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PARBA

(In Simdega Subdivision : District Ranchi)



Field Investigation and First Draft

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FOREWORD

APART from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistic to give empirical under-pinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh and blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(*a*) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(*b*) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a

> population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustment to them.

It is unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; housetypes; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended, worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of enquiry suggested in the September, 1959 Conference, introduced groups of questions aimed at sensing changes in the attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main census operations, but once the census count itself was left behind in March, 1961 a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected to these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and

finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve, to construct a map of village India's social structures. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to the most fruitful single source of information about the country. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Annexure I.

A. MITRA,
Registrar-General, India.

NEW DELHI:
July 30, 1964

PHOTOGRAPHS	K. Tigga, Cameraman, Bihar Tribal Research Institute, Ranchi.
MAPS	M. Abbas.
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Period of field survey—July, 1962.

PREFACE

This is the fifth volume of Village Survey monographs in which an attempt has been made to "invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change". It relates to a study of village Parba, lying in the deep interior of the district of Ranchi and representing mainly the Binjhia tribe.

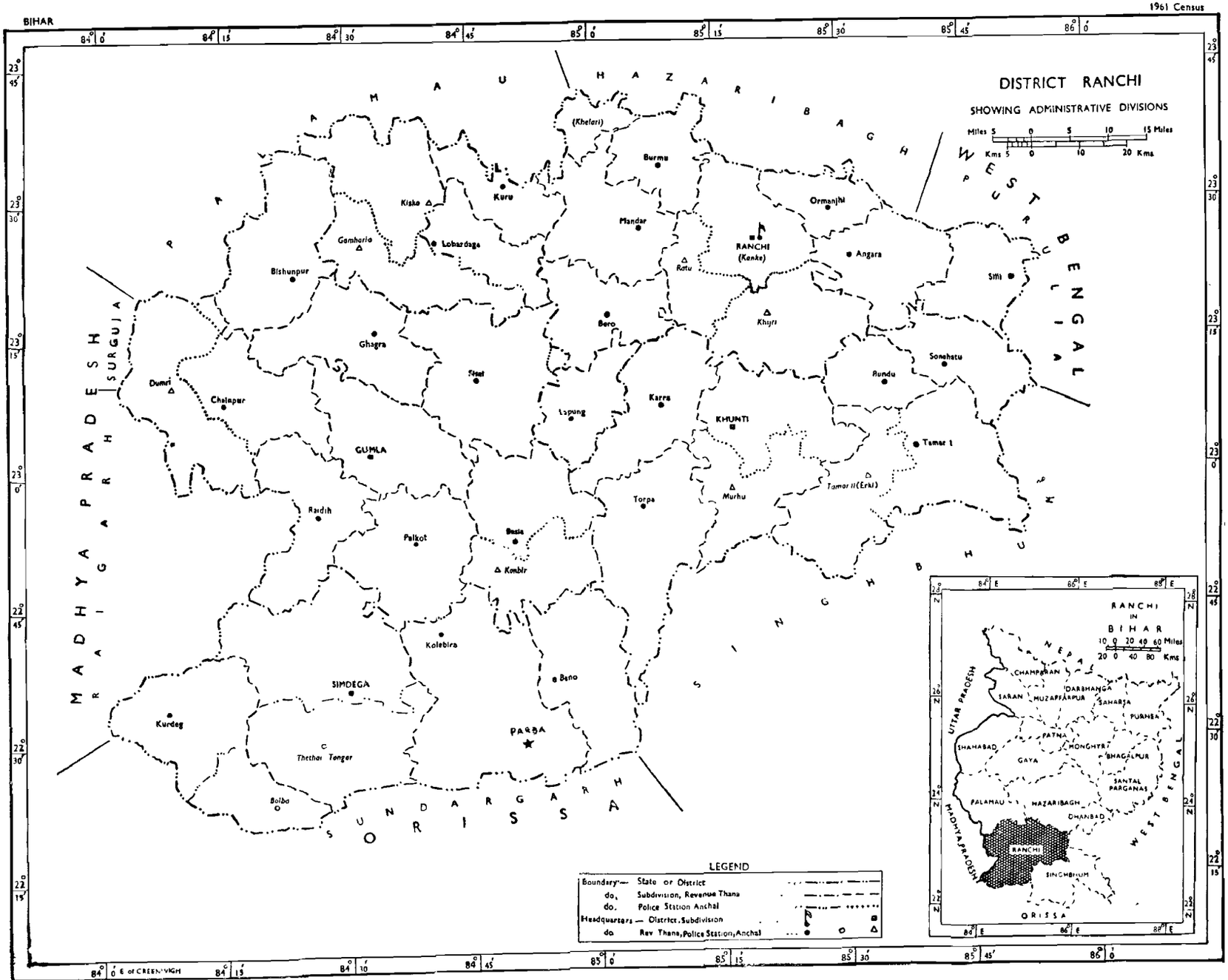
The methodology of the study consisted, firstly, of canvassing the detailed household and village schedules (reproduced at the end of this volume). This was done initially by the Junior Statistical Supervisor of the Community Development Block within which the village lay. Subsequently, wholetime Investigators were appointed by the Census organisation for studying each of the selected villages. They spent two to three weeks in each village checking up the schedules and collecting such further details and particulars as were required. On their return to headquarters, the relevant statistics were compiled and tabulated. On the basis of these and other enquiries, the Investigators prepared the first draft reports which had to be revised by the Deputy Superintendent. These revised drafts were forwarded to Dr. B. K. Roy Burman, Officer on Special duty (now Deputy Registrar General, India), Social Studies and Handicrafts, Office of the Registrar General, India, who scrutinised the reports and gave valuable suggestions for further enquiries and elucidation of obscure points. Quite often, this meant two or three revisits to the village by the Investigators for collecting further materials. At one time or the other, before the draft was finalised, the Superintendent of Census Operations as well as the Deputy Superintendent incharge of the Village Survey also paid brief visits so as to get a practical feel of the village under study.

Thus, the study is a product of the joint efforts of several persons and agencies who combined together to make it possible. Many difficulties were experienced in the course of this study, e.g., the problems of language and communication, the usual shyness of the tribal people particularly in the face of "outsiders" and, above all, the limited time allotted to the Investigators for such complex enquiries. The published literature so far available on the subject is rather scanty, and this added to the difficulties by making any cross-checking or cross-referencing almost impossible.

In spite of these difficulties and drawbacks, the present monograph has taken shape and is being presented before the readers for whatever worth it may be. The author will consider the efforts amply rewarded if the monograph helps in any way to get a glimpse of the composition and environs of the people, of their special customs and beliefs, and of such other facets of their life.

S. D. PRASAD,
Superintendent of Census Operations, Bihar.

PURNEA:
January 12, 1971



Census Office, Bihar.

(Facing page 1)

CHAPTER I

THE VILLAGE

1. *Introducing the village*

The Binjhias head the list of 10 scheduled tribes which have a population of less than 10,000 each in Bihar with a population of 6,725 persons, they form only 0.16 per cent of the State's tribal population. As may be expected from their small number, they are largely confined to well-defined geographical areas. The Binjhias are found almost exclusively in Ranchi district, they are concentrated in the southernmost subdivision of Simdega which is contiguous to Orissa. In the Census of 1961, 85 per cent of the Binjhias were returned from Simdega subdivision in which Kolebira anchal contains 4,605 persons or 70 per cent of the total Binjhia population of the State.

Village Parba is situated in Kolebira anchal. It was selected for survey as a Binjhia village. Though the village is multi-ethnic in composition, Binjhias are the largest single community in it.

2. *Location*

Parba lies in the south-eastern extremity of Ranchi district, bordering the State of Orissa. It is not far from the western boundaries of Singhbhum district.

Kolebira, the headquarters of the police station and the Anchal-*cum*-Community Development Block, is the chief centre of administration. It is about 32 miles distant from the village. (A Tribal Development Block, of which Parba is a constituent village, has been set up from 1st April, 1963 with headquarters at Baldega.) The administration of justice above the *Panchayat* level is, however, controlled by the judicial and magisterial courts. These are situated at the subdivisional headquarters at Simdega which is about 50 miles away from Parba. The district headquarters at Ranchi lies 108 miles away from Kolebira. District map shows the location of the village with particular reference to administrative divisions of the district.

Since it is situated on the Orissa border, Parba has many ties with that State. The nearest market and hospital from the village are located in Hathibari which lies 4 miles to the south. Birmitrapur, a further 9 miles to the south-west of Hathibari, is the nearest place where omnibuses, trains and telegraph facilities are available. Both Hathibari and Birmitrapur lie in Sundergarh district of Orissa. Hathibari is a centre for lime-quarrying. Offices of the Tata Iron and Steel Company are situated here. Birmitrapur is an important rail-head.

The headquarters of the Statutory *Gram Panchayat* and the post office (from which money orders can also be sent) are located in village Sukhajharia which lies 4 miles to the north of Parba. An *Ayurvedic* dispensary is also run there under the auspices of the Welfare Department of the State Government. Allopathic medicines are available at Orga (5 miles east) in the medical sub-centre of the C. D. Block. Orga is also the headquarters of the *Halka* (no. 11) where field workers of the revenue and community development departments are posted. A weekly market is held at Orga on Wednesday.

To the north of Parba lie Sukhajharia and Kauwadarha. Mangaspur, Bandosera and Seharmunda are the contiguous villages to the east. Robga, Junadih and Pomian lie to the west while Gangpur in Orissa is situated to the south of the village.

3. *Physical aspects*

The village is situated at latitude 22°30″ north and longitute 84°45″ east. Its average elevation is about 2,000 feet above mean sea level.

Parba lies in a hilly terrain. The settlements are scattered over a saucer-shaped valley surrounded by hills in all directions. It is still an "interior" village, 20 miles away from the nearest bus stand (in Bihar State) at Lachragarh. Proceeding from Lachragarh to Parba, one has to cross many hills. Indeed the terrain is so undulating that cycling to the village takes more than 5 hours. Some streams met with on the way, but they present no great problem to pedestrians in crossing even during rains. The biggest stream is known as Parba. It flows southwards through the village and gives its name to it. It is a perennial stream and important as a source of water-supply.

Over 20 per cent of the area of the entire revenue *mauza* is still under forests. The cultivated fields are thrice as much in extent. The soil is generally lateritic. Fertility varies according to the capacity of the land to retain moisture. The low fertile lands are known as *don* and the uplands are called *tanr*. The settlements are spread over 17 *tolas* or hamlets. All of them lie on uplands.

The climate is rather extreme. The highest temperatures are recorded in April to July. November to February are the cold months. The rainy season covers June to September. The table below gives the monthwise figures of maximum and minimum temperatures and rainfall recorded at Hathibari, which is the nearest recording station :

TABLE I

Temperature and Rainfall recorded at Hathibari

Month	Maximum temperature 1960	Maximum temperature 1961	Minimum temperature 1960	Minimum temperature 1961	Rainfall 1960	Rainfall 1961
1	2	3	4	5	6	7
January	78	78	50	50	0.60	0.35
February	88	82	52	52	0.75	3.15
March	99	98	64	64	0.97	Nil
April	106	108	74	72	Nil	Nil
May	110	110	82	80	Nil	0.35
June	112	110	78	72	2.90	16.33
July	94	108	72	72	18.27	17.22
August	96	96	74	72	17.12	16.97
September	92	90	78	72	15.99	22.72
October	90	90	66	66	7.70	3.98
November	80	84	52	56	Nil	0.45
December	80	74	52	48	Nil	Nil

NOTE : Temperature is given in degrees (Fahrenheit) and rainfall in inches.

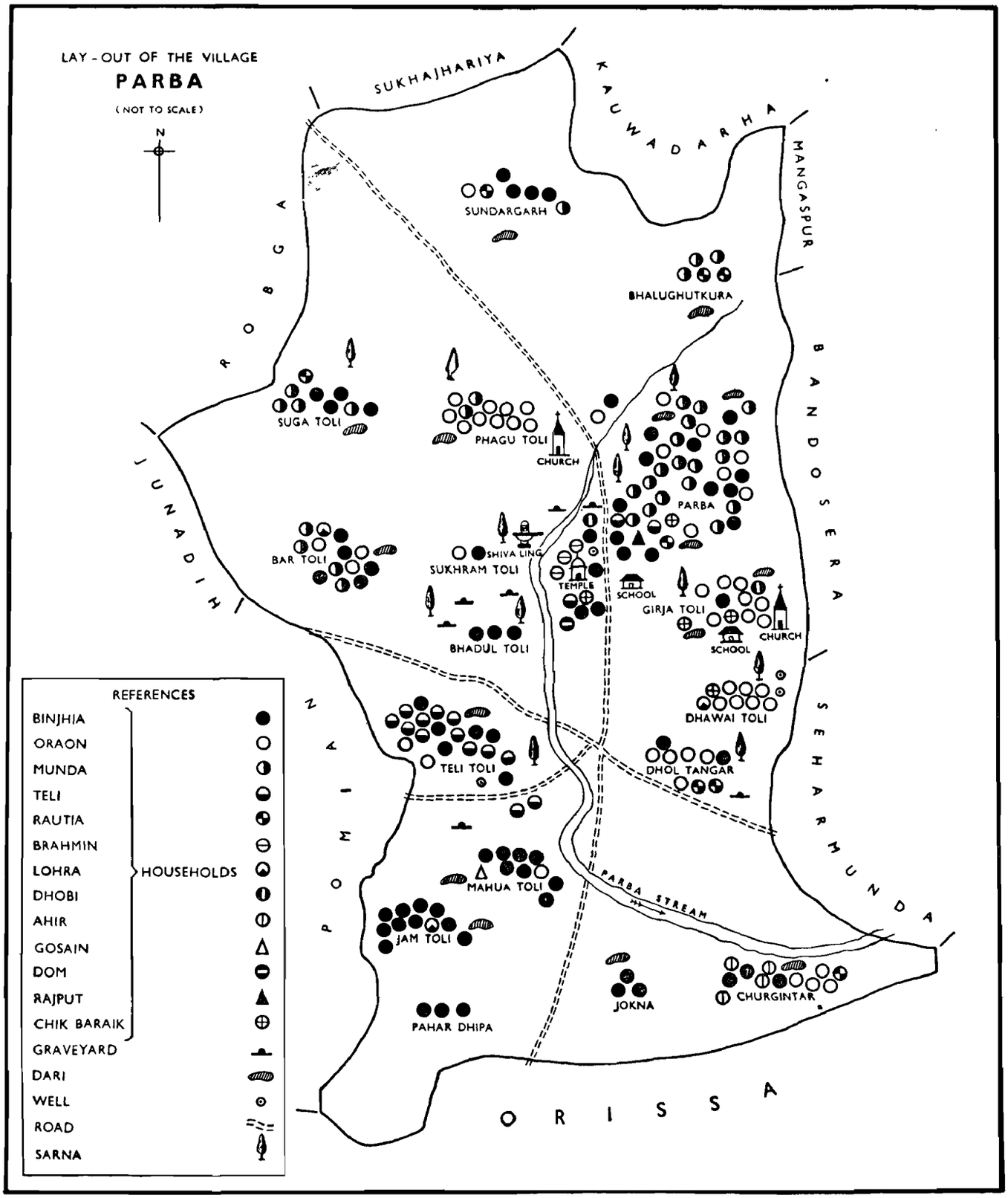
4. *Flora and fauna*

The area abounds in natural vegetation. The fruit-bearing trees are really a boon for the people. In season, fruits form the bulk of the diet for at least one meal every day. Mango (*mangifera indica*), *mahua* (*bassia latifolia*), *kathal* (jack fruit) (*artocarpus integrifolia*), *bel* (*aegle marmelos*), and *jamun* (*eugenia jambolana*) trees are found. Others include *peepal* (*ficus religiosa*), *putkal* (*ficus cardifolia*), *koinar*. and *karanj* (*carissa carandas*). Bamboos occur in places.

Animals in the wild state are occasionally met with. Leopards and bears were said to have been seen going along settlements at night. No cases of depredations to life or property were, however, reported. Leopards (*felis pardus*) and panthers (*felis panthera*) have been killed in the neighbouring village of Sukhajharia. Deer (*cervus axis*) and *Neelgai* (*boselaphus tragocamelus*) are also found. Birds are found in good numbers. These include doves, partridges and quails. Many are trapped by the villagers and find way to their menus. Snakes, lizards and scorpions are pests that abound particularly during the rains. Indeed fear of snakes manifested itself in the friendly warning given to the Investigator not to sleep in the open.

5. *Size and number of households*

With an area of 7.23 sq. miles (4,630 acres) Parba is a large village. Its inhabitants comprise 1,135 persons spread over in 197 households. The density of population in the village works out to 162 persons per sq. mile. 9 villages constitute the Statutory *Gram Panchayat* of which Parba is a constituent village. Of them only 1 has an area of more than 1,000 acres. Villagers of Parba account for almost half the


LAY - OUT OF THE VILLAGE
PARBA
(NOT TO SCALE)
N
SUKHAJHARIYA
KUNWADARHA
MANGASPUR
ROBGA
BANDOSERA
SEHARMUNDA
JUNADIH
PONI
ORISSA
SUNDARGARH
BHALUGHUTKURA
SUGA TOLI
PHAGU TOLI
CHURCH
PARBA
BAR TOLI
SHIVA LING
SUKHRAM TOLI
TEMPLE
SCHOOL
GIRJA TOLI
CHURCH
SCHOOL
BHADUL TOLI
DHAWAI TOLI
TELI TOLI
DHOL TANGAR
MAHUA TOLI
PARBA STREAM
JAM TOLI
JOKNA
CHURGINTAR
PAHAR DHIPA
REFERENCES
BINJHIA
ORAON
MUNDA
TELI
RAUTIA
BRAHMIN
LOHRA
DHOBI
AHIR
GOSAIN
DOM
RAJPUT
CHIK BARAIK
HOUSEHOLDS
GRAVEYARD
DARI
WELL
ROAD
SARNA

population of the entire *Panchayat*. Thus Parba is an exceptionally large village both in area and population.

6. *Residential pattern*

The wide expanses of the revenue *mauza* naturally give rise to scattered settlements. There are as many as 17 hamlets distributed on either side of the stream. 11 are on the right bank of the stream and 6 on the left. The main *tola* is Parba proper, which contains more than a quarter of the total households of the village. This was the first place of settlement and contained the house of the Binjhia ex-landlords. The Brahmin, Rajput and Dom households are to be found only in this *tola*. All except the Rajputs were brought by the landlord to serve the villagers some 2—4 generations ago. There are a good number of Munda and Oraon families here, but their houses lie somewhat removed from the main settlements. They are sometimes collectively categorised under the name Sing-Bonga *tola*. The *Dom* family resides on the fringe of the *tola*, opposite the Lower Primary School.

Except for 3 small *tolas* (containing only 3 Binjhias households each), the others all contain members of two or more communities. But in none of the *tolas* are all the 13 communities of the village represented.

The table on the next page gives the list of hamlets, showing the number of households in each, distributed by community.

TABLE II

Distribution of households in each *toli* by caste/tribe

Name of *toli*	Number of households													Total	Percentage
	Binjhia	Oraon	Munda	Rautia	Ahir	Brahmin	Lohra	Gosain	Dhobi	Rajput	Dom	Chik Baraik	Teli		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Phagu *toli*	..	10	2	..	..	..	..	..	..	..	..	..	..	12	6.09
Suga *toli*	4	..	4	1	..	..	..	..	..	..	..	..	..	9	4.57
Sukhram *toli*	1	1	..	..	..	..	..	..	..	..	..	..	..	2	1.02
Bar *toli*	5	3	4	..	..	..	1	..	..	..	..	..	..	13	6.62
Bhadul *toli*	3	..	..	..	..	..	..	..	..	..	..	..	..	3	1.52
Teli *toli*	6	2	..	..	..	..	..	..	..	..	..	..	13	21	10.67
Mahua *toli*	8	1	..	..	..	..	..	1	..	..	..	..	..	10	5.08
Jam *toli*	10	..	..	..	..	..	1	..	..	..	..	..	..	11	5.60
Pahardhipa *toli*	3	..	..	..	..	..	..	..	..	..	..	..	..	3	1.52
Jokna *toli*	3	..	..	..	..	..	..	..	..	..	..	..	..	3	1.52
Churgintar *toli*	3	4	..	1	4	..	..	..	..	..	..	..	..	12	6.09
Dholtangar *toli*	2	5	..	2	..	..	..	..	..	..	..	..	..	9	4.57
Dhawai *toli*	..	7	..	..	..	..	1	..	..	..	..	1	..	9	4.57
Girja *toli*	1	8	..	..	..	..	..	..	1	..	..	2	..	12	6.09
Parba Khas	17	8	19	1	..	3	..	..	1	1	1	2	3	56	28.40
Bhalughutkura *toli* ..	..	..	3	2	..	..	..	..	..	..	..	..	..	5	2.54
Sundargarh *toli*	4	1	1	1	..	..	..	..	..	..	..	..	..	7	3.65
Total ..	**70**	**50**	**33**	**8**	**4**	**3**	**3**	**1**	**2**	**1**	**1**	**5**	**16**	**197**	**100.00**
Percentage to total households	**33.53**	**25.38**	**16.75**	**4.06**	**2.03**	**1.52**	**1.52**	**0.51**	**1.02**	**0.51**	**0.51**	**2.54**	**8.12**	..	..

It is seen that besides Parba proper only Teli *toli* has more than 20 households, 5 other hamlets have 10 households or more. Thus 10 out of the 17 hamlets have less than 10 households each. They are, therefore, more expressive of geographical distance between groups of settlements than the existence of self-contained distinctive units. The Binjhias and Oraons are the largest communities and also the most diffused in the village.

A word about the naming of the *tolas* or *tolis* as they are sometimes called. Phagu *toli* and Sukhram *toli* are known after Phagu and Sukhram, the pioneers to settle at the respective sites. Others are named after birds, animals, trees, plants and spirits. Thus *Suga* (parrot) *toli, Bar* (banyan) *toli, Bhadul* (bat) *toli, Mahua* (a species of tree *bassia latifolia*) *toli, Jam* (blackberry) *toli, Jokna* (leech) *toli* and *Churgintanr* (abode *of Churin,* the spirit of a deceased pregnant woman) *toli.* Teli *toli* derives its name from the resident Telis. *Girja toli* is the hamlet containing the *Girja* or chapel. And so on with others.

7. *Communications*

Kolebira, Simdega and Birmitrapur are situated on the Ranchi-Rourkela National Highway. Kolebira is connected to Lachragarh by a P. W. D. road on which buses ply. A District Board road (unmetalled and unbridged) emanates from Lachragarh, 12 miles from Kolebira and goes up to Parba. Here the road bifurcates, one going east to Orga, and the other south to Hathibari. The road to Parba is jeepable and trucks also ply on it except during the rains. Then the hilly streams come in the way. Yet the road is of little consequence to the villagers. They do not keep bullock carts. The puny bullocks are hardly able to negotiate the steep ups and downs along the roads. Pedestrian traffic is almost invariably confined to footpaths which shorten distances considerably.

The nearest rail-head is Birmitrapur. It is a terminus station on the South-Eastern Railway, connected with the up and coming steel city of Rourkela. However, a new railway line is being constructed by the South-Eastern Railway. This will connect Ranchi with Rourkela. Its alignment passes through Orga which will have a railway station. This will bring rail communications within easier reach of the villagers, since Orga is only 5 miles from the village.

With regard to internal communications, the numerous *tolas* of Parba are connected only by footpaths. These are adequate for the villagers' purposes. People have to wade through the Parba stream if they want to go to a *tola* on the other side. School children of *tolas* on the right bank of the stream have to cross it to attend their classes. Bicycles have come in use. 15 villagers own them.

8. *Public places*

The village is a curious meeting ground of religious faiths. Acknowledged Hindus, Hinduised tribals, other tribals and Christians are all found in the village. The places of worship are, therefore, many and varied.

In Parba proper there is a temple dedicated to Lord Jagannath, managed and supervised by Brahmins.

Among the Christians, there are two sects in the village, Roman Catholics and Anglicans. The Roman Catholic chapel (*Girja*) is situated in Girja *toli* which is chiefly Oraon in composition. The Chapel of the Society for the Propagation of the Gospel (S. P. G.) is located in Phagu *toli* which contains 10 Oraon and 2 Munda households only. Regular meetings and prayers are organised by the field workers known as 'Prachars'.

Finally there are the 12 *Sarnas* which are the abodes of the spirits. These are located in the different *tolas,* viz., Suga *toli,* Phagu *toli,* Sukhram *toli,* Bhadul *toli,* Teli *toli,* Parba Khas, Girja *toli,* Dhawai *toli* and Dholtangar *toli.*

The village has 5 graveyards for the Mundas and Oraons. One is for unconverted Oraons. Traditional Mundas have two separate graveyards, one each for their two septs (*killis*). The next two graveyards are for Christians, one for either sect in the village. There is no tribewise bar to burial in the Christian graveyards. According to notes prepared at the time of revenue settlement in the early thirties, a Mohammedan graveyard also existed at that time. However, there is no trace of any Mohammedan population in the village now nor is the graveyard discernible. Binjhias and others bury the dead on the banks of the river. There is no fixed locale for this.

Cremation also takes place on the banks of the Parba stream. There is no specified place for this either.

Parba is fortunate in having two schools. The Upper Primary School is situated on the southern outskirts of Parba proper. It is run by the Adimjati Seva Mandal. The Roman Catholic Mission is running a Lower Primary School at Girja *toli*.

There is no market in the village. Hathibari is the most frequented market. Due to the existence of offices of the Tata Iron and Steel Company permanent shops have been set up there. The weekly market day at Hathibari is Thursday. On this day it is visited by the neighbouring villagers who come to sell their wares. The market at Orga on Wednesday is seldom attended by the villagers of Parba. That at Jaldega (10 miles away) is hardly ever visited.

9. *Sources of water*

The perennial Parba stream is the main source of water for the villagers. Holes dug in the sandy banks yield clearer drinking water. Such water becomes filtered by percolation through layers of sand. The residents of Bhadul *toli* and Sukhram *toli* (having 5 households in all) have nothing but the stream to depend upon for their water-supply. For others, the stream is an alternate source. There are 15 *daris* in the village, 3 in Parba proper, 2 in Girja *toli* and 1 each in 10 other *tolis*. 8 out of the 12 *tolis* in which *daris* are found have them as the only source of water (a *dari* is a surface well situated at low levels in the fields). There are 5 *pucca* and 5 *kutcha* wells in the village. Hence dearth of water is not experienced in any season of the year.

