, kali and their Gramdebati. They eat sweetmeat, cakes and have Handia as drinks. Some take wine prepared from

Mahula flower and make marry. On this festival they wear new clothes. The village boys, girls and children wander in the village. The adult play cards, Kabadi, football etc. they also play Gamble in a great joy.

During Dewali, they worship their cattle. This festival is commonly known as *vandha*. In this day they decorate their cattle and make vandana in the grazing field as well as in the cattle shed. They also wear new clothes and worship their ancestors. They prepared sweet dish, with meats of fowls or goats which they scarified in the Puja. It is said that the cock and hens of various colours are used in this holy sacrifice to satisfy the gods. During this bandana, various songs are sung. One of them is:-

Rai.....Re.....Re.....Re.....Re.....

Re.....Re.....Ho.....Rei.....Re.....

Chhate mote chhate mote Debari Bill

Khai- ago charaite bondai

Bodi Dur Eka Banara Dhundali

Dui Bana Dhundali Teeni Bane Jaire

Songe Veta Holii go

RaiRe.....Re.....(2)

Chalu Chalu Chal Ga-i-a

Ganga Gohale go Le-Lebe Tel Sindur

RaiRe.....Re.....(3)

Kan singe Libe Ga-i-a Tel Sindur go

Kan singe chunkbe Chuman

Bam Singe Le-be Ga-i-a Tel Sindur go

Kan Singe Chunk be chuman

Bam Singe Le-be Ga - i - a Tel Sindur go

Daina Singe chunkbe chuman

Maa-te chume Bhala Jhilimili Kenchua go³⁹.

(The house wife of a Bhumija tells her small calf of good health not to go to the small hill or forest. Where she does not find her as she wants to rub oil on her horns and put vermilion on her forehead. She wants to kiss the cattle after vandana).

Like the Hindus, the Bhumijas of Mayurbhanj observes the *Rajo Parva* in the month of June on coming of the rain. They sing Doli songs and make marry with wearing new clothes and eating sweet dishes, cakes and drinking Handia. However, the Bhumijas of Mayurbhanj adopt the Hindu manners and customs and are always looking for ways to give their indigenous customs a Hindu colouring⁴⁰.

Now-a-days some Bhumijas are converted to Christianity and accept it as their religion. This has been seen in most of the villages in Shamakhunta Block of Mayurbhanj. Says Ashok Singh of village Kundal Bani of Shamakhunta Block. Perhaps their poverty forced them to do so⁴¹.

Under these circumstances, the Govt. of Orissa introduced various plans and policies for the up-liftment of the Bhumijas of Mayurbhanj. The Department of ST and SC of Govt. of Orissa also takes various steps to bring them to the main stream of the modern society. No doubt their contact and relation with the non-tribal may led them to accept many things for their up-liftment.

SUGGESTIONS FOR THEIR UPLIFTMENT :-

- (1) Both the central and State Govt. should try to take special measures for the upliftment of this tribe with specific plans and projects.
- (2) They should be trained in the art of agriculture and tending different kinds of animals.
- (3) More officials should be appointed to prepare the real data on their economic activities.
- (4) Their Mundari language should be accepted and to be included in our constitution and steps should be taken to open more Mundari schools with Govt. add.
- (5) Even more steps may be taken for their upliftment.

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TRIBAL SCENARIO IN MAYURBHANJ AND THE NEED OF INSTITUTIONAL CREDIT : A MYOPIC VISION

Shankarshan Nayak

Mayurbhanj, the largest district in Orissa presenting a panorama of many millennia in human history. The district is predominated by tribal population (highest in the state) constituting 56.62% of the total population of 22.23 lakhs in the district. The district possesses 42% forest cover of the total geographical area of 10418 sq. kilometer. This forest cover has been very conducive in providing the dwelling places to the major tribal and primitive tribal groups.

As per the census report of 2001, out of 3,68,04,660 people of Orissa the number of schedule Tribe is 81,45,081 comprising 22.13% of the population out of which male (11.4%) and female (11.08%). In the district of Mayurbhanj, the total population amounts to be 22,23,456 and the number of schedule tribe is 12,58,459 comprising a lions' share of the district population. The tribal situation of the district however presents a miracle picture. Because out of 62 schedule tribe in Orissa, 45 number of schedule tribe are found in this district. Similarly out of 13 primitive tribal groups 5 PTTs are found in this district. The main tribes in this districts are, Lodha, Birhar, Mankandia, Hill Khariar, Bhuyan, Bhumij, Kolha, Bathudi, Sabar, Dehuri, Chamar, Santal, Mundahas, Gond, Saunt, Mahali, Kol, Kisan and Baiga.

A myopic vision of economic profile of these tribal tells a different story. They differ in their profession language, culture and life style. The Birhar and Mankardia are semi nomadic monkey catcher and siali rope maker, the hill Kharias are the collector of honey, resin, arrow roots and other minor product of the forest for their subsistence. Some Birhar are also engaged in Basket and rope making from sabai grass, Khali stitching and pressing. Similarly the Lodha communities are the rope maker making from sabai grass. The Mahali are skilled in bamboo craft making. On the other hand the rest tribal are primarily farmer of one kind and depend on this to eke out their living. Another interesting aspect of the tribal is revealed from the empirical survey as high as 80% of the house hold belong to BPL category and 37.02% are landless.

Though the uniqueness in language, tradition and culture of Santal, drew the attention of many anthropologists, ethnologists, social scientists and researchers from

India and abroad and a very little work has been done on the Santal of Mayurbhanj district. The Santal constitutes one of the largest proto-Austroloid, aboriginal tribe of India. The district is largely populated by this tribes and developed their own script olchiki which has been the in continuing language movement in Eastern India.

The Santal call themselves "bri syndic" or strong man and "har-hopon" or son of the man. E. G. Man also points out that the ethnological characteristics of santal distinguish them from other races in India as nomadic and civilized. The men are of middling stature and are remarkably well made with dark skin. They have strong limbs, some what thick lips and in many instances their cast of countenance almost approximates to Nigro type. They wear their hair, which is long and coarse, tied on a knot on the top of the head, the ends hanging down from the centre. Regarding their physical feature, they are short in stature and they possess a broad flat nose with sunken nose ridge. They have wavy hairs, sometimes curly through never frizzy. They share these characteristics with other tribes in the same group. Their dialect belongs to that of the Austro-Asiatic group. Their dialect has been derived from old Kherwall language which has a similarity with other Mundari speaking people. Santal do not have any written literature, though their traditional legends (binti) are current among them. Their traditional lore has been handed down orally from generation to generation.

These santal communities of Mayurbhanj have learnt an act of immense utility from Sal tree (*Shorea robusta*) and Karam tree (*Adina cordifolia*) from their ancestors. For their sustenance, these trees were quite significant from two angles i.e. socio religious and economic side. They used to collect various kind of roots, leaves, flowers, fruits, stems and resin from the forest, which are consumed by them either as food or as medicine in their ordinary business of life. They are also prime supplier of these forest products of the market.

The land scape of Mayurbhanj extended over an area of 4243 square miles and presents varieties of soil and sights. It has a rich valley. The Meghasani hills, the seat of clouds rose to the height of 3824 ft. in the southern part of the district. Different qualities of laterite soil are found through out the district. More over Similipal forest of Mayurbhanj comprising a single compact block represents a virgin and semi ever green forest with rich flora and fauna. The central core of the forest is covered with the ridges and ranges of hills and mountain and is undisturbed by an type of polluting agent.

The socio-economic problem of the tribal a strange paradox to the dynamic economy in the present day scenario. The most daunting problem of the tribal is inherited with the high degree of poverty being accompanied by financial crisis through out their entire life time. The cause of their sluggish economic growth has been their financial constraint and inaccessibility of financial institutions. The exploitative clutches of the rapacious, outrageous and notorious non-tribal like money lenders, traders, forest contractor, landlords, officials and politicians most often put a limit to their financial soundness. They are said to be the worst suffers and largely detached from the current flow of the economy. The aboriginal tribes are elsewhere untouched and unaffected by the ever changing human progress and blissfully oblivious of the value of banking system. The perpetuation of illiteracy has also been stumbling block to bring them under the lime light of banking practices. The empowerment of an individual to earn his living has been one of the most ending paradigms of modern times. The process of globalization has resulted in much upheaval in the Indian financial structure and the past decade has witnessed much painful introspection over the philosophy and strategy of rural finance. For instance, which the social control measures of 1967 and the sub-segment nationalization in 1969 emphasized the thrust on rural lending, the Khushro committee of 1991 questioned the very existence of Rural Banks. Many untenable practices have been finally done away with and much needed reconciliation has been made in the process of streamlining of the financing infrastructure.

The fact pinpointed that the rural sector in general and the tribal economy in particular will always be in need of productive credit. This sector is incapable of accumulating sustained resource bases unlike the industrial sector. So credit plays a catalytic role in the rejuvenation of the rural economy particularly to the tribal community. The tribal families are undergoing a gradual transition, which is characterized by a marked departure from resource sufficient unit to an increasingly market dependent unit due to massive deforestation and extinction of wild animals. They are no longer, having preferred means of livelihood. Hence viable institutional credit mechanism with reasonable rate of interest is essential for these downtrodden tribes which would act as a panacea to out weigh all evils amidst the tribal in order to uplift them from the deplorable living condition.

Hence finance constitutes the fuel for upliftment of tribal has become the ardent need of the day. It also plays a crucial role in accelerating the pace of rural development, as a large chunk of rural mass belongs to the tribal community of this district needs

timely credit of occupational pursuit. Therefore persisting maladies of tribal most often have dragged the attention of the Govt. in the welfare state like India. Particularly in the post independence era, the Govt. has introduced many plans and programmes to mitigate the sufferings pervades in the agrarian economy of the tribal people.

