CENSUS OF INDIA 1981

सत्यमेव जयते

Part X-C

SERIES-4

BIHAR

SURVEY REPORT ON VILLAGE PARBA

(A Village Restudy)

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen, etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence or planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centres or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the re-study, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N. G. Nag, assisted by Dr. K. P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri. M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman, Shri Jain was assisted in this task by Investigators, Shri. V. K. Jain and Smt V. R. Khanna. I am thankful to all of them.

The present report is based on a re-study conducted on the village Parba by the Directorate of Census Operations, Bihar. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

The 1st June, 1988
New Delhi:

V. S. VERMA
REGISTRAR GENERAL, INDIA

PREFACE

Parba, a village in the district of Gumla, is one of the three villages selected for re-study as an ancillary to the 1981 Census. The other two villages are Ghutua and Jamkanali in the district of Palamu and Sahebganj respectively. The village was first surveyed in 1962 as an adjunct to the 1961 Census.

2. For carrying out the survey for re-study, two types of schedules viz., Village Schedule and Household Schedule were canvassed. The village schedule, which contained the basic amenities, was canvassed for the whole village whereas the Household Schedule containing information on socio-economic aspects was canvassed in 100 selected households.

3. The data used in this volume was collected through field survey. The survey and final tabulation of the survey data were done under the guidance of Shri. G. C. Mishra, Assistant Director. The staff associated with the field survey and tabulation were S/Shri Jagannath Prasad, Ramanuj Sharma, Manikant Prasad Sharma and S. K. Singh, all Statistical Assistants and Rajiv Kumar Sinha, Computor.

4. The report was drafted by Shri G. C. Mishra, Assistant Director, assisted by Shri U. C. Lal and Shri S. K. Singh both Statistical Assistants and edited by Shri S. C. Saxena, Dy. Director of Census Operations. The maps included in this report were prepared by Shri Indra Kant Mishra, Artist under the supervision of Shri R. P. Singh, Research Officer (Map). Shri G. C. Mishra, Assistant Director, Shri B.K. Srivastava, Printing Inspector assisted by S/Shri K.K. Prasad, D.B. Singh and B.K. Sinha, Computors have helped in getting the volume printed. Shri Md. Hasan Azad, Stenographer took much pain in getting the manuscripts typed. I am grateful to all of them.

The photographic coverage of the village was completed by me.

5. Dr. N. G. Nag, Ex-Deputy Registrar General and Dr. K. P. Ittaman, the present Deputy Registrar General and Shri M. K. Jain, Senior Research Officer (Social Studies Division) of the office of The Registrar General, India provided technical guidance and suggestions for the study. The Division scrutinised the report and the report was recasted in the light of comments and suggestions. I am thankful to all these officers.

6. I must record my deepest sense of gratitude to Shri P. Padmanadha, Ex-Registrar General, India and Shri V. S. Verma, the present Registrar General, India for their encouraging guidance and valuable suggestions.

PATNA:
3.3.1989

V. K. Bhargava
Deputy Director of Census Operations, Bihar

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Village at a glance (* 1981 Census)

			P	M	F
I.	Population	...	1,362	718	644
II.	Scheduled Caste Population	...	47	23	24
III.	Scheduled Tribe Population	...	1,159	613	546
IV.	Literacy rate	...	18.36	26.32	9.47
V.	Percentage to total population:				
	(a) Main workers	...	33.33	60.45	3.11
	(b) Marginal workers	...	27.75	0.42	58.23
	(c) Non-workers	...	38.92	39.13	38.66
VI.	Area in sq.km.	...	18.74		
VII.	No. of occupied residential houses	...	267		
VIII.	No. of households	...	269		
IX.	Density of population (per sq.km.)	...	73		
X.	Sex ratio	...	897		
XI.	Distance from:-				
	(a) District headquarters (Gumla)	...	115 kms		
	(b) Subdivisional headquarters (Simdega)	...	71 kms		
	(c) C. D. Block headquarters (Jaldega)	...	24 kms		
	(d) Gram Panchayat (Sukhajharia)	...	7 kms		
XII.	Nearest market — Hathibari	...	7 kms		
	Birmitrapur	...	21 kms		
	Orga	...	8 kms		
XIII.	Nearest Town — Simdega	...	71 kms		
	Hathibari	...	7 kms		
XIV.	Nearest Bus route — Jaldega	...	24 kms		
XV.	Nearest all weather road - Hathibari	...	7 kms		
XVI.	Nearest T. V. Centre - Ranchi	...	210 kms		
XVII.	Nearest Radio station-Ranchi	...	210 kms		

Village at a glance (* 1981 Census) *(Concld.)*

XVIII.	Nearest Industry-Hathibari	...	7 kms
XIX.	Nearest Post Office-Sukhajharia	...	7 kms
XX.	Nearest Telegraph Office-Orga Rly. Station Simdega	...	8 kms 71 kms
XXI.	Nearest Telephone facility-Simdega	...	71 kms
XXII.	Nearest Railway station-Orga	...	8 kms
XXIII.	Nearest Medical facility-Hathibari	...	7 kms
XXIV.	Nearest Family Welfare Clinic-Jaldega	...	24 kms
XXV.	Nearest educational institution-Hathibari	...	7 kms
XXVI.	Nearest River-Dev River	...	12 kms
XXVII.	Nearest Forest-Parba	...	0 km.
XXVIII.	Main crops: Paddy, Jatangi and Urid		
XXIX.	Means of transport—Bi-cycle; foot.		

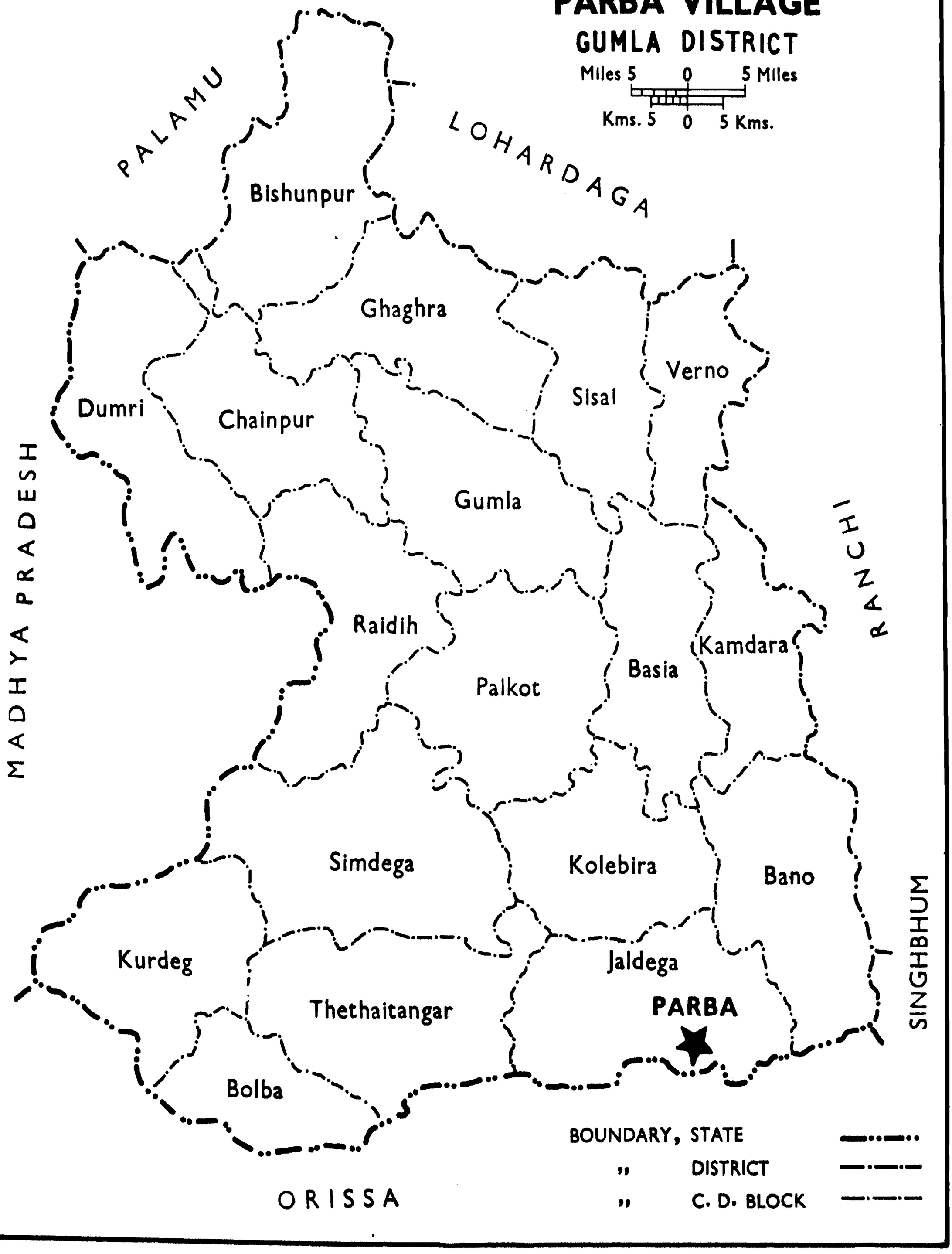
LOCATION OF

PARBA VILLAGE

GUMLA DISTRICT

Miles 5 0 5 Miles

Kms. 5 0 5 Kms.



CHAPTER I

INTRODUCTION

1.1 Location

In the lap of natural beauty, Parba lies on the northern bank of a stream having the same name 'Parba stream'. Basically it is a multi-ethnic village having Binjhia dominance. Village Parba owes its name from the word 'Parayas' (people coming from distant land) called by Ratu Maharaj to the Binjhias settlers. Really Binjhias settled here after migrating from distant land Vindhya Valley. According to another view, Parba owes its name from Parba stream. Out of the two views in prevalence about the nomenclature of the village, the former one seems to be very probable and it may be presumed very safely that Parba stream and Parba hill owe their names in turn to the village name itself.

On the northern border of Orissa and western border of Singhbhum district of Bihar State, it lies in the south-eastern extremity of Gumla district.

Parba is bounded by villages Sukhajharia and Kauwadarha in the north, Gangpur village of Orissa State in the south, Mangaspur, Bandosera and Seharmunda villages in the east, while in the west, it is bounded by villages Robga, Junadih and Pomian.