10. *Traditions of the Binjhias*

The traditional history recounted by the Binjhias in the village is summarised below. It throws light on the migration of the Binjhias to Parba :

> The Binjhias had their original homes in Kolanagri in the valley of the Vindhyan hills. They were known as *Vindhyabasini Kshatriyas*. Their surname was Rai. The chief of the Binjhias, Ram Rai, had four sons, named Surat, Bindu, Chand and Madho. Surat Rai, the eldest, succeeded his father on the latter's death. But he gave no share of the property to his younger brothers. These three joined and took up arms against Surat Rai who was vanquished. He had to retreat to the forests. Here he carried out penances and made invocations to *Vindhyachal Devi* for three continuous years. Consequently he was able to obtain blessings of the deity. Thus fortified, he took revenge on the usurpers to the throne and drove them away.
>
> The three defeated brothers then left Kolanagri and set themselves up in Ratanpur (in Madhya Pradesh). This became their seat for some generations. Among their successors were Kalyan Rai and Gopal Rai. These two engaged in a strife for the estate. The latter came out victorious. Gopal Rai thus became the Lord of Ratanpur. He was a recalcitrant landlord. For seven continuous years he refused to pay the fixed tribute to the Moghal Emperor. He was therefore, summoned to Delhi. There he was punished by being asked to engage in successive combats with an elephant and a tiger. But so great was Gopal Rai's physical prowess that he got the better of the ferocious animals. Yet the Emperor did not pardon him. He was sent in exile to the *'Biskoshi'* forest which was infamous on account of its ferocious carnivora. But Gopal Rai was undaunted. He managed to slay a tiger which he carried to the court at Delhi. The Emperor could not but admire Gopal Rai's valour and bravery. He was not only set free but also exempted from payment of tributes. Then Gopal Rai returned to his country, full of honour.
>
> It will be remembered that Gopal Rai came to power after killing his brother, Kalyan Rai. Now Kalyan Rai's widow had manoeuvred to get herself in the confidence of the Ministers of the State, and with their connivance, she was successful in poisoning Gopal Rai. Even whilst he was sinking, Gopal Rai killed a few persons although he

was armed with nothing more formidable than a metal *lota* (pot for keeping water). The machinations of the widow were fruitful. Her son was installed on the throne. His progeny are yet to be found in Bhatgong (Madhya Pradesh).

The followers of Gopal Rai could hardly afford to remain in Ratanpur. They constituted themselves into two groups. One of these proceeded to Sambalpur, and made a temple dedicated to goddess *"Sambaleshwari"*. The temple is still in existence. From there they went to river Mahanadi which they had to cross to reach Keonjhar. The river was in high flood at the time and the boatman (called *manjhi*) refused to take them across. So the chief of the group himself took up the oars and successfully ferried his party to the other bank. Since the chief had done the work of a *manjhi*, he was given that name. There is still a sept among the Binjhias known as *Manjhi*.

At the time of leaving their country, the people had managed to salvage much of their wealth. Two elephants carried the valuables. So when they met Raja of Keonjhar, he was greatly impressed and was very hospitable. He received them as *Manjhi Raja*, according to their self-assumed nomenclature. A feast was arranged and among the choicest of dishes was a preparation of buffalo-meat, which ordinary *Manjhis* always relished. But buffalo-meat was taboo to the *Vindhyabasini Kshatriyas*. Their susceptibilities were wounded: they became furious and left the place. They also made a vow that neither they nor any of their descendants would eat or drink in Keonjhar. Even today the *Manjhis* among the Binjhias strictly follow this injunction.

The next place of halt was village Kera. A temple dedicated to *Durga* was constructed here. Finally they came to village Chatakpur (three miles from Parba). Here they lived in the most primitive manner. Their houses were made of twigs and leaves. They lived on the produce of the forests: fruits, berries, tubers and roots, and such game as they could hunt.

Now a wild elephant lived in the forest near Dubnapani not very far from their houses. The headman, Ram Rai Manjhi managed to entrap the animal. It was taken to Khukragarh where Chakravarty Raja of Chotanagpur lived. The Raja was immensely pleased with the gift and desired to present them with the *pargana* of Lachragarh. But Ram Rai Manjhi expressed a preference for the denser forests further south. The Raja readily agreed to this. The area was yet without a name so the Raja suggested that it be called Parba—the land of *Parayas* (people who came from a distant land). Thus did the village get its name.

Even in the dense forests a tribe known as Kuru had made their homes earlier. They had 60 or 70 houses in Parba. The new comers introduced themselves as *Vindhyabasini Kshatriyas* but the Kurus found the name difficult to pronounce, and called them Binjhias. And so the people are known as Binjhias to this day. Even till some time back they detested this name and picked up quarrels when so addressed. But now they have got used to it. Their traditional valour helped the Binjhias to drive away the Kurus from Parba.

The Binjhias were exempted from payment of land revenue. They were, however, required to pay the following annual tributes:

(*i*) 5 bundles of broomsticks,
(*ii*) 5 *pailas* of turmeric,
(*iii*) 5 *pailas of tikhur* (a delicious wild root),
(*iv*) 5 bamboo *pichkaris* (water sprayers), and
(*v*) 5 bows and arrows.

These were to be presented at the time of *Holi* festival.

Later, the work of guarding the hill passes was also given to some Binjhias. Those engaged in it were known as *ghatwals*. Their job was to ensure safe passage to the traders and merchants against the nefarious activities of the robbers who infested the forests.

Let us now revert to the second group of the followers of Gopal Rai that left Ratanpur. This group proceeded to Sarguja and thence to Jashpur and finally settled at Sikariadanr where they lived for some time. The group comprised of persons of *Kashyap* and *Bharadwaj gotras*. Those belonging to *Kashyap gotra* went on to Basarh (literally "where bamboo clumps abound") under the leadership of Jasmati Rai. This person saw Chhatrakaran Singh, the then Raja of Chotanagpur who was camping at Ramanager with his troops. The Raja desired to test the skill of archery of Jasmati Rai. A *tar* (*borassus flabellifer*) fruit was kept as the target and Jasmati Rai was asked to shoot an arrow which would pierce it in the centre: but the arrow was not to go through the fruit or topple it. In order to perform this difficult task the archer would have to shoot with an exact measure of tautness in his bow; a little more or less would end in failure. Yet Jasmati Rai could do it and his skill was rewarded with a *Jagir* (estate) consisting of Basarh and 12 other villages. Basarh was renamed Targa after the *tar* fruit which heralded the sway of the Binjhias over the area. Like their counterparts in Parba, the Binjhias of Targa were exempted from payment of land revenue but paid similar other tributes and also worked as *ghatwals*. Targa is about 12 miles from Parba, also adjoining Orissa State.

A group of Binjhias came from Sikariadanr and settled at Pomian, a village neighbouring Parba. A tradition recounts how a *Zamindar* (landlord) of Biru set his evil eyes on two charming Binjhia girls. The *Zamindar* invaded the village with his troops and wished to carry the young maidens away. But the father of the girls got premonition of this. He invoked goddess *Vindhyabasini* who came to his rescue. The *Zamindar* was made to feel that lacs of people were ready to resist his evil designs and so returned empty handed. The Binjhias of Pomian are known as *Ganjhus*. They were the sub-tenure holders to the landlords of Parba.

11. *History of settlement*

It has been seen from the traditions of the Binjhias that when they settled in the village they came across the Kurus who were driven out. Among the existing communities in the village, the Binjhias were the first settlers. The bulk of the Binjhia households (6 out of every 7) reported having settled before 5 generations which would take them at least two centuries back. Migrants to the village are unknown in the present generation. Peculiarly one household each among Rautias and Chik Baraiks also reported having settled more than 5 generations back.

Mundas and Oraons trickled in later and assumed numerical importance only 2–4 generations back. The same period saw the influx of members of other communities. The following table shows the settlement history of households by community :

TABLE III

Communitywise history of settlement

Community	Total number of households	Number of households settled				
		Before 5 generations	Between 4-5 generations	Between 2-4 generations	One generation ago	Present generation
1	2	3	4	5	6	7
Binjhia	70	60	1	8	1	..
Oraon	50	..	5	44	1	..
Munda	33	..	3	28	2	..
Teli	16	..	..	13	3	..
Rautia	8	1	..	5	2	..
Chik Baraik	5	1	..	4	..	..
Ahir	4	..	..	3	..	..
Brahmin	3	..	..	3	..	..
Lohra	3	..	..	1	2	..
Dhobi	2	..	1	1	..	..
Rajput	1	..	..	..	1	..
Gosain	1	..	..	1	..	..
Dom	1	..	..	1	..	..

The Brahmins, Ahirs, Lohras, Dhobis and Doms are functional groups, small in numbers, yet essential to a composite village life. The functions assigned and remuneration paid to these will be discussed subsequently. Other communities reported having selected Parba merely as a convenient place to settle in, on account of the facilities for reclaiming virgin land there.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. *Ethnic composition*

The following table gives for each community, the number of households and population in the village :

TABLE IV

Distribution of inhabitants by caste/tribe according to number of households and persons

Community	Number of households	Percentage of households	Number of persons	Percentage of persons
1	2	3	4	5
Binjhia	70	35.53	442	38.94
Oraon	50	25.38	300	26.47
(*i*) Christian	29	14.73	176	15.50
(*ii*) Hindu	21	10.65	124	10.57
Munda	33	16.75	166	14.62
(*i*) Christian	3	1.52	24	2.11
(*ii*) Hindu	30	15.23	142	12.51
Teli	16	8.12	84	7.40
Rautia	8	4.06	41	3.61
Chik Baraik	5	2.54	24	2.11
Ahir	4	2.03	21	1.85
Brahmin	3	1.52	12	1.05
Lohra	3	1.52	20	1.76
Dhobi	2	1.01	13	1.14
Rajput	1	0.51	2	0.17
Dom	1	0.51	3	0.26
Gosain	1	0.51	7	0.62
Total	**197**	**100.00**	**1,135**	**100.00**

Of the thirteen communities in the village Binjhia, Oraon, Munda, Chik Baraik and Lohra are scheduled tribes. Their households constitute more than four-fifths of the total in the village. The scheduled castes are represented by the Dhobis and the Doms. None of the remaining communities belong to other backward classes.*

Brief notes on the various major communities in the village are given below :

Binjhia—The Binjhias appear to have been earlier confused with the Birjias. Thus, Gait writes†—

> "Binjhia and Birjia are sometimes said to be identical but the Deputy Commissioner of Ranchi reports

*District Census Handbook, 1951, Ranchi, p. 112.

†Census of India, 1901, Vol. VI, Bengal, Part I, Report, p. 404.

that this is an error. The former is an agricultural and land holding caste, speaking Oriya in the south of the district and Nagpuria Hindi elsewhere. They are Hindus and claim to come from the Vindhya range; hence their name. The Birjias, on the other hand, are a non-Hindu aboriginal tribe and live by jhuming."

The Deputy Commissioner of Ranchi, had made the following observations about Binjhias in 1901 when the various communities were classified according to social precedence :

Class A : Castes served by regular Brahmins and from whom orthodox Hindus will take water.

Binjhia—To all appearances purely Hindu, though in many cases they appear to have intermarried with aboriginals. They claim to have come from the sources of the Vindhya whence their name. In the south of the district they are well-to-do and talk Uriya, pointing to their having come in from the south. Take the title Manjhi and do not call themselves "Singh" or claim to be Rajputs.

The Binjhias continue to be classed as Hindus and are served by Brahmins in the village. Water is acceptable from them by all Hindus.

Even 60 years back the Binjhias were a land-holding community, this they continue to be. But now they avowedly claim to be Kshatriyas and the surname "Singh" is now freely used. The Binjhias in the village continue to be served by regular Brahmins.

The observed physical characteristics of the Binjhias leave an impression of great diversity. As an old man remarked, "Looking at me, nobody thinks that I am the father of my son". Short (just about five feet) and dark in complexion to the point of being black as he was, his son was rather fair and tall. In general, however, the Binjhias are dark in complexion and of medium stature. The women are often comely. Photographs of some subjects are given elsewhere.

The Binjhias constitute well-nigh two-fifths of the village population. They usually speak *Sadri* and also a language called *Lariani* which is akin to Hindi.

Oraon—Next in numerical order in the village are the Oraons who, after the Santals, are the most numerous and widely diffused scheduled tribe in Bihar. Largely converted to Christianity, the Oraons are perhaps the most progressive amongst the scheduled tribes in Bihar. The majority of the Oraons in the village are Christian. *Oraon* or *Kurukh* is the mother-tongue of this community.

Munda—The Mundas are one of the earliest settlers of Chotanagpur and are generally believed to have come before the Oraons. Mundas and Oraons are similar in their physical characteristics. Dark in complexion, they are short statured, have sunken nose-ridges and thick lips. Mundas speak the *Mundari* language. Only three Munda households in the village have embraced Christianity.

Teli—The Telis are a Hindu caste whose traditional occupation is extraction of oil. However, the Telis of Parba are comparatively well-to-do settled agriculturists. Yet, in common with other villagers, they also extract oil from oilseeds for their personal use.

Rautia—According to a report of the Deputy Commissioner, Ranchi (1901), the Rautias are—

"A well-to-do land owning caste divided into three exogamous sub-castes. All call themselves *Singh* but do not seriously claim to rank as Kshatrias. In appearance they are non-Aryan. The better class conform to Hindu usages. The inferior families eat fowls and, I believe pork though this is denied, and would properly come under class B or C. The caste is said to have come into this district from the Rohtasgarh plateau and the two main subdivisions of the caste represent two different migrations; but the differences in customs appear to me to be due more to the accident of social and pecuniary position of particular families than to any social distinction."

Class B includes castes served by inferior Brahmins or Gosain from whom the local Hindu caste will usually take water.

Class C includes castes which claim to be Hindu but are outside the Hindu pale.

However, at present Rautias in the village socially rank at par with the Binjhias and are in no way inferior to them. The Rautias consider themselves to be Rajputs and use the surname 'Singh'. Their name is said to have been derived from Raigarh, the place where they had originally settled and from where they came to Ranchi district.

Chik Baraik—The Chik Baraiks are a weaving community. Though classified as a scheduled tribe, they claim Aryan descent and are Hindus by religion. They appeared to be somewhat fairer in complexion than other tribal communities of the village.

Ahir—Ahirs are a Hindu cultivating and cattle tending caste. The care of cattle of entire village is often placed in their hands. But this is not the practice in Parba.

Rajput—The sole Rajput household consists of the descendants of a migrant Rajput. He had earlier been employed by a Britisher working as forest contractor, and he ultimately settled in the village. The Rajputs do not appear to have any tribal affiliations, either in their physical characteristics or in their social customs.

Lohra—Lohras are the blacksmiths who continue to follow their traditional occupation in the village. Dhobis and Doms, washermen and scavengers respectively, are at the lowest rung of the village social ladder.

The gradation of communities in the village may roughly be represented by the following scheme :

Brahmin

Rajput

(A) Binjhia, Teli, Rautia, Ahir, Gosain, (B) Oraon, Munda, Chik Baraik, Lohra

Dom, Dhobi

Thus the bulk of the village population is of the same social standing. There is, however, a sense of aloofness among the Hindus (A above) and Tribals (B above). Even among the tribals, religious differences also give rise to maintenance of social distances. Irrespective of the particular places they occupy in the traditional social hierarchy, communities which are insignificant in numbers have perforce to adjust themselves with the numerically predominating communities. Untouchability is not practised in the village; but after the initiation ceremony a Binjhia does not accept food cooked by a non-Binjhia.

2. *Housetype*

The houses are invariably built of mud walls. They have tiled roofs except in a few cases in which they are made of straw only. There is only one house in the village made of unbaked bricks. It belongs to the Binjhia school master residing in the village.

The selection of site for construction of a house depends primarily on its proximity to the agricultural fields one possesses. It is also dependent on the ready availability of drinking water nearby. However, once the general location has been decided upon, the specific spot for construction of a house is generally determined by ascertaining the suitability of omens. There are two methods by which the suitability of a site is so determined. According to one method, counted grains of rice are kept in shallow cavities made in ground at the four corners of the proposed site. Rice grains are kept in the cavities in the evening and covered with *sal* leaves. The grains are examined again the next morning. Any decrease in the number of grains is taken to be a bad omen. The site is selected only if the number of grains remains undiminished. The other method consists of driving the head of an axe in the soil in a convenient spot on the proposed site. A part of the axe-head gets buried in the ground and a mark is made to determine the extent. The axe is left to stand there overnight. Some portion of the head that was previously under the ground may come up the next morning. If so, the site is discarded as unsuitable. Either of the two methods are adopted by the different communities. There appeared to be marked preference for either method among any community. In addition to the tribal communities, even Telis and Rautias adopt these methods. The other Hindu castes depend upon the predictions of the Brahmin priests.

It is usual to make an offering to the "earth" before taking up the construction. It consists of a *sal* log, *arwa* rice, turmeric, *bel* leaves, and betel nuts. These are buried at the point where the first wall is to be raised. When the plan of a house has been determined, the logs are fitted in place and then the walls are made layer by layer. The walls go up to about a foot below the level of the roof. The essential plan consists of having one or two rooms with covered and enclosed verandahs on as many sides as required. These verandahs are partitioned off for different kinds of use. One section generally contains the kitchen and other sections are provided for domesticated animals and birds like goats and

ILLUSTRATION I

HOUSE PLAN OF SRI SAMRATH SINGH

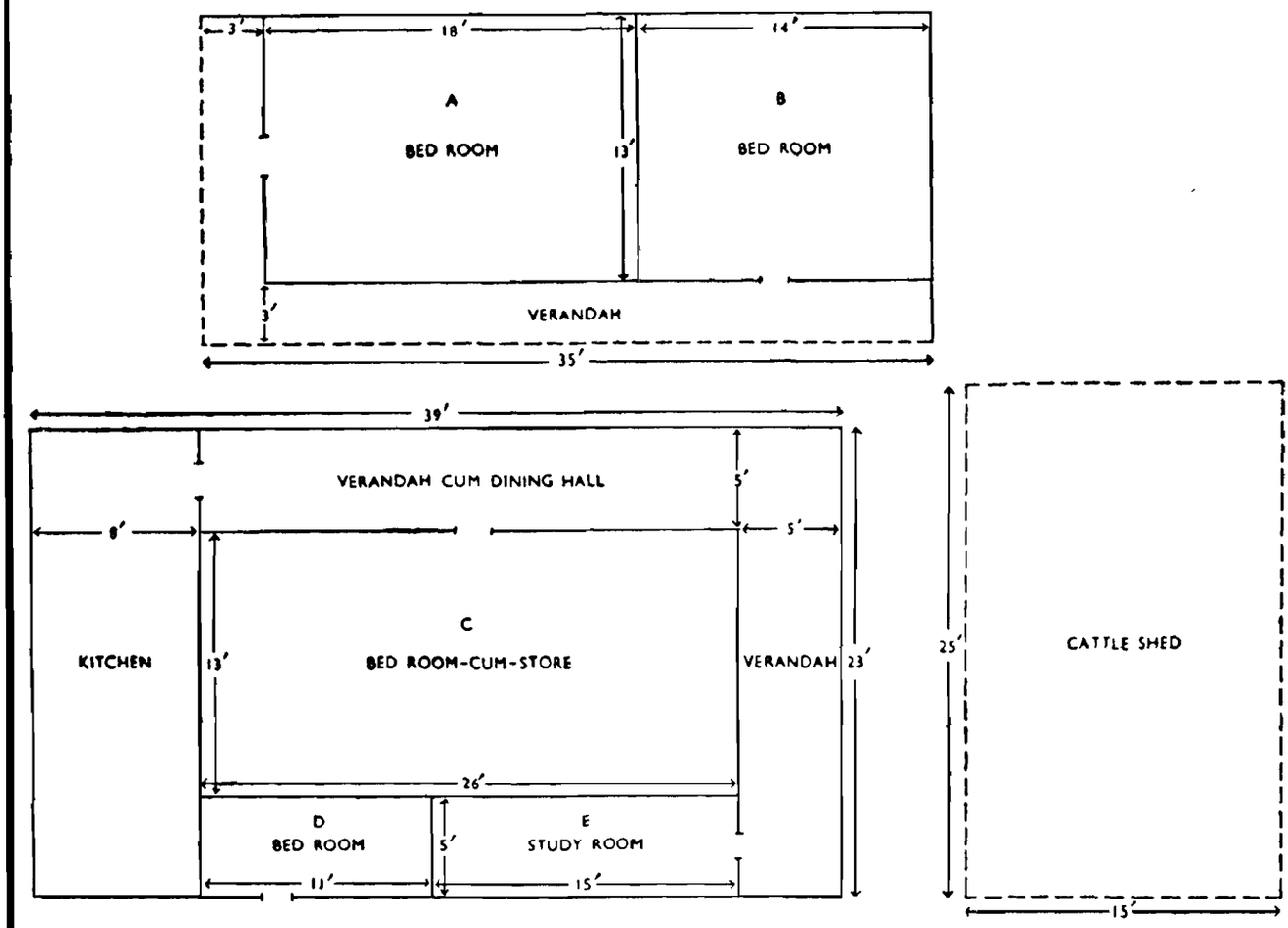
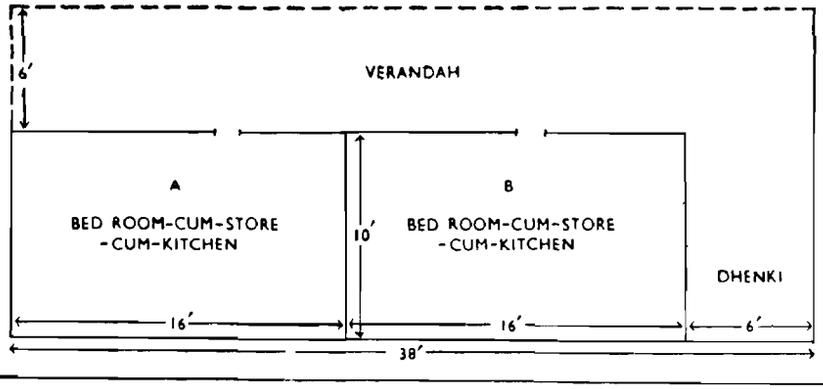


ILLUSTRATION II

HOUSE PLAN OF SRI RAMCHANDRA SINGH & SRI DASRATH SINGH



PARBA

(*Facing page* 12)

fowls. Cattle-sheds are separately provided. The central room is the store room of the house. Windows are not provided but the gap between the wall and roof provides ventilation. The doors to the inner compartment are strong and have elaborate locking devices. The floors and walls are kept clean by plastering with cow-dung and black clay. However, no ornamental designs were found on any of the houses. There is no custom enjoining the doors to face in any particular direction.

The main material required in constructing a house is timber. This is abundantly available in the forest. The villagers have right to take forest produce free of cost for their *bona fide* domestic use. This also applies to areas which have been constituted into protected forests. The cost of a building, therefore, depends on the extent of labour utilized and more specifically the extent of labour paid for. Thus the cost for constructing a medium size house is about Rs. 200. However, the house of the Binjhia school master cost him almost Rs. 1,500.

The houses are mainly one-roomed structures. Thus 181 houses had one room each, the average number of occupants per room being 5. There is no discernible difference in the types of houses of different communities. But as mentioned previously, partitioned verandahs are provided in every house and there is no dearth of accommodation. When the Investigator visited the village, he was a guest of the Binjhia school master and was provided with sleeping quarters in a partitioned off portion of the verandah adjacent to the goat pan. It is another matter that he preferred to sleep in the open than to remain in the suffocating and nauseating atmosphere inside.

Out of 11 two-roomed houses 4 belong to Binjhias, 3 each to Oraons and Mundas, and 1 to a Brahmin. There are 5 three-roomed structures, 2 being owned by Binjhias and 3 by Telis. Latrines and bathrooms are not provided in any of the houses.

3. *Dress*

The people of Parba have not remained immune to contacts with outsiders. The limestone quarries at Hathibari employ many a villager. Men as well as women go there for working on daily wages. In perhaps no other sphere is the influence so marked as in the dress worn by the people. The traditional dress of the menfolk is the *kareya,* a short garment that covers the portion from the waist to the knees. This is prepared on handlooms by the Chik Baraik and Mahar weavers of the area. Torsos are usually bare. But side by side, mill made *dhotis* of standard dimensions, shirts and vests are also found. Trousers and shorts are worn by some people. Most women yet do without underwear and blouses. But the labourers among them are no longer new to petticoats, brassieres and blouses. Children roam about in the state of nature till they are about 4 years old. Shoes are little used.

Peculiarly, the Christian Oraons of the village did not appear to be better dressed than other villagers. The only classification in regard to dress seemed to be based on the extent of contacts people had outside the village. Those who had worked as labourers (both men and women) appeared to be more sophisticated in their choice of dressing materials.

Umbrellas are a necessary adjunct to most people's wardrobe. They are used to provide protection from the sun as much as from the rain. In fact there is a oblique reference to this habit of theirs in the saying, "they will use umbrellas even to guard against dew at night".

There is little of warm clothing though winters are severe. Wrappers of cotton are commonly used. Woollen garments are owned by a very few.

4. *Ornaments*

The use of ornaments is largely restricted to the women. Even so, it is not widespread. Occasionally, the men wear small rings in the alae of their ears.

The following table shows the extent of use of ornament :

TABLE V

Use of ornaments

Serial no.	Category	Number of households
1	Total in the village	197
2	Total using ornaments	90
3	Number in which both males and females use ornaments	12
4	Number in which only males wear ornaments	Nil
5	Number in which only females wear ornaments.	78
6	Number using no ornaments	107

It is seen that less than half the number of households use ornaments. These are usually made of basemetals and few silver ornaments are owned by 50 households. Gold ornaments are rare.

Some of the ornaments used are—

Kakua (hairpin)—These are made of silver or other metal. The silver ones cost Rs. 2 to Rs. 3 each. Those of tin are available for 12–25 Paise each.

Khosa Chhaka—It is made of silver used for fixing the hair. Its price is between Rs. 5 and Rs. 8.

Tarpat—This is made from palm-leaves. Hence the name. The leaves are dyed and the ornament made at home. They are worn in large holes made in the lobes of the ears.