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SOCIO-ECONOMICAL CHANGES OF THE MANKDIA TRIBE OF MAYURBHANJ

Ashis Kumar Basa

There are 62 tribes who reside in Odisha. As per the census 2001 about 81 lakhs of people otherwise 22% of the total population of Odisha are tribal people. Each and every tribe has their own tradition, culture, festival and profession. Usually they are the men of forests. They are the sons of nature. They are fond of nature. They live in forests, mountains and earn their livelihood from forest products, hunting and few are doing cultivation known as *podu chasa*. All the tribes have their own speaking language, music, dance and festivals, etc. Their social bond is very strong. They are very much religious and very staunch to observe their religious rituals. There are different Gods and Goddesses of different tribes. We can divide their celebrations into two parts – One is family celebrations like birth of a child, marriage, death, etc. and the other is for the whole community. Their customs, costumes, traditions, ornaments, art and handicrafts are very indifferent. They are very festive in nature.

According to Constitution, tribal resided areas are called as Scheduled Areas. But there are some mobile tribes. They are not in a scheduled area nor are their residential areas called scheduled areas. They are mobile in nature. From season to season, they move from place to place.

In this National Seminar, our context is "Changing Socio Economic and Cultural Profile of the Tribes of Mayurbhanj." In this context, I would like to say that out of 62 tribes in Odisha, 53 reside in Mayurbhanj District and I have picked up the context for MANKDIA Tribe of Mayurbhanj.

As I said before there are some mobile tribes, Mankdia is one of them. This tribe is a part of Birhore Tribe. The word 'Birhore' means "man of forest." Usually, they are seen in the forests of Simlipal Biosphere. Previously, people of this Mankdia tribe were moving within a limited forest area of Mayurbhanj like Kendumundi, Dhokata, Gudbhanga, Vonkadiha, Hatikocha. Then they expanded their movement out of Mayurbhanj and covered areas like Nilgiri of Balasore, Tomaka Kaliapani in Cuttack, and Daitari, Nandara, Patalikata, Harishchandrapur, Tankiria, Jayikoshi, Mandinocha, Marichpal of Kendujhar District. It seems that they are in changing process.

The naming of the tribe is Mankdia, as they are very skilled in catching monkeys. They eat meat of monkey. And by selling the skin (leather) of the monkeys, they earn money. Skin of the monkey is used in making musical instruments. The cultivators of forest peripheral areas also call them to catch monkeys, when monkeys destroy their crops. Cultivators pay them money for catching monkeys. In this way, monkey catching has become their profession.

Their other profession is making of *Siali* rope. *Siali* rope is made by processing the *Siali Chhali* (Barks of the *Siali* tree). They only collect the barks, branches and leaves of the trees. Due to the ancient phenomenon of the tribe, they never cut the tree. They believe forest as their mother and feeder. So they never want to destroy it rather care for it. They sell these *Siali* ropes to the nearby residents, cultivators and earn money for their livelihood.

There is another peculiar psychology of theirs not to take cultivation as their profession. They worship earth as their Goddess. Ploughing may hurt or give pain to the earth. This is the reason why they have not adopted cultivation as their profession. This psychology has also been changed by now and they are starting to take cultivation as their profession, which will give them a stable economy.

The Mankdias prefer to use very less materials which make them easy to move. They always prefer to reside in the forest. They live in cottages made up of leaf and branches of trees. Its shape is half circle having a height of 5 to 8 feet and the radius of the circle is about 8 to 10 feet. Their house is called as *kumbhaa*. Minimum of 10 to 15 families live together by making their own *kumbhaa* at one place which is known as *taanda*. There are two types of specified *kumbhaa*, named *dhugal* and *kudiadaa* where unmarried boys and girls sleep respectively. About 4 to 5 decades back, according to a research scholar Nirmal Kumar Bose, it was seen that the Mankdias change their *taanda* (*basti*) three times a year, basically in the seasons of summer, rainy and winter. The spot changing frequency is more in summer. They do not change their *taanda* in rainy season. They reside in one place from the beginning of the rainy season to its end. On the other hand, they change the *taanda* two to three times in the winter.

After declaration of Forest Preservation Policy and Wildlife Protection Act, the life and livelihood of Mankdias has become restricted. Neither do they enter freely inside the forest and live there nor do they freely collect forest product and do hunting. Thus, they

lost their traditional profession. They are pressurised to give up those professions. They have thereby become demoralised. To give them the moral support as well as livelihood and to let them survive their tradition and culture the Govt. have already started different programmes for them. For the Mankdia Tribe, Govt. is running regular programmes by Khadia & Mankdia Development Agency. Though the sensitization is low and slow but it is positive. Many types of Awareness Programmes, like interaction, motivation have been taken place for them to bring them into mainstream of the society.

Nowadays they slowly became conscious regarding the changes of the time. As they have visited other places and come in contact with general people, their communicational language gap is diminishing and their thought process is also developing. They are, by now, acquainted with Odia language, which will enable them to come into mainstream. Their psychology against cultivation has also been changing day by day. They have started to give up their mobile life and to stay in one place permanently. For them, Govt. has schemes to rehabilitate them residentially and financially. Regarding education, they have changed their mind and started studying and schooling their children.

For their economical growth and to maintain a stable economy, they have picked up the *siali* rope manufacturing, goatary and cultivation now.

The changing flow of Socio-Economic aspect of the Mankdia Tribe in Mayurbhanj is positive and progressive. If this trend continues, it won't be late to bring the Mankdia Tribe to mainstream of our civilization and culture.

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ROLE OF SERICULTURE FOR TRIBAL DEVELOPMENT IN THE DISTRICT OF MAYURBHANJ

Dr. Annapurna Dhal

Mayurbhanj is a wonderland in many ways. Blue mountains, tall trees, sparkling waterfalls, birds and wildlife, rich tribal heritage, ancient temples, colorful cultural tradition, mixed up with the fragrance of rare orchids spells a name "Similipal of Mayurbhanj" the paradise for visitors and nature lover. Mayurbhanj is one among third district of Odisha with a glorious part history of tasar culture. The district is named after the names of two medieval dynasties the "Mayura" and "Bhanjas". The rulers of the Bhanja dynasty continued to rule over this princely state in unbroken continuity since the 9th century A.D, till it merged with Odisha state on 1st January 1949 with many dreams to prosper.

The district located at northern Odisha. It lies between 85° 40''E and 87° 11'' east longitude between 21° 16''N and 22° 34'' north latitude. Being a border district of Odisha, connected with West Bengal, Jharkhand and Chhattisgarh, this tribal dominated land of Mayurbhanj will surely be enchanted the mixed flavour of the simplicity, hospitality of inhabitant. Mayurbhanj, the largest district in Odisha is presenting a panorama of many millennia in human history. The district is predominated by tribal population (highest in the state) constituting 56.62% of the total population of 22.23 lakhs in the district. The district possesses 42% forest cover of the total geographical area of 10418 sq. kilometer. This forest cover has been very conducive in providing the dwelling places to the major tribal and primitive tribal groups.

As per the census report of 2001, out of 3,68,04,660 people of Odisha the number of Schedule Tribe is 81,45,081 comprising 22.13% of the population. In the district of Mayurbhanj the total population amounts to be 22,23,456 and the number of schedule tribe is 12,58,459. The tribal situation of the district however presents a miracle picture. Because out of 62 Schedule Tribes in Odisha, 45 number of schedule tribe are found in this district. Similarly out of 13 primitive tribal groups, 5 are found in this district. The main tribes in this district are, Lodha, Birhar, Mankandia, Hill Khariar, Bhuyan, Bhumij, Kolha, Bathudi, Sabar, Dehuri, Chamar, Santal, Mundha, Gonda, Saunti, Mahali, Kol, Kisan and Baiga. The significance of tribal in Mayurbhanj is that they practice the usual custom of the Hindus.

Mayurbhanj has rich mineral resources and dense forests. In spite of these resources, the majority of the population depends on agriculture. As there is great pressure on land, substantial population migrates seasonally to neighboring states in search of higher wages. Forest plays an important role on the economy of people of Mayurbhanj. The economy of Mayurbhanj is primarily subsistence oriented and based upon a combination of agriculture, forestry and wage labour.

Although tribals are mainly dependent on agriculture, collection of forest products continues to play a major role in household consumption and income generation but the dependence of tribals on forest resources varies from area to area. The forest regions are, generally, inhabited by the tribal communities who are one of the earliest stages of economic development compared to other communities in the district. Therefore Mayurbhanj is comparatively under-developed though it has rich natural resources. They traditionally collect many items of daily use from the forests which are necessary for their day-to-day sustenance. Food items from forests are gathered by the young, old and the women. Tribal's and forests are ecologically and economically inseparable. They have co-existed since time immemorial and will continue to co-exist in a mutually reinforcing relationship.

The minor forest produced economy is closely interlinked with the cultural and social institutions of the tribals of the district. The minor forest products which are collected by tribals of Similipal forest area are firewood, mahua flower, sal seeds and leaves, honey and bees wax, harida, bahada, amla and karanj seed. Besides these there are two important products, which are most closely related with the tribal economy. They play and will also play increasing dominant role in future. They are **Lac** and **Tasar**.