The headquarters of the lowest unit of administration, i.e., statutory Gram Panchayat is located at Sukhajharia about 7 Kms away from main village. The Police Station is located at Jaldega which is also the Development Block headquarter at a distance of about 24 Kms. However, there is a Police outpost at Orga about 8 Kms from main village. A Tribal Development Block with headquarters at Jaldega was set up with effect from 1st April, 1963. The administration of Justice above the Panchayat level is governed by the Judicial and Magisterial courts situated at Simdega, which is about 71 Kms away from the village. The present district headquarters at Gumla is situated at a distance of 115 Kms away from the village and is 95 Kms nearer to the village than the erstwhile Ranchi district.

Hathibari about 7 Kms away in the southern direction from the village and Birmitrapur about 21 Kms away from the village are two important towns of Orissa which provide various infrastructures and dominate many cultural and economic aspects of the village. The nearest market and hospital most frequently visited by villagers are located at Hathibari. Lime-quarrying industry and office of the Tata Iron & Steel Company are at Hathibari town. Bi-weekly hats on Monday and Friday are held here. Though Birmitrapur lies in the State Orissa still it provides an important rail-head, omnibuses facilities and telegraph office to the village people. In case of exigencies, people often go to Birmitrapur by cycle. There is no cinema hall in or around the village. Villagers go to Simdega (subdivisional headquarters) or Gumla (district headquarters) for their recreation or at Hathibari in Orissa whenever they feel/like.

1.2 Physical features

The village is settled over a saucer shaped valley, carved out of hills in all directions. Though the nearest town available for the villagers lies only 7 Kms south of the village, but it lies in the State Orissa. Therefore, the nearest bus stand which provides the villagers the communication facilities in the State of Bihar is at Jaldega. While on way to the village one has to come across with many hilly terrain. Before the creation of Jaldega, C. D. Block, the villagers had to walk about 35 Kms for catching bus at Lacharagarh. This distance

has been narrowed down by 11 Kms after the formation of Jaldega Development Block in which the village falls. Some streams are also found in the way but they do not pose any problem in crossing the same even in rainy season. The biggest stream is known as Parba. It is a seasonal river. In summer the stream remains dry but people can get water after digging the surface about a foot or so. The water of the stream is also used for drinking and washing purposes particularly for the people residing in Bhadul tola.

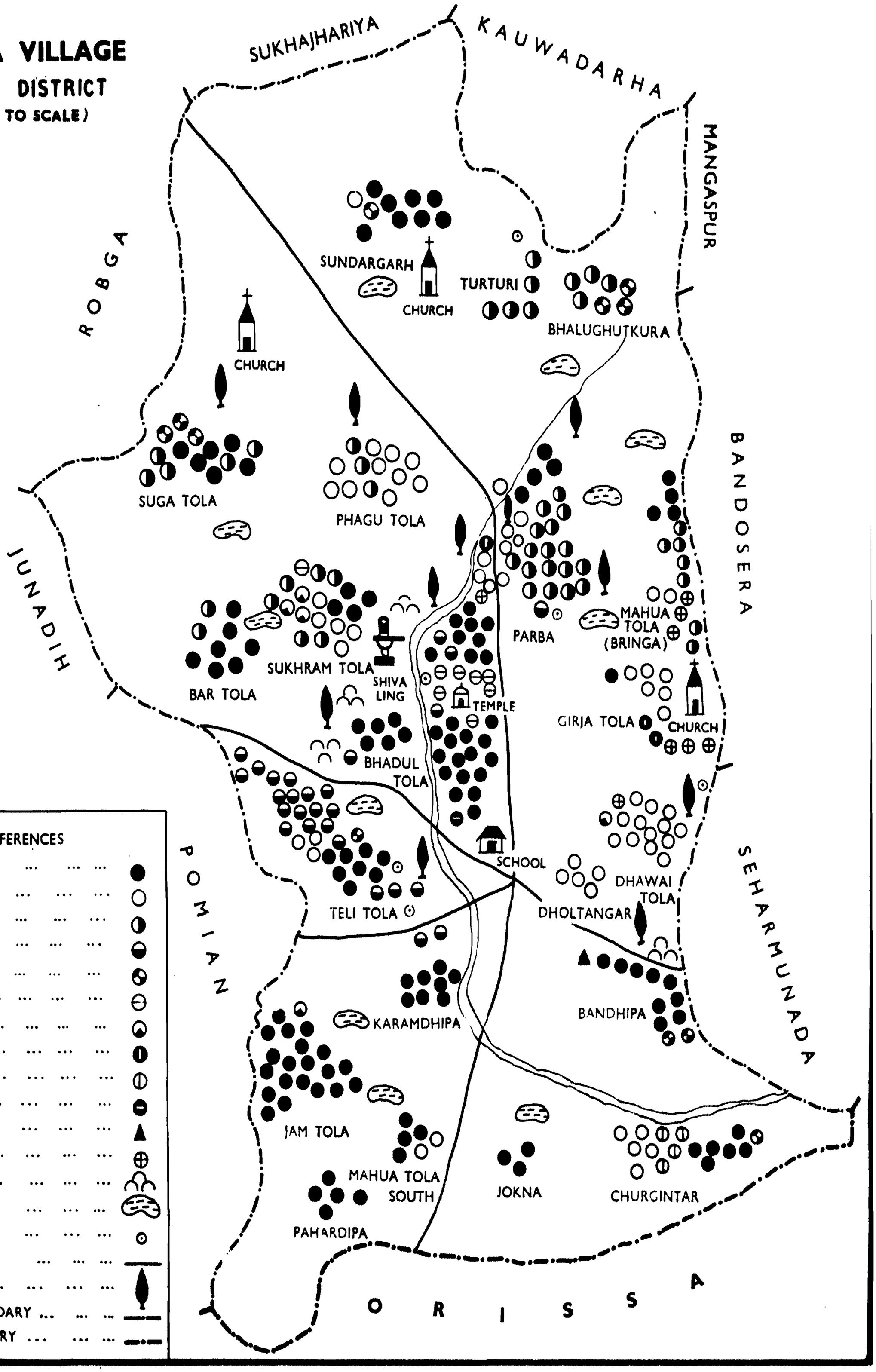
The land of the area is broadly classified into two categories viz., *Don* and *Tanr*. The low fertile land is locally known as *Don*, while semi-barren upland is known as *Tanr*. The village is quite large one in area. It covers an area of 1873.68 hectares. The present survey reveals that the entire habitation is spread over in 21 tolas as against 17 tolas in 1962. The main tola is Parba proper and rest tolas are either side of the stream. There are as many as 7 tolas on the right (east) and 14 tolas on the left bank of the stream (west).

The table I.1 gives the list of tolas showing the number of households in each distributed by community.

PARBA VILLAGE

GUMLA DISTRICT

(NOT TO SCALE)



REFERENCES

BINJHIA	●
ORAON	○
MUNDA	◑
TELI	◑
RAUTIA	◕
BRAHMIN	⊖
LOHRA	◔
DHOBI	◐
AHIR	⊖
DOM	⊖
RAJPUT	▲
CHIK BARAIK	⊕
GRAVE YARD	⌒
DARI	▭
WELL	⊙
VILLAGE ROAD	═
SARNA	▮
VILLAGE BOUNDARY	─·─
STATE BOUNDARY	─·─

TABLE

Communitywise distribution of households

Sl. no.	Name of the tola	No. of house- Binjhia	Oraon	Munda	Rautia	Ahir	Brahmin
1	2	3	4	5	6	7	8
1	Phagu Tola	—	10	3	—	—	—
2	Suga Tola	6	—	5	3	—	—
3	Sukhram Tola	4	5	6	—	—	1
4	Bar Tola	7	—	2	—	—	—
5	Bhadul Tola	6	—	—	—	—	—
6	Teli Tola	8	3	—	1	—	—
7	Mahua Tola (Biringa)	4	2	7	—	—	—
8	Jam Tola	20	—	—	—	—	—
9	Pahardhipa Tola	5	—	—	—	—	—
10	Jokna	3	—	—	—	—	—
11	Churgintar Tola	6	5	—	1	4	—
12	Dholtangar Tola	—	5	—	—	—	—
13	Dhawai Tola	—	13	—	—	—	—
14	Girja Tola	1	6	—	—	—	—
15	Parba Khas	29	8	17	—	—	7
16	Bhalughutkura Tola	—	—	4	3	—	—
17	Sundargarh Tola	8	1	—	1	—	—
18	Bandhipa Tola	9	—	—	2	—	—
19	Karamdhipa Tola	8	—	—	—	—	—
20	Turturi	—	—	5	—	—	—
21	Mahua Tola (South)	4	2	—	—	—	—
	Total	128	60	49	11	4	8
	Percentage of households	42.25	19.80	16.17	3.63	1.32	2.64

I.1
in each tola (1986—Survey)

holds									
Lohra	Dhobi	Rajput	Dom	Chick Baraik	Teli	Total	Percen-tage	Sl. no.	Name of the tola
9	10	11	12	13	14	15	16	1	2
—	—	—	—	—	—	13	4.29	1	Phagu Tola
—	—	—	—	—	—	14	4.62	2	Suga Tola
3	—	—	—	—	—	19	6.27	3	Sukhram Tola
—	—	—	—	—	—	9	2.97	4	Bar Tola
—	—	—	—	—	1	7	2.31	5	Bhadul Tola
—	—	—	—	—	20	32	10.56	6	Teli Tola
—	—	—	—	3	—	16	5.28	7	Mahua Tola (Biringa)
1	—	—	—	—	—	21	6.93	8	Jam Tola
—	—	—	—	—	—	5	1.65	9	Pahardhipa Tola
—	—	—	—	—	—	3	0.99	10	Jokna
—	—	—	—	—	—	16	5.28	11	Churgintar Tola
—	—	—	—	—	—	5	1.65	12	Dholtangar Tola
1	—	—	—	1	—	15	4.95	13	Dhawai Tola
—	2	—	—	3	—	12	3.96	14	Girja Tola
—	1	—	1	1	4	68	22.45	15	Parba Khas
—	—	—	—	—	—	7	2.31	16	Bhalukhutkura Tola
—	—	—	—	—	—	10	3.30	17	Sundargarh Tola
—	—	1	—	—	—	12	3.96	18	Bandhipa Tola
—	—	—	—	—	—	8	2.64	19	Karamdhipa Tola
—	—	—	—	—	—	5	1.65	20	Turturi
—	—	—	—	—	—	6	1.98	21	Mahua Tola (South)
5	3	1	1	8	25	303	100.00		
1.65	0.99	0.33	0.33	2.64	8.25	100.00			Percentage of households

From the table I.1 it is clear that after Parba Khas, Teli tola is the next thickly populated area in the village. Jam tola comes next, where there is concentration of 21 households. There are nine such tolas where the number of households are between 10 to 20. Nine other tolas have less than 10 households. Binjhias and Oraons are the largest communities and diffused in the village followed by Munda. Teli, who is next in size are mainly concentrated in Teli tola (20 households out of total number of 25 households). Brahmins and Dom are found only in Parba Khas whereas Dhobis are diffused in two tolas viz., Parba Khas and Girja tola. The increase in the number of tolas in 1986 survey is not due to fresh settlement but are the result of shifting of families from old tolas.