Jatia, sona and bichkan—These are gold ornaments for the ears. Their cost may be as much as Rs. 5 per pair. They are little in use.

Tarki—Is a silver ornament for the ears. The price varies between Rs. 10 and Rs. 15 per pair.

Chhuchhi—It is a plain nose-pin made of gold which costs about Rs. 10.

Jhuljhuli sona—It is made of gold and used in the nose like Guna or Chhuchhi. The difference is in its construction. Four chains are allowed to hang from nose to upper lips. Its price ranges between Rs. 30 and Rs. 40.

Mala—Garlands of coral or glass beads are available for less than a rupee.

Chandwa—It is a necklace made of bell-metal. Its price ranges between fifty Paise to one rupee.

Ghunsi—It is worn around the waist and made of silver. Its cost varies from Rs. 40 to Rs. 60.

Kakna—It is made of silver or *kansa* and worn in the wrist. Its price varies from Rs. 10 to Rs. 25 per pair.

Tanr—It is an armlet made of silver. Its price is between Rs. 15 and Rs. 25 per pair.

Ring—It is made of silver. It costs Rs. 2 to Rs. 3 depending on its design and construction. It is a favourite ornament of the Christians. All married Christians have rings.

Churi—Bangles are worn in the wrists and made of glass. They cost 50 Paise to 75 Paise per score.

Pairi—It is made of *kansa* and worn on the ankles. It is priced from Rs. 5 to Rs. 8 per pair.

Panjani—It is also made of silver and worn on the ankles. Its price is between Rs. 12 to Rs. 18 per pair.

Bichhia—It is a ring made of silver worn in the toe. Its price is about a rupee each.

Angutha—It is made of brass and worn in the toes. Its cost varies from 25 Paise to 50 Paise each.

5. *Household goods*

The only item of furniture that is commonly used is the *khatia* (stringed cot). 176 out of the 197 households possess *khatias*. However, they are seldom owned in such numbers to permit all the members of a family to sleep on them. The privilege is reserved for the seniormost members. Others sleep on the ground on home-made mats of date-palm leaves, called *patia*. During winter, straw is first laid on the ground to ensure warmth. Crude wooden-seated chairs were found in only 2 households—those of a Teli and Oraon. The villagers are doing without tables, benches, stools and wall-shelves. The valuables are stored in steel trunks or tin boxes, which are kept with locking devices. The last five years have not noticeably affected the people's affluence with regard to furniture.

Unshaded tin lamps (*dhibris*) are still used for lighting by more than half of the families, only 93 owning hurricane lanterns. Petromaxes are kept by 2 Oraon and 1 Binjhia families and battery torchlights by a no larger number. There are 4 timepieces and watches possessed by one Teli, one Binjhia and two Oraons, in the village and as many as 15 cycles. These are obtained from Hathibari township.

Earthenware largely serves the needs for cooking utensils and storage vessels. But metal-ware (brass, iron and aluminium) are not uncommon. There are no local potters hence all

utensils and vessels have to be brought from one of the weekly markets. Photograph shows the utensils of a well-to-do Binjhia family. The articles are—

(1) Brass *ghaila* for fetching and storing water.
(2) Brass *batua* for cooking rice.
(3) *Lotas* used for drinking water.
(4) Bowl (*dubhi*) for taking solid food like rice.
(5) Bowl (*dubhi*) for taking liquid food like pulses (*dal*).
(6) Ladle (*karchul*) made of iron.
(7) Plates (*thali*) for taking food.
(8) Tumbler (*gilas*) for drinking water.
(9) Saucepan (*karahi*) made of iron and used for frying.

There is a small bucket in the background.

Stray items of china and glassware were found in a few households of Brahmins and Telis only.

The household goods include articles for storage and processing of foodgrains. *Moras* are receptacles made of plaited straw for storing grains and seeds. *Potoms* are containers made of leaves used for keeping dried vegetables. Bamboo baskets of assorted sizes and shapes and *bhars* (for carrying goods) cannot be done without. Pounding appliances (*dhenki*) are kept by most families as also mortars and pestles. The houses are swept everyday with brooms made of birni grass (*anthistiria scandens*).

6. *Food and drink*

Only two out of three Brahmin families in the entire village (of 13 communities) are vegetarian. Thus even among the Brahmins, one family has forsaken the traditional taboo and become non-vegetarian. Beef is not taken by any community. It was reported that Oraons and Mundas had left taking beef a few decades back. This was ascribed to an imitation of the habits of the other major communities in the village who traditionally abjured beef. Brahmins, Binjhias, Telis, Gosains, Rajputs, Rautias, Ahirs and Dhobis also abstain from pig's meat as is the orthodox Hindu custom. The Brahmins and Rajputs even forsake fowls, on which, due to the rather deity habits of feeding of birds, there is a taboo among the higher caste Hindus. Goat's meat and fish are taken by all the communities.

A peculiar dish consists of eggs of an insect called *demta*. The eggs are laid on leaves of trees which are collected and eaten after frying. The dish is considered to be a delicacy.

The village lies in a rice-growing area and the chief foodgrain consumed is rice. This is, however, supplemented by other coarser grains which are also grown. Maize, *gondli* (a millet, *panicum miliare*) and *marua* (a millet, *eleusine corocana*) and the other grains are produced and consumed. The grains are cooked by boiling yielding *bhat*. When *bhat* kept overnight in water it develops a sourish taste, being then known as *bothabhat*. This forms almost a regular part of the menu of villagers. The advantage lies in cooking having to be done in the early morning.

Pulses are grown in only small quantities, and purchases have to be made in the markets for the villagers' requirements. They are not widely or continuously partaken of. *Arhar* (*cajanus indicus*), *kurthi* (*delichos biflorus*) and *urid* (*phaseolus radiatus*) are the varieties locally grown.

Vegetables are raised on the adjoining the homesteads and many a creeper can be seen climbing the walls of the houses. Potatoes and allied tubers (*sakhikand*), *arukanda, murikand* (*raphanus sativas*) are grown. Green vegetables comprise *khira* (cucumber, *cucumis sativas*), *bhindi* (ladies fingers, *hibiscus esculentus*), *bhanta* (brinjals, *solanum melongeva*), *sem* (beans, *dolichos lablab*), *govi* (cabbages). *Sag* consists of tender leaves either specially grown or obtained from the trees. *Chamti* and *genhari* are the varieties grown. *Putkal* leaves are also used as *sag*. They are also dried and preserved for use. Plantains, papayas and lemons are also grown on *bari* lands.

The cattle yield only little milk in the period immediately following the rains. Milk is, therefore, an insignificant factor in the diet of the people.

The fats used comprise of vegetable oils only. *Jatangi* (*guizotia abyssinica*), *kusum* (*schleicheva trijuga*) and *mustard* (*brassica campestries*) oil is used. *Karonj* (*carissa carandus*) oil is used for massages and lighting purposes.

Fruits, roots and tubers form the bulk of the diet in the lean months, which correspond to the late summer rainy season.

(*i*) The mango (*mangifera indica*) fruits can be had from April to July and in season, a full meal is often provided by ripe mangoes. Mango trees are abundant in the village. Preserves and pickles are made of the green fruits. The flesh of the ripe fruit is made into a dough, spread and dried in the sun to yield a preserve known as '*amtha*'.

(*ii*) *Sarai* (fruits of the *sal* trees) are available from April to July. They are boiled in water three or four times and eaten with salt. They are also capable of being dried and stored for future use.

(*iii*) *Mahua* (*bassia latifolia*)—The flower of the *mahua* tree is found in season March and April when it is gathered in large quantities. The corolla of the flower is fleshy and sweet. It is prepared for food after being sun-dried by boiling or parching. Coarse spirits are made from *mahua* flowers. The fruit ripens in June. Its outer skins are cooked as a vegetable. The inner skin is dried and ground into flour (*sattu*).

The fruits of lesser importance are *kathal* (jack-fruit), *bair* (*ziziphus jujuba*), *imli* (tamarind), *jamun* (*engenia jambolana*) and *bhelwa* (*semecarpus anacardium*). *Char* (*buchanania latifolia*) fruits are not important only as a food but because its seeds are valuable. One *paila* of *char* seeds are exchanged for twenty *pailas* of salt.

The roots and tubers are—*Jethikand, paisakand, durukand* and *sakarkand* (sweet potato, *batatus edulis*). *Jethikand* is found in the wild state and eaten after boiling in water for three or four times. Only *sakarkand* is grown. By their very nature, they can be preserved for long periods.

Two main meals are taken every day, one at about midday and the other in the evening. *Bhat* is the main dish at such meals. Supplementary meals consist of snacks of parched grains or *sattu*. Sugar is taken by only 1 household in 8. Its use is restricted to the Brahmins, Rajputs, Telis, Binjhias and Oraons. The 25 households taking sugar come from all the income-groups so that consumption of sugar is not restricted to the upper income bracket families.

The drinks consist of home brewed *handia*, made by the fermentation of any kind of grain, spirits distilled out of *mahua* flowers and country liquor sold by the distillers. Drinks are more in demand during festive occasions. Tea is taken by some people but without milk. The Vaidya at Sukhajharia (a Brahmin from North Bihar) offered tea to the Investigator, as usual without milk but with lime added to it. Lemon is also used as a substitute to milk.

Bidis are smoked by males as well as females but the use of *khaini* (chewing tobacco) is restricted to the menfolk. Hardly a person is left untouched of the habit.

7. *Life cycle*

The beliefs and practices concerning birth, marriage and death vary among the different communities. Broadly there are three groups for the purpose of classification. The first group comprises Binjhias, Telis, Rautias, Brahmins and Rajputs who employ Brahmins, Barbers and Dhobis. The second group consists of Oraons, Mundas, Chik Baraiks, Lohras, Doms and Dhobis who are their own dispensers. Ahirs and Gosains also manage by themselves. Finally, there are the Christian, Oraons and Mundas whose traditional beliefs and practices have come under the influence of their religion.

Practices and beliefs concerning the life cycle are separately discussed for each of these groups, who may be termed (*a*) Hindus, (*b*) Tribals, and (*c*) Christians.

Birth : *Hindus*—Begetting children is held to be the normal function and sacred duty of the women. The first pregnancy is, therefore, a matter of immense joy. It is confirmed about 2-3 months after conception. The husband then pays some money to the Brahmin priest for burning a special *ghee*-lamp before Lord Jagannath. This is done in order to secure His blessings for the well-being of the prospective mother and the child in her womb. The *enceinte* woman is entrusted to the special care of an elderly female relative or neighbour. This lady, through the wealth of her accumulated experience, advises about the kind of work and food that should preferably be avoided. Lifting heavy loads, eating spicy foods and partaking of liquor are particularly prohibited.

When the gestation period draws to a close and the mother begins to get pains, it is time to call in the Ghasi woman who is the midwife (she lives in the neighbouring village of Sukhajharia, about 3 miles away). The village Dom woman also works as midwife if need be. In case of protracted labour, the "*Mati's*" help is sought. He invokes the spirits and prescribes sacrificial offerings depending upon the severity of the case. After birth, the umbilical cord is severed

by the *dai* with a knife and the placenta is buried at the back of the house under the eaves. Burial is resorted to in order to avoid it being spoilt by crows or dogs. Birth takes place in a portion of the apartment itself. The *dai* continues to attend to mother and child until the sixth day. Her remuneration consists of a *sari,* four *pailas* (1 *paila* = 10½ *Chattaks*) of rice and four annas in cash. If, however, the child is a girl, the only three *pailas* of rice and three annas are given besides the usual *sari.*

Chhathi is held on the sixth day. The barber is called to shave the heads of the male relatives, as also the newly born child. The child's hair is collected in a leaf-cup and assigned to a bamboo grove so that the child may live to quickly grow tall and strong as bamboo do. The barber is given 4 (four) *pailas* of rice and four annas in case of a boy. He gets three *pailas* of rice and two annas if the child is a girl. The *dhobi* is called to wash the clothes of the mother and other members of the family. The payment made for his service is the same as that made to the barber.

The *chhathi* festival is only the first stage in the lifting of the veil of pollution, which a birth in the family invariably brings. The mother and child henceforth do not pollute by touch, but the mother is still not allowed to come in contact with any of the cooking utensils. This she can do only on the twenty-first day. On that morning she goes to a well and after bathing anoints it with 5 vertical marks of *Sindur.* Henceforth she lives as of old.

The naming ceremony is performed by the Brahmins on the twenty-first day when the priest (who is one among them) is also called. The child is given two names. The first is called the *rashi* name which is determined by the planetary disposition at the time of birth of the child. The regular name is a matter of choice and this is used in life. The other communities wait till the child is about six months old. Friends and relatives are invited but the priest is not called. The child's father takes a cup of water lightly coloured yellow with a pinch of turmeric powder, but transparent nevertheless. A grain of rice is dropped into the cup followed by a grain of *til* (sesamum). The name sought to be given is simultaneously uttered. If the grains meet, the name is selected, otherwise the process is repeated until satisfactory results are achieved. Ancestral names find preference, since they tend to perpetuate the older generations.

Birth : Tribals—Though not a scheduled tribe, the Ahirs follow the same customs as the tribal communities. When a woman is in the family way, the '*Mati*' is presented with grains (called "*Pesari*"). He offers this to the spirits and seeks their blessings for the expectant woman. Some old ladies of the same community attend to the mother at childbirth. The Ghasi midwife is not called, so that it is left for the attending women to cut the umbilical cord. invited for refreshments on that day. The child is is shaved on the sixth day and its hair placed in a leaf-cup and kept tied under the roof of the house where it is safe from destruction. The mother bathes and washes her clothes. Thereafter she is free to attend to her normal household chores. Friends and relatives are usually invited for refreshments on that day. The child is usually named on the day of *chhathi.* Grains determine the suitability of a name, the procedure being the same as adopted by the Hindus and discussed in the preceding paragraph. It will be observed that the tribal communities do not require the services of the midwife, Brahmin. Barber or Dhobi.

Birth : Christians—The only variation in the usual customs of the tribal is in the naming ceremony. A name is informally selected and formally announced when the child is baptised. This takes place before the child is a month old.

Youth and initiation—The boys and girls get their lobes of their ears bored when they are 5 to 8 years of age. This is known as '*Karnabedh*'. It is performed by some relative and is unassociated with any religious motive. None of the communities have institutions for imparting training to the youth of either sex. The Oraon *dhumkuria* and Munda *gitiora* (dormitories for the unmarried) were never in existence in the village. It was said that the few numbers and scattered dwellings came in the way of the Oraon and Munda people in setting up such institutions. The Binjhias have no such institutions either. Whatever training is available is strictly from practical experience gained in day-to-day living.

The Binjhias and Brahmins wear the sacred thread. The ceremony is known as '*churakaran*', and gone through when the boys are 7 to 9 years of age. Friends and relatives are invited. The boy's head is shaved by the barber. The boy offers *pind* (balls of rice) to the ancestors and after performing *puja* under the direction of the Brahmin priest, begins to wear the *janeo* (sacred thread). If his ears have not been bored earlier, this is also done.

The Binjhias also take *gurus* or religious preceptors, who are usually elderly relatives. The ceremony is known as *gurukaran*. This must precede marriage. If a person dies before this ceremony, his remains must be buried away from the normal graveyards. As with other religious ceremonies, *gurukaran* is preceded by offerings of *pindas* to the ancestral spirits.

So far as girls are concerned, there is no customary acknowledgement of their reaching puberty, except among the Brahmins. When a Brahmin girl mensurates for the first time, she is segregated for seven days. She is considered to be impure during the period. Even later, a Brahmin woman abstains from her normal duties during the period of her menses. There is however, no ritual connected to these.

Marriage—The following table gives the communitywise average maximum and minimum ages of marriage :

TABLE VI

Age at the marriage by caste/tribe

Community	Average age of marriage		Maximum age of marriage		Minimum age of marriage		Total number of marriages	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Binjhias	20	16	23	22	13	12	108	112
Oraon	19	17	24	20	15	12	70	71
Munda	19	17	24	21	14	12	44	47
Teli	17	15	22	22	10	12	24	36
Rautia	19	16	22	18	16	14	11	11
Brahmin	17	13	17	16	15	10	3	3
Lohra	18	17	20	21	15	12	3	4
Dhobi	19	18	20	20	19	15	4	4
Ahir	20	17	23	19	18	15	8	8
Gosain	16	19	16	24	15	14	2	3
Dom	17	18	17	20	17	16	1	2
Rajput	18	14	20	16	16	11	2	2
Chik Baraik	20	17	21	20	18	14	8	10

The figures have been arrived at from the ages of first marriage of the villagers living in the married state at the time of survey. It is observed that the average age of marriage varies from 16 to 20 years in the case of males and 13 to 19 years in the case of females. The age of marriage is generally lower among the Hindu communities. It is only Telis and Brahmins that got married at the young age of 10 years.

Village exogamy is not observed, almost 18 per cent of the marriages amongst 5 communities having been contracted in the village itself. The marital relations of the villagers do not extend very far, either about 9|10ths of the marriages having been contracted within a radius of 15 miles from the village. By virtue of its geographical position, however, inter-State marriages are rather common. The Binjhias particularly find their mates in many of the close by villages of Orissa.

Laws relating to marriage—All the communities in the village are divided into different septs. Whilst caste/tribe endogamy is enjoined by all communities the Christians must marry with persons professing same faith. Though there is no religious injunction to that effect, it was found that caste|tribe endogamy was not violated in a single instance. Excepting the Binjhias and Doms, persons connected by blood on either side up to three generations are debarred from marriage. Sept exogamy is observed among all communities including the Binjhias. It is only amongst the Binjhias that marriage between children of non-identical siblings is permissible. These naturally belong to different septs. Thus

cross cousins (belonging to different septs) are entitled to marry. There is, however, no system of preferential mating amongst them. It appeared that consanguineous marriages are not readily acknowledged and no such marriages were reported at the time of canvassing of the questionnaire on consanguineous marriages. Persons helping the investigator are naturally sophisticated. So they wish to conceal the existence of consanguineous marriage and in this village, succeeded in doing this. When the village was revisited, however, two cases of such marriages came to light. The Binjhia school master had married his father's father's younger brother's daughter's daughter. The younger brother of the school master had married his father's father's elder brother's daughter's daughter. The information was given by the father of the two men.

No violation of the custom forbidding marriages between persons of the same sept came to light in the village. Amongst all the communities except Brahmin and Rajput levirate is permissible to the extent that a widow may marry the younger brother of her deceased husband. Similarly sororate is permissible to the extent that a man may marry the younger sister of his deceased wife. Some cases of either kind were met with.

Monogamy is a general rule and there was no instance in the village of polygamous or polyandrous marriage.

Unlike many other tribal communities which have different modes of acquiring mates suited to their environment and social customs, marriages amongst the Binjhias invariably follow negotiations between the parents of the groom and bride. But this does not necessarily imply the absence of friendships and even pre-marital sex-relations. Indeed a good number of unmarried girls work in the lime-stone quarries at Hathibari and they return from there only after dark. Quite often they are accompanied by young men of their choice. Since they earn decent wages and free mixing is allowed in their society, they lead a free and uninhibited life. It was casually mentioned that roots of *Hathajuri* if given to a girl would make her favourably inclined to the boy giving it. If pre-marital relations result in conception efforts are made for securing abortion. The midwives are held to be experts in this job. One of the concoctions believed to cause abortion was mentioned as mixture of young stems of bamboo and *phitkiri* (alum).

The usual marriage ceremony is described below :

Binjhia marriage—When a boy is considered to have become of marriageable age, his parents discuss this informally with their friends and relatives and request them to be on the look out for an eligible bride. The intermediary visits the house of the girl and expresses his mission in a circumlocutory manner. He may ask for "the vegetable growing on the roof", or seek "shade under the mango tree", or enquire about the "she goat", all the terms referring to the maiden he has come to seek. The broker has been on the look out for omens and should these be discouraging, the visit is deferred or sometimes even abandoned. It is believed that fate is against the proposed union. A jackal, a woman with an empty vessel, the crowing of a peacock, the falling of a tree are all bad omens. In order to be doubly or rather trebly sure, the visits are repeated twice by the broker and negotiations proceed only if no bad omens are met with. If the preliminary information about the groom is satisfactory the bride's father feeds the intermediary and a date is fixed for a visit by the groom's party to visit the bride's house. The party consists of the groom's father and male as well as female relatives. The party is suitably entertained by the bride's father and if the bride is approved of (which is almost invariably so) a date is fixed for the bride's party to visit the groom's house. The groom is then formally approved and a date for marriage is decided upon.

A bride price has to be paid. The normal amount for Binjhias (as also the Rautias) consist of—

(*i*) Rs. 7 in each.
(*ii*) 5—7 maunds of rice.
(*iii*) 20 seers of oilseeds (usually *sarguja*).
(*iv*) 20 seers of pulses.
(*v*) 9 pieces of clothes (i.e., *saris* and blouses).

Mandaps (marriage bowers) are constructed in the house of the groom as well as the bride. The rectangular *mandap* is made of nine wooden posts, two at each corner and one in the centre. The central log must be of *mahua* though the others may be of any other tree. A thin straw roof is provided. An earthen pot (*kalas*) is kept in the centre, around which *arwa* rice, betel nuts, copper coins and turmeric are placed. An earthen lamp with four wicks (*chaumukh*) is placed on the *kalas*. The groom is massaged

with oil and turmeric and brought to the *mandap* before the *barat* sets out. Here his mother gives him a little *ghee* and *gur* (molasses) to taste. The ceremony is known as *'sumangali'*.

The *barat* party then leaves with the groom being carried on a *jahaj* or *doli*. These are carried on the shoulder by Oraons or Mundas. The *jahaj* is open and wide, the *doli* a closed box. Sometimes the groom may ride on horse back.

On arrival, the party is warmly received. A barber washes the feet of the groom and other members to the *barat* party. This is known as *"parghani"*. The groom is then carried to the *"mandap"* by an elder brother or cousin of the bride. The marriage is solemnised here under the aegis of the Brahmin priest. Offering of *'homa'*, tying up of the couples' clothes and application of *sindur* are necessary features. The party returns the next day, with the new bride. The young couple are not permitted to cross a stream by themselves; they have to be carried across. There is no second marriage ceremony among the Binjhias. The bride's first visit to her in-law's place is usually of long duration.

At the groom's house, a ceremony known as *"gharbhitar"* is performed on third or fifth day after marriage. A feast is given. The persons who are on joking terms with the couple make innocent fun and before leaving, lock them together in a room.

Marriage ceremony among other communities—Brahmins ascertain the suitability of partners by comparing their horoscopes. It was reported that they have to pay a bride price of which the amount is not fixed by custom.

The Telis have to pay at least Rs. 45 in cash as the bride price. This is exclusive of grains and clothes the quality of which is mutually determined. Whilst marriages in other communities are held in the house of the bride, a Teli boy gets married in his own house in a specially constructed *mandap*. The bride is brought a few days earlier. Some women bring soil from the *sarna*. Before the ceremony proper commences, the bride and groom are lifted by a couple of women and carried round the *mandap* five times. After each round the soil brought from the *sarna* is pounded by the couple. The couple go to the bride's house after three days, stay there for nine days and then finally come back.

Christians are married in the chapels by their priests. Rings are exchanged and the prescribed sacramental rights gone through. The Roman Catholics give Rs. 3-4 and four pieces of clothes to the bride. The Anglicans give Rs. 7-8 and the same quantity of clothes. Some token payment is also made to the church funds.

Death—Death is ascribed to natural causes by the Hindus and Christian communities, whose belief in malignant spirits is not so strong.

The Brahmins, Telis and Rajputs invariably burn the dead. Binjhias and Rautias may dispose of the dead bodies by cremation or interment though the latter method is more common, being the less expensive. The others all bury the dead.

After death, the body is anointed with oil and turmeric (which is locally known as *telmakhna*), wrapped in piece of new white cloth, and carried to the graveyard on a ladderlike bier made preferably of bamboo saplings. The funeral march is interrupted at important intersection where the bier is laid to rest and grains placed at the four corners. It is believed that the grains will be accepted by the spirit of the departed.

The *Sansar* (unconverted) Oraons and Mundas act as gravediggers. They are satisfied with adequate quantity of *'handia'* (rice beer) as their remuneration. The body is taken round the grave five times before being lowered into it. Meanwhile some rice is cooked and some offered to the deceased by placing it on the mouth, which is then washed with water. This is done by the chief mourner who is the son or other close male relative. The ceremony is over, the chief mourner initiates the filling up of the grave by putting a clod of earth in it. The other members of the funeral party follow suit and the grave is filled up. The party then return to their respective homes in wet clothes after bathing. Before entering their houses they wash their feet with water mixed with cowdung.

Food cannot be cooked in the house of the deceased on the day of his burial, and the members fast. Neighbours collect there the next morning, each bringing a little rice. This is cooked by them with *neem* or *karaila* leaves and offered to the members of the family. This meal is over, they are allowed to cook for themselves.

The spades and shovels required for digging the grave are supplied by the family members of the dead persons. These are kept by some neighbours and returned after a month. They are not immediately taken back since they are considered inauspicious and revise the memory of the dead person.

CHAPTER III

THE VILLAGE ECONOMY

1. *Land*

The total area of revenue *mauza* Parba (thana no. 12) is 4,630.04 acres or about 7 sq. miles. This includes forests and waste lands. According to the statistics provided by the Circle Officer (Anchal Adhikari), the break-up of the area (1961-62) is given below :

TABLE VII

Classification of land in the village

Nature of land	Area in acres	Percentage to total area
Forests	2,965.58	64.05
Uncultivable waste	76.65	1.66
Homesteads	20.46	0.44
Pastures	14.30	0.31
Cultivable waste	37.81	0.82
Old fallow (2—5 years)	325.64	7.03
Current fallow	505.27	10.91
Cultivated	684.33	14.78
Total	**4,630.04**	**100.00**

It is seen that almost two-thirds of the village area are under forest. However, only 2,215.04 acres have been notified as protected forest and out of this only 480.52 acres have actually been demarcated in the field.

The total area available for cultivation is 1,515.24 acres which includes current and old fallow lands which are cropped in rotation. According to revenue records (*Khatian*) 1,471.99 acres of land are held by tenants. Statistics of land owned, as furnished by the villagers themselves give a total of 1,165 acres which is obviously quite a satisfactory estimate.

It is seen that only 37.81 acres have been shown as cultivable waste, yet the forests which do not fall within the purview of protected forest are also fit for reclamation for agricultural purposes. The 14.30 acres of pasturage have been delineated in the revenue records. All villagers have equal rights of grazing their cattle on these lands.