What is Sericulture

The word **sericulture** is derived from Greek word **Serikos-silk**, **Culture-rearing**. So sericulture is cultivation of silkworm. Silk is of two types i.e., **mulberry** and **non-mulberry**. Among non-mulberry **Tasar**, **Muga** and **Eri** are important. Sericulture is an agro-based industry. It involves rearing of silkworms for the production of raw silk, which is the yarn obtained out of cocoons spun by certain species of insects. The major activities of sericulture comprises of food-plant cultivation to feed the silkworms which spin silk cocoons and reeling the cocoons for unwinding the silk filament for value added benefits such as processing and weaving.

Why sericulture?

- High employment potential
- Provides vibrancy to village economics
- Low gestation, high returns
- Women friendly occupation
- Ideal programme for weaker sections of the society
- Eco-friendly activity
- Satisfy equity concerns
- Conserve forest and environment
- Check soil erosion
- Accelerates sustainable development
- Control natural calamities

Tasar culture in Mayurbhanj

Tasar is cultivated traditionally by the tribes of Odisha, particularly in Mayurbhanj, Sundergarh and Keonjhar. Tasar culture is indigenous to Mayurbhanj and was practiced in eleven blocks of the district, i.e. Kuliana, Baripada, Suliapada, Bisoi, Moarada, Saraskana, Sukruli, shamakhunta and Thakurmunda. It is an important subsidiary occupation of large number of tribal. Different ecoraces of tasar exploited in the district comprises of **Daba**, **Sukinda**, **Nalia** and **Bogei**, which are either uni, bi or trivoltine, besides the above the district abodes an endemic species called **Modal** (*Antheraea paphia*). This wild ecorace is extensively confined to the hill of Similipal Biosphere Reserve. The important food plant for the particular culture is **Asana**, **Arjun** and **Sal**. The rearing is done outdoor either in natural or economic plantation. Tasar culture is very much associated with spiritual and cultural life of the tribals catering a permanent source of livelihood. It is a suitable agriculture which not only preserves the tasar biodiversity of Similipal ecosystem but also is responsible for sustainable development. Tasar cultivation has become the family occupation through ages in which almost all the members of the house hold work hand in hand in company of other tribal family.

To guide the tasar farmers in their culture 20 tasar Co-operative societies are established in Mayurbhanj at Kuliana, Balincha, Chandhua, Shyamasunderpur, Bhuasuni, Mudrajodi, Dantiamuhan, Jalghati, Nischinta, Kansapal, Bisoi, Nuagan, Pokharia, Paktia,

Sarat, Kaptipada, Kendujuani, Thakurmunda, Mahuldiha and Singada. The achievement of tasar collection and membership of their co-operative societies for 7 years are given in Table-1.

Year	Total membership	Tasar cocoon production in Kahan	Tasar cocoon collection in Kahan	Value of Tasar cocoon (in lakhs)
2000-2001	16992	2895	1358	6.79
2001-2002	17082	4514	3593	24.65
2002-2003	17392	5792	2142	19.59
2003-2004	17392	7868	4712	26.25
2004-2005	17392	6163	4340	27.33
2005-2006	17392	6956	2406	16.39
2006-2007	17392	10072	3005	25.75
2007-2008	17642	15059	4700	35.92

*1 Kahan=1600 cocoons

In case of wild variety of tasar seed cocoon the tribals are the cultivators who collect seed cocoons (Modal) from the forest or from seed brokers and prepare seed by their self. Emergence of moth generally takes in May or June from the cocoons spun in October or November of the previous year. The male moths fly from long distance and copulate with female soon after emergence. After decopulation females are kept in bamboo baskets for 48-72hrs for egg laying. The eggs are collected and disinfected with bakhar and turmeric power in 1:2 ratios. The disinfected eggs are kept in leaf cup and clipped to the host plant. All works are done by the tribals with great care.

In case of semi domesticated (Daba) variety of tasar seed cocoon the DFLs (Disease free layings) are supplied to the rearers by the Government unit through tasar co-operative societies. In mayurbhanj 5 Nos of tasar pilot project centres situated at bangiriposi, Kaptipada, Chandhua, Thakurmunda, and Bisoi under State Government and one Basic seed multiplication and training centre at Baripada working under Central silk

board, who have taken the responsibility for preparation and distribution of tasar DFLs among the tasar rearers.

Table -2

year	DFLs distribution	Rearers involved
2000-2001	84,746	1137
2001-2002	1,69,157	1540
2002-2003	1,71,542	1630
2003-2004	3,12,788	2285
2004-2005	2,11,000	1745
2005-2006	2,11,438	1745
2006-2007	3,58,843	2522
2007-2008	5,04,592	3795

Silk is consumed mostly by the rich people and the money so spent by them on purchase of silk is distributed among the cultivators and cocoon producers rearers, twister, weavers and traders. Tasar culture in Mayurbhanj has proved to be an excellent avenue for providing employment and improved economic status of the rural poor especially the tribes. About 2000 families in Mayurbhanj are earning their livelihood from the tasar rearing. Government agencies like DRDA and ITDA are working to boost sericulture industries in this district by providing adequate infrastructure, rearing kits, organizing necessary training programme among the sericulture beneficiaries and by providing reeling and spinning training to their family members to make their income double. Government programmes like CDP (Catalytic Govt. programme) and RSVY (Rastriya Shrama Vikasha Yojana) also providing rearing tools and training to make the rearers more efficient to produce more cocoons and earn more by adopting new technology of rearing. Thus we can infer here that sericulture is definitely stands as mile stones in development of economic status of the rural poor especially the tribes.

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ACCELERATED PULSE PRODUCTION PROGRAMME (A3P)-AN APPROACH TO UPLIFT THE SOCIOECONOMIC CONDITION & MAINTAINING NUTRITIONAL SECURITY OF POOR ADIVASIS OF MAYURBHANJ DISTRICT

Dr Manoj Kumar Chand,

Pulse production in Mayurbhanj is characterized by diversity of crops and their regional specificity based on adaptation to prevailing agro ecological conditions. In recent years, there has been a backlash against the external environmental effects of mechanized agriculture and increasing support for the organic movement and sustainable agriculture. At present more than 90 per cent of the area under pulses is confined to unirrigated areas, and in the future the bulk of pulse production will continue to come from unirrigated areas. Therefore, plan for increasing pulse production in the district should be based on a long-term approach for improved productivity for these crops under rain fed farming conditions rather than on the use of high inputs.

Agriculture was developed at least 10,000 years ago, and it has undergone significant developments since the time of the earliest cultivation. Agricultural practices such as irrigation, crop rotation, fertilizers, and pesticides were developed long ago but have made great strides in the past century. In the past century, agriculture has been characterized by enhanced productivity, the replacement of human labor, synthetic fertilizers and pesticides, selective breeding, and mechanization. The recent history of agriculture has been closely tied with a range of political issues including water pollution, bio-fuels, genetically modified organisms and farm subsidies. In recent years, there has been a backlash against the external environmental effects of mechanized agriculture, and increasing support for the organic movement and sustainable agriculture. Although localized climate change is the favoured explanation for the origins of agriculture in the Levant, the fact that farming was 'invented' at least three times elsewhere, suggests that social reasons may have been instrumental. When major climate change took place after the last ice age (c. 11, 000 BC), much of the earth became subject to long dry seasons. These conditions favoured annual plants which die off in the long dry season, leaving a dormant seed or tuber. These plants tended to put more energy into producing seeds than into woody growth. An abundance of readily storable wild grains and pulses enabled hunter-gatherers in some areas to form the first settled village at this time.

Mayurbhanj is a border district of Northern Orissa and is located between 21° - 17' to 22°-34' latitude and 85°-40' to 87°-10' E longitude. The district covers an area of 10418 sq. km. The district is bound by Singhbhum District of Jharkhand in its Northwest, Midnapur district of West Bengal in its north east and Keonjhar and Balasore districts of Orissa on

the south west and south east, respectively. The project area comes under North Central Plateau Zone of the ten Agroclimatic Zone of Orissa. This Plateau Zone is characterized by its undulating topography, slopping uplands terraced up medium and low lands. The tribes constitute 57.67% of the total population of this district. Though the population of Mayurbhanj is only 6% of the state's total population, the tribal population shares a 15.42% of the State's total S.T. population. The tribals are popularly known as Adivasis. Chief among them are "BHUMIJA" and "KOLHAS". They live scattered throughout the district. Their concentration is more in Khunta, Bijatala, Jamda, Tiring, and Thakurmunda blocks, which varies from 70% to 80% of the total population of the respective blocks. There are different tribal groups found in the district and they differ in their skill, aptitudes, habits, culture and custom. So, the socio-economic panorama of the tribals of the district is extremely complex. Though they are socially, educationally and economically backward, they have their own distinctiveness. They are almost dependent on settled cultivation.

Pulse production in Mayurbhanj is characterised by diversity of crops and their regional specificity based on adaptation to prevailing agro ecological conditions. Pulses as a group can utilize limited soil moisture and nutrients more effectively than cereal crops and for that reason farmers have chosen them to grow under highly adverse conditions. The process of differential resource allocation to pulse crops operates at agro-ecological niche allocation and at individual farmers' level, out of necessity, not out of choice or preference. At present more than 90 per cent of the area under pulses is confined to unirrigated areas, and in future the bulk of pulse production will continue to come from unirrigated areas. Therefore, any plan for increasing pulse production in the district should be based on a long term approach for improved productivity of these crops under rain fed farming conditions rather than on the use of high inputs. Crop productivity comparisons made under unirrigated conditions between pulses and cereals do not support the general belief that pulses suffer from inherent low productivity. Rather the low productivity of pulses is due to the low input conditions associated with the complex socio-economic and agro-climatic problems of rain fed agriculture. Long neglect of rain fed areas has resulted in poor institutional development and therefore, there is considerable lag in developing strong traditions of scientific thinking and research and training of scientists to work in these areas.