As we normally find that the name of a village or tola bears its testimony either after well known personality or Goddess, etc-Parba is no exception. Its almost all the tolas bear the names after animals, birds, trees, plants, spirits and well known personalities, who are said to be the pioneers to the settlement of the village. For example, Phagu tola and Sukhram tola are known after Phagu and Sukhram, who were the pioneers to settle at respective sites in the village. Teli tola derives its name from the resident Telis, Girja tola after the name of Girja or Chapel, Churgintar after *Churin* (spirit of a deceased pregnant woman), Suga tola after the name of a bird *Suga* (Parrot), *Bar* tola after the name of a tree (Banyan) and so on.

1.3 Temperature and Rainfall

The tables I.2 & I.3 give the monthwise figures of maximum and minimum temperature and rainfall. The rainfall data is based on information collected from the Jaldega Development Block, whereas the temperature figure for Ranchi obtained from the Meteorological Observatory, Patna. In earlier survey, the temperature figure was obtained from Hathibari in Orissa State, which was the nearest recording station. But during the present survey, the information could not be made available either at Hathibari or at any nearest recording station and hence, the temperature recorded at Ranchi was considered to be representative for the entire district:

Table I.2

Rainfall recorded at Jaldega Development Blocks 1981-86 (in mm)

Months	1981	1982	1983	1984	1985	1986
January	40.0	-	-	68.4	80.4	16.7
February	-	-	80.0	6.2	-	12.8
March	23.0	74.0	10.0	-	-	-
April	-	32.3	80.5	22.3	-	41.1
May	-	44.3	178.5	12.0	89.8	151.0
June	-	241.0	91.6	631.7	299.2	295.7
July	-	329.5	306.5	517.9	496.9	937.6
August	-	516.0	354.2	625.4	471.3	237.0
September	233.6	130.0	759.5	178.0	262.4	161.3

Months	1981	1982	1983	1984	1985	1986
October	11.0	17.0	105.6	19.9	115.1	244.8
November	11.5	-	-	-	-	145.3
December	-	-	31.5	-	-	65.8

From the above data it is clear that rain is a common phenomenon from May to October but there are heavy rains from June to August. Even during heavy rains, the area is not prone to flood but grave situations arise in case of failure of monsoon. The area came across with such situation in 1967-68 and 1978-79. During these periods people generally lived on fruits and roots of some plants grown in the forest. The elderly members of the family moved out to Hathibari town for earning wages in order to keep up of their family. They exclaimed that they had to come across with such situations very frequently because of failure of monsoon and keep themselves satisfied with their hard labour and sustained efforts under such situations.

TABLE

Monthwise Maximum/Minimum

Months	1981		1982		1983	
	Max.	Min.	Max.	Min.	Max.	Min.
1	2	3	4	5	6	7
January	21.3	9.6	24.4	11.5	22.9	8.9
February	26.3	12.5	24.9	12.3	24.0	11.6
March	29.6	16.1	28.3	14.4	30.4	16.0
April	34.3	19.6	34.6	13.4	34.0	20.8
May	34.3	22.1	36.8	23.2	35.6	21.9
June	32.6	22.7	32.6	22.7	34.9	24.0
July	28.6	22.1	31.9	22.9	30.2	23.5
August	29.0	22.3	27.9	21.0	28.7	23.2
September	29.3	21.6	30.4	21.0	28.7	22.6
October	29.2	17.6	29.2	16.8	27.6	19.1
November	25.9	13.0	25.6	13.8	24.8	13.9
December	22.4	9.6	23.9	10.1	22.1	10.5

I.3

Temperature of Ranchi District

1984		1985		1986		
Max.	Min.	Max.	Min.	Max.	Min.	Months
8	9	10	11	12	13	1
20.8	11.4	23.3	10.6	23.2	9.6	January
24.0	12.7	26.4	10.9	25.4	12.6	February
32.2	17.4	34.6	17.9	31.9	17.6	March
35.9	22.5	38.0	23.2	36.2	21.6	April
38.8	23.4	36.9	25.4	35.1	21.9	May
29.0	22.7	36.7	27.0	33.3	24.0	June
28.7	22.2	31.4	25.3	28.5	22.2	July
27.6	21.9	32.8	26.4	29.0	23.3	August
28.6	20.9	31.8	25.2	29.0	21.7	September
28.7	18.7	30.3	21.8	27.1	17.9	October
25.3	12.6	27.9	15.2	26.5	15.0	November
23.3	9.5	25.0	11.8	21.9	11.8	December

The village being a hilly terrain, is not very prone to hot weather. From the figures it is apparent that March to June are the hot months while the coldest months are December and January.

1.4 Transport and Communication

The village is very poor so far as the transport and communication is concerned. Whether one travels by bus or rail, he has to move minimum 8 Kms on foot to reach the village. Starting from Community Development Block headquarters at Jaldega, if one moves towards village, he has to travel about 24 Kms on foot or by bi-cycle through dense forests and hills. The terrain is so undulating that cycling to the village takes about 5 hours. The nearest railway station from the village is Orga at about 8 Kms on Ranchi-Rourkela route under the South Eastern Railwav. The road from Orga to Parba is jeepable *Kachha* road maintained by Rural Engineering Organisation (R. E. O.).

Bi-cycle is the main conveyance which is used by the villagers. Bullock carts, the common transport used in rural areas are not in practice due to undulating terrain. Man-power is the only means for carrying loads either on head or suspended on both the ends of a strong split bamboo (locally termed as *Bhar*) resting on the shoulder.

Footpaths only serve as means of internal communication. The nearest all weather road from the village is Hathibari in Orissa State. However, the construction of an all weather road from Hathibari to Jamdarha, an another village in Orissa State, which when completed will narrow down the distance of an all weather road from the village by 3 to 4 Kms.

Following table lists out the items of means of transport available in the village and in the sample households:

Table I.4

Means of transport available in the village/sample households.

Means of transport	Village as a whole	In 100 sample households
Bicycle	96	46
Motor cycle	1	1
Bullock Cart	1	1

It is apparent from the table that main means of transport is bi-cycle. There are as many as 96 bi-cycles in the village. The facility of using motor cycle as means of transport is restricted to only one household. Most of the bi-cycles are used by those who work in Hathibari. Households who do not possess bi-cycles travel on foot only.

The village is served by the post office located at Sukhajharia, which is almost 7 Kms away from the main village. It came into existence on 14.1.1957. It serves 6525 population distributed in as many as 14 villages in and around it. There are three staff members working in the post office; Branch Post Master, Postman and Dauraha or postal peon. The figures given in Table I.5 show the monthwise position of postal transaction for the year 1986-87.

Table I.5

Annual transaction of Sukha jharia Post Office and contribution of village Parba—1986-87.

Month	Sale Proceeds of		Money Orders		Contribution of Parba Money Orders	
	Postage	Revenue stamp	Received	Despatched	Received	Despatched
April '86	65=55	6=20	1950=00	103=00	-	-
May '86	21=85	-	900=00	461=00	400=00	-
June '86	11=50	-	2239=10	29=65	1739=10	-
July '86	1=55	1=20	5000=00	309=00	2000=00	-
August '86	9=10	1=20	3680=00	898=20	-	-
Sepetember '86	9=05	2=60	950=00	-	300=00	-
October '86	42=25	3=00	1500=00	441=90	100=00	300=00
November '86	5=40	-	2200=00	-	-	-
December '86	8=50	-	2300=00	-	500=00	-
January '87	25=25	3=60	700=00	183=40	-	-
February'87	14=50	1=00	500=00	-	-	-
March'87	8=55	0=80	1000=00	-	500=00	-
Total	**223=05**	**19=60**	**22919=10**	**2426=15**	**5539=10**	**300=00**

Since people of Parba are actively associated with Orga/Hathibari, they prefer to use the services of postal communication of Orga/Hathibari in comparison to Sukhajharia.

1.5 Demographic trend

Parba is entirely a tribal village which accounts for 85.10 per cent in 1981 and it is mainly dominated by Binjhias. The following table gives the population of village Parba for the last three censuses together with the decadal variation, density and sex ratio:

Table 1.6

Population of Parba during the last three censuses (1961, 1971 and 1981) and decadal growth rate.

Census Year	Population			Decadal variation	Percentage of decadal variation	Density	Sex ratio
	P	M	F				
1	2	3	4	5	6	7	8
1961	1128	566	562	-	-	60	993
1971	1466	709	757	(+)338	(+)29.96	78	1068
1981	1362	718	644	(—)104	(—)7.09	73	897

In 1961, the population of the village was 1128 which rose to 1466 in 1971 and 1362 in 1981 Census indicating (+)29.96 and (—)7.09 per cent growth rate respectively during these censuses. There has been a decline in population in 1981 over 1971 by 104 persons. This has adversely affected the density and sex ratio of the village. The fall in the population in 1981 may not be accounted for by temporary migration because the number of households have constantly shown an increasing trend, i.e., 208 in 1961 to 238 and 269 in 1971 and 1981 respectively. The only possible reason for such fall may be due to the omission of certain members of families who might not be available at the time of census taking by the enumerator in 1981 Census or enumeration of certain visitors at the time of 1971 Census.

1.6 Level of Development

The village is a backward village and the people are generally tradition bound. There has been very slow change in their outlook and pattern of living. Social evil like restriction for children of both sexes in Binjhia family in going out for study prevailed there. It was in the year 1952 that Birbal Manjhi considered this restriction to be the greatest social evil in the community and with the cooperation of Jhaman Singh, Chamru Baraik and Bhadar Nath he succeeded in lifting the restriction and eradicating the social evil. All the three great personalities who stepped up with Late Birbal Manjhi are still alive.

The village comes under the Tribal Development Block Jaldega and itself a tribal village. It is an interior village and awaits extension of many infrastructures. The following are the some of the development schemes, through which, the development of the area is looked upon.