2. *Livestock*

Livestock are reared both for use in agricultural operations and to yield food. Heads of cattle both milch and draught, are found with every community excepting the Lohras, Doms and Gosains. As observed earlier, the milch cattle are so in name only. Yields of milk are negligible and even the female animals are often yoked to the plough. The overall number of cattle are so in name only. Yields of milk are person (the population being 1,135). Among such households as own cattle, the average number owned is 2 to 3 heads per household in case of milch cattle and 4 heads per household in case of draught cattle.

The occurrence of domesticated animals and birds reared for food naturally varies with the dietary habits of the communities. Pigs are owned only by Oraons and Mundas (both Christians and others) but even among them only 16 out of 83 households keep pigs which number only 31 in all. Goats and sheep, on the other hand, are kept by all communities except the Rajputs, Doms and Gosains (the last two are also the only communities not possessing any cattle either). The number of goats and sheep owned averages 5 per household amongst those that have them. Among birds, ducks are owned by only 1 Binjhia family which has 6 of them. Fowls, are reared by all communities, except the Brahmins and Rajputs (who do not eat them) and the ill-favoured Dom and Gosain

families who are bereft of any possessions by way of livestock or poultry. The average number of fowls amongst such households as rear them is 3.

The following table shows the distribution of animals and birds by community and households :

TABLE VIII

Livestock

Community	Milch cattle		Draught (Bullock)		Goats-sheep		Pig		Duck/geese		Fowl	
	No. of household owning	Total no.	No. of household owning	Total no.	No. of household owning	Total no.	No. of household owning	Total no.	No. of household owning	Total no.	No. of household owning	Total no.
1	2	3	4	5	6	7	8	9	10	11	12	13
Munda ..	21	48	18	58	14	68	3	5	..	..	26	58
Rautia ..	5	13	8	30	5	26	..	..	..	..	6	18
Chik Baraik ..	2	2	3	13	1	10	..	..	..	..	2	6
Ahir ..	2	4	2	6	2	4	..	..	..	..	1	1
Brahmin ..	3	7	3	9	1	3	..	..	..	..	..	..
Lohra ..	..	..	..	..	1	2	..	..	..	..	3	7
Dhobi ..	2	4	1	1	1	3	..	..	..	..	1	2
Rajput ..	1	1	1	5	..	..	..	..	..	..	..	..
Dom ..	..	..	..	..	..	..	..	..	..	..	..	..
Gosain ..	..	..	..	..	..	..	..	..	..	..	..	..
Teli ..	13	35	15	68	12	65	..	..	..	..	15	87
Oraon ..	42	107	46	256	39	185	13	26	..	..	40	184
Binjnia ..	49	136	50	182	47	221	..	..	1	6	55	166
Total ..	**140**	**357**	**147**	**628**	**123**	**587**	**16**	**31**	**1**	**6**	**149**	**529**

3. *Other resources*

Since the economic resources may be held to constitute means for meeting the wants of the villagers, the employment opportunities available in the limestone quarries at Hathibari (four miles south of Parba) may be considered as one of the resources that the people can tap. Parba is very favourably situated in this regard, and quite a few persons of both sexes find regular employment in the quarries. Further details are given subsequently under "other occupations".

4. *Factors influencing economic life in the village*

The greater portion of Ranchi district was held by the Raja of Chotanagpur who had his headquarters at Ratu. Kashinath Manjhi, a Binjhia of Parba, held intermediary rights over the entire village at the time of the last revenue survey and settlement in the 1930. Kashinath Manjhi was recorded as a *Khewatdar* in *Khewat* Part II of the revenue records. He was liable to pay a fixed annual rent of Rs. 83-11 annas and cess of Rs. 215-9 annas to the Raja. Under-tenures had been created earlier, mostly among Binjhias, but also amongst others. Thus Raghu Das, a Brahmin, was given an under-tenure in 1892. When the intermediary rights were abolished by legislation in 1955, there were well-nigh 50 ex-intermediaries who were to be paid compensation varying from Rs. 50 to Rs. 500 each. Part of the compensation still remains to be paid.

There were also some *Ghatwali* tenures prior to the abolition of *zamindari*. These tenures were held rent-free in return of services rendered in connection with the guarding of *ghats* or hill passes. The work of guarding *ghats* has been taken over by the State and the ex-*Ghatwals* have now to pay rent for the land held by them, at the generally prevalent rates.

Thus the introduction of land reforms by way of abolition of intermediary rights has affected the villagers as outlined above. But the impact is not very significant. The usual complaints were not voiced by the villagers against

the earlier *zamindars* of the village. Since they belonged largely to the Binjhia community which is preponderant in the village, and were also residents of the village itself, this is rather in conformity with expectations.

The area of the village was mentioned as 3,063 acres in the records of settlement of the village by the landlord with Kashinath Manjhi. The present area is 4,630.04 acres. The settlement records (1930) mention that "since the last settlement a good many *raiyats* have reclaimed jungle and waste lands". The process of reclamation and improvement is a continuous one, particularly since fertility of the soil can often be improved by proper levelling. However, no Government schemes for reclamation and improvement have been implemented in the village and hence there is no statistical record of such schemes. The villagers are traditionally seeped in the know-how of protective measures against deterioration in the quality of lands such as by preparing contour bunds to prevent soil erosion.

The crude village industries of blacksmithy and weaving find a few adherants but that is about all. The limestone quarrying industry has largely affected the employment facilities available to the villagers. Hence no concerted steps have been taken by the voluntary or official agency for introducing village industries.

Lack of proper communications has proved to be stumbling block in the village receiving its due share of developmental schemes implemented by the Government. The state of communications over indifferent terrain has remained virtually static over the decades. The construction of the new railway line (Ranchi to Rourkela) provided some temporary employment to the villagers who worked as labourers. The railway station at Orga will bring the railway to only 6 miles from the village.

The village economy is hardly a surplus one. Nor are there any significant industrial products for which markets have to be found. Commercial transactions in the weekly village markets at Orga and Hathibari usually comprise of minor sales of field and forest produce and purchase of consumer goods from the proceeds thus received. The Hathibari market is well-attended and it is seldom that a vendor has to return without disposing of his goods.

No villagers have been granted agricultural and land improvement loans by the Government.

There is no co-operative society in the village. The more affluent of the villagers come to the rescue of their less fortunate neighbours in time of need. Usufructuary mortgages are commonly entered into for which verbal agreements often suffice. Even when documentation is resorted to, it is not considered necessary to get the deed registered. By and large, the villagers have remained away from the clutches of unscrupulous money-lenders. Ready cash available from working in the quarries is probably one of the factors contributing to this satisfactory state of affairs.

Hathibari is a small township largely populated by workers of the Tata Iron and Steel Company. Commercial enterprises have naturally sprung up there. And whatever the status of a villager of Parba, there is none who does not frequent the place. The Company canteen at Hathibari is always crowded, as much by the workers as by the casual visitors. Cheap snacks (tea : 5 paise per cup, *Pakoras* : 5 paise per plate) are freely partaken of. In fact the few habituees of tea in the village actually develope their taste at Hathibari. The other kind of establishment at Hathibari, largely patronized by the villagers is the tailor's shop where the so called modern garmets are prepared. Ladies find delight in visiting the stalls selling cheap toilet and perfumery articles.

5. *Livelihood classes*

The following table shows the households of the village, communitywise, distributed by engagement in cultivation, or household industry or both. The subsidiary occupation of working as labourers has not been taken into account :

TABLE IX

Livelihood classes

Community	Total number of households	Number of households engaged in cultivation	Number of households engaged in industry	Number of households engaged in cultivation as well as industry
1	2	3	4	5
Binjhia	70	70	..	..
Oraon	50	49	..	..
Munda	33	28	..	.
Teli	16	16	..	..
Rautia	8	8	..	..
Chik Baraik	5	4	1	..
Ahir	4	4	..	..
Brahmin	3	3	..	..
Lohra	3	..	2	1
Dhobi	2	2	..	..
Rajput	1	1	..	..
Gosain	1	1	..	..
Dom	1	..	..	1
Total	**197**	**186**	**3**	**2**

One Oraon and 5 Munda households who depend only on working for wages do not figure in the break-up of the households given above.

It is seen that out of a total of 197 households 186 are engaged in cultivation, 3 in household industry and 2 in cultivation as well as industry. The remaining 6 work for wages.

According to the Census figures (1961), the "workers" were distributed as follows :

(*a*) in cultivation—709,
(*b*) in agricultural labour—57,
(*c*) in household industry—5, and
(*d*) in "other services"—1.

According to the Census of 1951, the livelihood pattern of the villagers including their dependents was as follows .

(*a*) Cultivators of land—909.
(*b*) Production (other than cultivation)—7.
(*c*) "Other services and miscellaneous sources"—3.

It is thus seen that the bulk of the people continue to depend upon agriculture. Of the families engaged primarily in industry, are a Lohra and the Dom family who combine industry with cultivation. Cultivation is also a secondary work for professional classes of Brahmins and Dhobis, and the lone service-holder in the village—the Binjhia school master.

Working for wages in the quarries is an important secondary occupation, particularly during months when cultivation work is slack. Fortunately, the rainy season in which the agricultural operations require constant attention, is also the slack period for quarrying.

6. *Ownership of land*

It has been observed that the extent of agricultural land reported to be possessed by the villagers is 1,164.97 acres. The distribution of land among the various communities is indicated below :

TABLE X

Communitywise distribution of agricultural land

Community	Number of households	Extent of land in acres	Percentage of households to total	Percentage of land owned to total
1	2	3	4	5
Binjhia	70	566.98	35.53	48.67
Oraon	50	234.20	25.38	20.10
Munda	33	89.04	16.75	7.64
Teli	16	145.00	8.11	12.45
Rautia	8	35.00	4.06	3.00
Chik Baraik	5	32.30	2.54	2.78
Ahir	4	13.00	2.03	1.12
Brahmin	3	10.50	1.52	0.90
Lohra	3	4.50	1.52	0.39
Dhobi	2	8.40	1.03	0.72
Gosain	1	5.75	0.51	0.49
Rajput	1	18.80	0.51	1.61
Dom	1	1.50	0.51	0.13
Total	**197**	**1,164.97**	**100.00**	**100.00**

The distribution of households with reference to ownership of the various size-groups of land is indicated below, communitywise :

TABLE XI

Distribution of households by the size of agricultural holdings

Community	Total house-holds	Number of households possessing						
		No land	0—49 cents	50 cents—1 acre	1.1—2.4 acres	2.5—4.9 acres	5—10 acres	Above 10 acres
1	2	3	4	5	6	7	8	9
Binjhia	70	..	..	5	11	12	24	18
Oraon	50	1	1	2	10	12	22	2
Munda	33	5	1	4	10	8	4	1
Teli	16	..	..	..	2	4	4	6
Rautia	8	..	..	1	2	3	1	1
Ahir	4	..	..	2	1	..	1	..
Chik Baraik	5	..	..	1	..	1	2	1
Brahmin	3	..	..	..	1	1	1	..
Lohra	3	1	..	1	..	1	..	..
Dhobi	2	..	..	..	1	1	..	..
Rajput	1	..	..	..	..	..	..	1
Gosain	1	..	..	..	..	..	1	..
Dom	1	..	—	..	1	..	..	..
Total	**197**	**7**	**2**	**16**	**39**	**43**	**60**	**30**

It is seen that the Binjhias, Telis and Rajputs are better off than other communities as regards ownership of land. 5 Binjhia families have more than 20 acres of land each. In proportion to their strength, the Oraons and Mundas own less land. Lohra and they are the only communities which have households without any lands.

It was revealed that 38 families gained land since the last generation but 32 suffered loss of land, Brahmins, Lohras, Dhobis and Doms were unaffected. Reclamation and purchases accounted for the gain. Partition, sale and mortgage were responsible for the loss of land.

7. Primary and secondary occupations

The occupation of the head of the household was taken into account in classifying the households by occupation. However, different members of the same household may follow diverse occupations. Thus in the house of the Binjhia school master, the teacher's father was engaged in cultivation, the son in teaching and a daughter worked in the quarries.

The following table shows communitywise, the number of persons engaged in the various principal and subsidiary occupations. The bulk of the people have cultivation as their principal occupation. But working for salary and wages is the principal occupation of 123 persons and the subsidiary occupation of 101 others. Only 6 persons have industry as their principal occupation whilst cultivation and industry are subsidiary occupations of 2 persons each :

TABLE XII

Communitywise and sexwise classification of persons by principal and subsidiary occupations

Community	Number having as their principal occupation						Number having as their subsidiary occupation					
	Cultivation		Working for wages		Industry		Cultivation		Working for wages		Industry	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Binjhia	114	12	28	19	..	..	1	..	33	12	..	..
Oraon	60	13	20	32	..	..	..	..	17	7	..	..
Munda	35	5	12	15	..	..	..	..	11	7	..	..
Teli	23	2	..	..	..	..	..	..	1	1	..	..
Rautia	14	2	1	..	..	..	..	..	1	..	..	..
Chik Baraik	9	2	3	..	..	..	..	..	1	..	1	..
Ahir	5	2	1	..	..	..	..	..	2	..	..	..
Lohra	1	1	1	..	3	2	1	..	..	..	..	1
Brahmin	2	1	..	..	..	..	..	..	..	..	..	..
Dhobi	2	1	..	..	..	..	..	..	2	3	..	..
Gosain	4	..	..	..	..	..	..	..	..	..	..	..
Rajput	..	1	..	..	..	..	..	..	..	..	..	..
Dom	2	1	..	..	..	..	..	..	2	1	..	..
Total	**271**	**43**	**66**	**66**	**3**	**2**	**2**	..	**70**	**31**	**1**	**1**



It is seen that persons of Brahmin, Gosain and Rajput communities do not work for wages. The Brahmin woman shown as engaged in cultivation is the head of her household and only supervises her cultivation work. Rautias have a person each under working for wages as principal and subsidiary work, but only males work in this manner. Only two Telis (a man and a woman) work for wages as a subsidiary occupation.

The major communities are the Binjhias, Oraons and Mundas, statistics about whom may be considered in detail. The ratio of cultivators to wage earners among Binjhias is 126 : 47, among Oraons 73 : 52 and among Mundas 40 : 27.

Thus, roughly, 1 in 4 working Binjhias is labourer, but the ratio rises to 2 in 5 among Oraons and 3 in 7 among Mundas. Obviously the comparative affluence of Binjhias in landed property finds reflection in these figures. Taking the persons engaged in labour as a subsidiary occupation it is seen that the figures are as follows :

Community	Number with agriculture as primary occupation	Number with wage earning as secondary occupation	Percentage of 3 to 2
Binjhia ..	126	45	35.7
Oraon ..	73	24	33
Mundas ..	40	18	45

Thus there is little difference in the three communities in the extent of working as labourers as subsidiary occupation.

The only other point of import is the variation in the extent of female participation in labour. About half as many women as men work for wages as a primary occupation among the Binjhias but women outnumber the men both among Oraons and Mundas.

There is absolute lack of occupational mobility. The only discernible change is the larger participation in labouring activities, notably in the limestone quarries. It transpired that none of the persons had voluntarily or otherwise changed their father's occupations. The only exception is the Binjhia school master, but for him too cultivation is an important occupation to which he can devote adequate time. Yet their is an innate sense of discontentment prevalent which is caused by the vagaries of nature which have a forceful and direct impact on the predominant agricultural economy. However, the people apparently do not extend their vision to wider horizons. Only 6 heads of households (a Munda, a Binjhia and four Telis) would have their sons take up regular employment, the others lack even ambitious hopes and would feign their progeny carrying on the traditional occupations. One factor responsible for this attitude appeared to be lack of perception of wider avenues of fruitful employment that they be available outside the village. Moreover, there is a peculiar sentiment of attachment with ones house and environs which tend rather to confine the people to their village, though there are a few who have been round the mines and factories at Gua, Noamundi and Jamshedpur.

8. *Agriculture*

Cultivated land comprises of three broad categories : *tanr* or upland, *don* or lowland and *bari* or land adjoining the homesteads. *Tanr* and *don* lands are classified into three kinds, viz., classes I, II and III. This classification is based on fertility and made primarily for fixing the rental values.

Don I and II lands are favourably situated at levels which enable them to retain moisture over long periods and are thus ideally suited to paddy cultivation. *Don* III lands begin to acquire the characteristics of *tanr* lands and like the latter, are used largely for growing coarser grain like *gora* paddy and millets. *Tanr* III is of such low fertility that it is cultivated only in cycles, being left fallow for one or more years according to the owner's assessment.

Bari lands, being situated near to the homesteads, are always fenced against in roads by animals. Dry branches and thorny twigs make good fences but occasionally the fencing is made up of mud walls topped with tiles. Vegetables and fruits are grown on these lands in addition to maize and millets.

Irrigation facilities are virtually non-existent except in case of some *bari* lands which are irrigated by wells.

The crops grown are classified according to the season of their maturity. *Bhadai* crops and *Agahani* crops are ready in the months of *Bhado* (August-September) and *Agahan* (December-January) respectively. In 1961-62, the land in the village under *Bhadai* was 420.22 acres and under *Agahani* 456.71 acres. The following crops were grown :

TABLE XIII

Crops cultivated in the village

Seasonal crops	Name of crop	Acreage
Bhadai ..	1. Paddy (*Oryza sativa*) ..	247.96
	2. Maize (*Zea mays*) ..	1.75
	3. *Marua* (*Elensive coraca*) ..	25.90
	4. Other grains	98.81
	5. *Urid* (*Phaseolus radiatus*)	43.63
	6. *Bodi* (*Vigna catiany*) ..	1.10
	7. *Til* (*Sessamum Indicum*)	1.07
	Total ..	**420.22**
Agahani ..	1. Paddy (*Oryza sativa*) ..	325.86
	2. *Kurthi* (*Dolichos biflorus*)	61.19
	3. Oilseeds—*Jatangi* (*Guizotia abyssinica*)	64.85
	4. *Kapas* (*Gossypium herbaccum*)	0.12
	5. Vegetables	2.13
	6. *Sakarkand* (*Batatus edulis*)	2.56
	Total	**456.71**

The following estimates of the total agricultural yield in the year of field work (1960-61) have been arrived at on the basis of the statements of the villagers themselves :

TABLE XIV

Annual production of principal crops in maunds

Annual quantity	Paddy	Pulses	Oilseeds	Maize	*Marua*	Wheat	Vegetables
1	2	3	4	5	6	7	8
Produced ..	9,021	133	71	172	5	35	200
Consumed	8,116	133	68	172	5	35	155
Available for sale ..	905	..	3	..	..	..	45

The yield of crops varies according to the nature of land and from year to year. *Don* I lands yield as much as 20 maunds paddy per acre in years of adequate rainfall. Since the lands are all unirrigated, much depends on the timely and adequate rain.

The surplus quantities available for sale have been indicated above. But it is only the persons who have good quantities of land that sell agricultural produce. They are largely confined to Binjhia and Teli communities.

The following table gives the calendar of agricultural activities :

TABLE XV

Calendar of agricultural activities

Name of months		Crops			
English	Vernacular	For which ploughing takes place	Sown	Weeded	Cut or gathered
1	2	3	4	5	6
September-October	*Aswin*	..	*Jatangi*	..	*Makai, Urid*
October-November	*Kartik*	..	..	..	*Bodi*
November-December	*Agahan*	..	..	..	*Agahani* paddy, *Bodi, Kurthi, Marua.*
December-January	*Paus*	..	..	..	*Agahani* paddy, *Til, Kurthi, Urid.*
January-February	*Magh*	Vegetables	..	..	*Jatangi*
February-March	*Phalgun*	..	..	..	..
March-April ..	*Chait*	..	..	..	..
April-May ..	*Baisakh*	All crops	..	..	..
May-June ..	*Jeysta*	Paddy	*Marua*	..	..
June-July ..	*Asarh*	*Marua, Makai, Gondli.*	*Makai, Gondli, Gora* paddy, *Kapas, Bodi,* vegetables.	..	..
July-August ..	*Shrawan*	..	*Urid, Kurthi, Marua.*	*Makai, Kapas, Bhadai* paddy	..
August-September ..	*Bhado*	..	*Urid, Til, Kurthi*	..	*Bhadai* paddy, *Bodi, Makai, Gondli, Marua.*

The fields are ploughed two or three times between the months of January and May. Compost manure is applied. At least one ploughing is done before the onset of the rains and one after the land is wet.

Paddy is broadcast as well as transplanted. Broadcasted paddy is called *Buna dhan,* the seeds of which are sown on when the fields do not have much water. Before the sowing, clumps of earth are broken down with wooden hammers

called *"Dhel pasna"*. The plants sprout up with the onset of the monsoon. Seedlings of *Ropa dhan* or transplanted paddy are raised on small plots which can be irrigated if required.

The tools and equipments used continue to be of traditional design. The wooden parts are made by the people themselves and the iron parts manufactured by the Lohras. Some of the implements used are : ploughs, spades and sickles. The plough consists of several parts. These are—

(1) *Juath* (yoke)—It consists of a wooden plank which joins the beam of the plough.

(2) *Hal* (plough)—The plough is made of wood and is triangular in shape. It has a hole at one end through which passes the beam at an angle of 50° connecting the *hal* to the yoke.

(3) *Phal* (ploughshare)—It is the sharp edged iron implement fixed to the plough. Furrows are made in the fields by the *phal.*

(4) *Sanr* (beam)—It is a wooden log about 7 feet in length. It connects plough to the yoke.

(5) *Pachri*—It is an wooden piece which tightens the *sanr* in the hole of plough.

(6) *Mutha*—It is the handle to apply pressure on the plough at the time of ploughing the fields.

(7) *Mutha Khunta*—It is a wooden log joining the *mutha.*

(8) *Pat Samali*—It is used to tie up oxen to the yoke.

(9) *Nadha*—It is used to tie the *sanr* with the yoke. Spades are known as *kori* and sickles as *hasua.*

The entire village is very accommodative and co-operative in the matter of lending agricultural tools and implements. Payments have, however, to be made in some cases. Moreover, reciprocal aid in agricultural practices is common though naturally restricted to immediate neighbours.

Labourers are employed by persons owning more land than they can themselves properly look after. Labourers may be employed for daily wages or on annual contract. Daily labourers are paid 5 seers of grains (maize or paddy) per day. Labourers employed on a yearly basis are kept all round and given a fixed sum. They are known as *Dhangars.* Three *dhangars* in the village were kept for Rs. 66 per annum each. The *dhangars* stay with the families employing them and are treated almost like family members. Indeed intimacy occasionally develops among *dhangars* and girls in the families, *but no such case is reported at Parba.*

Women will not handle the plough but transplanting is usually reserved for them.

Different activities connected with agriculture—The agricultural activities begin from *"Achhaya tritiya"* in the month of *Baisakh* (April-May). A male member of the family wakes up at 3 O'clock in the morning and after taking his bath, goes to the field and sows five to seven handfuls of paddy in a field which has earlier been made ready for the purpose. This heralds the commencement of sowing operations.

At the time of transplantation of paddy seedlings the *Bangari* festival is performed by the people. On this occasion, just before transplanting the paddy, handfuls of various kinds of corns are mixed and buried in a corner of the field in which transplantation is to be done first. Then some vermilion is also placed there, and sandal-wood is burnt. A feast is given to relatives and friends.

The *Kad leta* ceremony is performed by the village *Pahan* (priest) in the month of *Shrawan* (August-September). Twelve pairs of cocks and one hen are sacrificed. Without performing this festival weeding of paddy in fields is strictly prohibited. *Nawakhana* is performed on the occasion of the harvesting of the *gora dhan* in *Bhado.* Friends and the relatives are invited for eating. *Semi-puja* is celebrated after finishing the threshing operation. Three cocks are sacrificed to ward off disease from the villagers and their crops.

Rain is the life-blood of agriculture. Without rains no corns can be raised. Irrigational facilities are not available to the villagers, so they have to depend wholly upon the sweet mercy of the rain gods. *Hathia* rains (rains in the *Hathia* asterism in the month of *Aswin* or September-October) are very essential for the crops. When there is scarcity of such rains villagers try out several methods to get the rains. Males offer oblations of water at the Mahadeo Sarna to the *Shivalinga.* A coconut, a handful

of fine rice, turmeric and sandal-wood, etc., are offered to the *Shivalinga* by the Brahmins who also chant *mantras* from the *Gita* near the image. The ladies offer water to the *peepal* (*jitia*) tree. Sometimes the boys catchhold a frog and keep it in a utensil containing water. Taking it, they go from door to door and beg something in kind. The collections are taken to the river-bank and a feast is arranged at the same place. After offerings being made to the rain god, the rest of the food is shared by the boys on the spot. The frog is released into the river. Sometimes the village ladies jointly sing songs at night. By doing these things, people believe that rains will come soon.

Excessive rains also destroy the standing crops and put the villagers into difficulty. Due to heavy rains water accumulates in the *don* lands and the area is inundated. Heavy and continuous downpours for several days also affect the houses of the people. Steps are, therefore, taken to prevent excessive rains. The plough is fixed in the ground by a boy, keeping the *sanr* (beam) of the plough under the ground and the plough itself on the top. By doing so, the people believe that rains will stop.

Pests sometimes bring disease to the standing crops. The villagers apply local medicines and magical cures for them. The following diseases affect the crops :

(1) *White-ants*—White-ants generally affect *gora dhan* and, to a smaller degree, also *ropa dhan,* when the fields are dry. No medicine is used against white-ants. People only worship Lord *Mahadeo* for rains. For, as soon as heavy rains fall, these insects immediately go away from the fields and thus crops are saved.

(2) *Ganthpilua*—Due to excessive heat during the rainy season, *ganthpilua* pests affect the roots of *ropa dhan* and *buna dhan* which are under water. These insects eat at the roots of the crops and the entire plot is ruined within a few days. The best cure for this is to throw *gondli* straw in the affected plot or to keep the straw in the place through which water reaches the affected plot. As soon as such water enters the plot, the insects die or go away.

(3) *Banki*—These insects affect the leaves of the paddy plant and make them white. Different methods are adopted against this pest :

(*a*) Water is removed from the affected plots.

(*b*) Some twigs and leaves of the *karla* tree are planted in the affected plots. Within a few days the *karla* leaves fall in the fields and rot away in the water. This produces a bad odour and changes the colour of water to blackish grey. Due to the bad smell insects go away. Sometimes maize plants are used instead of *karla* twigs.