An Oriya Adivasi meal is not complete without dal, either arhar (red gram) or moong (green gram), in liberal quantity. But, with the prices of the pulses hurtling past Rs. 90 per

kilo, the families now have to scream and save if they want to have their dal everyday. The root of the problem lies in the mismatch in supply and demand. While the state needs 10 lakh tons of pulses annually, it produces not more than 8.5 lakh tons. The gap is more pronounced when it comes to supply of moong and arhar, which are in greater demand in urban and semi-urban areas of the state. To tide over the scarcity, the State Agriculture Department is now all set to launch Pulse Production Programme, an ambitious scheme under which 1000 hectare of arhar demonstration is implemented in Mayurbhanj district alone.

Mayurbhanj district has been lagging behind the rest of the districts of the State in the production and productivity of pulses, in making all-out efforts to catch up with others. Since 2001-2002, the district's productivity in pulses has not been increasing significantly, rather, it became static. Given the fact that Orissa is a pulse-deficit state, the Union and State Governments are seeking to promote the production of pulses under the Accelerated Pulses Production Programme (APPP) as part of the National Food Security Mission (NFSM). Farmers' are given inputs free and technical advice on nutrient and pest management fully funded by the Central Government, the APPP is being implemented in this district. Traditionally, farmers' of the district do not raise as peer crop. They have been treating pulses as an inter-crop or a bund crop or 'rice fellow'. This is why the productivity has been low. Earlier, the farmers' grew the crop where other crops were not suited. Now, under the Central Government-funded programmes, the authorities are providing quality inputs and helping the farmers' with their expertise on pest and nutrient management. For every hectare covered under the demonstration project of APPP, inputs of 20 kg are given to the farmers at a cost of Rs. 5400. Also, the support is given to them on a cluster basis. The farmers are encouraged to form groups so that they get better returns, while dealing with traders. It is on these lines that the APPP is being implemented over one unit of 1000 hectares in Samakhunta, Kuliana and Bangriposi blocks of Mayurbhanj districts. Pointing out that red gram is essentially raised as a rain-fed crop in the district the plan is to cover the crop under all the blocks. Integrated pest management (IPM) approach is a sustainable part under this programme where e-pest surveillance has been adopted to minimize the losses by insect pest and solve the ecological problem to a greater extent. The main goal of this programme is to reduce or eliminate the use of pesticides while at the same time managing pest population at an acceptable level.

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Cultural Modernisation of the Santal Women of Mayurbhanj : A Case Study of Dumurdiha Village, Chandua Block

Snigdha Acharya

The most important feature of modernization in India is its unequal growth. The Britishers wanted to bring changes without interfering with the life of the natives at the family, caste or community level. Tribal communities were the worst sufferers as they remained aloof from the mainstream of the Indian society, because of the deliberate policy of the Britishers to keep them in isolation.

In the post independence era several steps have been taken to induce the tribal communities to participate in the mainstream. Due to the process of modernization tribal society in India is at the cross roads. In this critical juncture of role of women in tribal society is very important from the point that they are the carriers of culture and they are the builder of the future generation.

For the purpose of the study *Santal* women of Mayurbhanj district are considered as the target group, for, they are the members of one of the advanced tribal community and they are expected to have, contact with the various aspects of the changing society. Mayurbhanj district contains highest number of the tribal population in Orissa. I have taken a village of Chandua Block named as Dumurdiha for my field study. During the time of field work I had the opportunity to interact with some *Santal* women (Approximately 125) who were in a zone of transition : From tradition to modernity. Such attempt might sensitize the citizens at large to rethink the issue of tribal women.

Culture is the symbolic and learned aspect of human society including language, custom and convention by which human behaviour can be distinguished from that of other piramates. Cultural modernization implies a change in the traditional cultures elements to cope with the demands of changing society. Some of the specific characteristics are : (i) there is a tendency of growing differentiation between the major aspects of the central culture and value system. (ii) growing importance of secularisation in the ideas of the members of the society. (iii) weakening of traditional cultural leaders by the spread of literacy and secular education which provides new interpretation of the cultural elements (iv) emergence of new secular elites and various professional groups to carry out the responsibility of new cultural elements which are based on scientific world view. (v) importance is given to progress and

improvement of individuality for the free course of action. (vi) emergence of new personality orientation to adjust with the new situation of the society.¹

In India, socio-economic and cultural changes have occurred rapidly through urbanization, industrialization, modern education, nationalization and secularization. Tribal societies have also responded accordingly due to changes in physical and social environment.² Changes were found in all elements of cultural patterns such as habits, world-view, way of life and attitude. The role of women in this process is important in all ages and in all societies as they are regarded as the carrier of culture, by transmitting it from one generation to the other.

In this study the women are regarded as modern in cultural aspect :

- (i) if they have positive attitude to interact with the main stream,
- (ii) if they have the attitude to change traditional cultural elements, whenever they feel that it is necessary to do so, to meet the demands of the changing time and situation,
- (iii) if they show a tendency to refuse to observe traditional customs and festivals, when these appear to them as irrational or unjust or unscientific.
- (iv) If they are conscious about their food habits, dress patterns, personal decoration and also if they have attitude to use various modern amenities to save time and energy.
- (v) If they are conscious about the preservation of their health and preparedness to accept modern medicines and medical treatment.

The high level of modernization in cultural aspect includes those respondents who have adopted modern amenities to comfort themselves and who are progressive in adopting new ideas and thoughts which are supported by science and nationality. These respondents who are in medium level of modernization are less progressive in nature and low level of modernization includes those who are attached to tradition.

About the Survey Area

I have taken a village under Chandua Block, named as Dumurdiha. It is located near Kuchai (N.H.5), which is 8 k.m away from the main town of Mayurbhanj, Baripada. The population of this village is nearly 2000. And the population of educated

people is nearly 600 and from this the number of educated Santal women is nearly 130. My field work is about the opinion and reaction of these women about their age-old tradition. Various questions based on their cultural tradition are raised here. And their opinion is mentioned here through tables. Their reaction and adoption of modernity is truly described here to give you a clear picture about the changing cultural aspect of these Santali women.

Table-1 : Distribution of respondents according to their level of modernization in cultural aspect

Level of modernization in cultural aspect	No. of Respondents	Calculated score for level of cultural modernization	Percentage of the total No. of respondents
High	92 and above	20	16.0
Medium	64-92	83	66.4
Low	Below 64	22	17.6
TOTAL		125	100

Data collected from the Sarpanch of Dumurdiha G.P. (Figures in parenthesis give percentage of Respondents)

It is clear from this table that maximum number of respondents (66.4%) are from the medium level of modernization which means that they are on the way to cultural modernization.

Respondents (16.0%) are less in the high level of cultural modernization than even the low level (17.6%) which indicates that less number of respondents have progressed more in material as well as non-material aspects of cultural modernization. On the other hand, higher percentage of respondents in the low level of cultural modernization implies that these respondents are more attached to traditional culture.³

Attitude towards Main stream :

The greatest problem in India is how to maintain national integration. Different communities tend to demand their own state of homeland. Like in some other parts of India, in the border of Mayurbhanj district the Jharkhand movement has been started with a demand to create a separate state for the tribals of that area and among them. Santals are in majority. Most of the leaders of the Jharkhand movement are Santals. So in this

context an important question is asked that whether these *Santal* women want to retain their tribal identity remaining away from the national mainstream or they want to merge with the main stream. Based on this question about 20.0% of the respondents express their desire to retain their own identity but at the same time they want to integrate with the national mainstream. That means they want to accept common symbols such as national flag, national anthem, constitution of India and also try to achieve the national goal but with their own identity. Majority of the respondents (80.0%) want to assimilate into the main stream. They do not want any separate identity. Not a single respondent advocated for a separate land of tribals, rather all of them opposed it.

Attitude Towards Traditional Culture and their participation :

Traditionally, *Santals* do not judge their dance in the light of morality. They accept it as a part and parcel of their social and religion life. Through dance, *Santals* express their desire and emotions. It is the symbol of their cultural heritage.⁴ Different institutions, i.e. social, religious, economic and political are closely linked with dance. It is positively linked as a part of *Santal* life. But now a days among the *Santals* importance of dance is declining.

Table No.2 : Distribution of respondents according to their opinion in participation of dance

Response	High	Medium	Low	Total
Yes	*	6	15	21
No	20(16.0)	72(57.6)	4(3.2)	96(6.80)
Only traditional way		5(4.0)	3(2.4)	8(6.4)
Total	20(16.0)	83(66.4)	22(17.6)	125(100)

(Figures in parenthesis give percentage of respondents)

Santal women have changed their outlook towards dance. 76.8% of the respondents do not attend group dance. The main cause as they note is liquor all the members who participate in a group dance and used to take liquor. They can not control their behaviour. These women feel bad for such improper behaviour. So, they do not participate in group dance. Secondly, parental restriction limits their freedom to attend communal gathering to mix with other sex. Thirdly, as they stay in urban areas, they have

no regular contact with their own community members. So, they can not take dancing as easily as others do. Lastly, education has created self-consciousness and self-prestige. They think, their, prestige would be affected if they join in group dancing. All the respondents from high level of modernization never take part in community dancing.⁵ 16.8% of the respondents, participate in dancing and they are mainly from low level of education. 6.4% of the respondents participate in community dancing when situation compels them to do so. On some occasions like marriage, it is an essential custom to dance. They can not avoid the situation and they participate in dancing. Whatever the cause may be the non-participation of a large number of women in group dance, indicates that after a few generations an important ordant cultural element of *Santal* may vanish.