NREP (National Rural Employment Programme);

IRDP (Integrated Rural Development Programme);

TRYSEM (Training of Rural Youths for Self Employment);

Indira Awas;
Welfare Schemes on Education and Health;
Introduction of Angan Bari Schemes and Land Reforms.

Under the IRDP, 54 families have been financed to uplift them from poverty line. The yearwise position of village Parba under the IRDP is given below:

Table I.7

Yearwise position of village Parba under IRDP.

Year	IRDP benefits for			
	Purchase of ox	Land reclamation	Small business	Total
1	2	3	4	5
1984	4	-	-	4
1985	26	7	3	36
1986	10	1	3	14
Total	**40**	**8**	**6**	**54**

Under the NREP, two culverts on Jaldega-Orga Road via Parba have been constructed and three irrigational wells are under construction. The beneficiary in Parba village under the TRYSEM and Indira Awas is nil. Stipends to students are awarded by the Welfare Department. On enquiry from the Block Development Office about the number of beneficiary under this scheme it was informed that no application from the school during 1984 and 1986 was forwarded, hence, there was no distribution of stipend to the students of Parba Primary School. The number of beneficiary during 1981, 1982, 1983 and 1985 was one, three, two and three respectively. Similar situation was reported regarding distribution of a lump sum amount to the chronic patients for getting themselves medically treated under the health scheme run by the Welfare Department.

1.7 Politico-cultural behaviour

Even in isolation under hills, streams and forests, tribals of this area live with great calm and peace. They maintained their cultural identity. Politically the area is not very conscious. In recent years, Jharkhand Movement, which is a tribal movement, has gained great momentum. It has penetrated every where in the region but Parba does not appear to have been greatly influenced by the movement. The only personality, i.e., Shri Parasuram Manjhi, the ex-landlord of the village was found to be active in this movement. Shri Birsing Munda, a resident of Jarakel of Bano C. D. Block had won the previous assembly seat (1985) as an independent candidate defeating his nearest rival Mrs. Silvia Baga of Congress (I). The candidate of Jharkhand Mukti Morcha, Shri Hilarus Kharia of Kasdega of Thethaitangar Block was badly defeated obtaining 290 votes only (i.e. 0.70 per cent of the total votes polled).

1.8 Development of the Area

Due to isolated location, Parba has proved to be difficult station for field workers. The village level workers who are posted there are hardly inclined to go and stay there and those who join, hardly maintain their headquarters at the place and reside either at Orga or at Sukhajharia. Sometimes the post lies vacant for a long period. On the day of the survey, it was found that against four sanctioned strength of teachers only two were in position and the appointment of the rest two are still awaited. Similarly, the post of the health worker was vacant. Pending appointment of the health worker, the work was being supervised by the health worker posted at Orga. In spite of all these bottlenecks, following are some of the developments which can not be overlooked:

(a) The creation of a smaller district administration at Gumla--Now the revenue and other matters relating to administration are settled at Gumla itself, which is nearer to the erstwhile Ranchi district. Smaller district administration may prove a boon for effective and close monitoring of developmental plans and make easier dealing with the law and order situations.

(b) The opening of a Sub-Primary Health Centre is a very important step taken by the Government of Bihar. But for the reasons one or the other, the villagers are rarely benefited by this sub-sentre.

(c) In order to provide nutritious food to the children, Angan Bari (i. e. Khichari Centre) by the Welfare Department of the State Government for distributing free food to children has been introduced. Three such centres were started in April'85. At present only two are functional. One centre was suspended from January'87 because, the functional member, who was the wife of a Military personnel refused to run the centre. At

present as many as 124 children are benefited from the scheme.

(d) There has been no demonstration of improved methods of agriculture and people of the area depend on indigenous type of tools only. However, construction of well (22 in numbers on the day of the survey) by the Govt. of Bihar were found to have been provided. These wells serve the source of water supply both for drinking and irrigation purposes.

(e) Opening of the Ranchi-Rourkela rail route in the South Eastern Railway is an another achievement for the area. Orga railway station brought the rail communications within the easier reach of the villagers i.e. 8 Kms (which has narrowed down the distance by 13 Kms) from the earlier rail head point Birmitrapur, i.e., 21 Kms of Orissa.

(f) Hand pumps, 12 in numbers have also been provided by the Public Health Engineering Department of Govt. of Bihar for drinking purposes.

1.9 Selection of the Village

During 1961 Census, Parba was selected as a representative of Tribal villages predominantly dominated by Binjhia Tribe to have a micro-level intensive study of the socio-economic pattern of the village. In selecting the village for re-study as 1981 Census ancillary work the guidelines provided by the Registrar General, India as well as suggestions of the Planning Commission have been taken into consideration. The main objective for selecting Parba village for re-study may be attributed to the fact that it is covered under Integrated Rural Development Programme. Besides, it was also intended to find out the extent of change that has taken place in the social and economic behaviour of the people of the village dominated by the tribal community - the Binjhias. Although Binjhias are numerically very weak but they have not lost completely their cultural identity in the midst of continuous and galloping impact of cultural traits surrounding them. The Binjhias in Parba are numerically strongest in comparison to others residing there. It portrays typical attributes to Binjhia village. This case study is meant to reflect upon the changes brought about in two decades. The re-study of the village is limited to 100 households selected on sample.

1.10 Important Public places

Important public places for villagers are religious, educational, health centre and Cemetry places. Village Parba portrays scene of composite cultures. It is an interesting abode of acknowleded Hindus, Hinduised tribals, other tribals and Christians, all having different religious faiths and beliefs. The places of worships in Parba are numerous and varied.

The temple of Lord Jagannath is of high religious importance for Hindus which is situated at Parba khas. The temple is owned and controlled by Binjhia community and the priest belongs to Brahmin community. The temple contains the images of Lord Jagannath, Subhadra (sister of Lord Krishna), Balram (elder brother of Lord Krishna), Garur (eagle shaped chariot of Lord Vishnu) etc.

Besides the Jagannath temple, the other temple belonging to Hindus is Shiv Mandir in Bhadul Jhuka tola. It is an abode of Lord Shiva and his consort Parvati. It is in an open space and is surrounded by mango and other trees.

There are two old churches in existence,i.e., one Roman Catholic church in Girja tola and the other Sant Peter church in Phagu tola. The Roman Catholic church was previously Kutcha which was renovated in the year 1986 and now is in a pucca shape. The other church

was shifted from Phagu tola to Charari near the hill.

Religious public places for tribals are Sarnas. Sarnas are abodes of spirits residing in Sal and Mahua graves. There are 12 Sarnas in the village, which are located in different tolas, viz. Suga tola, Phagu tola, Sukhram tola, Bhadul tola, Teli tola, Parba Khas, Girja tola, Dholtangar and Dhawai tola. For dominant Binjhia populace there is no fixed graveyard. They bury their dead bodies on the bank of the river. Mundas and Oraons jointly possess 5 graveyards.

One belongs to unconverted Oraons while traditional Mundas have two separate graveyards, one each for their both septs (Killis). Both the Christian sects have their no tribewise bar to burial. As per revenue settlement survey of thirties once the village inhabited Mohammedan population. This anology may be seen from 1962 survey report where it is stated:

*"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".

In addition to this, cremation also takes place on the bank of the Parba stream where there is no fixed locale for this.

There is one school viz., Rajkiya Prathmic Vidyalaya in Parba as against two found to be existing during 1962 survey. The other school was a single teacher private school which ceased functioning in 1967. The opening of a Sub-Primary Health Centre has added one more public place to the villagers. These are located in Parba Khas and Bhadual Jhuka tola respectively.

* Page 5, item (8) para 5 of Village Study of Parba, 1961.

1.11 Flora and Fauna

Both the plants and animal kingdoms of the area are rapidly declining. Illegal felling of the trees are rampant. Still the area is rich in natural vegetation. The fruit bearing trees are a boon for the villagers, which catches the eyes of the visitors. The seasonal fruits like *Mango* (*mangifera indica*), *Mahua (bassia latifolia), Kathal (jack fruit),* and *Jamun (eugenia jambolona)* are found in plenty and serve the purpose of main diet at least one meal every day in the season. Besides these, *peepal (ficus religiosa), putkal (Ficus Cardifalia), Koinar* and *Karanj (Carissa carandas)* and bamboos are also found in this area. Char (*chiraunji*), a type of dry fruit which has a very rich nutritional value is found in abundance. Other fruit bearing plants are *Amla, Bahera, Bel, Kend, Herre, Bair,* etc. are also available in the area. *Kusum, Bahera, Sarai* (*sal*) are some of the trees, the seeds of which are used for extraction of oil. The wood of *Sarai* (*sal*) is very valuable and it is used as building/furniture material.

Animals like tigers and leopards though were very common during past are not seen. Bears, deers and Nilgais are sometimes seen but no depradations to life or property were, however, reported. Villagers hunt, generally, wild pigs, hen, doves, partridges and quails, which are found in good numbers and are added to their meals. Snakes, lizards and scorpions are the pests who are mainly found during rainy season in plenty. Other types of birds and animals which are found in the area are crane (*bagula*), peacock (*mayur*),cuckoo (*papiha*), myna (*maina*), parrot (*tota*), magpie (*nilkanth*), dove (panduk), rabbit (*khargosh*), jackal (*siar*), boar (*jangli suar*).

1.12 Settlement History

Binjhias are the first settlers who came to stay at the village Parba from Vindhya Valley

during the period 1600 and 1657 A. D. Binjhias claim themselves to be one of the scion of Rajputs and use its titles Singh and Pradhan. The original settlers belonged to Kashyap Gotra. It is said that Binjhias Chief Ram Rai's four sons fought amongst themselves for property and chieftainship and the three younger once were compelled to leave the Kalangri Valley of the Vindhya and settle in Ratanpur (in Madhya Pradesh). The three brothers at Ratanpur also could not live together for long and families divided into two groups. One group remained at Ratanpur and other left for Sambalpur. This group further moved to Keonjhar and then to Kera. In their entourage they were conferred with title of Manjhi by the Raja of Keonjhar, when their Chief reached the village Keonjhar after successfully ferring the flooded Mahanadi river. Then they moved to village Chatakpur near Parba (about 5 Kms away from Parba). Once the Chief entrapped a wild elephant from the forest near Dubnapani and presented to the Raja of Chotanagpur. The Raja being immensely pleased offered them to settle at Lachargarh but they desired to settle in more dense forests towards southwards and Raja readily agreed. The area which was given to them was virgin and without any name. Therefore the Raja named it 'Parba', the land of Parayas or people who come from a distant place.