(*c*) Horse-dung is mixed with water and applied to the affected plots.

(*d*) A *mantra* is written on a piece of paper by the Brahmin and it is buried in the affected plots.

(4) *Bhambha* (*Gundhi*)—This affects the formation of paddy grains. The following methods are adopted to destroy the bugs :

(*a*) At about 3 A.M. a man goes to the affected plots. He becomes nude and drives the insects away from the fields with a cane stick. He also chants some *mantras* while driving the insects.

(*b*) Sometimes straw or wood is burnt on the edges of the affected plots at night. The insects are attracted to the fire and burn themselves.

(*c*) *Hing* (asafoetida) is mixed with water and poured into the affected plots. Its smell makes the insects leave the field.

9. *Animal husbandry and poultry rearing*

It has been noted that cattle are reared more as aids to agricultural activities than for dairying. The cattle are of indigenous breeds and yield low quantities of milk only during the rains when only is their feeding adequate. Even so, the villagers consider it more prudent to let the milk remain for feeding the young ones rather than to extract the milk for their own use. The cattle are left to fend for themselves. Herds are tended by young boys to prevent them from causing damage to crops. They are taken to the forests to feed on the undergrowth. The grazing grounds are not properly looked after. It is only the draught animals who are still strong enough to yield dividends that are fed with any semblance of care. Cattle-sheds, however, are provided by most people owning cattle. These are low, straw-roofed structures, often without walls.

Pigs and goats are reared for their meat. Animals are sold only in case of pressing need since their number are just about enough to go round the different social and religious functions in which meat is a customary ingredient. Goats are usually provided with accommodation in a sequestered portion of the verandahs of the people's houses. Pigsties are separately constructed. The animals feed on left overs and refuse. Goats are also provided with leaves of trees.

Poultry keeping is not an organised industry. Birds are kept in a manner entailing minimum effort on their care. No feeds are prepared for them nor poultry houses made. During night time, they are kept in a fenced portion of the verandahs. Eggs are preferably hatched.

There has been no improvement in the breed of the animals or birds in the village. Prophylactic measures against epidemics are, however, taken through the agency of the Village Level Worker of the Community Development Block.

10. *Pisciculture*

Fishing is not the principal occupation of any of the villagers, yet there is hardly a household without the usual collection of fishing implements. Fishing is, therefore, a profitable past issue but no more. The Parba stream which flows through the village is the source in which fishes are naturally found, that is, no rearing is done. *Bansi* or the fishing tackle with hook, line and sinker, *Kumani* and *Machu* (both cylindrical baskets made of split bamboo pieces) are the equipments used. The haul is never heavy enough to warrant the use of the large nets. The rainy season is the most appropriate time for fishing.

Fishing is associated with ceremonial rites for ensuring good catches as also practical methods to facilitate the operations. When setting out for fishing, a person may collect a branch of the *kend* tree, split it into two and place the pieces crosswise at an intersection of village paths, the pieces being kept in position with a stone piece kept on them. This structure is crossed over and is supposed to be of great help. More practically, a dough of *patawan* tree leaves is made in water and thrown into the stream in large quantities. This causes the fish to come up to the surface when they are easily caught.

Community fishing is a feature of many tribal societies but this was not reported in Parba village.

The catches are not very significant and there is no occasion for finding a market for them. Generally the catch finds its way to the kitchen. It is only rarely that those in greater need of ready money than a variety in their menu take small quantities for sale in a village market. Rather than being sold by weight, the fish are kept in lots and a price is fixed for each lot kept separately on leaf plates.

11. *Forestry*

It has been seen that the area under forests in the village is considerable. The area of protected forests (protected under section 29 of the Indian Forests Act) is 2,215 acres, but the area actually demarcated on the field is only 480 acres. The protected forest area was constituted by notification in the official gazette published on the February 1, 1956.

The villagers have the right of taking forest produce free of cost for their *bona fide* domestic use. Strictness in enforcing the law is, however, restricted to the area of the protected forest actually demarcated as such. The demarcated area of 480 acres of Parba village has been amalgamated with similar demarcated area in the four neighbouring villages (bearing thana nos. 8, 9, 10 and 11) to give a compact area of 1,009 acres of demarcated protected forests. On the assumption that the trees cut down will replace themselves in 20 years, the area of 1,000 acres is divided into coupes of 50 acres each, only 1 coupe to be exploited every year. However, no coupes were given to contractors for exploitation in the year 1961-62.

The forest area falls under the general classification of tropical moist deciduous, and dry peninsular *sal* according to champion's classification.

The trees and uses to which they are put have been described earlier. The forests provide the wood for construction of houses, fuel, fruits, roots and tubers and grazing ground for the cattle. Every household possesses an assortment of hand axes. While the felling of trees is left to the males, it is the females who are primarily engaged in gathering minor forest produce.

It is but occasionally that the poorest among the villagers will carry a bundle of dried up twigs for sale in the markets. Fruits like mangoes and *jamun* are, however, collected and sold in lots.

There is yet no systematic exploitation of the timber available. This will happen only

after the coupes are settled, but, as usual, the contract will probably be taken by outsiders rather than the villagers themselves.

12. *Blacksmithy*

Two Lohra households are engaged in this industry. They manufacture agricultural implements as well as household utensils and appliances made of iron.

The *jajmani* system still prevails with regard to supply of ploughshares to the villagers. The families in the village are apportioned between the two Lohras and it is the duty of each to keep his clientele pleased. Cash payments are not made for supply of ploughshares, but an annual remuneration is fixed. This is 10 seers of paddy for every plough that the Lohra is bound by tradition to keep in shape. However, agricultural implements other than ploughshares and all other articles produced by them are sold for cash.

The raw material required is iron which is purchased from Hathibari at about Rs. 35 per maund. Scrap iron is also collected from the people though the quantity so collected is rather small. Charcoal is used as the fuel for the bellows, adequate quantities being obtained by burning wood that has not yet dried up. The latter is collected from the forest.

Ploughshares, spades, sickles, *tawa* (pan), *karahi* (deep pan). ladles, knives, arrows and axe-heads are some of the articles prepared. The smith is usually assisted by his wife who works the bellows, women do not beat the heated iron. Together, they can produce 5 ploughshares or 3 axe-heads or 4 *karahis* per day which leaves them with a profit of no more than about Rs. 1.50 per working day.

The tools used are few in number. Hammers, tongs, and bellows are the main tools. Small tools for making holes and cutting iron sheets are also used. These are obtained from the market but generally last a life time.

The finished goods are in good demand and are mostly made to order. Other articles are sold in neighbouring villages by the womenfolk. The articles have not to be taken to the markets where competition is severe both from articles manufactured by other blacksmiths as well as factory produced articles.

There is no recurring problem of finance. Once the smith has invested in raw materials he forms a kind of rotating capital which suffices for his turnover.

13. *Weaving*

The only community engaged in weaving is the Chik Baraik for whom weaving is the traditional occupation. Three households are engaged in it. While working the handlooms is the job of the menfolk, the women assist in the preliminary operations such as arranging the materials. Mill spun yarn is purchased from the market at Hathibari. This constitutes the only raw material which has to be procured. White yarn is mainly used, complemented by some red yarn with which patterns and borders are made in the finished article. The unit for the yarn is *mutha*. The terminology appears to have been derived from *muthi* or fist, a *mutha* of yarn being as much as a fist can hold. The term is, however, now standardised and denotes a specified quantity of yarn. The cost of yarn fluctuates, averaging at Rs. 1.12 per *mutha* of white yarn and Rs. 1.25 per *mutha* of red yarn. The articles produced are sheets (*chadar*), *saries* and napkins (*gamchhas*). The following chart gives the estimated consumption of yarn, mandays involved in preparation, cost price, sale price and profit. Variations occur due to change in the specifications of the articles, and the extent of demand for them :

Serial no.	Article specifications	Yarn required	Mandays	Cost price	Sale price	Profit
1	2	3	4	5	6	7
				Rs.	Rs.	Rs.
1	*Chadar*—6 yards × 2'3"	.. 7 *muthas*	2	7.84	10.00 to 11.00	2.16 to 3.16
2	*Sari*—4 yards × 2'3"	.. 4-4½ *muthas*	1½	4.00 to 5.00	7.00 to 8.00	3.00
3	*Gamchha*—Assorted sizes	.. 1-1½ *muthas*	2/3	3.00 to 4.00 (for three pieces)	5.00 to 6.00	2.00

It is seen that the work is not very paying, the average daily earnings being Re. 1 to Rs. 2.

The weavers have long since lost their monopoly and have to compete against more attractive

designs and materials produced by the mills. Their clientele, therefore, is largely restricted to the people of the older generation who are not only affected by tradition, but also appreciate that the local products are generally more durable. It was reported that about four decades back, a kind of *jajmani* system was prevalent with regard to Chik Baraiks. Cotton used to be grown in those days and the villagers were themselves adept in the art of spinning. They would give the spun yarn to the Chik Baraiks for weaving and pay them a fixed quantity of grains for their services depending upon the size of the article woven. The system is now quite obsolete.

The articles mostly find way to the houses of the villagers themselves, those remaining being hawked in the markets at Orga and Hathibari.

14. *Basketry*

There is a single Dom household in the village. Sitaram, the head of the household, has 2 acres of *naukrani* land, i.e., land given to him by the ex-*Zamindar* in lieu of services rendered. His lands are of poor quality and he gets only about 16 maunds of paddy annually. He himself supplements his livelihood by working as a musician on festive occasions. He and his family members also make articles of bamboos an occupation strictly reserved by tradition to members of the Dom community.

Bamboos have to be purchased from such of the villagers on whose lands they grow. The cost of a bamboo varies from Re. 0.75 to Rs. 1.25. The bamboos are split with knives and articles woven by hand. *Sup* (winnowing fan), *dawri* (basket), hand fans, and umbrellas are made. Another article made is a small basket in which ground oilseeds are placed for extraction of oil.

The womenfolk are equally proficient in bamboo work and it is they who produce the bulk of the articles. Sitaram's mother, wife and a niece were all found working at the time of survey. The profits are small, and do not exceed Re. 0.50 per day per worker. The articles are obviously not very durable and the village clientele is usually adequate to lift the limited produce. Even otherwise, the articles find ready sales in the village markets.

15. *Commerce*

There is not a single shop in the village and even trifles have to be procured from the markets. This feature is not a peculiarity of Parba village only: commercial establishments are not to be found in the neighbouring villagers either. At Hathibari, however, regular businessmen have set up all kinds of shops which are open throughout the week. Due to a large number of workers presently employed by the railways in the area, semi-permanent business establishments have also sprung up at village Orga.

16. *Other occupations*

It has been seen that working for wages plays a very significant part in the village economy. The limestone quarries at Hathibari provide the bulk of employment. The quarries are run by M|s. Tata Iron and Steel Company, Limited which has its headquarters at Jamshedpur. The labourers are employed directly, that is, without the intermediary of contractors. The labourers can be classified into two categories: (*a*) those who are paid fixed daily wages for some non-productive employment, e.g., giving water to the labourers and attending to miscellaneous jobs and (*b*) those who are paid in piece rate basis in accordance with the work done. Thus, extraction of limestone and breaking them into chips are operations for which payment is based on the extent of work done. The average earnings of a worker are Rs. 1.50 per day. Workers are provided with a cheap canteen and medical facilities. Living quarters are provided for workers who stay at Hathibari. However, nobody from Parba belonged to this category.

What makes working in the quarries attractive is the apparent freedom which the family gives to the earner to spend the amount earned. Quite a few persons were unable to assess the amount earned by their relatives (even wives and daughters) since they claimed to be unconcerned with the earnings. The girls often earn enough to save for jewellery required at the time of marriage.

17. *Indebtedness*

There is no co-operative society to cater to the credit needs of the people nor have any availed of the Government loans that are granted for agriculture and land improvement. Hence indebtedness is rather insignificant: only 7 households (about 3.5 per cent) of the total having acknowledged being in debt. Community-wise, the households are of Oraons (3), Binjhias (2), Munda (1) and Lohra (1). Of them the

3 Oraon families earn less than Rs. 76 per month each, the remaining four families falling in the income group of Rs. 76—100 per month. It is peculiar that such indebtedness as exists is prevalent more in the higher income group.

Of the 3 Oraon families, 2 have taken loan for litigation purposes, and 1 for ordinary wants, the loan aggregating to Rs. 570. The Munda and Lohra families are indebted only to the extent of Rs. 20 each which they incurred for ordinary wants. One of the Binjhia families took Rs. 90 for ordinary wants and the other Rs. 90 for marriage.

The loans are taken from some of the more affluent villagers. They are not so heavy as to cause serious inconvenience to the debtors in the matter of repayment. None of the debts were reported to be outstanding since long periods. Loans are taken in both cash or kind and by verbal agreement only and without security. Interest charged is about 24 per cent per annum but information on this point was rather obscure.

18. *Income*

The income of the families have been calculated from their own accounts of goods produced and services rendered. Monetory equivalents of the extent agricultural produce have been arrived at from computations based on the prevailing prices of agricultural commodities as in the following statement :

Serial no.	Product	Prevalent price in rupees per maund
1	Paddy	10
2	*Kurthi*	12
3	*Arhar*	15
4	*Gondli*	10
5	*Gora*	10
6	*Jatangi*	20
7	*Sarguja*	14
8	Mustard	18
9	Vegetables	15
10	*Marua*	12
11	Maize	13

The households have for purposes of discussion been grouped into 5 monthly income groups, viz.—

Group I—Below Rs. 25 per month.

Group II—Rs. 26—Rs. 50 per month.

Group III—Rs. 51—Rs. 75 per month.

Group IV—Rs. 76—Rs. 100 per month.

Group V—Over Rs. 100 per month.

The 197 households in the village are classified into different income groups as follows :

TABLE XVI

Households distributed in various income groups

Serial no.	Monthly income group	Number of households	Percentag of households
1	I (Below Rs. 25) ..	5	2.40
2	II (Rs. 26—Rs. 50) ..	57	29.00
3	III (Rs. 51—Rs. 75) ..	71	36.00
4	IV (Rs. 76—Rs. 100) ..	34	17.30
5	V (over Rs. 100)	30	15.30
	Total ..	**197**	**100.00**

The distribution of households by income groups may be considered communitywise. Three of the communities have one household each. Of these, the Rajput and Dom ones are in group III (Rs. 51—Rs. 75) and the Gosain household in group V (over Rs. 100). The Rajput household has a widow at its head and hence in spite of appreciable landed property, she is not so well off.

The 2 Dhobi households come in group III. Besides their *jajmani* earnings they also cultivate lands and work as labourers. Of the 3 Brahmin households, 1 is in group III and 2 are in group IV. In spite of their avowed difficulties, they still find adequate response from pious villagers who make offerings in cash and kind. The 3 households of Lohras are evenly distributed in groups II, III and IV. The Ahirs and Chik Baraiks have a household each in the highest income group. The eight communities considered above are the minor ones, the strength of none of which exceeds 5 households.

The following table gives the distribution of households by income group and community from the remaining 5 communities which make up ninety per cent of the total households in the village :

TABLE XVII

Communitywise distribution of income groups

Serial no.	Income group	Number of households					Percentage of households				
		Binjhia	*Oraon*	*Munda*	*Teli*	*Rautia*	*Binjhia*	*Oraon*	*Munda*	*Teli*	*Rautia*
1	2	3	4	5	6	7	8	9	10	11	12
1	I (Below Rs. 25)	1	1	3	..	..	1.40	2.00	9.09	..	..
2	II (Rs. 26—Rs. 50)	11	13	17	3	7	15.70	26.00	51.52	19.25	87.50
3	III (Rs. 51—Rs. 75)	30	21	9	3	..	42.90	42.00	27.27	19.25	..
4	IV (Rs. 76—Rs. 100)	13	8	4	5	1	18.60	16.00	12.12	32.25	12.50
5	V (over Rs. 100)	15	7	..	5	..	21.40	14.00	..	31.25	..
	Total ..	**70**	**50**	**33**	**16**	**8**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

It is seen that the percentage of households in the higher income groups is appreciably larger than the average in case of Telis and significantly larger in case of Binjhias. It is about equal for the Oraons but rather less for the Mundas. The Rautias are not so well off.

The following table shows the ratio of incomes derived from various sources, for each of the five major communities :

TABLE XVIII

Incomes derived from various sources of the major communities

Serial no.	Community	Total number of household	Total monthly income	Monthly income from cultivation	Monthly income from wages	Other sources	Percentage of 5 to 4	Percentage of 6 to 4	Percentage of 7 to 4
1	2	3	4	5	6	7	8	9	10
			Rs.	Rs.	Rs.	Rs.			
1	Binjhia	70	5,832	3,684	1,883	265	63	32	5
2	Oraon	50	3,459	1,603	1,627	229	47	47	6
3	Munda	33	1,573	606	860	107	39	55	6
4	Teli	16	1,892	1,757	50	85	93	3	4
5	Rautia	8	361	195	108	56	55	30	15

It is seen that the ratio of earnings from wages increases progressively in the order of Telis, Rautias, Binjhias Oraons and Mundas. This order is also roughly representative of the affluence of the communities. Hence it can be concluded that cultivators with comparatively large plots of agricultural land are better off than others who depend largely upon working as labourers.

19. *Expenditure*

The pattern of expenditure is brought out from the following table :

TABLE XIX

Percentage of the monthly expenditure of the households

Communities	Occupation	Number of families	Percentage of expenditure			
			Food and drink	Clothing and lighting	Miscellaneous	Cultivation and business
1	2	3	4	5	6	7
Binjhia	Cultivation	70	75.12	8.68	7.14	9.06
Oraon	Ditto ..	49	75.93	8.60	8.47	7.00
Do.	Labour ..	1	87.50	9.37	3.13	..
Munda	Cultivation	28	79.46	8.58	6.51	5.45
Do.	Labour ..	5	81.81	8.82	9.38	..
Teli	Cultivation	16	70.62	8.95	8.72	11.71
Rautia	Ditto ..	8	78.50	8.36	7.21	5.93
Chik Baraik	Ditto ..	5	52.47	8.41	25.66	13.46
Lohra	Industry ..	3	75.23	7.20	5.86	11.71
Dhobi	Cultivation ..	2	78.59	9.02	4.89	7.52
Rajput	Ditto ..	1	75.60	8.13	2.71	13.56
Gosain	Ditto	1	82.46	7.89	2.63	7.02
Dom	Ditto ..	1	81.94	8.33	2.78	6.95

It is seen that the bulk of the expenditure is made on food and drink. The average monthly incomes of all the communities except the Mundas, Ahirs and Doms exceed the average monthly expenditure.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

1. *Age and sex distribution*

The males in the village slightly outnumber the females the sex ratio (or the number of females per 1,000 males) being 974. As has been observed earlier, only three communities in the village have populations of over 100. Among these, the sex ratio is very favourable for the Mundas (1,213), quite so for the Oraons (1,069) but adverse for the Binjhias (889). Peculiar situations exist with regard to certain communities. The Rajputs are represented only by two females—a widow and her daughter. Females appreciably outnumber the males in the Ahir community (8 males and 13 females).

The table given alongside gives the number of persons, males and females in each community.

TABLE XX

Community and sexwise distribution of Population

Serial no.	Community	Persons	Males	Females
1	2	3	4	5
1	Binjhia ..	442	234	208
2	Oraon ..	300	145	155
3	Munda ..	166	75	91
4	Teli	84	43	41
5	Rautia.. ..	41	24	17
6	Chik Baraik ..	24	14	10
7	Ahir ..	21	8	13
8	Brahmin ..	12	7	5
9	Lohra ..	20	13	7
10	Dhobi ..	13	6	7
11	Rajput ..	2	..	2
12	Gosain ..	7	4	3
13	Dom ..	3	2	1
	Total ..	**1,135**	**575**	**560**

The proportion of non-adults of age group 0—14 in the village is quite consistent with the general pattern. They account for 43 per cent of the population.

The following table gives the population of the village classified by sex and four broad age groups :

TABLE XXI

Population classified by sex and broad age groups

Age group	Number of persons	Percentage of persons	Number of males	Percentage of males	Number of females	Percentage of females
1	2	3	4	5	6	7
All ages	**1,135**	**100.00**	**575**	**100.00**	**560**	**100.00**
0—14	490	43.18	254	44.18	236	42.14
15—24	210	18.50	109	18.95	101	18.04
25—59	404	35.59	201	34.95	203	36.35
60 years and above ..	31	2.73	11	1.92	20	3.47

It is seen that males are in excess over the females in the age groups 0—14 and 15—24 years. But females outnumber males in the higher age groups. This indicates that women live longer than men.

2. *Trend of population*

The population of the village was 919 according to the Census of 1951. A decade later, the population (again according to census) rose to 1,128 or by 23.5 per cent. The survey which was conducted a few months after the census of 1961 showed 1,135 persons in the village.

Annual statistics of births and deaths in the village were not available.

3. *Marital status*

The following table shows the marital status of the males and females classified into different age groups :

TABLE XXII

Marital status by broad age groups

Age groups	Total population			Never married		Married		Widowed		Divorced	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	1,135	575	560	354	289	198	197	23	72	..	2
0—14	490	254	236	254	236	..	..	..	..	..	..
15—24	210	109	101	81	50	28	51	..	..	..	..
25—59	404	201	203	19	3	161	143	21	55	..	2
60 years and above ..	31	11	20	..	..	9	3	2	17	..	..

Thus, at the time of survey, no boy or girl below the age of 15 years of age was married. In the age group 15—25, about half of the girls and a little over a quarter of the boys are in the state of matrimony. The proportion of never married males in the age group 25—59 (19 out of 201) is rather high, but that of unmarried females (3 out of 203) quite negligible.

The never married males in the age group 25—59 comprise of Binjhias (10), Oraons (4), Mundas (2), Chik Baraiks (2) and Rautia (1). Their ages at the time of survey varied from 25 to 46 but only 4 persons were over 30 years of age.

Out of 3 unmarried women in the same age group (25—59), 2 are Oraons and 1 Munda. Their actual ages were 35, 33 and 35. It is thus seen that most of these persons in the village can normally be expected to find life mates for themselves.

Widowhood is met with in the higher age groups : the predominance of females in this state again pointing to their comparative longevity as compared to that of the males. There are two Munda female divorcees whose ex-husbands were more fortunate in finding wives than they themselves were in finding husbands.

All persons above 60 years of age were married at some time. But the number of widowed persons exceeds those still in the blessed state of matrimony.

4. *Disease and medical care*

Parturition invariably takes place at home; no case of hospitalization of any village woman having come to light. By and large, a belief in the efficacy of spiritual means to prevent and cure physical maladies still persists. Immunity measures against epidemics like cholera and smallpox are not willingly submitted to. Indeed the cameraman who took photographs in the village was avoided to some extent in the suspicion that he was an inoculator. Hence taking of photographs had to be preceded by allaying the people's doubts on this point—doubts which seemed to afflict the women and children more than the grown up males. Besides epidemics (which are seasonal in nature), skin diseases and alimentary disorders are quite common. Government have provided an *Aurvedic* Dispensary at Sukhajharia (4 miles off) which has a qualified *Vaidya* in regular attendance. But he averred that his services are not called for very often and such calls as were made on his professional ability were largely limited to the village in which his headquarters are situated. But the dispensary at Hathibari treats quite a few patients from Parba. Such villagers as acknowledged receipt of medical aid mentioned that the allopathic dispensary at Hathibari was the place where they got medical treatment.

At the time of survey a Teli girl was laid up with an attack of smallpox. Her guardian promptly sought the advice of the *Ojha,* and no more. But this case may not be very indicative since even now, many a Hindu home in urban areas considers that smallpox is better treated by *pujas* than seeking medical aid, which perhaps, in any case, can do little to alleviate the discomfort.

5. *Literacy and education*

There are two schools in the village. The older one is the Roman Catholic Mission Lower Primary school which was established in 1915.

It is located in Girja *toli* where the Roman Catholic chapel is also situated. It is a single teacher school, the teacher also being the local *prachar* or religious head of the Catholics. The school is largely attended by Christians, though non-Christians are not barred. Significantly enough, some Christian boys attend the other school. The school had 32 pupils on the rolls at the time of survey.

The Adimjati Sewa Mandal Upper Primary school was established in 1948. Half of the cost of the building was collected by public subscriptions in the village. The school has two teachers and instruction is provided for classes I to V. The number of students in each class (January, 1963) is given below :

Class	Boys	Girls
I	36	2
II	10	1
III	3	2
IV	3	..
V	6	..
Total	58	5

The Adimjati Sewa Mandal has a scheme under which the number of students is reported at periodic intervals. The pupils are divided into four categories, viz., (1) *Sansari* (unconverted tribals), (2) *Isai* (Christian tribals), (3) *Harijan* (scheduled caste persons) and (4) *Itar* (others). So far as the pupils of the school are concerned, there were 6 *Sansaris* and 57 *Itars*. It is noteworthy that Binjhias who are a scheduled tribe, were included under *Itars*. Since the school is staffed with two teachers who are both Binjhias, the classification is suggestive of their considering themselves distinct from and probably superior to the tribals. The pupils do not belong to Parba only but also come from the neighbouring villages of Pomian and Sahermunda.

Both the teachers are educated up to middle standard (passed Class VII). One of them received a course of training for teachers, and though he came out unsuccessful (so the other reported) by virtue of his wider experience, he was made the headmaster. The two teachers get equal emoluments, viz., Rs. 33 per month each. Samrat Singh resides in Parba whilst Jagarnath Manjhi makes daily journeys from village Hututua. Samrat Singh occupies a prominent place in the social life of the village.

There are 129 literate persons in the village, the percentage of literacy being 11.37. The percentage of literacy among males is 20 and among females only 3. With the exception of an Oraon Christian boy who was a student of B.A. in Ranchi, there is no other matriculate in the village. However, 15 males and 3 females had read up to primary standard.

Female literacy is of recent growth, 11 out of 18 literates being less than 15 years of age. The percentage of male literates is almost equal in the age groups 0—14 and 25—59 years.

No person among the Ahirs, Lohras, Doms and Gosains can read or write. Women of the Rautia, Chik Baraik, Brahmin and Dhobi communities are all unlettered.