Drinking of liquor is another aspect of tribal culture, it has a deep influence over their day-to-day life and also social life. Throughout their whole life, in all social, cultural and religious functions the *Santals* use liquor. They use two types of liquor, one is prepared from boiled rice, *Handia* and the other from Mahua flower.⁶ Mainly, they use *Handia*. *Handia* is indispensable in religious functions because it is used as a main offering to God and spirit. So in all cultural functions they take *Handia*. Also in social life *Handia* plays an important role. It is collected as a form of fine ,if somebody violets social norms and values. It is also used as a symbol of social relation as well as social integration. In any communal gathering *Handia* must be served to all memmbers of the community. There is to sex inhibition in taking liquor. Women are equally competent to take *Handia* without any restriction. But while collecting the opinion of the educated *Santal* women of the undertaken villages a change has been observed ii their attitude towards using liquor. Majority of respondents are opposed to take liquor.

Table No.3 : Distribution of respondents according to their use of liquor

Level of modernization in cultural aspect

Response	High	Medium	Low	Total
Yes		1	16	17
No	19(15.2)	70(56.6)	3(2.4)	92(73.6)
Only traditional way	1	12	3	16(12.8)
Total	20(16.0)	83(66.4)	22(17.6)	125(100)

It is clear from table (3) that maximum respondents (74.6%) are opposed to take liquor. (13.6%) of the respondents are liquor. They are mostly from the low level of modernization. (12.8%) of respondents take liquor only when situation. Compels them on certain festive occasions. Not a single respondents from high level of modernization wants to take liquor. 2.4% of the respondents from the low level of modernization refuse to take liquor. Likewise, another 2.4% from the same level sometimes take liquor.⁷ It indicates the consciousness of the respondents from the low level of modernization towards drinking liquor. Negative attitude of a large number of respondents towards liquors a sign of their progress towards modernization.

Different culture and religious functions form the centre of the life of *Santals*. They observe various festivals in different seasons. Now it is found out that the number of festivals have been limited due to the different agencies of change, i.e. Hinduisation, industrialization, urbanization, secular ideas and conversion to Christianity. These agencies of change how great impact on *Santal* culture.⁸ So it is observed that these respondents have become selective in observing their traditional festivals. The main cause may be due to their stay in urban areas. *Santals* living in down areas do not live in close physical personality. Neither they have head man nor the community priest. No sacred grave is also found in the town to observe ceremony through communal gatherings. Secondly, working women are over-burdened with double responsibilities of home and service. So, they have little time to observe festivals in their busy life. Lastly, the observation of that festivals in town areas are very expensive also.

Name-giving ceremony (Nyatam) and other ceremonies :

The extent to which they follow old custom is the index of their modernity. It is observed that majority of the respondents who follow the old customs do not do so in the exact traditional ways. For example, they observe the function of naming a body, as a symbol of continuation of patriarchal society. Among the *Santals*, name is not only a symbol rather a mark of identification. Name is mainly composed of two parts, the name and the surname. Surname is the symbol of the clan and the name is the symbol of continuation of family. *Santal* children inherit names from grand parents of both parental and material sides.⁹ *Santals* would name their first child after the name of its grand father, even if the grand father is alive.¹⁰ Now-a-day while naming in child according to the name of its grand parents, they modify the name to a modern name.

They are observing some of the old customs in a modified way. They call a Brahmin priest who is easily available in a town rather than their traditional *Ojha*. They do everything in the residential town as Hindu do and after that they go to their village to give a feast to their community members. But in case of marriage almost all respondents have to go to their village who are asking outside to follow the traditional custom. Some follow the traditional way of marriage and some do not want so follow. Even if, those who do not want to follow, the social custom compels them to do so.¹¹

Belief in old customs and Traditions :

Level of Modernisation in cultural aspect

Response	High	Medium	Low	Total
Yes	4(3.2)	19(15.2)	19(15.2)	42(33.6)
No	11(8.8)	19(15.2)		30(24.0)
In a modified way	5(4.0)	45(36.0)	3(2.4)	53(42.4)
Total	20(16.0)	83(66.4)	22(17.6)	125(100)

It is evident that those wholly believe in old customs and traditions, their percentage is 33.6%. The lowest percentage (3.2%) of these type of respondents are found in the high level of modernization. Respondents who do not believe in old customs and traditions are minimum (24.04%) to the total respondents. The third group which has maximum number of respondents (42.4%) includes those who are neither totally free from old customs and traditions, nor ready to concept all the customs and traditions as they are. So they try to affect a compromise between the two. They observe the customs and traditions but in a modified way suitable to modern society. By end large, on the whole, the percentage of respondents following the customs and traditions in modified ways is 42.4%. It gives a clear picture that a majority of educated *Santals* women want a changed way of life.

Tattooing is another part of *Santal* culture which has different functions for them. It has a social value, as girl without any tattoo mark will not be accepted by her mother-in-law as a daughter of the house.¹² Besides, they think that tattooing would save them from

witch craft and evil eyes.¹³ They also believe that after death it would save them from the punishment given by the death god. Though tattooing causes pain, they regard it as a beauty treatment. Tattooing among educated *Santal* women is almost absent. Again, they do not want that their daughters or sisters are to be tattooed. This is a symbol of great attitudinal change from tradition to modernity in decreasing the belief in witch craft as well as belief in punishment after death. Now, they strongly believe that tattooing has no function except causing pain to all individual and making them disfigured.¹⁴

Cultural Consciousness :

These women are taking keen interest in personal decoration and using modern cosmetics. All these respondents are using toilet soap, face powder, face cream, cold cream and shampoo. They know names of different cosmetics and also they can compare these cosmetics such as good and bad qualities. They are very conscious about their hearty treatment. They prefer pressed cloth than the clothes without ironing. It is observed that in respect of personal decoration and use of cosmetics, these respondents are as advanced as any other non-tribal women of Orissa.

Generally, the household articles of the *Santal* women consist of bed sheets, made of bamboo and rope, mats, wooden seats, umbrella made of bamboo and date palm leaves, kerosene lamps and fans etc.¹⁵ But now-a-days due to education, these women are using safe let, table and chair (made of wood or iron), dining set, radio, tape recorder, TV and other articles those are useful as well as decorative. Arrangement of these household articles systematically is a part of cultural pattern. It indicates high level of culture.

Food Habit

Santals generally eat twice a day. The meal consists of boiled rice and curry. In the morning they take boiled rice soaked in water over night with a pinch of salt and chilli and sometimes with fried greens.¹⁶ Change in food habit is a reflection of their socio-economic conditions. Majority of the respondents are taking tea and bread substituting water rice. Now, they are adding different varieties of spices in the curry. Using of a large quantity of potato and adding tomato into curry is a recent development in their cooking. They say that traditional method of cooking food is less nutritious and less tasty. For example, when they want to prepare fish curry in traditional method, after clearing fish

they add salt, turmeric and a small quantity of oil and then roll it in the sal leaves. Then they keep that sal leave in the hearth. But the modern way, they first fry the fish in the frying-pan, then adding different species and they make curry with soup. 24.0% of the respondents want to cook food in a modern way to make food. 20.0% of the respondents prefer to cook in a traditional way. They report that they like such type of food and they are so habituated to traditional food that they get more taste in these foods than in the modern food. A large number of respondents (56.0%) take both types of food, modern and traditional.

Change in dress pattern is a symbol of social and economic condition. It also reflects the cultural contact with other communities. It is observed that some educated *Santal* women are more conscious about their dress. They are wearing sarees of different colour, design and material. When these respondents are asked whether they prefer to wear saree in the traditional way or in general way, cent percent respondents express their preferences in favour of general way when they go outside. But at home, 39.2% wear in general way. 20.0% in traditional way and 40.8% at times wear in traditional way.

Attitude towards preservation of Health and curing diseases :

Preservation of health is a fundamental problem of any society. It does not mean mere absence of disease but it means a positive state in which a human being can make himself capable of mental and physical growth. All health activities are influenced by the attitude of a person towards the cause of and curing measures. The age old customs and traditions sometimes regulate the health behaviour of members of the society. As regards treatment of common elements *Santal* has his own world of doctors and method of curing diseases. *Santals* believe that a disease may be due to either of the three causes mainly physical problem or natural problem, witch craft.¹⁷

Rannic is just like modern doctor who tries to solve health problem through various herbal medicines. Karantic is a doctor for treatment of diseases caused by nature only. But, he too believes that evil spirits are there to spread the germs. So, he gives medicines but when he fails to cure any disease, the witch-doctor or *Ojha* is consulted. There is a strong belief among *Santals* that witch craft is one of the causes of the disease. So *Ojha* tries to drive out evil spirit through magic.

To cure a patient, they offer blood to propitiate spirits. A remarkable change is observed when the behaviour of these respondents towards their traditional system of cure and prevention of diseases is analysed. Majority of the respondents believe in

modern medicine and doctor and only a negligible percent of respondents have faith in traditional way of curing diseases.

Table-2 : Distribution of respondents according to their belief in modern medicine and traditional way of curing disease

Response	High	Medium	Low	Total
Modern medicines	20(16.0)	65(52.0)		85(68.0)
Modern medicines and Ojha		18(14.4)	17(13.6)	35(28.0)
Only traditional way			5(4.0)	5(4.0)
Total	20(16.0)	83(66.4)	22(17.6)	125(100)

From the table it is evident that 68.0% of the respondents consult modern medicine and doctor. Whereas 28.0% consult both modern doctor and Ojha. 4.0% of the respondents consult Ojha only, cent percent of the respondents from the high level of modernization consult modern doctor. It indicates an attitudinal shift of health behaviour from traditional method to modern method which means their rapid progress towards modernization.