Although the Binjhias were exempted from payment of land revenue but required to pay the annual present on the eve of Holi festival to the Raja of five arches and arrows, five bundles of broom sticks, five bamboo *pichkaries* (water sprayers), five pailas of *haldi* (turmeric) and five pailas *tikhur* (a delicious wild root). In addition to this, the Binjhia Chief was deemed to provide police services at the residence of the Raja during Holi.

1.13 Ethnic composition

The table I.8 gives the ethnic composition of the village.

TABLE I.8

Distribution of inhabitants by Caste/Tribe according to number of households and persons

Community	1962 Survey				1986 Survey			
	No. of House-holds	Percentage of House-holds	No. of Persons	Percent-age of persons	No. of House-holds	Percentage of House-holds	No. of persons	Percent-age persons
1	2	3	4	5	6	7	8	9
Binjhia (S.T.)	70	35.53	442	38.94	128	42.24	6 57	41.66
Oraon (S.T.)	50	25.38	300	26.47	60	19.80	314	19.91
(i) Christian	29	14.73	176	15.50	32	10.56	160	10.15
(ii) Hindu	21	10.65	124	10.57	28	9.24	154	9.76
Munda (S.T.)	33	16.75	166	14.62	49	16.17	253	16.04
(i) Christian	3	1.52	24	2.11	10	3.30	68	4.31
(ii) Hindu	30	15.23	142	12.51	39	12.87	185	11.73
Teli	16	8.12	84	7.40	25	8.25	154	9.77
Rautia	8	4.06	41	3.61	11	3.63	53	3.36
Chik Baraik (S.T.)	5	2.54	24	2.11	8	2.64	44	2.79
Ahir	4	2.03	21	1.85	4	1.32	20	1.27
Brahmin	3	1.52	12	1.05	8	2.64	31	1.97
Lohra (S.T.)	3	1.52	20	1.76	5	1.65	27	1.71
Dhobi (S.C.)	2	1.01	13	1.14	3	0.99	14	0.89
Rajput	1	0.51	2	0.17	1	0.33	4	0.25
Dom (S.C.)	1	0.51	3	0.26	1	0.33	6	0.38
Gossain	1	0.51	7	0.62	—	—	—	—
Total	**197**	**100.00**	**1,135**	**100.00**	**303**	**100.00**	**1,577**	**100.00**

It would appear from the above table that ethnic composition of the village remained almost same excepting that one household of Gossain left for Orissa because of his service there. Though the member of households have increased after 1962, slight increase in percentage of households in only Binjhia, Munda (Christian), Teli, Chik Baraik, Brahmin and Lohra has been noticed. In other communities it would be found that there has been a decrease in percentage. It has already been explained in the earlier report that Binjhia, Oraon, Munda, Chik Baraik and Lohra constitute more than four-fifth of the total in the village. Marked rise in population of these communities has been noticed. There has been a rise of 215 persons, i.e., 2.72 in the population of Binjhias only.

With the shifting of one household of Gossain from the village only 12 communities are now in existence.

Binjhias are dominant tribe which are divided into sub tribes, Paharia Binjhias and Dand Binjhias. According to Binjhia tradition the Parba village was not vergin one. It was earlier inhabited by Kurus who were driven out from there. Among the existing communities Binjhias are the first settlers of the village. The observations regarding settlement history of the people made during earlier survey hold good with present survey as well. And on the basis of that it can be said that Binjhias are the first settlers followed by Munda, Oraon and other communities. Brahmin, Ahir, Lohra, Dhobi and Dom settled in the village as functional groups.

1.14 A feel of the village

The village portrays a composite aspect of various communities residing there. Even after 40 years of planned development, the village lacks in modern infrastructures. It is rather a static village. Inspite of being alienated from the cultural life of the State people, they are satisfied with their lots.



A view of the Jaldega-Parba kutcha road.



The Parba river which runs through the village.



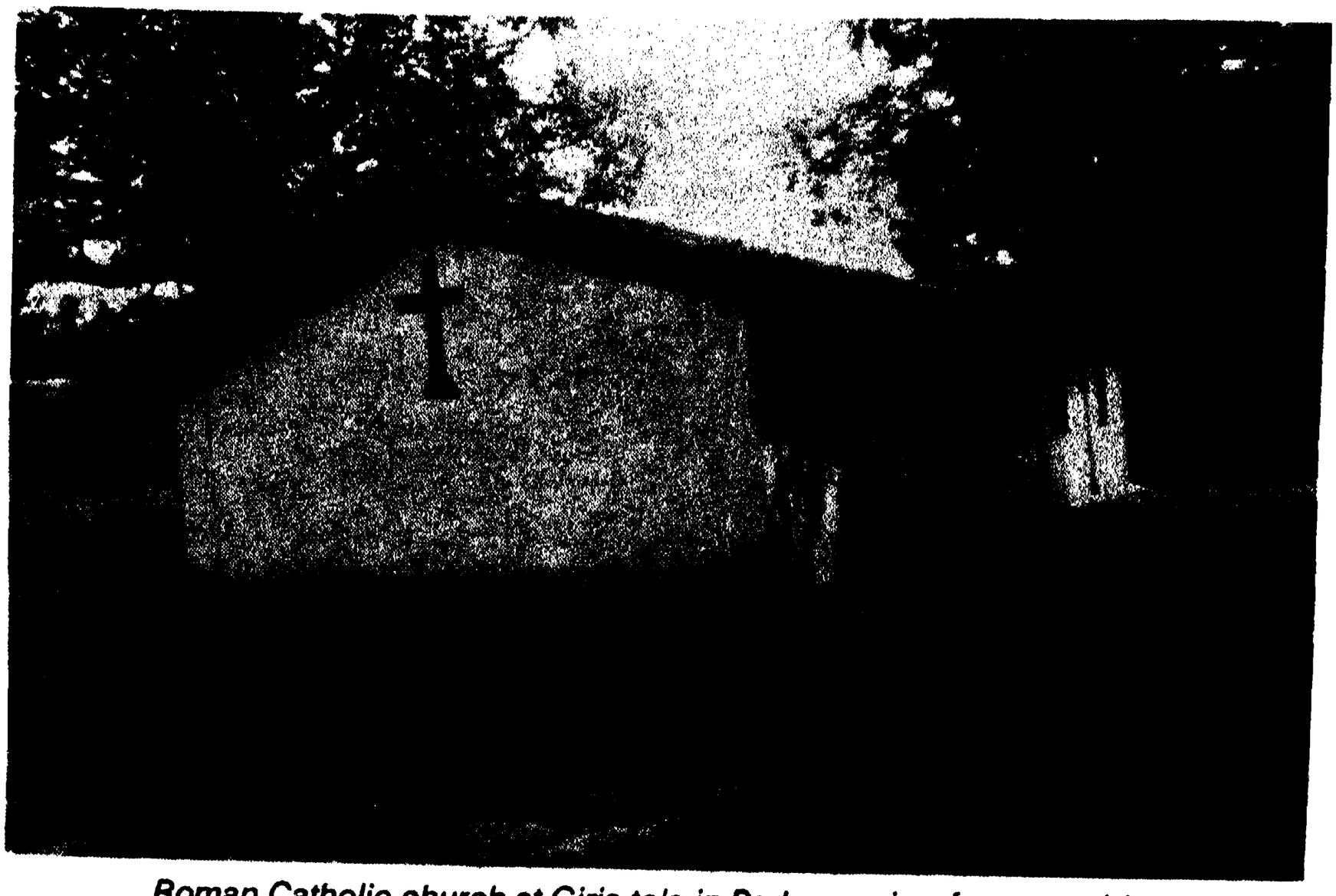
The unkept chariot (Rath) which is decorated only at the time of Rathyatra procession.



A Brahmin priest worshipping the deities in the Jagannath temple.



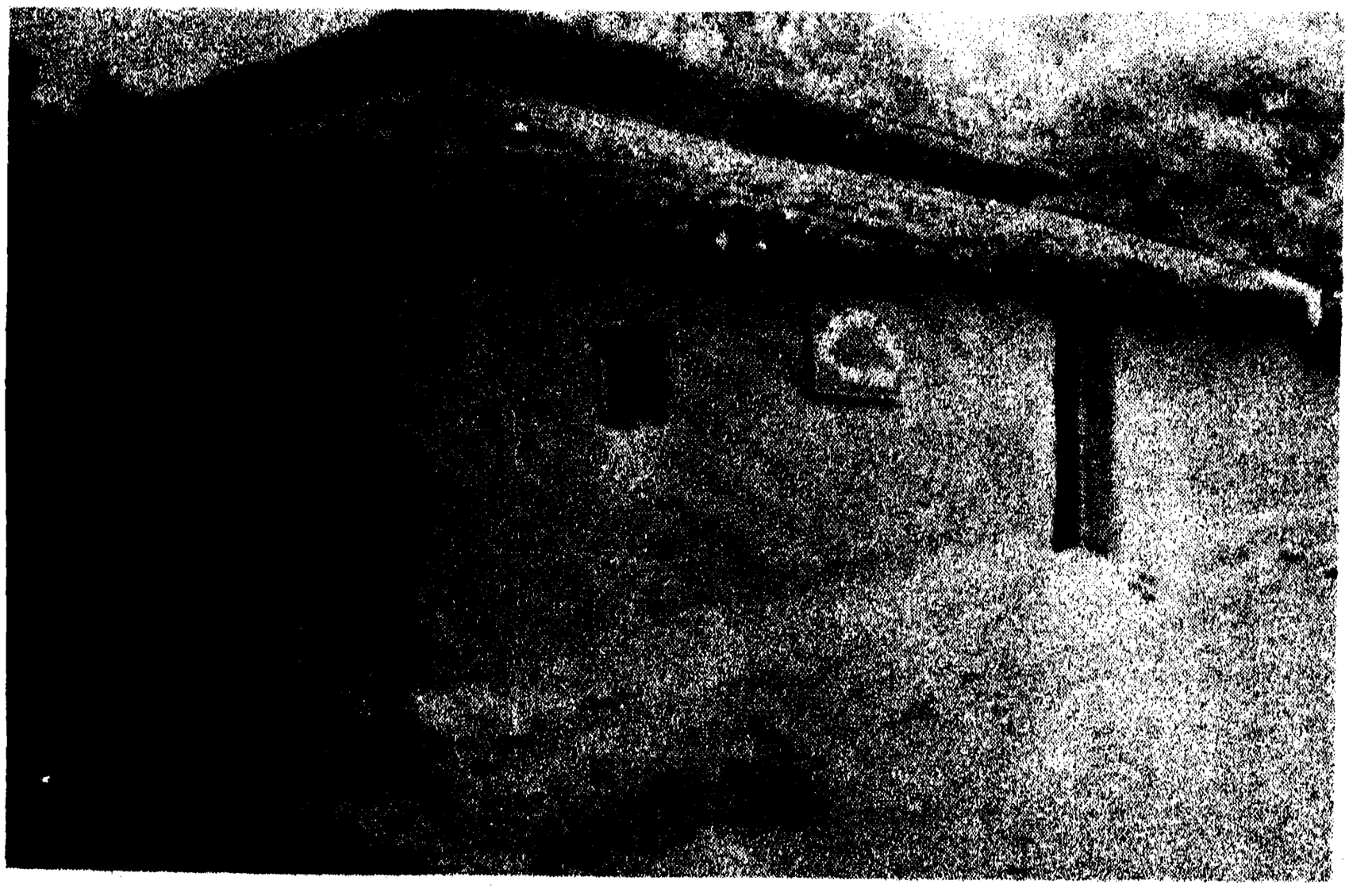
Shiv Asthan of village Parba.