The number of literate and educated persons, males and females is given in the following table communitywise :

TABLE XXIII

Literates classified by community

Serial no.	Community	Total			Literates and educated			Percentage of literacy		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1	Binjhia	442	234	208	43	38	5	9.7	16.2	2.6
2	Oraon	300	145	155	43	35	8	14.3	24.2	5.2
3	Munda	166	75	91	14	12	2	8.4	16.0	2.2
4	Teli	84	43	41	17	15	2	20.2	35.0	5.0
5	Rautia	41	24	17	5	5	..	12.5	20.1	..
6	Chik Baraik	24	14	10	1	1	..	4.1	7.1	..
7	Brahmin	12	7	5	4	4	..	33.3	65.8	..
8	Dhobi	13	6	7	1	1	..	8.0	16.0	..
9	Rajput	2	..	2	1	..	1	50.0	..	50.0
	Entire village including other communities.	**1,135**	**575**	**560**	**129**	**111**	**18**	**11.37**	**20.0**	**3.2**

Thus the communities listed in order of percentage of literacy among persons, males and females are—

TABLE XXIV

Communities listed in order of extent of literacy

Serial no.	Communities in order according to literacy of persons	Communities in order according to literacy of males	Communities in order according to literacy of females
1	Rajput ..	Brahmin ..	Rajput
2	Brahmin ..	Teli ..	Oraon
3	Teli ..	Oraon ..	Teli
4	Oraon ..	Rautia ..	Binjhia
5	Rautia ..	Binjhia ..	Munda
6	Binjhia ..	Munda ..	..
7	Munda ..	Dhobi ..	..
8	Chik Baraik ..	Chik Baraik ..	..

Ratios in respect of Rajputs are exaggerated because of only 2 persons in the community. Amongst the major communities, Oraons easily head the list both in respect of male and female education. 59 per cent of the Oraons are Christians. Amongst the 43 literate Oraons, 37 are Christians and 6 Hindus. 8 out of 14 Munda literates are Christians. The Binjhias are only slightly better off than the Mundas in respect of literacy.

6. *Family structure*

The following table gives the community-wise distribution of households by types of families :

TABLE XXV

Types of families

Serial no.	Community	Total number of house-holds	Types of families living in the households			
			Simple	Inter-mediate	Joint	Others
1	2	3	4	5	6	7
1	Binjhia	70	30	13	20	7
2	Oraon ..	50	20	8	11	11
3	Munda ..	33	18	5	6	4
4	Teli ..	16	9	4	3	..
5	Rautia ..	8	5	1	2	..
6	Chik Baraik	5	2	..	2	1
7	Ahir ..	4	1	1	1	1
8	Brahmin ..	3	1	1	..	1
9	Lohra ..	3	3	..	..	..
10	Dhobi ..	2	..	2	..	..
11	Rajput ..	1	..	..	..	1
12	Dom ..	1	..	..	1	..
13	Gosain ..	1	..	1	..	..
	Total ..	**197**	**89**	**36**	**46**	**26**

Unlike many other tribal villages simple families (constituted of husband, wife and unmarried children) do not preponderate, making up only 45.2 per cent of the total families. It is only among Mundas and Rautias that such families account for more than half the number except in the case of Lohras, of which all 3 families are simple. Intermediate families (consisting of a married couple with unmarried brothers or sisters and a parent) account for 18 per cent. Joint families (consisting of married couple with married sons or daughters with married brothers and sisters) form almost a quarter (23.5 per cent) of the families. The joint family system prevails to a larger extent among the Binjhias than any other community.

The increased complexity of family composition is apparently indicative of greater recognition of kinship bonds and wider sense of mutual accommodation. The consensus of opinion in the village, however, was that complex families were tending to disintegrate as greater emphasis began to accrue on earnings other than those by cultivation. It is significant that the largest proportion of simple families occurs amongst the Mundas who are also the community in the village most dependent on income from wages.

The size of a household averages almost 6 persons. There is only one single-member household in the village consisting of a Munda widow. 2-3 member households constitute 18 per cent of the households with 9 per cent of the population. The bulk of the people (40 per cent) reside in, 4—6 member households which make up just over half the households. Only 17 households (8 per cent) contain more than 10 members each.

7. *Intra-family relationships*

The father is the acknowledged head of the family. His sons begin to be of help from an early age. Tending to the cattle is the job of young boys from 8—12 years of age. Schooling, therefore, does not find favour with all persons though even school-going pupils are not entirely bereft of their other responsibilities. Adolescents begin to help in actual cultivation work though quite a few find it more profitable to work for wages elsewhere. The father's duties towards his son are over when the latter gets married, an event which may augur for the severence of the family ties at least from an economic point of view. Daughters have to devote their energies in helping their mothers, the chief aspect of which is looking after the younger brothers and

sisters. This the girls are able to do from an age when they can hardly fend for themselves. Even young girls aged 5-6 years can assume responsibilities for looking after babies. The girls lead an uninhibited life and are free to seek jobs as soon as they are capable. What the girls earn is entirely their concern, they seldom have to contribute their wages in the family trends. This, however, helps greatly in easing the father's burden at the time of the girls' marriage.

Notwithstanding the father's exalted status, it is mother who is the repository of greater filial affection. She combines the multitudinous chores of household work with effective participation in the economic pursuits of the family. Husband and wife are equals rather than lord and slave.

8. *Inheritance of property*

The customary laws of inheritance are basically the same for each community in the village.

After the death of a person his surviving sons get an equal share in the property. A widowed daugter-in-law is entitled to the share of her husband but this is conditional : she loses her interest if she remarries. The first charge on the estate of the deceased is the maintenance of unmarried daughters till they are married and maintenance of the widow for her life or until she gets remarried. Persons having no sons often adopt the son-in-law in which event he succeeds to the property. The practice of well-nigh universal marriage generally precludes persons dying issueless but in such an event the property passes on to the closest agnates.

None in the village was aware of changes having been effected in the Hindu Succession and Adoption Acts. The idea of daughters getting equal shares with sons was universally frowned upon.

9. *Leisure and recreation*

Self sustaining as the people are, they have little occasion for gay abandonment. Social visits to friends and relatives both inside the village and farther away provide a welcome change to humdrum monotony. The Christians have their religious services to attend: More mundane engagements await the people who clean their own clothes, fetch their requirements of timber and firewood and fashion most of their tools and equipments. The mud houses and tiled roofs require constant attention to keep them in a trim shape. Occasional fishing trips are as much of a psychological stimulant as fruitful economic interlude.

The neighbouring children gather in the shaded open spaces and busy themselves in play at least when tempting fruits are not to be obtained. *Kabaddi, gilli danda* and *bhaunra* are some popular games. In season, the young lads clamber up the trees and seek for rewards from bough to bough, almost with monkey-like agility. Catapaults constitute a covetable equipment within reach of most of the boys. Modern organised games like football and hockey are lacking in the village.

The older people are content to meet in the evenings and gossip. It is only the Mundas and Oraons who have retained the traditional and communalfolk dances with their seasonal variations.

10. *Religions of the people*

The religion returned by the people of the village is the all pervasive Hinduism, which engulfs the Brahmin and Rajput no less than the Binjhia, Munda and Lohra. Christianity has, however, found a foothold in the village. Yet peculiarly, it is only the Oraons who have really taken to the new religion, though a few Mundas have also embraced it. The following table shows the distribution of persons by religions :

TABLE XXVI

Religion of the villagers

Religion	Community	Number of households	Number of persons
Hindu	All	165	935
Christian	Oraons and Mundas	32	200
	Total	197	1,135

The distribution of Oraon and Munda households by religion is given below :

TABLE XXVII

Religionwise distribution of households

Community	Hindu		Christians	
	Households	Persons	Households	Persons
1	2	3	4	5
Oraon	21	124	29	176
Munda	30	142	3	24
Total	51	266	32	200



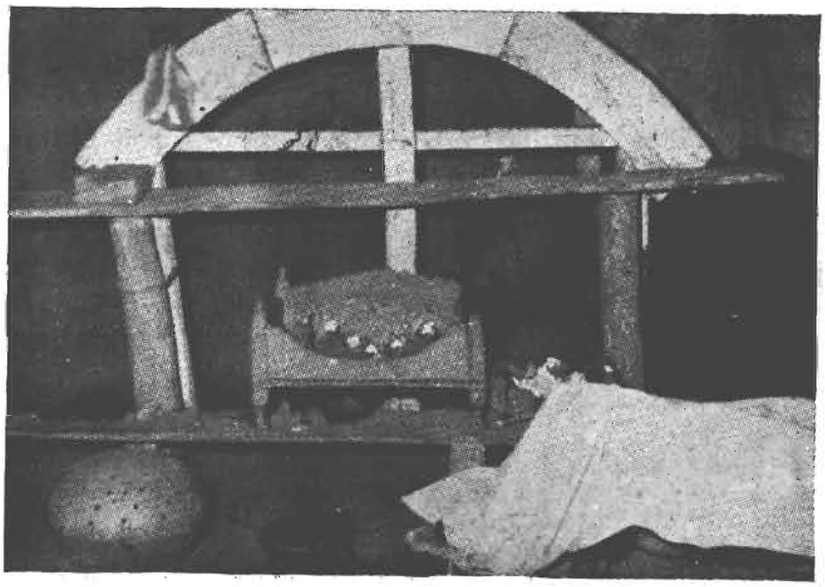
1. A view of the Jaldega-Parba *katcha* road.



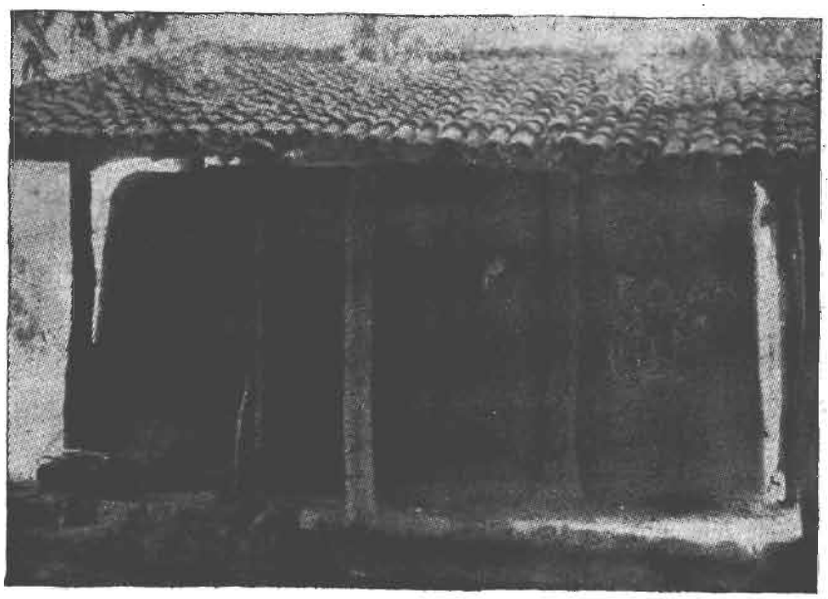
2. The Parba river which runs through the village.



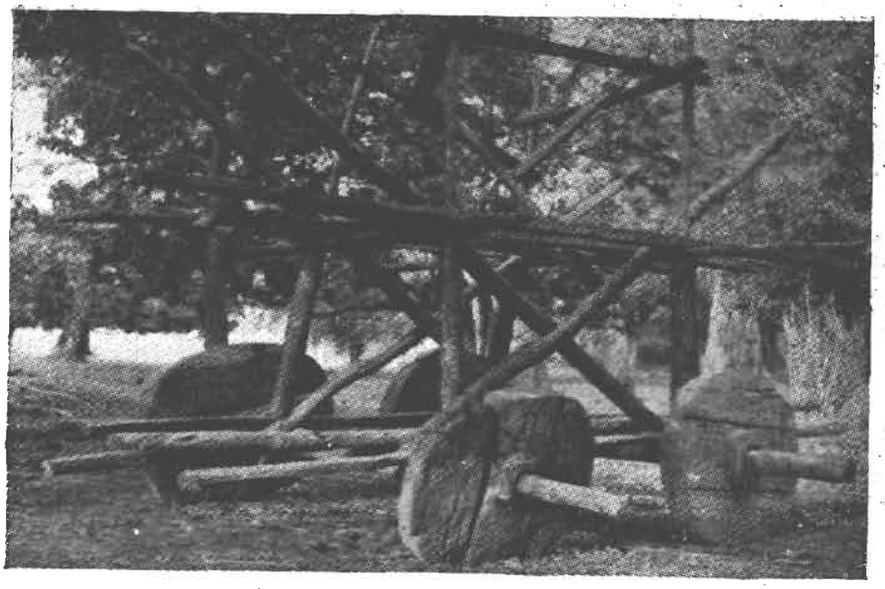
3. The village school run by the *Adim Jati Seva Mandal.*



4. The deities in the Jagannath temple.



5. The Jagannath temple from outside.



6. The unkempt chariot (*Rath*) is decorated only at the time of the *Rathyatra* procession.



7. A village *danri*.



8. A Binjhia house with mud walls and tiled roofs.



9. House of the Binjhia school teacher—walls are of unbaked bricks.



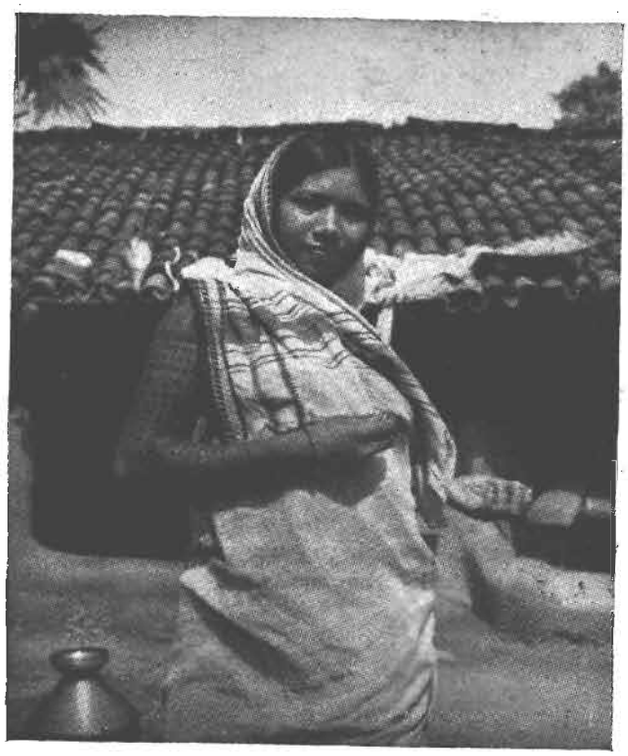
10. A Binjhia house with a closed verandah.



11. The wife of the Binjhia school teacher with her ornaments. Mark the tattoo designs.



12. A Binjhia mother and child. Babies are carried so as to enable the mother to perform other work.



13. A Binjhia damsel—tattooing is lust for the maiden.



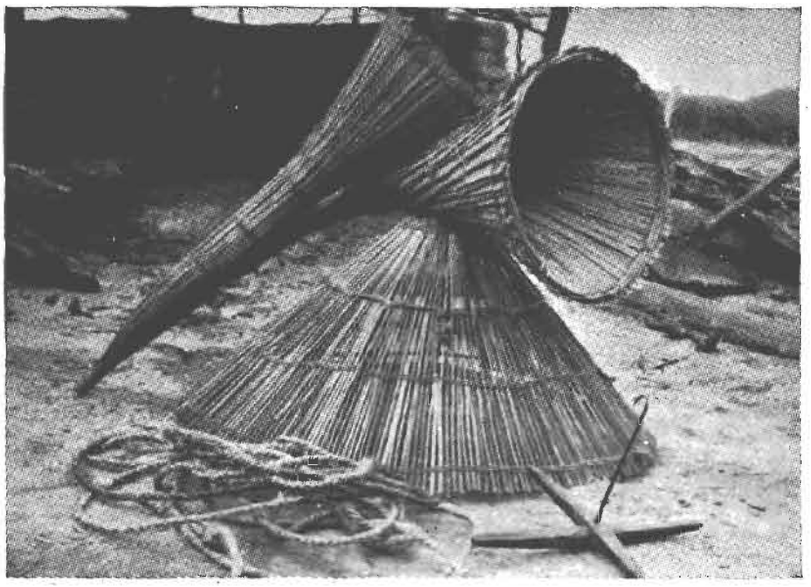
14. An old Binjhia--arbiter of the social code.



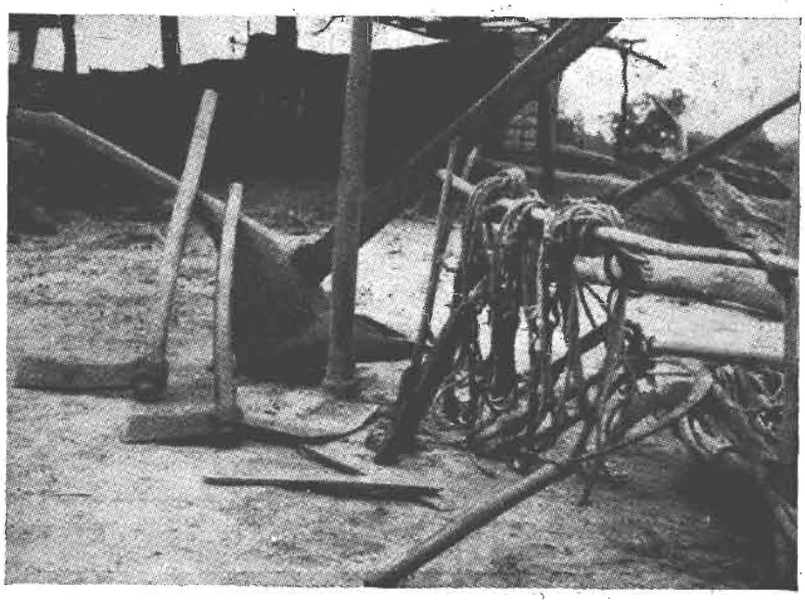
15. An young Binjhia—mark the hair-style.



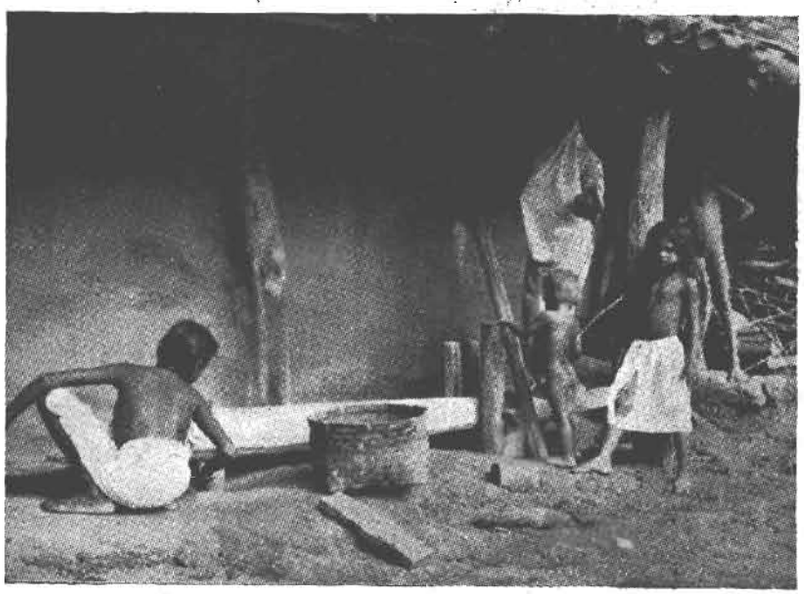
16. A Dom woman—tattooing is not restricted to a particular community.



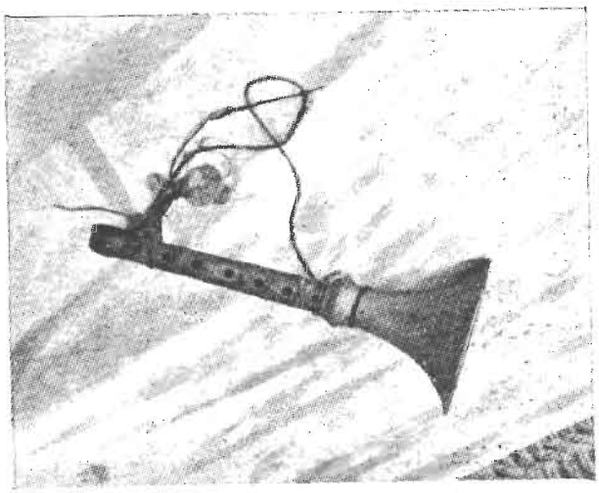
17. Fishing-traps.



18. Indigenous agricultural implements used in the village.



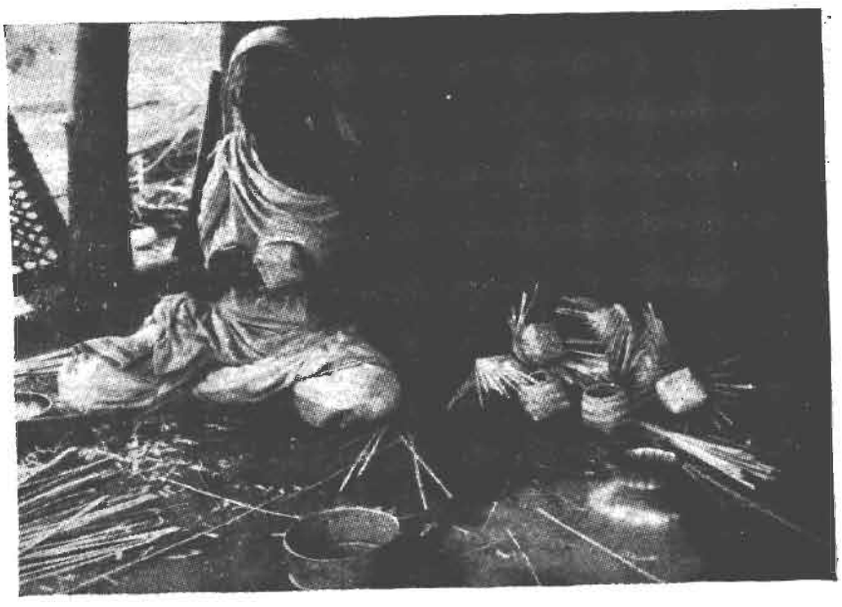
19. Paddy is mostly husked with *dhenki*.



20. *Venr*—a kind of flute used by the Doms.



21. Village utensils: (1) *Charai*—used for storing water, (2) *Tasla* for cooking rice, (3) *Lota* for keeping water, (4) *Katora*—big bowl, (8) *Katori*—a small bowl, (9) *Karchul*—ladle, (13) *Gilas* and *Thali* and (15) *Karahi* for cooking vegetables. A bucket is also seen.



22. A Dom woman at work, making small baskets.



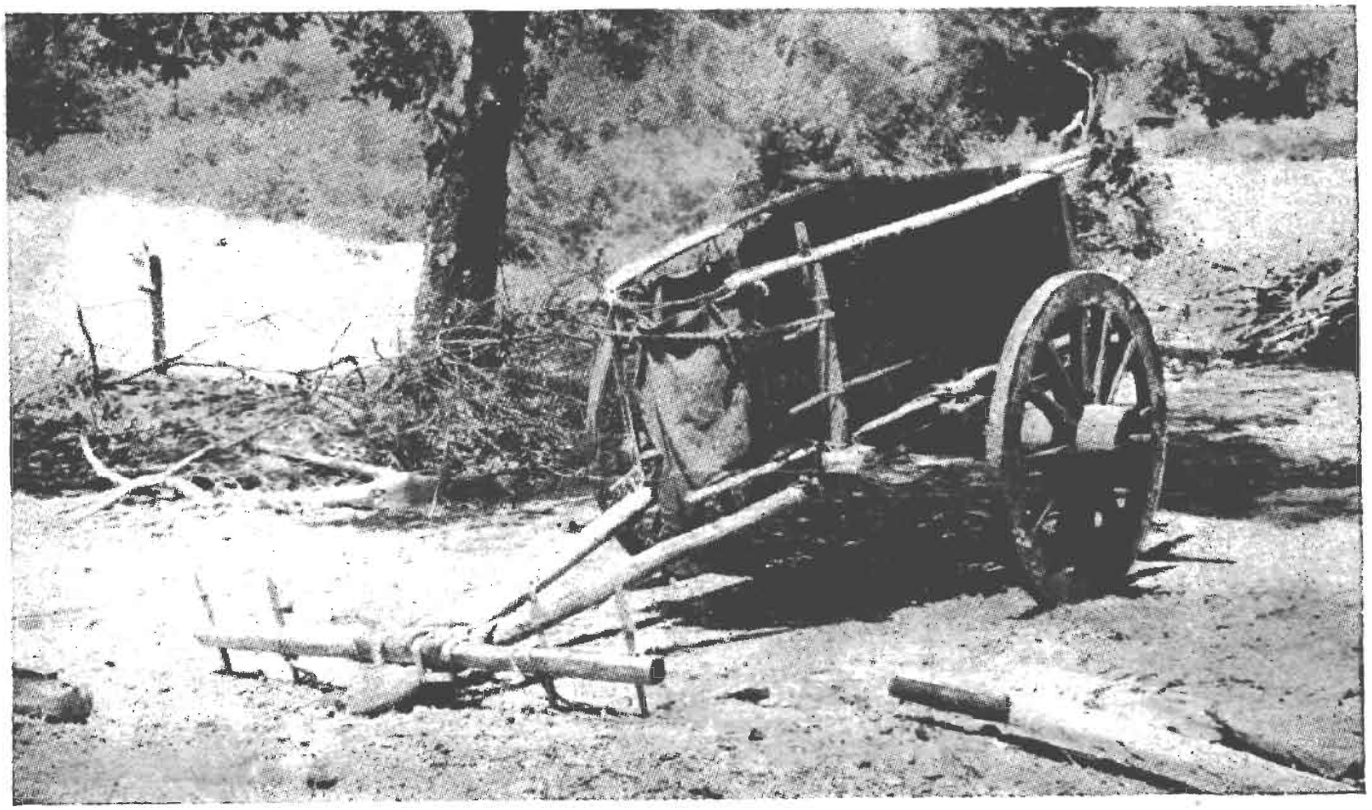
23. *Bhar* used for carrying grains and manures.