Population control is a national goal of India. This programme aims at social, cultural and economic prosperity through improving individual health. So family planning has made a rapid progress in India. In tribal areas, the concept of family planning is a new one. They strongly oppose the family planning programme. When asked to the respondents of my survey area, if they are in support of this programme or not. Surprisingly, 96% of the respondents expressed their support for family planning. Only a negligible percentage of respondents (06%) opposed it and 2.4% remained silent.¹⁸

It may be concluded that the cultural aspect of these Santal women has undergone, a remarkable change. Of course, in this cultural level, change in material aspect is more than in the non-material aspect. The cultural change among the Santals indicates that Santal culture is affected by various agencies, mainly by Hindu culture.

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TUSU FESTIVAL OF THE KUDUMIS OF NORTHERN ORISSA : ORIGIN AND CAUSES

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INTRODUCTION

A festival is an important aspect of the intangible cultural heritage which is closely associated with the human culture and is transmitted from generation to generation. Throughout the year the human being is busy in different activities. Therefore, to get leisure from the tedious life, man celebrates various festivals in different periods which are mainly associated to their day to day activities. As most of the rural folks are dependent upon the agricultural activities, their festivals are also associated with the agricultural work which falls within their agricultural cycle. The Kudumi (Kudmi / Kurmi) is a settled agriculturist community of eastern India. Most of the *Parab* (festival) of the Kudumi are associated with their agricultural activities which fall within their agricultural cycle, that is, from sowing to harvesting. Through festivals, they worship the different deities for the protection and increment of their agricultural production. The festivals of the Kudumi are set and calculated according to the solar movement. The calendarisation of Kudumi festivals begins with *Akhain Yatra* which falls on the first day of *Magh* (January-February) and continues up to *Tusu Parab*. The celebration of *Tusu* festival takes place in mid-January during *Makar Sankranti*. It is mainly celebrated by the female members and it can be termed as Women's festival. Traditionally, the *Tusu* (an idol made of mud and is treated as deity) worship begins in different houses a month ahead of *Makar Sankranti* in the month of *Pausa* and the grand finale comes on January 14th every year when they immersed this deity in the nearby river or any water source. There is no specific temple for this deity. The Kudumis keep the idol of this *Tusu* in their house. It is a common practice found in the entire region where the Kudumis reside. The other major festivals celebrated include *Aghan Sankranti*, *Bandna (Sohrai)*, *Chairta Sankranti*, *Desh Sikar Gram Puia*, *Jantal / Ashari Puja*, *Jirhul*, *Jitua / Jitia*, *Karam / Jawa*, *Nawa Nua Khia / Khawa*, *Raja Shala*, *Rohin*, *Sarhul*, *Shiva Gajan* etc. All these festivals serve as the vehicle of transmission of the Kudumali (Kurmali) culture from generation to generation since the beginning and serve to maintain their identity. Although all these festivals are celebrated with equal joy and happiness, the *Tusu parav*, *Bandana*, *Karam* and *Jitua* are the most important festivals of the Kudumi community. The Kudumi were identified as an aboriginal

tribe till 1931 but later on they were excluded from the list of Scheduled Tribes (Singh 2000: 6). In spite of their exclusion from the list of Scheduled Tribes, the "Kudumi" still maintain their traditional culture which shows in their life cycle and annual rituals and festivals. Both the mythology and reality of *Tusu parab* in practice is supporting evidence to it. Recently, Mahato (2000), Mohanta and Mahato (2004:74-86), Mahato (2005: 228-241), Mohanta (1996: 149), Naik (1999), Singh (1987: 110, 1994a:360-361, 1994b:359-369) have worked on various aspects of Kudumi life and culture including different festivals.

The data were collected by using different anthropological methods and techniques.

Aims and Objectives

The following are the main aims and objectives of the Present Paper:

1. To analyse the origin of the *Tusu* festival;
2. To highlight the cultural aspects associated with *Tusu* festival;
3. To study the wider adoptability of the *Tusu* festival; and
4. To analyse the continuity and change in the *Tusu* festival.

METHODOLOGY

The data related to the *Tusu* festival have been collected by using different anthropological techniques and methods. Emphasis has been given to open-ended schedule, interviews and participation observation. The data have been collected mainly from the elderly members of this studied community. According to the requirement of the present work, the photographic, audio graphic and video graphic documentation are made to highlight the different aspects of the intangible culture of the *Tusu* festival.

The People

The Kudumi is a settled agriculturalist community and therefore most of the Kudumi settlements are located close to their agricultural land. They are highly concentrated in the Chhatangpur plateau covering the area of Jharkhand, part of West Bengal (Purilia, Bankura and Midnapur) and Orissa (Mayurbhanj, Keonjhar and Sundargarh). But in the later period, some of the Kudumis migrated to other parts of West Bengal, Orissa, Assam and even to Bangladesh to seek employment (Mahato 2000 : 25-65). The social structure of the Kudumi is divided into several divisions. The *Paribar* (family) is the smallest social

unit in the hierarchy of the social structure and the *Gotra* (clan), *Gosthi* (lineage) and *Jat* (ethnicity) comes next to that. The entire Kudumi community is divided into 81 *gotras*. The Kudumis practice *jat* endogamous and *gotra* exogamous (Mahato 2000: VI). A Kudumi groom or bride is permitted to marry outside of his / her own *gotra*. Although monogamy is the common form of marriage practiced by the Kudumis, polygamy is also socially accepted by them. The *Aam Baha/ Biha* (marriage with a mango tree) and the *Mahul Baha / Biha* (marriage with a *mahua* tree) for boys and girls respectively are very compulsory and are performed prior to the actual marriage. The practice of *kanyapaum* (bride price) is prevalent among them. A daily routine of Kudumi gives a clear cut idea about their economic life. Most of the Kudumi are dependent on the agricultural activities. An economically sound Kudumi family possesses minimum a pair of bull for their agricultural activities. The number of cattle and *puda* (straw rope made pocket for storing grains) and *Dimni* (a large basket made of bamboo flake for storing grains) are considered as a yardstick to measure their wealth. Although the Mohanta, Mahato, Mahto, Singh, Chaudhury, Patel are the common surnames written by the Kudumi in different parts of the country, in Orissa they commonly use Mohanta as their surname. The *Burha-baba* or *Budha-baba* is the principal deity of the Kudumi. Apart from it, the Kudumi also worship *Bara pahad*, *Bhaut Kudra*, *Dharam dewta*, *Duarsini*, *Ghatini*, *Jahir Burhi*, *Lilouri Devi*, *Panch Bahini*, *Rengha Haram*, *Renehhi Burhi*, *Sat Bahini* etc. The worship of these deities is always officiated by a *pujari* from their own community called *Laya* or *Naiya*. They do not appoint any Hindu priest for performing the worship of these above mentioned deities. Nowadays, the syncretism is clearly noticed among the Kudumi. They are very much Hinduised and worship number of deities like, Ganesh, Shiva, Vishnu, Rama, Krishna, Hanuman, Laxmi, Saraswati, Jagannath, Tarini, Manasa, Durga, etc. both in and outside of their house in a parallel way along with their own traditional deities. They also engage a Hindu priest for performing worship of these adopted deities (Mahato 2000: Mohanta and Mahato 2004: 74- 86: Mahato 2005: 228-241).

Nomenclature

At the time of discussing about the origin and derivation of the word '*Tusu*', Girish Chandra Mohanta (1996: 149) stated that the term '*moni*' is widely used along with the name of a girl child in the said region, such as Raimoni, Joimoni, Birmoni, Sukurmoni, Goyamoni, Gangamoni, etc. On this basis, he thought that the word '*Tusu*' is the short form of the name "*Tusumoni*" which might have been derived from the word "*Tusmin*".

The similar kind of statement is given by Naik (1999) who opined that the name of 'Tushmuni' is gradually changed into 'Tusmuni' and then 'Tusu'. The Mohanta people very widely used the word 'moni' at the suffix of name of their daughters, such as, Gurumoni, Birmoni, Joimoni, Sunamoni, Sukurmoni, Phulmoni, Sonamoni, etc.

Origin of Tusu Festival

The origin of Tusu festival is under controversy. Some scholars tried to compare this Tusu worship with the 'Toshalabrat' of Bengal and the 'Khudurkuni Osha' of coastal Orissa and stated that it has some influence of 'Toshalabrat' and 'Khudurkuni Osha'. But, from the analysis of the earlier form of Tusu, it is evident that, this Tusu worship is neither influenced by the 'Toshalabrat' nor by the 'Khudurkuni Osha'. Different scholars have given various types of views regarding the origin of the Tusu festival which can be divided into three categories: (a) Mythological Explanation, (b) Historical Explanation and (c) Anthropological Explanation. Out of these, the second category is most popular where mention has been about the suicide of a very beautiful girl. A brief analysis of these views regarding the origin of Tusu festival is presented below.

(a) Mythological Explanation

Although it is not so popular but there are some mythological explanations available relating to the origin of the Tusu festival. At the time of discussion on the origin of the Tusu festival, Singh (1987: 110, 1994a: 360-361, 1994b: 359-369) mentioned that,

"The origin of festival is shrouded in remote past, however a number of views are scattered in the forms of myths, folk-tales and folk-songs. The Vedas and Purans do not provide any description of the land of Jharkhand. This land has been known to the people by different names at different times. The 'Vishnu' is a post-vedic legend and in this connection, in Vishnu Puran, we find the word 'Munda' who defeated the 'Tushar' or 'Tokhar' people. In 'Harshcharita' of Banabhatta, we again find the 'Tushar' as Atra Parmeshwaran Thshar Shailodbhuwan Durgya Grihitkas' The Ganjamlekha of Madhavraj (Gupta Sambad 300) shows that it was ruled by "Shiladbhuwa" dynasty. Sailadbhuwa state was in the south of "Toshal". After Shashauk, Harshbardhan ruled this land and collected taxes too. From this we can infer that "tushar" or "Toshal" are synonymous to each other. If this is accepted, it can be said, then, that "Tusu" is a festival of the people of "Tushal" and the tradition of "Tusu" is very old."