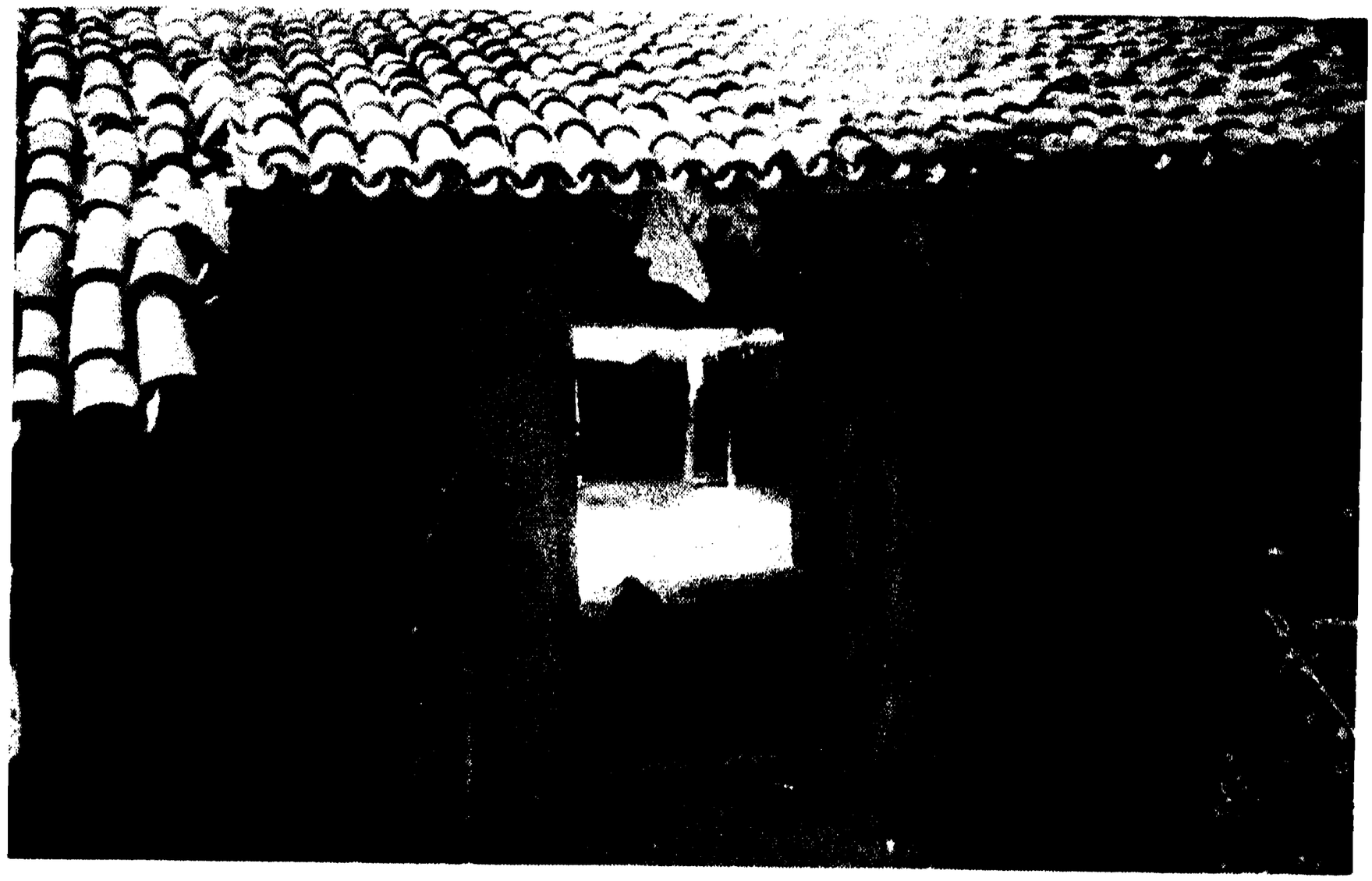
Roman Catholic church at Girja tola in Parba - a view from outside.



Pat Sarna - an inner view.



Primary Health Centre at Parba.



Angan Bari Centre at Parba.



Rajkiya Prathmic Vidyalaya of Parba.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

2.1 Social Demography

The socio-economic developments of village Parba is mostly linked with Hathibari town of Orissa State which is located at a distance of about 7 Kms to south. Another town which has influenced the village is Birmitrapur at a distance of about 21 Kms to the south west of Hathibari. There is no town situated in the State of Bihar which has any direct influence over the village. The district and sub-divisional headquarters at Gumla and Simdega are the only two towns located at a distance of about 115 and 71 Kms respectively from the village and are rarely visited by villagers. Thus Hathibari being the nearest urban centre acts as a pivot around which the entire socio-economic and cultural activities rotate. Orga, which is about 8 Kms away from the village is, however, the nearest market where weekly hats are held, besides permanent shops for selling grocery and other essential day to day requirements.

Following table gives the population of village Parba and neighbouring villages within the influence of Hathibari town (1961—81):

Table II.1

Population of village Parba and neighbouring village within the influence of Hathibari town (1961-81)

Name of the villages with Thana nos.		Population			Decadal variation			Percentage of decadal variation			Distance of villages from Hathibari town (Km.)
		1961	1971	1981	1961	1971	1981	1961	1971	1981	
1		2	3	4	5	6	7	8	9	10	11
1. Parba	(12)	1,128	1,466	1,362	-	(+)338	(-)104	-	(+)29.96	(-) 7.09	7
2. Orga	(6)	1,422	1,894	1,964	-	(+)472	(+)70	-	(+)33.19	(+) 3.70	10
3. Sukha--jharia	(44)	185	250	255	-	(+) 65	(+)5	-	(+)35.14	(+) 2.00	14

It is evident from the table that the growth rate in all the villages was on the high side as compared to the district rural average (16.21 per cent) during 1961—71. Sukhajharia recorded the highest growth rate (35.14%) followed by Orga (33.19 per cent) and Parba (29.96 per cent). During 1971—81, the population in all the villages has shown marginal increase except Parba, where it has decreased by 7.09 per cent. The possible reasons for such fall in the population have already been explained in the preceding paragraph.

For an idea of the demographic trend of the village, it would be better to discuss some of the population characteristics derived from the Primary Census Abstract (PCA) data of this

village alongwith those of few other villages which are under the influence of Hathibari town. The main PCA data for all the three census years have been presented in Appendix I, the relevant demographic details derived from the same are given in the following table:

Table II.2

Demographic details of Parba alongwith those of neighbouring villages (1961—81)

Sl. No.	Name of village with thana no.	Year	Proportion to total population		Density	Sex ratio	Population per household.	Percentage of literacy	Percentage of total workers
			S. C.	S. T.					
1	2	3	4	5	6	7	8	9	10
1	Parba (12)	1961	0.62	83.07	60	993	5.4	4.34	68.44
		1971	1.57	83.49	78	1,068	6.2	10.03	30.90
		1981	3.45	85.10	73	897	5.1	18.36	33.33
2	Orga (6)	1961	1.55	87.41	120	1,029	5.3	22.50	65.61
		1971	4.22	79.83	159	963	6.3	26.24	29.36
		1981	6.16	74.49	165	982	5.1	32.99	30.40
3	Sukha-Jharia (44)	1961	-	86.49	50	989	4.6	21.08	67.03
		1971	-	79.60	68	1,016	5.3	15.20	28.80
		1981	0.39	76.47	69	932	5.7	29.41	32.16

It would appear from the above table that all the neighbouring villages are predominantly tribal having a negligible percentage of scheduled castes. The scheduled caste population in Sukhajharia appeared only in 1981 Census which accounts for 0.39 per cent to total population. The small share of scheduled castes population indicates that the scheduled castes population which settled over to these villages must have migrated from other villages as a functionary group.

Orga is densely populated in comparison to other two villages, i.e., Parba and Sukhajharia. The density in all the villages has increased from 1961 except in Parba where it has decreased by 5 in 1981.

Sex ratio in all the villages remained favourable to female during 1981 Census. Fluctuations in sex ratio in all the villages are apparent between one Census and the other for which no specific reason can be ascertained.

Parba stood at the bottom in matter of literacy having 18.36 per cent. The highest literacy was found to be in Orga 32.99 per cent followed by Sukhajharia (29.41 per cent). Further it is observed that the literacy has shown an increasing trend since 1961 in all the three villages except in Sukhajharia where it has decreased in 1971 by 5.88 per cent.

The population of workers in Parba is 33.33 per cent which is highest as compared to Sukhajharia (32.16) and Orga (30.40). It is further observed that percentage of workers

have decreased when compared to 1961 Census. The reason for such variation in the percentage is conceptual i. e. during 1961 Census all persons engaged in any type of work during any of the fifteen days preceding the date of enumeration were treated as workers whereas in 1981 Census, persons who have worked for more than 183 days in a year were treated as main worker. Though the data of workers in 1961 can not be compared strictly with the data of subsequent Censuses, the percentage of workers to total population in the villages can not be said to be satisfactory.

The average household size of Parba and Orga was found to be equal, i.e., 5.1 persons per household during 1981 Census whereas in Sukhajharia it was 5.7 persons per household.

The following table delineates the growth of population in village Parba. The rural population of district Gumla has also been indicated for comparison.