24. A Dom with his musical drum.



25. A Binjhia ploughman.



26. A village Bullock-cart.

Notwithstanding returns of Hinduism by most of the communities, there is some distinction among them though the line of demarcation is by no means clear cut. The local Jagannath temple and its Brahmin priests comprise the fountain head of Hindu religious beliefs and practices. Yet the traditional tribal institutions of *Pahan and Pujar* (the priest and his assistant) continue to function, co-existing without any trace of mutual antagonism. The Brahmin has no truck with the *Pahan* but the same cannot be said of any other community. Villagers participate in both Hindu and tribal festivals.

The majority of the Christians of the village are Roman Catholics. Their chapel (as also the school) was established as far back as 1915. A few of the Christians are Anglicans; the chapel of the Mission Society for the Propagation of the Gospel was set up only in 1926. Statistics regarding the sectwise break up of the Christians were not obtained at the time of survey.

Congregational as well as individual worship is largely confined to the temple, chapels and *sarnas* (primaeval orchards). The Brahmins have *Tulsi* (*ocimum sanctum*) plants in their houses. These are venerated by lighting of earthen lamps every evening. The Roman Catholics hang pictures of Jesus Christ and the Virgin Mary in their homes. Unconverted Mundas of the village have their *adings* (specified spots in their homes containing the spirits of their ancestors).

There is hardly any ambiguity with regard to the concept of the supreme being. Lord Jagannath and Christ are at the apex. The other deities or supernatural beings are many and varied.

The Jagannath temple is described as being as old as the village itself. It is said that when the Binjhias reached village Targa in the course of their migrations, they found stone images in the bed of river Lurgi. These resembled the famous image of Lord Jagannath in the temple at Puri in Orissa. Rejoicing in their good fortune, the people collected the images and duly installed them in a temple when they came to Parba.

The temple is a mud structure with tiled roofs. Small stone images of Jagannath and his consort are kept on a wooden pedestal.

The temple is managed by the Brahmin priest. He averred that rent free land was given to his forefathers in lieu of their services. The land, however, became the subject matter of litigation and was resumed by the ex-landlord. The priest has 10 acres of personal land which yield about 50 maunds of rice annually. But though most Hindu deities are usually content with nominal offerings, not so Lord Jagannath. Full meals have to be offered to him twice a day, as is done at Puri and elsewhere. Rice, pulses and vegetables are to be offered. But since the '*prasad*' is taken by the priest no large net expenditure is incurred. Yet the priest estimated that about Rs. 750 had to be spent annually simply for the routine services in the temple. He pointed out the inherent difficulties of raising the sum from voluntary contributions but was rather philosophic about it. He averred that he was any how managing to keep the services going.

The Christian chapels are run on subscription. Volunteers offer their services regularly for work connected with maintenance and repair of the buildings.

There are 12 *sarnas* in the village, each with its traditional associations. These are indicated below :

(*i*) *Pat sarna*—This is the main *sarna* for the village at which offerings have to be made before the others *sarnas* are visited. Legend has it that there were huge *sal* and *gamhar* trees in the place, some even 80 feet in girth. So when the original settlers sought supernatural protection from the wild animals that then abounded, they naturally chose the spot. Offerings of a black he-goat, *arwa* rice, *bel* leaves, milk, turmeric and vermilion were made which continues even at present.

(*ii*) *Gumi sarna*—This *sarna* has the distinction of having been the place of worship of the Kurus, the people whom the Binjhias are said to have supplanted. The location was the abode of a cow which had begotten four calves at a time. The Kurus used to offer pigs here and this form of sacrificial offering continues.

(*iii*) *Satihari sarna*—According to tradition, Anuchi and Gusti, who were husband and wife used to live here in the bygone days. One day Anuchi died. This was immediately followed by the death of his wife. But strangely, none of

their bodies was to be found. Gusti had obviously committed *sati* (self-immolation with her husband), but the disappearance of the bodies left too much for speculation. It was considered better to propitiate the inexplicable and hence *Satihari sarna* or the *sarna of the sati*. A black she-goat is sacrificed here annually.

(*iv*) *Dharma sarna*—This place assumed significance due to the fact that a rare bird called *dharma* (the like of which was reportedly not to be found in the locality at present) laid 22 eggs on a *pesar* tree. One Kanilal came across the eggs and henceforth decreed the place to be a *deosthan* (abode of deity). The place became famous as *Dharma sarna* after the bird which gave to it its sanctity. The object of sacrifice here is a white goat.

(*v*) *Singibonga sarna*—It is said that when the Binjhias settled at Parba, Anurath, the *zamindar* of Singhbhum, invaded the village with an army of 700 persons. One Sunder Rai Binjhia of Parba defeated them and killed all the 700 persons except the *zamindar* single-handed. The corpses were buried at the site of the fight. In order to commemorate his valour, Sunder Rai established an *Akhara* (wrestling place) there and began to worship the place under the name of *Singibonga* (Sun God), as he had defeated the *zamindar* of Singhbhum. A black goat is sacrificed here. In this connection it is pertinent that no allusion was made to *Singibonga*, the supreme being of the Mundas.

(*vi*) *Khunt sarna*—One Ram Sai Bariha, one of the original Binjhia settlers in the village once dreamt that an iron rod stood erected in the dense forest. God advised him to worship the place. When he woke up in the morning and proceeded to the place, he actually saw the rod just as he had seen it in his dream. He began to worship the place and named it as *Khunt sarna* because the *Khunt* (rod) of iron was found there. A black sheep is sacrificed here.

(*vii*) *Dwarseni sarna*—When the Binjhias came to the village they had to fight the Kurus who were already entrenched there. The Binjhias killed the Kurus and buried them. They began to worship the ground under the name of *Dwarseni sarna* in order to commemorate their valour.

(*viii*) *Andhari sarna*—In the beginning there were dense forests at the place which always remained dark. When wild animals entered the forest they were unable to move swiftly with the result that they could easily hunted. People thought that God had been good enough to make the forest dark to facilitate hunting so they began to worship the forest and named it *Andhari sarna* because it was very dark. At present, however, there is no forest at the place. A black goat is sacrificed here.

(*ix*) *Lohrain pat*—In the old days there was a Lohra woman who used to melt iron from the ore. One night, on the occasion of *sohrai* festival, she was killed by a tiger. People always saw a shadow of tiger at the spot where she was killed. So in order to remove their fear, they began to worship the place by offering a black she-goat, *arwa* rice, vermilion, sandal-wood, milk, etc. They named the place as *Lohrain pat* after the Lohra woman.

(*x*) *Kara sarna*—A Kuru woman lived at the place. She was unmarried and used to worship God regularly. One day she suddenly disappeared from the place and no trace of her was ever found by the villagers. They were afraid of her sudden disappearance. So they began to worship the place by offering a he-buffalo. The name of the place is *Kara sarna* because a buffalo *(kara)* is sacrificed here.

(*xi*) *Goria sarna*—*Gorait* snakes used to be found in abundance at this place. People were naturally afraid since the *gorait* snakes are very poisonous. So in order to protect themselves from snake-bites, they began to worship the place and named it

Coria sarna. A brown goat is sacrificed here.

(*xii*) *Mahadeo sarna*—A long time back, a fair-complexioned boy used to appear at this place regularly at mid-night. He would talk to Sunder Rai, one of the early Binjhia settlers. So Sunder Rai began to worship the place under the name of Lord Mahadeo and called the place *Mahadeo sarna.* A *Shiva Linga* was set up at the place which is still to be found. A brown goat is sacrificed.

The sacrifices at the village *sarnas* are made under the aegis of the *Pahan* who belongs to the Binjhia community. The *Pahan* was the recipient of rent-free land known as *'dali-katari'*, but as in the case of the Brahmin priest, the land was reported to have been resumed by the landlord after litigation. The cost of the sacrifice is met by public subscription and the *prasad* shared. The *Pahan* and his assistant (the *Pujar*) get extra shares for their labour. The heads of the decapitated animals are usually reserved for them. There is, however, some laxity in observing the traditional sacrifices. Some people averred that gaps ranging to five years are not unknown in the prescribed annual sacrifices.

The following table gives the calendar of religious festivals held in the village :

TABLE XXVIII

Calendar of festivals

Month	Festival
1. Phalgun (February-March)	*Holi*
2. Chait (March-April)	*Sarhul*
3. Baisakh (April-May)	*Akchaya Tritiya*
4. Jeth (May-June)	*Deosnan Purnima*
5. Asarh (June-July)	*Rathyatra; Bahurayatra*
6. Srawan (July-August)	*Raksha Bandhan*
7. Bhado (August-September)	*Karma*
8. Aswin (September-October)	*Jitia; Dusherra*
9. Kartik (October-November)	*Diwali; Deothan and Rasyatra.*
10. Paus (December-January)	*Paus Purnima*

The various festivals are briefly described below :

1. *Holi*—This festival is held in the month of *Phalgun* (February-March) on the night of *Phalgun Purnima.* Firewood is collected from the different families and stored near the bank of the Parba river. The village *Pahan* lights the bundle. 24 hens and a cock are sacrificed. The *Pahan* throws a handful of dust over the burning fire. After that it is repeated by villagers who have gathered there. Drums are played upon by the Doms. The people return to their houses in a jovial mood, singing and full of merriment. Next morning, the households offer various kinds of corns, flowers and fruits of the new year to their deity. Villagers do not partake of the newly harvested grains or the fruits of the new year before making this offering.

The village *Pahan* makes seven wrappings of string round a *mahua* tree and also offers an egg to the tree. The egg is dropped from above, as an invocation to the deity and symbolising the flowering of abundant *mahua* flowers in the new year. After that people sprinkle coloured water on each other. Special articles of food are prepared in every household consisting chiefly of sweetmeats made of flour. Kinsmen and friends are invited.

2. *Akchaya Tritiya*—This festival is performed in the month of *Baisakh* (April-May) on the third day of the month. It heralds the sowing operations.

3. *Deosnan Purnima*—It is performed in the month of *Jeth* (May-June) on *Purnima* (full moon day). Previously it used to be performed at the cost of the landlords, but after the abolition of *zamindari,* the expenditure is met with from subscriptions made by the villagers. The images of Lord Jagannath is bathed and worshipped by the Brahmins. Rice, sandal-wood and cocoanuts are offered, as also sweets which are distributed among the villagers, as *prasad.*

4. *Rathyatra*—This festival is celebrated in the month of *Asarh* (June-July) on the second day of second fortnight. The cost is met with from subscriptions made by the villagers. The images of Lord Jagannath and his consort are decorated and kept on a *Rath* (chariot) specially made for the purpose which is well decorated. The *Rath* is moved along village road for some distance. It is pulled by the villagers themselves. Then the *Rath* is taken back to the home of the Brahmin and left there for nine days. This is done since according to legend, Lord Krishna had left Braj and resided at aunt's (mother's sister) house for nine days. Offerings are made to the deity on the occasion.

5. *Bahurayatra*—This is performed on the ninth day after the *Rathyatra* festival. The *Rath* is again taken to some distance and finally back to the temple. It is symbolical of Lord Krishna's

return from the house of his mother's sister. Sweets are offered to the image and after that they are distributed among the villagers.

Though the Mundas and Oraons do not actively participate in the worship, they join the congregation.

6. *Raksha Bandhan*—This festival is performed in the month of *Srawan* (July-August) on *Purnima* day. The Brahmins tie Rakhi thread on the wrists of persons for which they receive *dakshina* (gifts). It is said that the festival commemorates the birth of Baldeva, brother of Lord Krishna.

7. *Karma festival*—It is performed in the month of *Bhado* (August-September), on the 11th day of the second fortnight. *Karma* branches are brought from the forest and planted in the ground at several places where people assemble together and sing songs. Mundas and Oraons also dance. The branches are thrown away into the river on the following day.

8. *Jitia festival*—This is celebrated in the month of *Aswin* (September-October) on the 8th day of the first fortnight. People remain on fast for twenty-four hours. Branches of the *peepal* tree are brought and planted in the ground. The Brahmins narrate the importance of *jitia* festival. *Mahua, palas,* bamboo and plantain branches or saplings are also planted along with the *peepal* branches. Next morning all these are thrown away into the river.

9. *Dusherra*—This festival is also performed in the month of *Aswin* (September-October) in the second fortnight. The *Pahan* sacrifices a goat to goddess Durga. Dancing, singing and merry making continue for several hours that day.

10. *Diwali*—This festival is held in the month of *Kartik* (October-November) on the last day of first fortnight. Earthen lamps are lit in every room and houses illuminated. Goddess *Kali* is worshipped. Special articles of food are prepared. Next day goddess *Lakshmi* is worshipped in order to invoke her to endow prosperity and wealth to the villagers. Animals are washed and properly fed.

11. *Deothan*—This festival is also celebrated in the month of *Kartik* (October-November) on the 11th day in the second fortnight. It is believed that from the first of *Asarh* to the tenth day of *Kartik* the earth remains impure, so people pray to God to make the soil pure. Sweetmeats and sandal-wood are offered to Him.

12. *Rasyatra*—It is held in the month of *Kartik* (October-November) on the full moon night. People assemble together at night and stage a dance in which Lord Krishna is represented by a person : *Krishna Leela* is performed.

13. *Paus Purnima*—This festival is performed in the month of *Paus* (December-January). It is celebrated as a farewell to the year and day of thank giving.

Besides the above festivals, some of the Binjhias, Telis and Brahmins celebrate *Basant Panchami, Janmasthmi* and *Shivaratri* festivals. Mundas and Oraons celebrate the *Sarhul* festival.

11. *Community Panchayat*

The Binjhias, Oraons and Mundas have their separate traditional tribal *Panchayats.*

The Binjhias have a well-organised system of social government. The social leader of the community is one Bhadranath (Binjhia) of the *Kashyap Gotra.* He is the arbiter in instances of alleged violation of the social code, but he is aided by the Brahmin priest and members of his own community in coming to a decision. There are three main crimes which entail heavy atonements. These are—

(1) *Goru-ghas or gowadhia*—If a person causes the death of a cow even unintentionally, he is guilty of a great crime.

(2) *Ghao-ghas or dangchorhi*—If a person gets sores on his body and is negligent enough to permit breeding of visible germs, he is automatically outcasted.

(3) *Dusre-jat-me bhagna*—If a Binjhia girl is seduced by or elopes with a member of a different community, her father or guardian is put to shame.

The responsibility for any of the above is fixed by an assembly of elders who also give a hearing to the accused. If the liability (*dosh*) is fixed, the person is outcasted. He then has to pay Rs. 5 and 3 *pailas* of rice to his Dhobi, and Rs. 5 to Bhadranath. The community leader prescribes a pilgrimage to which he also accompanies the guilty person at his cost. The place of pilgrimage is village Bedabyas in Raghunathpur police station of Sundergarh district in Orissa. It is only after the pilgrimage has been performed that the person is readmitted to the caste. According to Bhadranath himself, he is

the community leader not only of Parba village but of 11 other *mauzas*. Other informants averred that his jurisdiction was co-terminous with that of the ex-landlord and extended to 43 *mauzas*.

This system of social government was reported to prevail among the Binjhia community in all areas. Thus one Kandranath, a cousin (paternal uncle's son) of Bhadranath, occupied a similar position in Rampur village of Birmitrapur police station in Orissa.

Since the original seat of the Binjhias was Targa, the Panchayat leader of that place is considered superior to the one at Parba.

Besides the three offences mentioned above, suitable action is also taken against cases of adultery and incest. The only case of recent occurrence that was recounted related to a Binjhia who was chasing a cow out of his fields and giving it a good thrashing. The animal unfortunately died and he had to make the atonements prescribed.

The Mundas decide their social disputes among themselves, some elders acting as arbiters. The Oraons have a separate *Panchayat* though the Christians are more amenable to the guidance of their preceptors.

12. *Statutory Gram Panchayat*

The Sukhajharia *Gram Panchayat* was notified in November, 1958 and elections held in June, 1960. The following villages constitute the *Gram Panchayat* :

Name of village	Thana no.	Area (in acres)	Population (1951)
1. Parba ..	12	4,618	919
2. Bandosera ..	10	1,170	288
3. Seher Munda ..	11	462	135
4. Joneda ..	9	803	198
5. Dhoranjan ..	48	976	14
6. Mangaspur ..	47	817	147
7. Lachanpur ..	46	211	32
8. Kowadarha ..	45	719	38
9. Sukhajharia ..	44	903	164
Total		10,679	1,935

The *Panchayat* was estimated to cover a population of about 2,000 persons of whom well-nigh half were residents of Parba. Although Parba thus occupies a predominant position in the *Panchayat*, its headquarters are located at Sukhajharia, the village to which the *Mukhia* belongs.

The following are the *Panchayat* officials :

Designation	Name
Mukhia	Mohammed Idris
Members of the executive committee	1. Laldhar Singh.
	2. Lutu Singh.
	3. Matiyas Munda.
	4. Habil Baraik.
	5. Patras Munda.
	6. Purakh Chandra Singh.
	7. Mangro Bhagat.
	8. Junas Oraon.
Sarpanch	Shiva Narain Sahu.
Panches	1. Balbhadra Manjhi.
	2. Robert Kharia.
	3. Philip Munda.
	4. Doman Oraon.
	5. Jagan Singh.
	6. Manuel Oraon.
	7. Mangasa Kurma.
	8. Haroon Oraon.

Md. Idris is an ex-landlord and now a contractor of some experience, having worked in the construction of the railway line. He has also constructed the official quarters of the *Karamchari*, the *grain gola* and the building for the health sub-centre at Orga. But all this was done in his individual capacity. No developmental schemes have been taken up by the *Panchayat*.

The *Panchayat* was entrusted with the collection of land rent from the financial year 1961-62. It earned a commission of Rs. 255 in 1962-63. The revenue demand for the *Panchayat* is Rs. 3,000 per annum.

The cases brought up before the *Panchayat* mostly pertain to land disputes. The Statutory *Panchayat* is, however, yet to gain the confidence of the people.

13. *Measures for development*

A National Extension Service Block was started on 2nd October, 1957 comprising the area of the Kolebira police station. With the revision in the programme, the nomenclature was changed to Kolebira Community Block, Stage I. Ordinarily Stage I should have been completed on 1st October, 1962 but the 5-year period was extended by one year so that Stage I continued up to 30th September, 1963. A total budget provision of Rs. 12 lacks has been made for the six-year period.

Kolebira C. D. Block covered 132 villages and the area was unwieldly. Hence the Block was separated into 2 Tribal Development Blocks, namely Kolebira Tribal Development Block with jurisdiction over 53 villages comprising *Halka* nos. 1—6 and Jaldega Tribal Development Block covering 79 villages of *Halka* nos. 7—12. Whilst Kolebira remains the headquarters of the former, that of the latter is Jaldega. Parba is a constituent village of Jaldega Tribal Development Block.

There has been virtually no impact of the Community Development Programme in the village. Due to its comparatively isolated location, Parba has proved a difficult station for Village Level Workers. Those posted there have often absented themselves; one even resigned. Moreover, the post lay vacant for long periods. There have been no demonstrations of improved methods of agriculture : the use of fertilizers has not been propagated. The solitary achievement has been the construction of an irrigation-well by one Junas Oraon (a Christian) in 1959. Even in this case excess payments were made to the beneficiary and some amount has to be recovered from him. However, work is expected to be intensified with the coming into being of Jaldega Tribal Development Block.

There are no voluntary organisations in the village.

14. *Family planning*

There have been no concerted efforts to educate the people in measures to be adopted for family planning. Some respondents averred a desire to limit the number of children. Yet the inherent drawback of birth control measures in providing opportunities for wider sexual contacts is perhaps more meaningful in the context of societies which have no very rigid codes in regard to it.

15. *Practice of untouchability*

The Doms and Dhobis of the village are members of scheduled castes. Out of 139 heads of households, 13 belonging to Brahmin, Teli, Oraon and Binjhia communities were aware that untouchability has been prohibited by law. In practice, however, food and water is not taken from Doms and Dhobis by any other community. The existence of the stream obviates the necessity on the part of the villagers of drawing water from wells.

CHAPTER V

CONCLUSION

1. *Level of social awareness*

Even with its multiplicity of communities and diverse religious beliefs, Parba village appears to be a well-knit social and economic unit. Notwithstanding the traditional hierarchical social gradation of the various communities which still bars inter-community dining, there is little evidence of maintenance of social distances among communities. Only 13 heads of households are aware that the practice of untouchability is an offence. Legislations like the Hindu Succession and Adoption Acts are virtually unheard of.

Out of 197 households in the village, heads of 167 are aware of the subdivisional headquarters with which they seem to have greater links than the Community Development Block headquarters. Only 77 heads of households know about the latter. Knowledge of the principal rivers of the district is confined to merely 2 heads of households in the village.

There is some aspiration for occupational mobility and improved economic status.

Family planning is unheard of. That a small family can be better looked after seems yet to be unappreciated by the villagers. Considerable efforts at motivation must, therefore, precede family planning schemes in the village in order that they may achieve some measure of success.

2. *Concluding remarks*

Parba village is situated on the southern border of Ranchi district almost 140 miles by road from the district headquarters. It has close ties with the mining areas of Orissa situated close by so that villagers have become aware of their potentialities as industrial labourers.

The Binjhias, who comprise the predominant community in the village, are largely Hinduised and may even be more appropriately designated as one of the assimilated tribal communities. Rautias and Telis (who are not among the scheduled tribes) are hardly much different from the Binjhias in their every day living.

Illiteracy is a scourge among the villagers and is likely to remain so. Even the schools that function do not find enthusiastic support and parents more often than not yet prefer to engage their children in domestic chores rather than let them learn to read and write.

Parba has been rather neglected by the welfare administration because of its comparative remoteness and in accessibility. With improved communications and the setting up of the headquarters of the Tribal Development Block at Jaldega, it will no doubt avail of the opportunities offered and make rapid strides forwards economic progress.



APPENDIX

Gosain

Gosain is a priestly caste somewhat inferior to the Brahmin. Though reported to have been divided into 10 sub-castes, the Gosains of Parba were not able to tell to what sub-caste they belonged. Again, though vegetarians by tradition, Gosains of the village were not found averse to taking goat meat. An elaborate note on Gosains prepared by Shri K. N. Mukherjee, Deputy Inspector of Schools, Ranchi in 1902 is given below :

"1. The term Gosain was originally applied such religious persons, as had conquered their passions and animal propensities (Go = passions, and Swami = masters), but the term has degenerated in sense, and is now applied indiscriminately to the religious mendicants, as well as to their descendants or disciples, who no longer conform to ascetic life but have taken to wordly pursuits. When applied to the latter, the term denotes a caste, its original significance being kept, when it is applied to persons, who have renounced the world.

2. The Gosains are divided into ten sub-castes, viz., Giri, Puri, Parbat, Aranya, Sagar, Bana, Bharathi, Saraswati, Tati and Sati—all included in the general name of Dasuami. Of the origin of these names only so much is known that they are so called from the disciples of Sankaracharya, but when and why came to be called so, no information could be gathered.

3. These ten sub-castes belong to four different schools, as shown below :

Giri Parbat Sagar	One school.
Puri Bharathi Saraswati	One school.
Tati Sati	One school.
Bana Aranya	One school.

4. The number of Gosains of the different castes is about four hundred. Between a Puri, Bharathi or Saraswati inter-marriage is allowable, but no marriage can take place between these three and the other seven. The other seven marry among themselves. Some of the ten have to pay for the bride, though on the other hand, they sometimes receive money from the father of the bride.

5. They worship principally Shiva and Vishnu and do not eat fish or flesh, nor do they sacrifice any animal food before their gods.

6. They bury their dead, but before they inter their dead bodies, they apply fire to the face of the deceased. The *Shradh* ceremony takes place on the 10th day and Brahmins are employed in the performance of it, as well as in all other ceremonies. Those among them who lead an ascetic life are interred without the application of fire on their faces, and no *Shradh* is performed for them.

7. There is no other peculiarity of tiress except that they wear necklace either of Rudraksha or Tulsi and use a yellow turban for the head.

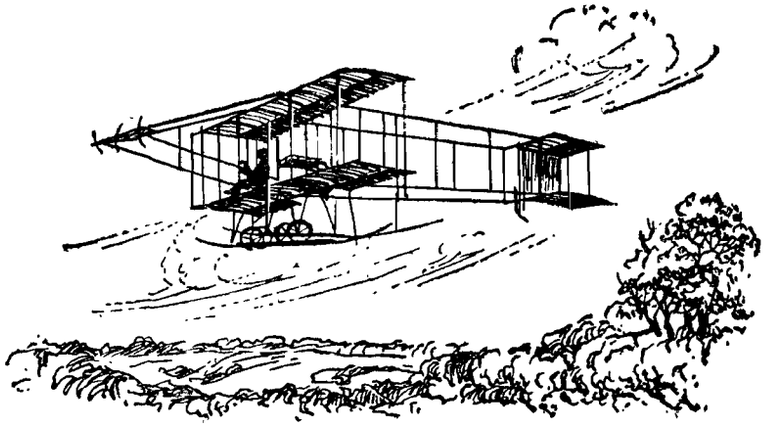
8. Besides these, there are other sub-castes, viz., Nath Gosain, Jogi, Jogna, Sahara, Durvesh, Nanda and Tirtha but these are regarded by the former as lower in social position than themselves. It is likely that these sub-castes originally belonged to the same stock as the former but how and when they came to be regarded as quite a different class, none can tell.

9. The principal occupation of these latter sub-castes is to manufacture and sell *malas* (string or beads for the neck), though cultivation and similar other pursuits are not prohibited. They marry among themselves and have to pay for the bride, the maximum amount varying from Rs. 7 to Rs. 12. Widow marriage is allowable among them.

10. The principal object of their worship is the sun and the high hills, though they acknowledge all the Hindu deities and worship them. No Brahmins are employed by them, they themselves acting as priests. They offer goats, rice, fruits and sweetmeats, to their deities, which they then distribute among themselves.

11. They bury their dead and on the 10th day perform the *Shradh* ceremony which consists simply in offering a few edibles at a little distance from the grade of the deceased and laudly calling out his name.

Fish flesh and wine are not prohibited to them."



[CONFIDENTIAL]

ANNEXURE I

CENSUS, 1961

SOCIO-ECONOMIC SURVEY

OF

VILLAGE .....

Household no. .....

PART I

HOUSEHOLD SCHEDULE

1. Head of Household:

(*a*) Name .....

(*b*) Caste or tribe.....

(*c*) Sub-caste or sub-tribe.....

(*d*) Religion .....

(*e*) Sect .....