(b) Historical Explanation

Historians have tried to analyse the Tusu festival from historical point of views. According to them, the Tusu festival of the Kudumis is a historic past. Supporting their arguments, here I would like present a few statements of some renowned historians relating to the attack of Muslims on the innocent people of Orissa as well as the neighboring regions. Citing the reference from Sarangi (1978: 47), Das (1997:59) has stated that,

"But there might be a historicity of the evolution of Tusu worship in Mayurbhanj also. The history gives evidence that this region was facing frequent foreign invasion. We may refer, to the invasion of Firoz Shah Tughluq to Jajnagar (the modern Jajpur) in 1361 and on his way he invaded Khiching."

Panigrahi (1981: 176) has also mentioned about the Tughluq's attack on Orissa as,

"He marched towards Orissa with a large cavalry. He marched through Bihar, modern Pachet and Sikhar in the Manbhum district. He then pushed forward through the defiles of Manbhum and Singhbhum then he reached Tinanagar which has been identified with modern Khiching, the ancient capital of Bhanja rulers of Mayurbhanj."

During the attack there were plunders and rapes which is clear from the following statement of Panigrahi (1981:180), where he has mentioned,

"The massacre of innocent men, women and children ordered by the Sultan also present a woeful story. Even making allowances for exaggeration of the Muslim accounts, one has to admit that the lurid pressure of the massacre described by them constitutes a blot on the Sultan's character, which no amount of white washing can efface".

From these evidences, it is clear that the Muslims had attacked the life and culture of the innocent people of Orissa and its neighboring regions. There are some folklore present which give some evidence about the attack by Muslims on the commoners of the region and the folklore relating to 'Tusu' is one of the best examples of it. There are numbers of folklore relating to 'Tusu' and 'Muslims' invaders. Although, there are some variations in name, place and character from one folklore to another, but all end with the suicide of 'Tusu' to protect the purity and chastity from a Muslim king. On the basis of the nature of this explanation, the historical origin of the Tusu festival is again sub-divided into four

types. Although, in all these views the different types of characters are attached with *Tusu* and presented in diverse forms, all these views conclude with the suicide of a beautiful girl. A brief discussion is made to get a clear idea about all these views.

(i) *Tusu- A Beautiful Kudumi Girl from Jharkhand*

According to a folk story, some Muslim soldiers came to Mayurbhanj in 18th century AD during the rule of a Nabab in Bengal. They tried to kidnap a beautiful Kudumi girl from Jharkhand. It was collectively opposed by the Kudumis and Santals of the region and the matter was placed before the *darbar* (hall of audience) of the Nabab. The Nabab was very much unhappy upon the matter. He punished those soldiers and returned *Tusu* to her parents. But, the then superstitious society did not accept her. Therefore, *Tusu* was forced to commit suicide and jumped into the river Damodor and lost her life. This pathetic story of *Tusu* led to much reaction among the people of the Kudumi community. The female members of the society specially felt very desolate and had sympathy for *Tusu*. Gradually, it became a tradition which is clearly evident from the *Tusu* songs (Mohanta 1998: 7).

(ii) *Tusu as a Daughter of Birbal who was Hidden in a Mohanta Family*

According to Uddab Charan Naik (1999), there is historical evidence behind the celebration of this *Tusu* festival. About seven hundred years back, Raja Ratan Singh ruled Chhitor. Birbal was his son, who had a very beautiful girl named 'Tushmuni'. Then the extremely greedy eye of the Mughal ruler Allahuddin Khiliji got focused on her and he wanted to marry Tushmuni. Accordingly, he tried to capture her. When Birbal came to know of this plan of Allahuddin Khiliji, he immediately went to the hilly area of Pareshnath along with Sitaram Mohanta and his daughter Tushmuni to conceal them from the army commander. But, the Muslim soldiers followed and attacked them. Birbal and the entire group could not escape from those Muslim soldiers. When Tushmuni came to know that she would not be able to escape from the Muslims, she jumped into the deep water of the river and committed suicide to protect her chastity. It was the day of the *Makar Sankranti* when Tushmuni committed suicide.

After the death of Tushmuni, the people of the Mohanta community tried to protect the life of Birbal and his family and he tried to maintain that relationship and for which he brought a bride for his son from that community. Because of the sacrifice of life to protect her chastity and purity, since that day the Mohanta people of that region consider her as a

great woman as well as an ideal of their community. To memorize that incident of sacrifice, since that day, the Kudumi people of northern Orissa, in particular, and eastern India, in general, celebrate 'Tushmuni' (*Tusu*) festival.

(iii) *Tusu as a Daughter of Birbal Singh- A Kurmi King*

Admitting the importance of the folklores to establish the historical facts, Lenka (1997: 258-260) has tried to trace the origin of *Tusu* festival through folklore. He opined that the origin and development of *Tusu* festival is very controversial which exists only in different folklores. Undoubtedly he agreed that there are definitely some historical facts present behind this folklore of *Tusu* festival. According to him, in India there was a history of disgraced Sultan rulers of Mughal period. A number of pitiful incidents happened with the Hindu women during this period. The story of *Tusu* is related to the beauty of queen Padmini of Chittor of that time which is mentioned below.

The entire country was in alarm when Badsaha Allahuddin Khiliji ruled Delhi. At that time Birbal Singh- a Kurmi King- ruled Kashi state. He had a very beautiful daughter named 'Tusu'. At that time, Allahuddin was very much attracted to the beauty of queen Padmini of Chittor and to get her he attacked Chittor. But prior to capturing her, she committed suicide by taking poison. Because of the anti-Hindu activities and misbehavior, the girls and women were feeling very unsafe. At that time Malik Kaffur was the army chief of Allahuddin Khiliji, who had targeted *Tusu*. To save the life of the family and followers, Birbal Singh left his palace along with his queen, daughter and followers. They reached Pareshnath hill, located in the present Giridih district of Jharkhand, where they stayed in the house of a Santal family. But they could not escape. Kaffur came to know about their location and followed them up to the hill of Parashnath and attacked them. *Tusu* did not want to surrender herself before a Muslim army chief and therefore she jumped into the river Kansawati and committed suicide. It was the day of the *Makar Sankranti* when this painful incident happened. Since that time *Tusu* became an ideal of the Kudumi people who started worshipping her as a goddess. Since then, the day of *Makar Sankranti* is celebrated as a festival.

(iv) *Tusu as a Daughter of Amar Singh Rathor*

Citing an unknown magazine published about 30 years back (which quoted from the Ethnology of Bengal written by Dalton), Girish Chandra Mohanta (1996: 148-149)

mentioned that, Sultan Allahuddin Khilji was ruling Delhi from 1296- 1316 AD. At that time, Padmini - the queen of Rana Singh of Mewar's beauty was much talked about. Allahuddin tried very hard to see for himself how beautiful she was but Rana Singh did not allow him to do so. Once Allahuddin got a chance to see the beauty of Padmini in a mirror and since that day he tried to get her. Accordingly, he attacked Chittor fort to get Padmini but he was not successful in his mission. Padmini came to know about it and rather than getting captured by him, she committed suicide. Allahuddin was very disappointed. At that time Amar Singh Rathor, the son of Ratna Singh had a daughter named "Tusmin" who was equally beautiful as queen Padmini. When Allahuddin came to know about the beauty of Tusmin, he targeted her and made several plans to get her. Amar Singh came to know the plan of Allahuddin and to protect his daughter he hid her in the house of Sitaram Mohanta - a faithful who resided at Parasnath hill. Allahuddin's spy traced out Tusmin and Allahuddin attacked the house of Sitaram. When Tusmin came to know about it, she left that place to save her chastity. But she could not escape from those Muslims who came along with Allahuddin. Finally, she jumped into the river Damodar and lost her life on the day of *Makar Sankranti*. Since that day the young girls started worshipping *Tusu*.

Das (1994: 8) has given a similar type of statement. According to him,

"As people's saying goes, in Rairangpur a village woman named Tusu could not tolerate the insulation her chastity and she plunged into the river to escape from the humiliation. Her self-sacrifice later on became a symbol of preservation of chastity and this took the shape of a festival."

(c) Anthropological Explanation

In the local language the husk of paddy is called '*Tuso*' which is one of the important material offered to *Tusu*, during *Tusu* festival. Citing references of some critic, Lalit Mohanta (1998:7) mentioned that the term '*Tuso*' might have been derived from the word, '*tuso*'. Apart from this *Tuso*, the Kudumis also offer '*goboro*' (cowdung), turmeric, brass, *gendu* (marigold) flower (*Tagetes erecta* L.) to *Tusu*. The '*tuso*' and '*goboro*' are related to the fertility of land whereas the smearing of turmeric paste on the body, decorating with *gendu* flower and ornamenting with the jewellery made of brass by young girls symbolizes the fertility. Hence, from these offered materials, it is clear that this worship of *Tusu* is somehow related to the fertility cult. Therefore, on the day of *Makar Sankranti*, the young girls wear new clothes and immerse the idol of *Tusu* in a merry mood. Gopal (1999) has also given

a similar kind of opinion regarding the nomenclature of *Tusu*. He stated that, the '*ogadi*' or '*tuso*' (husk) and fried rice are offered during the worship of *Tusu* and because of this the name '*Tusu*' might have been derived from this word '*Tuso*', that is, husk. According to Das (1997: 59),

"On the first day of Pousa, adolescent girls prepare the idol of Tusumini out of a mixture of 'Tusa' (husk of the paddy) and cow-dung. They prepare two idols which represent male and female reproductive organs. These are known as symbolic deities. Every day the girls worship Tusu mother with profound devotion offering corn and marigold flowers.....On Makar Sankranti the worshippers go to a nearby river in a procession carrying the deities in decorated 'chaudola' for immersion."