Table II.3

Growth of population in village Parba and district Gumla (1961-81)

Census year	Population of Parba			District Gumla (Rural)	Decadal variation		Percentage decade variation	
	P	M	F		Parba	District Gumla (Rural)	Parba	District Gumla (Rural)
1	2	3	4	5	6	7	8	9
1961	1,128	566	562	779,582	—	—	—	—
1971	1,466	709	757	905,942	(+)338	(+)126,360	(+)29.96	(+)16.21
1981	1,362	718	644	976,989	(-)104	(+)71,047	(-)7.09	(+)7.84

The analysis of the above table shows that the population of the village recorded a growth of 29.96 during 1961—71 as against the correspoding rural growth rate of district which came to 16.21 per cent In 1981 Census, there has been a decline in the population by 104 persons.

The Primary Census Abstract for all the three Census years (1961—81) presented in table II.4 gives a comparative picture of the village to that of district rural and the Jaldega Development Block.

Corresponding rural growth rate of district which came to 16.21 per cent in 1981 Census, there has been a decline in the population by 104 persons.

TABLE

Primary Census Abstract (1961—81) for Parba, Jaldega

Sl. no.	Items	1961 District Gumla (Rural)	1961 Jaldega C.D. Block (Rural)	1971 Parba	1971 District Gumla (Rural)
1	2	3	4	5	6
1.	Area	9027.2 sq. km.	592.67 sq. km.	18.74 sq. km.	9025.7 sq. km.
2.	**General population**				
	(a) Persons	7,79,582	47,721	1,128	9,05,942
	(b) Males	3,85,110	23,737	566	4,49,222
	(c) Females	3,94,472	23,984	562	4,56,720
3.	Scheduled Caste				
	(a) Persons	31,548	2,076	7	39,343
	(b) Males	15,395	968	2	19,561
	(c) Females	16,153	1,108	5	19,782
4.	Scheduled Tribe				
	(a) Persons	5,77,072	40,465	937	6,65,259
	(b) Malas	2,82,821	20,209	472	3,26,092
	(c) Females	2,94,251	20,256	465	3,39,167
5.	**Literate & educated persons**				
	(a) Persons	1,28,604	8,851	49	1,69,632
	(b) Males	97,908	6,301	40	1,22,051
	(c) Females	30,696	2,550	9	47,581
6.	**Total workers**				
	(a) Persons	4,63,793	28,848	772	2,79,349
	(b) Males	2,33,804	14,820	374	2,43,845
	(c) Females	2,29,989	14,028	398	35,504

II.4

Development Block and the district Gumla Rural

1971			1981			
Jaldega C.D. Block (Rural)	Parba	District Gumla (Rural)	Jaldega C.D. Block (Rural)	Parba	Sl. no	Items
7	8	9	10	11	1	2
592.67 sq. km.	18.74 sq. km.	9025.7 sq. km.	592.67 sq. km.	18.74 sq. km.	1.	Area
					2.	**General population**
59,621	1,466	9,76,989	63,482	1,362		(a) Persons
29,812	709	4,82,358	31,788	718		(b) Males
29,809	757	4,94,631	31,694	644		(c) Females
					3.	Scheduled Caste
2,534	23	49,164	2,552	47		(a) Persons
1,278	14	24,512	1,325	23		(b) Males
1,256	9	24,652	1,227	24		(c) Females
					4.	Scheduled Tribe
50,684	1,224	7,32,598	55,039	1,159		(a) Persons
25,194	599	3,59,239	27,444	613		(b) Males
25,490	625	3,73,359	27,595	546		(c) Females
					5.	**Literate & educated persons**
11,394	147	2,42,210	16,792	250		(a) Persons
8,062	130	1,67,693	11,214	189		(b) Males
3,332	17	74,517	5,578	61		(c) Females
					6.	**Total workers**
17,510	453	3,62,911	23,790	454		(a) Persons
15,549	426	2,63,847	17,744	434		(b) Males
1,961	27	99,064	6,046	20		(c) Females

TABLE

Primary Census Abstract (1961—81) for Parba, Jaldega

Sl. no.	Items	1961 District Gumla (Rural)	1961 Jaldega C.D. Block (Rural)	1971 Parba	1971 District Gumla (Rural)
1	2	3	4	5	6
7	**Cultivators**				
	(a) Persons	4,01,944	25,784	709	2,10,856
	(b) Males	1,96,102	12,869	341	1,92,579
	(c) Females	2,05,842	12,915	368	18,277
8	**Agricultural labourer**				
	(a) Persons	26,176	1,008	57	45,282
	(b) Males	13,597	498	29	30,524
	(c) Females	12,579	510	28	14,758
9	**Household Industry, Manufacturing, Processing, Servicing & Repairs**				
	(a) Persons	16,676	705	5	7,437
	(b) Males	9,716	424	3	6,489
	(c) Females	6,960	281	2	948
10	**Other Workers**				
	(a) Persons	18,997	1,351	1	15,774
	(b) Males	14,389	1,029	1	14,253
	(c) Females	4,608	322	—	1,521
11	**Marginal workers**				
	(a) Persons	—	—	—	—
	(b) Males	—	—	—	—
	(c) Females	—	—	—	—

II.4 *contd.*

Development Block and the district Gumla Rural

1971		1981			
Jaldega C.D. Block (Rural)	Parba	District Gumla (Rural)	Jaldega C.D. Block (Rural)	Parba	Sl. no. Items
7	8	9	10	11	1 2
					7 **Cultivators**
14,491	424	2,79,748	16,800	427	(a) Persons
13,151	416	2,12,940	13,937	411	(b) Males
1,340	8	66,808	2,863	16	(c) Females
					8 **Agricultural labourer**
1,383	1	50,434	4,241	7	(a) Persons
980	1	23,843	1,703	6	(b) Males
403	—	26,591	2,538	1	(c) Females
					9 **Household Industry, Manufacturing, Processing, Servicing & Repairs**
329	—	10,657	704	9	(a) Persons
279	—	8,015	530	8	(b) Males
50	—	2,642	174	1	(c) Females
					10 **Other Workers**
1,307	28	22,072	2,045	11	(a) Persons
1,139	9	19,049	1,574	9	(b) Males
168	19	3,023	471	2	(c) Females
					11 **Marginal workers**
—	—	1,04,945	7,979	378	(a) Persons
—	—	7,947	485	3	(b) Males
—	—	96,998	7,494	375	(c) Females

TABLE

Primary Census Abstract (1961—81) for Parba, Jaldega

Sl. no.	Items	1961 District Gumla (Rural)	1961 Jaldega C.D. Block (Rural)	1961 Parba	1971 District Gumla (Rural)
1	2	3	4	5	6
12	**Non-workers**				
	(a) Persons	3,15,789	18,873	356	6,26,593
	(b) Males	1,51,306	8,917	192	2,05,377
	(c) Females	1,64,483	9;956	164	4,21,216
13	**Percentage of population**				
	(a) General	21.93	10.85	16.31	22.23
	(b) S.C.	4.05	4.35	00.62	4.34
	(c) S.T.	74.02	84.80	83.07	73.43
14.	**Percentage of workers to total population**				
	(a) Persons	59.49	60.45	68.44	30.84
	(b) Males	60.71	62.43	66.08	54.28
	(c) Females	58.30	58.49	70.82	7.77
15	**Density**	86	81	60	100
16	**Sex Ratio (Number of females per thousand males)**	1,024	1,010	993	1,017
17	**Literacy rate**				
	(a) Persons	16.50	18.55	4.34	18,72
	(b) Males	25.42	26.55	7.07	27.17
	(c) Females	7.78	10.63	1.60	10.42

II.4 *contd*

Development Block and the district Gumla Rural

1971			1981			
Jaldega C.D. Block (Rural)	Parba	District Gumla (Rural)	Jaldega C.D. Block (Rural)	Parba	Sl. no.	Items
7	8	9	10	11	1	2
					12	**Non-workers**
42,111	1,013	5,09,133	31,713	530		(a) Persons
14,263	283	2,10,564	13,559	281		(b) Males
27,848	730	2,98,569	18,154	249		(c) Females
					13	**Percentage of population**
10.74	14.94	19.98	9.28	11.45		(a) General
4.25	1.57	5.03	4.02	3.45		(b) S.C.
85.01	83.49	74.99	86.70,	85.10		(c) S.T.
					14	**Percentage of workers to total population**
29.37	30.90	37.15	37.48	33.33		(a) Persons
52.16	60.08	54.70	55.82	60.45		(b) Males
6.58	3.57	20.03	19.08	3.11		(c) Females
101	78	108	107	73	15	**Density**
1,000	1,068	1,025	997	897	16	**Sex Ratio (Number of females per thousand males)**
					17	**Literacy rate**
19.11	10.03	24.79	26.45	18.36		(a) Persons
27.04	18.34	34.77	35.28	26.32		(b) Males
11.18	2.25	15.07	17.60	9.47		(c) Females

TABLE

Primary Census Abstract (1961—81) for Parba, Jaldega

Sl. no	Items	1961 District Gumla (Rural)	1961 Jaldega C.D. Block (Rural)	1971 Parba	1971 District Gumla (Rural)
1	2	3	4	5	6
18	**Percentage to total workers**				
	(i) Cultivators				
	(a) Persons	86.66	89.38	91.84	75.48
	(b) Males	83.87	86.84	91.18	78.98
	(c) Females	89.50	92.07	92.46	51.48
	(ii) Agricultural labourers				
	(a) Persons	5.64	3.50	7.38	16.21
	(b) Males	5.82	3.36	7.75	12.52
	(c) Females	5.47	3.64	7.04	41.57
	(iii) Household Industry, Manufacturing. Processing and Servicing				
	(a) Persons	3.60	2.44	0.65	2.66
	(b) Males	4.16	2.86	0.80	2.66
	(c) Females	3.03	2.00	0.50	2.67
	(iv) Other workers				
	(a) Persons	4.10	4.68	0.13	5.65
	(b) Males	6.15	6.94	0.27	5.84
	(c) Females	2.00	2.29	—	4.28

II.14 *Contd.*

Development Block and the district Gumla Rural

1971		1981				
		District				
Jaldega C.D. Block (Rural)	Parba	Gumla (Rural)	Jaldega C.D. Block (Rural)	Parba	Sl. no.	Items
7	8	9	10	11	1	2
					18	**Percentage to total workers**
						(i) Cultivators
82.76	93.60	77.08	70.62	94.05		(a) Persons
84.58	97.65	80.70	78.54	94.70		(b) Males
68.33	29.63	67.44	47.35	80.00		(c) Females
						(ii) Agricultural labourers
7.90	0.22	13.90	17.83	1.54		(a) Persons
6.30	0.24	9.04	9.60	1.38		(b) Males
20.55	—	26.84	41.98	5.00		(c) Females
						(iii) Household Industry, Manufacturing, Processing and Servicing
1.88	—	2.94	2.96	1.98		(a) Persons
1.79	—	3.04	2.99	1.84		(b) Males
2.55	—	2.67	2.88	5.00		(c) Females
						(iv) Other workers
7.46	6.18	6.08	8.59	2.43		(a) Persons
7.33	2.11	7.22	8.87	2.08		(b) Males
8.57	70.37	3.05	7.79	10.00		(c) Females

The Census of 1961 recorded a population of 1,128. The growth of population between the period 1961-81 came to 20.74 per cent which is lower than the growth rate of district Gumla rural (25.32 per cent) and Jaldega development block (33.03 per cent). The percentage of S. T. population was as much as 83.07 which however went up to 85.10 in 1981 as compared to general population which showed a declining trend. The percentage of S. C. has gone up from 0.62 per cent to 3.45 per cent in 1981. This shows that the tribals and S. C. have recorded a higher growth rate in respect of other residual population. The reason which can broadly be assessed to this may be the unawareness about the small family norm and prevalence of illiteracy to a greater extent. The total population of the village in 1981 is 1,362 out of which 1,159 are tribals.