2. (*a*) Composition of household including Head:

Serial no.	Name	Sex	Relationship to Head	Age last birth day	Marital status	Age at first marriage
1	2	3	4	5	6	7

Serial no.	Description of work		Language or dialect	Any other language	Literacy and educatio
	Principal	Subsidiary, if any			
1	8	9	10	11	12

(*b*) Workers at cultivation or household industry:

Members including head of family working, and hired workers, if any, kept wholetime or during current or last season	Members of the family working				
	Head	Other males	Other females	Total	Hired workers
1	2	3	4	5	6
(*i*) Household cultivation only					
(*ii*) Household industry only					
(*iii*) Both in household cultivation and household industry					

A. DURATION OF RESIDENCE

3. (*a*) For how many generations counting from the head of the household backwards, has the household been residing in the village ?

(*b*) If the head of the household has migrated to this village together with the household,

(*i*) when was it ?

(*ii*) what were the reasons for it ?

(*iii*) where was the ancestral home ?

(Give the name of the village, district and State.)

B. RELIGION

4. (*a*) Is there a deity or object of worship or a sacred plant in the house ? (Answer Yes|No.)

(*b*) If 'Yes' where is the deity or object of worship located in the house ?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?

5. Do you know that untouchability in any form has been prohibited under law ? (Answer Yes|No.)

6. (*a*) Do you observe any restriction in taking food or water with members of other castes, tribes or religions ? If yes, indicate the nature of restrictions.

(*b*) Do you believe in the caste system ? If yes, what are your reasons for it ? If no, do you think it can be eradicated ? If so, how ?

C. MARRIAGE

7. (*a*) Has any marriage in contravention of caste or tribal law taken place in this household ? (Answer Yes|No.)

(*b*) If such a marriage has taken place give details of such marriage.

(*c*) With what other castes or tribes other than the caste or tribe of the household is marriage permissible ?

(*d*) With which of such castes or tribes would marriage be desirable ?

(*e*) Was dowry given or taken on the occasion of the marriage of the son ? (Answer Yes|No.) If 'Yes' mention amount of both cash and kind separately, and also inlicate whether the dowry was given or taken.

(*f*) Was dowry given or taken on the occasion of the marriage of the daughter ? (Answer Yes|No.) If 'Yes' mention the amount of both cash and kind separately, and also indicate whether the dowry was given or taken.

8. Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes|No) If 'Yes' what do you think of the salient features of the Hindu Marriage Act ?

9. Have you any objection to contract marriage of persons of your household with persons of same social and economic status as yours but belonging to other castes, tribes or religions ?

10. Has there been any consanguineous marriage in the household ? If so, what was the relationship between the parties to the marriage ?

11. Has there been any polygamous or polyandrous marriage in the household ? If so, state how many wives or husbands.

D. INHERITANCE

12. (*a*) Do you know that there have been changes in recent years in the Hindu Adoption Act ? (Answer Yes|No.)

(*b*) If Yes, what do you think are the salient features of recent changes ?

13. (*a*) Do you know that there have been changes in recent years in the Hindu Succession Act ? (Answer Yes|No.)

(*b*) If Yes, what do you think are the salient features of such changes ?

14. (*a*) Which relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste or tribe as your household ?

(*b*) What is the share of each such member ?

15. Are you in favour of inheritance of property by daughters equally with sons ?

E. PROPERTY

16. (*a*) If the household possesses land, give the following details :

A. Land under cultivation by the household.	Local name of right on land	Area in acres
(*i*) Owned or held from Government		
(*ii*) Held from private persons or institutions for payment in money, kind or share.		
(*iii*) Total of items (*i*) and (*ii*).		
B. Land given to private persons for cultivation for payment in money, kind or share.		

(*b*) Also furnish the following particulars :

Total land possessed by the household	Area irrigated	Area not irrigated	One cropped area	Two cropped area	More than two cropped area
A	C	R	E	S	

(*c*) Area comprising homestead :

Name of crop	Quantity obtained last year	Quantity sold
1	2	3
(*i*) Paddy		
(*ii*) Wheat		
(*iii*) Maize, Jowar or Bajra		
(*iv*) Pulses, including gram		
(*v*) Sugarcane		
(*vi*) Barley		
(*vii*) Vegetables		
(*viii*) Jute		
(*ix*) Chillies		
(*x*) Tobacco		
(*xi*) Oilseeds		
(*xii*) Cotton		
(*xiii*) Ginger		
(*xiv*) Fodder or bamboo or cane		
(*xv*) Fruits		
(*xvi*) Other agricultural crops (specify)		

(*d*) What is the organic manure used ?

(*e*) Do you use chemical fertilisers ?

(*f*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(*g*) Do you borrow agricultural implements from others at the time of cultivation ?

(*h*) Do you take help of neighbours at the time of sowing or harvesting ?

(*i*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

(*j*) Have you adopted any land improvement measures like reclamation, soil conservation, consolidation, etc. ?

(*k*) Has there been any increase in the irrigated area during the last five years ?

(*l*) What improved seeds for crops did you use during the last agricultural year ? Give quantities and sources of supply.

(*m*) Did you use any pesticides ? If so, for what crops ?

(*n*) Have you adopted any improved methods of cultivation, like Japanese method of paddy cultivation during the last five years ?

17. How much did your father own at the time of his death :

(*a*) Land in acres

(*b*) Houses and other landed property

18. (*a*) Do you own any cattle or poultry ? (Give numbers) :

(*i*) Milch cattle

(*ii*) Draught cattle

(*iii*) Cows, buffaloes, goats, sheep, pigs, duck, geese and fowl

(*b*) How much milk or milk products do you get per day :

(*i*) for consumption in the household

(*ii*) for sale in the market or to others

(*c*) If you keep poultry or rear goats|sheep| pigs, etc., indicate the amount of average income per year from these sources.

19. Fishery :

(*a*) Does the household own or hold on lease any tank or river ?

(*b*) If fish is reared, was any quantity sold last year ? (Answer Yes|No. If 'Yes' mention quantity.)

F. INDUSTRY

20. Do you or any one else in the household conduct any industry ? If yes—

(*a*) What are the products ?

(*b*) Which of them do you sell to neighbours or in the market ?

(*c*) Do you sell the products through a co-operative society or a Vikas Mandal ?

(*d*) Do you feel any difficulty due to unorganised market ?

(*e*) Have you taken up this industry for the first time in the course of last five years ?

(*f*) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments.

21. Name the art or craft in which you have earned proficiency.

22. When and how did you learn the art or craft concerned ?

(*a*) Do you consider further training necessary ? (Answer Yes|No.)

(*b*) If yes, describe the kind of training you desire.

23. (*a*) What was your father's occupation ?

(*b*) If you have changed your father's occupation, why have you done so ?

(*c*) Were you forced for lack of choice into this occupation ? (Answer Yes|No.)

(*d*) If you were not forced for lack of choice, why did you choose this occupation ?

24. (*a*) Have you yourself changed your occupation from another kind to this one ? (Answer Yes|No.)

(*b*) If Yes, explain why you have changed your own occupation ?

25. What kind of work would you like your son to do ?

26. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance ?

(*c*) What is your approximate profit ?

27. (*a*) Is the industry run on own capital ?

(*b*) Is the capital loaned by the Mahajan who takes the products in repayment of loan or any other source ?

G. INDEBTEDNESS

If the head of household is in debt :

28. (*a*) Mention the amount of debt outstanding

(*b*) Source of credit

(*c*) Rate of interest

(*d*) Security given

(*e*) Year in which the loan was taken

(*f*) Purpose for which the loan was taken

29. (*a*) Are you content with the present occupation ? (Answer Yes|No.)

(*b*) If No, what other work you want to do ?

H. EDUCATION

30. (*a*) How much did you spend last year on the education of your children ?

(*b*) How many of your children are reading at school or college ?

School : Male|Female

College : Male|Female

(*c*) Does any member of the household :

(*i*) Regularly read a newspaper|magazine ?

(*ii*) Listen to news broadcasts through radio ?

(*d*) If there is an adult literacy centre in the village, how many members of this household have become literate through this centre ? (If no centre, put a cross here.)

(*e*) Are you a member of any library in the village or in a neighbouring village ? (Answer Yes|No.)

I. COMMUNITY

31. Do you regularly get inoculated against cholera and vaccinated against smallpox ?

32. (*a*) Does the head of the household know the name of the essential administration units in which his village is situated ?

District|Subdivision|Police Station|Anchal|Panchayat|Thana no. of the village.

(Tick for 'Yes', Cross for 'No').

(*b*) Does the head of the household know names of the principal rivers flowing through the district ?

33. (*a*) Do you think that abolition of Zamindari and intermediary rights has resulted in any good to you ? (Answer Yes|No.)

(*b*) If Yes, indicate how you have been benefited.

(*c*) If No, why have you not been benefited ?

34. If you are a Bataidar :

(*a*) Could you get yourself recorded as a Bataidar in the revisional settlement ? (Answer Yes|No.)

(*b*) Have you been evicted from your land as a result of recent land legislation ? (Answer Yes|No.) (If Yes, give particulars.)

35. (*a*) Have you benefited from any scheme of land reclamation or land improvement or irrigation ? (Answer Yes|No.)

(*b*) If Yes, explain how have you benefited.

36. (To be answered if there is a co-operative society in the village or in the neighbouring village.)

(*a*) Are you a member of the co-operative society ? (Answer Yes|No.)

(*b*) If Yes, have you derived any benefit ? Give details, if you have.

(*c*) If No, why are you not a member ?

37. Is there a C.D. Block in your area ?

(The following questions will be answered only if reply to the above question is in the affirmative.)

(*a*) Do you know what are the functions of V.L.W. ? (Answer Yes|No.)

(*b*) If Yes, describe his functions.

(*c*) Has the Village Level Worker ever come and talked to you ?

(*d*) Has he demonstrated any of the improved agricultural practices mentioned above ? If so, did you follow his advice ? If not, why not ?

38. (*a*) Have you benefited from the C.D. Block ? (Answer Yes|No.)

(*b*) If Yes, how have you benefited ?

39. (*a*) What are the main functions of the Panchayat ?

(*b*) Has there been any improvement in your village since the Panchayat was established ? (Answer Yes|No.)

(*c*) If yes, what has been the improvement ?

(*d*) Did you participate in these (by contributing land, labour, cash or material, etc.) ? If not, why not ?

(*e*) Have you benefited from the work|activity ?

(*f*) Do you think that collection of rent should be given to the Gram Panchayat ?

40. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own ? (Answer Yes|No.)

(*b*) If Yes, what are the main functions of this caste or tribal Panchayat ?

(*c*) Since the Statutory Panchayats are functioning, why do you think these caste or tribal Panchayats should still continue ?

41. (*a*) Is there a family planning centre in your area ? (Answer Yes|No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ?

(*c*) Does the head of the household wish that no more children were born to him ?

(*d*) Have you ever been benefited from the family planning centre ? (Answer Yes|No.)

(*e*) Has any member of your family ever been contacted by the lady worker in this connection ? (Answer Yes|No.)

J. DIET

42. (*a*) How many times a day do the members of the household take their meals ?

(*b*) What are the foods or drinks prohibited ?

(*c*) What are the usual items of diet at each meal ?

(*d*) Does the household regularly take :

(*i*) Tea,

(*ii*) Sugar,

(*iii*) Milk,

(*iv*) Butter,

(*v*) Ghee,

(*vi*) Fruits,

(*vii*) Vegetables ?

(*e*) Name commonly used oil|fat

(*f*) How many times a month is meat, fish, egg, consumed ?

(*g*) How many members of the household take:

(*i*) Tobacco,

(*ii*) Khaini,

(*iii*) Ganja,

(*iv*) Pan,

(*v*) Betelnut (Kasaili),

(*vi*) Bidi,

(*vii*) Cigarette,

(*viii*) Toddy,

(*ix*) Bhang, or

(*x*) other drinks ?

K. UTENSILS

43. (*a*) Name the utensils used for preparing food and for storage of drinking water.

(*b*) Of what materials are important utensils made ?

L. FUEL

44. What fuel is ordinarily used for cooking ?

M. FURNITURE AND ORNAMENTS

45. (*a*) Does the household possess a Bed stead|Khatia|Chauki|Chair|Table|Mirror|Bench|Stool|Machia|Wall-shelf ? (Cross out those not found).

(*b*) Is the household using any new kind of furniture for the first time in the last five years ?

(*c*) Does the household use mosquito net ?

46. List all the ornaments used by (*a*) men and (*b*) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES

47. Give a plan of the house and compound showing the main places, the material of the roof, walls and doors and the measurements of the bed-room.

NOTE : Give sketches and photographs wherever possible.

48. Is there a latrine in the house ?

If yes, indicate its type, e.g., Sandas, Service, Borehole, Trench, Septic.

49. Is there provision for a bathroom in the house ? If so, is it used by women only or by men only, or by both ?

50. Does the house have a separate well or tube-well ? Is it used for bathing only or for drinking only or for both ? Is the well Pukka|Katcha ?

O. CONSUMER GOODS

51. (*a*) Does the household possess lantern|petromax or Hazak|battery torchlight|kerosene stove|wall clock or time-piece|gramophone|radio set ? (Cross out those which do not apply.)

(*b*) Has any of the items been acquired for the first time in the last five years ? If yes, which are these articles ?

(*c*) Does the household use toilet soap|washing soap ?

(*d*) Does the household purchase cloth or use home spun cloth ?

(*e*) Are clothes sent to washerman to be cleaned ?

(*f*) Are shoes worn ? If so, of what material and, by how many members ? (Give figures separately for males|females.)

P. TRANSPORT FACILITIES

52. Does the household possess bullock cart| horse|elephant|tom-tom|bicycle|rickshaw|motor cycle|motor-car|tractor ? (Give the number of each item possessed. Cross out those which are not possessed.)

SUPPLEMENT TO HOUSEHOLD SCHEDULE

SOCIO-ECONOMIC SURVEY, BIHAR

Household Expenditure :

(A) Food—

1. What is the expenditure of the household on the following :

	Monthly	Annual
Vegetables—		
(1) Potatoes		
(2) Onions		
(3) Other vegetables		
2. Meat, etc.—		
(1) Beef		
(2) Mutton		
(3) Chicken, Duck, Bacon and other kinds of meat		
(4) Fish		
3. Condiments—		
(1) Chillies		
(2) Tamarind		
(3) Others		
4. Ghee and oils		
5. Salt		
6. Sugar		
7. Coffee and Tea		
8. Liquor		
9. Tobacco—		
(1) Smoking		
(2) Chewing		
10. Other Foods—		
(1) Refreshments		
(2) Pansupari		
(3) Others		
Total annual expenditure		

(B) Clothing—

1. What is the annual expenditure on clothing ?

(C) *Housing, etc.*—

What is the expenditure on the following :

	Monthly	Annual
1. Housing (Rent)		
2. Fuel		
3. Light		
Total annual expenditure		

(D) Miscellaneous expenditure—

What is the annual expenditure on the following :

1. Education	
2. Dhobi or soap	
3. Barber	
4. Travelling	
5. Medical fees and medicines	
6. Religious observances	
7. Amusements	
8. Provident Fund, Insurance and other compulsory savings	
9. Payment of debts	
10. Remittance to dependants living elsewhere	
11. Any other item	
Total annual expenditure	

(E) Expenditure on cultivation, industry, etc.—

What is the annual expenditure of the household on :

1. Cultivation run by the household	
2. Industry run by the household	
3. Business run by the household	
Total annual expenditure	

(F) GRAND TOTAL OF (A) TO (E)

XIV. Income of the household—

1. What is the annual income of the household under the following items :
   (*a*) Salary or wages
   (*b*) Industry run by the household

(*c*) Business run by the household

(*d*) Rent from land

(*e*) Rent of houses

(*f*) Pension

(*g*) Dividends

(*h*) Gifts and presents

(*i*) Help from relatives, etc.

(*j*) Other sources

TOTAL

XV. Is the annual income of the household sufficient to cover the expenditure ?

XVI. How is the expenditure not covered by the income met ?

(To be answered only in respect of households the income of which is less than the expenditure.)

XVII. Indebtedness :

1. Is the household in debt ? If so, what is the extent of debt ? How much of this was incurred during the last ten years ?

2. What is the extent of debt incurred for the following purposes :

(*a*) Purchase of land

(*b*) House construction or repairs to the existing building

(*c*) Marriages

(*d*) Funerals

(*e*) To give dowry

(*f*) To clear old outstanding debts

(*g*) Sickness

(*h*) Ordinary wants

(*i*) Household cultivation

(*j*) Industry run by the household

(*k*) Business run by the household

3. (*a*) Has the household cleared any debt which existed prior to 10 years and, if so, how much ?

(*b*) How was the debt cleared ? Is it from the income of any property or by borrowing or from any other source ?

ANNEXURE I

SOCIO-ECONOMIC SURVEY

PART II

VILLAGE SCHEDULE

Name of district....., Subdivision....., Police Station.....,
Anchal....., Village.....,
Thana number of village....., Area of village.....,
Number of Household....., What is the religion which majority of the villagers profess.....

1. Topography of the village—

   (*a*) Is the village situated on a plain|on an undulating surface|on a plateau|on a hillock or at the bottom of a depression ?

   (*b*) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e.g., whether on account of special custom or on account of the nature of the surface of land.

   (*c*) Internal roads—tanks—village common—any stream or other extensive source of water—proximity or otherwise of any jungle—approximate number of shade bearing trees and how they are arranged ?

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each caste|tribe, religious group, occupational group in the village.

4. Name and distance of the nearest Railway Station and Bus route.

5. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

6. Distance by road from Thana and Subdivisional Headquarters.

7. (*a*) Distance of the Post Office from the village.

   (*b*) Distance of the Telegraph Office from the village.

   (*c*) Can money be sent through that Post Office ?

8. (*a*) Name and distance of the nearest hospital or dispensary (giving details of facilities available).

   (*b*) Name of the diseases from which the villagers commonly suffer.

9. (*a*) Name and distance of the nearest veterinary hospital.

   (*b*) Name of the disease from which cattle usually suffer and the measures taken for their prevention and treatment.

   (*c*) Is there an Artificial Insemination Centre in or near the village ? Is the centre fully utilised by the villagers ?

   (*d*) Is there any improved breed bull in the village ?

10. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme being is known and then proceed from ceremonies that might be observed in respect of a person from some time before he is born and end with the funeral rites after his death.

11. Give details of places of common religious worship, if any.

12. Describe community festivals if held in the village.

13. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status. (Give photographs and illustrations, wherever possible.)

14. Number and types of institutions in the village :

(*i*) School

(*ii*) Adult Literacy Centre

(*iii*) Library

(*iv*) Co-operative Society

(*v*) Panchayat

(*vi*) Mahila Mandal

(*vii*) Farmers' Club

(*viii*) Youths' Club

(*ix*) Gram Raksha Dal

(*x*) Kirtan Mandal

(*xi*) Akhara

(*xii*) Other institutions, if any

15. Describe social recreation centres, if any.

16. Give a brief account of Co-operative movement in the village, if there is a co-operative society. (Give number and names of co-operatives.)

17. Give a similar account of the working of the Panchayat, if the village has a statutory Panchayat.

For Tribal villages only.

18. (*a*) Describe in detail the physical characteristic (like colour of the skin, stature. head, hair style, nose, etc.) and psychological traits and the bearings of the members of the tribe with special emphasis on dress commonly worn by the villagers (describe apparent peculiarities on account of tribes, sub-tribes and|or economic status, etc.) (Photo)

(*b*) Does the tribe tattoo, if yes (1) whether males or females or both tattoo, and (2) at what part of the body: and (3) at what age ? Any customs|beliefs connected with tattooing ? What are the ceremonies performed at the time of tattooing ?

(*c*) Give the sketches of designs of tattooes. (Photo.)

(*d*) (*i*) At what age, marriages are contracted ? Write about marriage ceremonies and ceremonies that follow. (Give photographs of bride and bridegroom and ornaments, wherever possible.)

(*ii*) Describe ornaments.

(*iii*) Is polyandry practised in the village, Yes|No. If Yes, give a note.

(*iv*) Is polygamy practised in the village, Yes|No. If Yes, give a note.

(*v*) Is premarital sexual freedom allowed by the tribe . Yes|No. If Yes, give a note about it. (This question should not be asked, but observation method is to be followed.)

(*vi*) Is widow marriage allowed ? If yes, describe in detail the rules and social customs connected with widow marriage, and is there any special name for such a marriage ?

(*e*) Describe in detail the village rites and customs connected with conception, pregnancy and birth. What ceremonies are associated with conception and different methods of pregnancy ? Describe birth ceremonies connected with a male and female child separately.

(*f*) Write notes on sacrifices made on different occasions like (1) Pregnancy, (2) Child birth, (3) Marriage, (4) Death, (5) Crops—(*a*) Sowing, (*b*) Harvesting, (*c*) Opening of a new Jhum land, (6) Construction of house, (7) Selection of a new site for the village and (8) in honour of V.I.Ps.|Chiefs.

(*g*) How a dead body is disposed ? Describe funeral rites and customs, death effigies, etc. Do the customs vary for male and female deceased ?

CULTURAL LIFE OF THE VILLAGE

I	II	III		IV					V	VI	VII
Names of clubs, libraries, drama parties, or other cultural organisations in the village	When established	Rough proportion of members belonging to—		Office-bearers					Brief note on basis of membership (subscription, signing, or pledge, etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupational groups	Name	Caste	Occupation	Age	Education			
1	2	3	4	5	6	7	8	9	10	11	12

RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGES

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside the village name and distance of the place)	Frequency and duration (specify whether daily, monthly seasonal, etc.)	Extent of active participation of people of the main castes and communities in performance (many, few, some).	Extent of participation by people of main castes or communities as audience (many, few, some)	If activity is in village do visitors from other villages participate?		What agency sponsors, promotes or finances	Who trains players, etc. (his name, address, caste, occupations)
						Approximate no.	Role (player, audience otherwise).		
1	2	3	4	5	6	7	8	9	10

1. Sports and Games.
2. Drama, Music, Dancing, etc.
3. Cinema
4. Films—Trip, Puppets Show, etc.
5. Fairs ..
6. Festivals ..
7. Other entertainments.

*Indicates nature and reason of celebration.

VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE-BEARERS

I	II								III
	MEMBERS								
Name of organisation	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other office held inside or outside the village	Remarks
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat ..									
Caste Panchayat (Name of Caste) ..									
Others									
Leaders									
Members of Board of Directors of Co-operative Society.									

NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

I	II				III			IV			V
	Access to				Disability regarding services			Avoided by caste Hindu in regard to			
Name of caste	Shop, Hotel, Restaurant	Temple or place of worship	Drinking water well or tanks	Any other place of public interest	Brahman priest	Washer-man	Barber	Touch	Serving cooked food	Serving water	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

ANNEXURE II

LIST OF VILLAGES ON WHICH MONOGRAPHS ARE PROPOSED TO BE PUBLISHED.

Serial no.	Name of village	Anchal/Block	Subdivision	District	Special groups in the village
1	2	3	4	5	6
*1	Jojohatu	Khunti	Khunti	Ranchi	Munda Tribe.
2	Kujam	Bishunpur	Gumla	Ditto	Asur Tribe.
3	Harup	Ditto	Do.	Ditto	Birjia Tribe.
4	Bara Ghaghra	Khijri	Ranchi Sadar	Ditto	Lohra Tribe.
5	Bergari	Mandar	Ditto	Ditto	Oraon Tribe.
6	Humta	Bundu	Ditto	Ditto	Birhor Tribe.
7	Kathgaon	Dumri	Gumla	Ditto	Korwa Tribe
†8	Parba	Kolebira	Simdega	Ditto	Binjhia Tribe.
*9	Meromdega	Thethai-Tangar	Ditto	Ditto	Gond and Kharia Tribes.
*10	Orea	Latehar	Latehar	Palamau	Kharwar Tribe.
*11	Ghutua	Ditto	Ditto	Ditto	Chero Tribe.
*12	Nareshgarh	Ditto	Ditto	Ditto	Parhaiya Tribe.
13	Orsapat	Mahuadar	Ditto	Ditto	Kishan Tribe.
‡14	Hesla	Ramgarh	Hazaribagh Sadar	Hazaribagh	Bedia and Karmali Tribes.
15	Upersole	Dhalbhumgarh	Dhalbhum	Singhbhum	Bhumij Tribe.
16	Bharbharia	Manjhari	Singhbhum Sadar	Ditto	Ho Tribe.
*17	Jamkanali	Amrapara	Pakur	Santal Parganas	Santal Tribes
*18	Batbanga	Taljhari	Rajmahal	Ditto	Sauria Paharia Tribe.
*19	Kumarbhaja	Litipara	Pakur	Ditto	Mal Paharia Tribe.
‡20	Palasi	Jama	Dumka Sadar	Ditto	Mahli Tribe
21	Khaspur	Patna Sadar	Patna Sadar	Patna	Milkmen.
22	Naipura	Rajgir	Bihar	Do.	Tassar Producers.
23	Pareo	Bihta	Dinapur	Do.	Varigated population.
24	Manjhauli	Dumaria	Gaya Sadar	Gaya	Toddy Tappers and Potters.
25	Maniri Bigha	Arwal	Jehanabad	Do.	Weavers.
26	Hathauri	Hussainganj	Siwan	Saran	Potters.
27	Dokhni	Ramnagar	Bettiah	Champaran	Dhangar (Oraon) Tribe.
28	Jamunia	Gaunaha	Ditto	Ditto	Tharu.
29	Asauta	Shambhuganj	Banka	Bhagalpur	Varigated population.
30	Sabal Bigha	Sikandra	Jamui	Monghyr	Ditto.
31	Manikpur	Bakhri	Begusarai	Ditto	Ditto.
32	Hill Block	Surajgarha	Monghyr Sadar	Ditto	Kora Tribe.

*Already printed. †Present Volume. ‡In Press.

GENERAL ... INDIA ... NEW ... HI.

ERRATA

Page no.	Description	For	Read
17	Birth : Tribals, line 11	Words "invited for refreshments on that day" may be deleted.	
	Ditto, lines 11 to 14	The child is.....is safe from destruction.	The afterbirth (placenta) is buried. The child is saved.....safe from destruction.
21	2. Livestock, lines 8 to 10	The overall number of cattle are so in name only. Yields of milk are person (the population being 1,135).	The overall number of cattle in the village is 985 (the population being 1,135).
26	Para. 4, line 6 from bottom	they be available outside the village.	may be available outside the village.