As they say, *Tusu* worship has a legendary background. The '*dikus*' (outsiders) made their forceful settlement in the basins of Subamarekha. Mayurakshi, Kansabati rivers by suppressing opposition of the local inhabitants such as Horos (its sub-castes being Santhal, Kurmi, Munda and Oraonso and Mitani Tribes, allied tribes of Horos. Sub castes being Kamar, Kolha-kamar Bauri and Dom). The young girl "*Tusu mini*" of these local people had organized the tribals creating a pandal of friendship and solidarity between Horos and Mitani and fought out the invading '*dikus*'. As the intensive fight was nearing, *Tusu* was betrothed to a Mukhia of local Fiefdom whose name was also "*Tus*". But in the attack *Tusu* was seriously wounded and soon the end came."

Another anthropological explanation about the origin of *Tusu* festival is given by P.K. Singh in 1987. At the time of discussing about the reminiscent of a past tradition of the *Tusu* festival, Singh (1987: 111- 112, 1994b: 362) has mentioned that,

"It is felt that the 'Tusu' is the reminiscent of a very remote barbarian tradition, when the males and females of particular band lived together and happened to be wives and husbands of each other. It started perhaps when the shackles of monogamy loosened and intra-contradictions developed in monogamy which ultimately resulted into 'Hetaerism' in males and adultery among females..... 'Tusu' is the evidence of those traditions. The 'Tusu' in fact, is a reminder festival of barbarian age, when tribes used to meet at a common place for free courtship. It reveals that this festival reflects to us mysterious reminiscent of those days of yore's when all the males and females of one band happened to be husbands and wives of each other. The forceful carrier of Jharkhandi culture 'Kurmali' has saved this primitive culture from extinction through the Gala festival of Tusu."

DISCUSSION

This statement of Lalit Mohanta (1998:7) relating the origin of the name of *Tusu* is quite relevant to this festival. The Kudumi is an agricultural community and paddy is their main product. They mainly harvest their paddy during October and November. Then the threshing and de-husking of paddy is usually done in December and January and after that they become free from this agricultural work for few days. The *Makar Sankranti* or *Tusu* festival falls in the month of January when the de-husking of paddy is done. And hence, probably the work 'tuso' is in the mind of these people. The people of the region gather the gobora (cow dung) in a pit and prior to tilling of land for sowing, they remove it from that pit and spread on the land as a compost. This bio-fertilize helps to increase the quantity of product. This work is usually done immediately after the completion of *Makar Sankranti* or *Tusu Parva*. Hence, the association of gobora with *Tusu* festival has great significance. In the Kudumi society, the process of searching of a bride for marriage is started from *Makar Sankranti* which is called 'Aakhan Yatra'. During this *Tusu Parav*, all the unmarried girls gather at the place of *Tusu Bhasani Mela* (a place where people gather to immerse *Tusu*) where they sing different songs composed relating to *Tusu* and dance in a merry mood. This gives a good chance to a person to see his expected bride. Here it is important to mention that, usually the Kudumis first of all see the expected bride in this fair and then place their proposal before the parents of their selected brides. With this searching of bride during *Aakhan yatra*, the marriage season of the Kudumis starts. The Kudumis do not perform marriage prior to the *Makar Sankranti*. Therefore, *Makar Sankranti* is also related to the fertility cult. Most of the *Tusu* songs are love songs and composed on the various activities of Lord Krishna and Radha. Therefore, *Tusu* worship may be taken as a symbol of love and marriage. As this *Tusu* festival is celebrated during *Makar parav*, some scholars opined that it is the worship of the 'Makarbahini' that is, Devi Ganga.

CONCLUSION

From the above discussion it is clear that the *Tusu* festival is very much attached to the life and culture of not only the Kudmis of northern Orissa but also the people of Eastern India. Although, *Tusu* is worshipped as a goddess, it has some historical and cultural significance. Both the historical and anthropological explanations relate to the origin of *Tusu* festival and have their own importance. Although, it might have started

during the historic period and transmitted from generation to generation and become an integral part of the life and culture of the Kudumis residing in eastern India. Presently, it has a wider adaptability and the people of both the tribal and the non-tribal communities residing in this area celebrate this festival with great joy.

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ନିମ୍ନ ଉଲ୍ଲେଖିତ ଶ୍ରୀମତୀମାନେ ମଧ୍ୟ ଏଥିରୁ କୌଣସି ସୁଫଳ ମିଳିନାହିଁ।

ବିବି କଲେଜ ଜାତୀୟ ଆଲୋଚନାଚକ୍ର ଉଦ୍‌ଘାଟିତ



କୂଳିଅଣା, ୨୧।୭(ଇମିସ): ବିଶ୍ୱବିଦ୍ୟାଳୟ ଅନୁଦାନ ଆୟୋଗ ଦ୍ୱାରା ପ୍ରାୟୋଜିତ ଓ ସାମାଜିକ ମହାବିଦ୍ୟାଳୟ ଝାଡ଼ପୋଖରିଆର ସହଯୋଗରେ ସ୍ଥାନୀୟ ବିବି କଲେଜ ବାଉଁଶଗଡ଼ାଡ଼ିଆଠାରେ ଇତିହାସ ବିଭାଗର ଜାତୀୟ ଆଲୋଚନାଚକ୍ର ଆଜି ଉଦ୍‌ଘାଟିତ ହୋଇଯାଇଛି। ଉଦ୍‌ଘାଟନା ଦିବସରେ ସନ୍ଦର୍ଭ ପାଠ ଅଭିବେଶନରେ ବେତନଗୀ କଲେଜର ପ୍ରାଧ୍ୟାପକ ଡ. ସନ୍ତୋଷ କୁମାର ସିଂହ ସଭାପତିତ୍ୱ କରିଥିଲେ। ସାମାଜିକ ମହାବିଦ୍ୟାଳୟର ଅଧ୍ୟାପକ ଡ. ଅନନ୍ତ ଜେନା ପଠିତ ସନ୍ଦର୍ଭ ଗୁଡ଼ିକର ସମୀକ୍ଷା କରିଥିଲେ। ଉଦ୍‌ଘାଟନା ଦିବସରେ ମୁଖ୍ୟ ଅତିଥି ଭାବେ ସ୍ୱାମୀନାଥ ଐତିହାସିକ ପ୍ରଫେସର ଦୀପକ କୁମାର ଷଡ଼ଙ୍ଗୀ ଯୋଗଦେଇ ପରିବର୍ତ୍ତନର ପଛଭୂମି ଉପରେ ମୟୂରଭଞ୍ଜ ଜନଜାତିର ଶିକ୍ଷାପ୍ରତି ଦୃଷ୍ଟିକୋଣ ଏବଂ ଏହାର ପ୍ରଭାବ ଉପରେ ଆଲୋଚନାପାତ କରିଥିଲେ। ମୁଖ୍ୟବକ୍ତା

ଭାବେ ରାଜକେଳା ଇସ୍ତାତ ସ୍ୱୟଂଶାସିତ କଲେଜର ପ୍ରାଧ୍ୟାପକ ଡ. ପ୍ରତାପ କୁମାର ମଲ୍ଲିକ ଏହି ଜିଲ୍ଲାରେ ବସବାସ କରୁଥିବା ବିଭିନ୍ନ ଜନଜାତିର ସାମାଜିକ, ଅର୍ଥନୈତିକ, ସାଂସ୍କୃତିକ ପରିବର୍ତ୍ତନ ଉପରେ ସାମଗ୍ରିକ ଅଭିଭାଷଣ ପ୍ରଦାନ କରିଥିଲେ। ସମ୍ମାନିତ ଅତିଥି ଭାବେ ଡ. ସନ୍ତୋଷ କୁମାର ସିଂହ, ରୁକ୍ମବେଦ ସମୟରୁ ବର୍ତ୍ତମାନ ପର୍ଯ୍ୟନ୍ତ ଆଦିମ ଆଦିବାସୀମାନଙ୍କର ସ୍ଥିତି ଓ ଜୀବନଶୈଳୀ ଉପରେ ଆଲୋଚନାପାତ କରିଥିଲେ। ବିଭାଗୀୟ ମୁଖ୍ୟ ଡ. ସତ୍ୟଜିତ ଅତିଥି ପରିବନ୍ଧ ପ୍ରଦାନ କରିଥିଲେ। ବିବି କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫୁଲ୍ଲ କୁମାର ରାଉତ ଏହି ଆଲୋଚନା ଚକ୍ରରେ ସଭାପତିତ୍ୱ କରିଥିଲେ। ଅଧ୍ୟାପକ କୁମାରମଣି ନାୟକ ଧନ୍ୟବାଦ ଅର୍ପଣ କରିଥିଲେ। ଶେଷରେ ଚିତ୍ତକର୍ଷକ ଝୁମର ଓ ଚାଲୁନୃତ୍ୟ ପରିବେଷଣ ସହିତ ଆଲୋଚନାଚକ୍ର ଉଦ୍‌ଘାଟିତ ହୋଇଥିଲା।