In 1981, the working population of the village was 33.33 per cent as against 68.44 in 1961. The fall in the percentage of working force is conceptual because in 1961, persons engaged during any of the fifteen days preceding the date of enumeration was categorised as worker whereas in 1981, a person who has worked for 183 days or more during the reference period was only treated as worker and those who have worked for less than 183 days or six months during the reference period were treated as marginal worker. Thus if total workers and marginal workers both are clubbed, i. e. 454+378=832, the participation rate comes to 61.09 per cent. The participation rate has shown a sharp decline from 70.82 in 1961 to 3.11 in 1981. This sharp decline again is due to the introduction of the concept of marginal workers in 1981 Census. The female marginal workers in 1981 (375) and workers (20) taken together become 395 which accounts for 61.34 per cent of the total female population. Thus it will appear that there has been practically no change in the working force in span of two decades.

The working force of the village is engaged primarily in agricultural activity (94.05 per cent). Very few are engaged in household industry (1.98 per cent). This system holds good for the entire rural areas of the district. Under the household industry, the main activity is of blacksmithy followed by leaf plate making and mat making. The bulk of the population falling under the head "Other Workers are engaged in mining.

The literacy rate of the village was found to be 18.36 per cent as against 4.34 per cent in 1961 Census. The male and female literacy rate has increased from 7.07 and 1.60 per cent in 1961 to 26.32 and 9.47 per cent in 1981. Though this increase is less than the district rural rate 24.79 per cent, it can safely be observed that there has been academic awakening among the villagers towards education over a period of twenty years. The re-study of village Parba is based over the data of 100 households selected on sample which covers a population of 569 persons comprising of 278 males and 291 females.

Though the selection of households was done on sample, it was purposive in nature in order to have representation of all categories of caste/tribe/community. Table II.5 gives the details of caste/tribe/community in the village as per 1981 Census and number of selected households.

Table II.5

Caste/tribe/community and number of households as per 1981 Census and number of selected households

Caste/Tribe/ community	Total no. of households (1981 Census)	Total no. of selected housholds
1	2	3
Binjhia (ST)	128	38
Oraon (ST)	60	18
Munda (ST)	49	15
Chik Baraik (ST)	8	2
Lohra (ST)	5	5
Dhobi (SC)	3	3
Dom (SC)	1	1
Brahmin	8	2
Rautia	11	3
Rajput	1	1
Ahir	4	4
Teli	25	8
Total	303	100

Parba is inhabited by 303 households, out of which Binjhias with 128 households from the majority followed by Oraon (60) and Munda (49). Teli and Rautia occupies the next position with 25 and 11 households respectively. The remaining 30 households belong to Chik Baraik (8), Brahmin (8), Lohra (5), Ahir (4), Dhobi (3) and 1 each in Dom and Rajput.

The selection of the households for the present study has been done in proportion to caste and tribewise numerically strength except for those whose number is below 5 or below.

Since 1962 survey data can not be compared to 1986 survey data due to change in methodological constraints, we will try to compare the figures in terms of percentages wherever necessary. The table II.6 deals with the age structure by sex for the 1962 survey and the selected households of 1986 survey.

Table II.6

Population classified by sex and broad age group (figures within bracket indicate percentage).

All ages	1962 (Survey figures)			1986 (Survey figures)		
	P	M	F	P	M	F
0-14 years	490 (43.17)	254 (44.17)	236 (42.14)	208 (36.55)	97 (34.89)	111 (38.14)
15-24 Years	210 (18.50)	109 (18.96)	101 (18.04)	98 (17.22)	51 (18.35)	47 (16.15)
25-59 years	404 (35.60)	201 (34.96)	203 (36.25)	222 (39.02)	110 (39.57)	112 (38.49)
60 and above	31 (2.73)	11 (1.91)	20 (3.57)	41 (7.21)	20 (7.19)	21 (7.22)
Total	**1135 (100.00)**	**575 (100.00)**	**560 (100.00)**	**569 (100.00)**	**278 (100.00)**	**291 (100.00)**

From the above table it is seen that as per 1962 survey, 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. When we go higher in the age group ladder, it is found that female population outnumbered males. This may be attributed to the fact that among the male population, the tendency to outmigrate in search of economic gains is more than among the females. During the field survey it was noticed that male population of the village goes outside the village in search of job for economic subsistence whereas female population wishes to be at the village itself.

When we compare the two survey figures we find that the percentage in age groups 0-14 and 15-24 in 1962 has shown a declining trend in 1986 whereas it has increased in the upper age groups 25 years and above. From this trend it can safely be observed that due to improved medical and health facilities, the death rate in the lower age group has gone down and the survival rate has increased. This inference can further be substantiated when we compute the Aged child ratio for both the periods. Aged child ratio is a ratio of persons of the age group 60 and above divided by persons of age group 0-14 multiplied by 100. Applying the above formula we find that the Aged child ratio has increased from 6.33 per cent in 1962 to 19.71 per cent in 1986.

The dependency ratio has come down from 0.85 per cent in 1962 to 0.78 per cent in 1986. This implies that the working population has increased in 1986 as compared to 1962 but the rise in percentage by 0.07 over a period of two decades can not be said to be encouraging.

Table II. 7 deals with the distribution of households by distance of place of birth of head of the households based on household schedule.

TABLE

Distribution of Households classified by distance of

Other village/urban area in the same taluk within distance of				Same Distt. but other taluk	
				Taluk ((Palkot)	
Same village	Less than 5 Kms.	5—9 Kms.	10+ Kms.	Within 10 Kms.	10 + Kms.
1	2	3	4	5	6
92	—	—	—	1	—

II.7

place of Birth of Head of Household

Other Distt. of the State			Other State				
Distt. 1 (Ranchi)			State-1 (Orissa)				
Within distance of 20 Kms.	20+ Kms.		Within distance of 50 Kms.	50+ Kms.	Total	Remarks	Same village
7	8		9	10	11	12	1
—	2		5	—	100	—	—

It is evident from the table that only eight households out of 100 are such who migrated to this village. In true sense it can not be said to be the migration as heads who have migrated to this village come from a distance of between 10 to 50 Kms necessitated by service or marriage only. The heads of the two households who migrated to the village from Ranchi are teachers and the rest six heads due to marriage, who preferred to settle down with their in-laws' house which is common feature in tribal set up of society which is locally termed as "Ghar Jamai".

Table II.8 gives the distribution of households classified by religion and caste/tribe/community and mother tongue of the head of household.

Table II.8

Distribution of Households classified by Religion and caste/tribe/community and mother-tongue of Head of Household

Religion	Caste/tribe/ community	No. of Households where mother tongue of Head of Household is						Total
		Sadri	Nagpuri	Oraon	Mundari	Oriya	Hindi	
1	2	3	4	5	6	7	8	9
Hindu	Sch.Caste	4	-	-	-	-	-	4
	Dhobi	3	-	-	-	-	-	3
	Dom	1	-	-	-	-	-	1
	Sch. Tribe	54	2	1	10	-	-	67
	Binjhia	37	1	-	-	-	-	38
	Chik Baraik	1	1	-	-	-	-	2
	Lohara	5	-	-	-	-	-	5
	Munda	1	-	-	10	-	-	11
	Oraon	10	-	1	-	-	-	11
	Others	14	-	-	-	3	1	18
	Ahir	4	-	-	-	-	-	4
	Brahmin	-	-	-	-	2	-	2
	Rajput	-	-	-	-	-	1	1
	Rautia	2	-	-	-	1	-	3
	Teli	8	-	-	-	-	-	8
Christian	Sch. Tribe	5	-	2	3	1	-	11
	Munda	-	-	-	3	1	-	4
	Oraon	5	-	2	-	-	-	7
Total		77	2	3	13	4	1	100

It is evident that Sadri is main language which is spoken by the majority of the households (77 per cent) followed by Mundari (13 per cent). Oriya, Hindi, Nagpuria and Oraon are spoken only by four, one, two and three households respectively.

2.2 Age, sex and marital status

Table II. 9 deals with the distribution of population by age, sex and marital status.

TABLE

Distribution of population classified by age,

	Never married			Married		
Age group	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0—4	67	28	39	—	—	—
5—9	78	38	40	—	—	—
10—14	63	31	32	—	—	—
15—19	45	26	19	2	—	2
20—24	28	17	11	23	8	15
25—29	15	10	5	28	11	17
30—34	4	3	1	36	17	19
35—44	3	2	1	60	30	30
45—54	—	—	—	46	28	18
55—69	1	—	1	35	19	16
70+	—	—	—	1	1	—
Total	**304**	**155**	**149**	**231**	**114**	**117**

II.9

sex and marital status

Widowed			Divorced or separated			Total			
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Age group
8	9	10	11	12	13	14	15	16	1
—	—	—	—	—	—	67	28	39	0—4
—	—	—	—	—	—	78	38	40	5—9
—	—	—	—	—	—	63	31	32	10—14
—	—	—	—	—	—	47	26	21	15—19
—	—	—	—	—	—	51	25	26	29—24
2	2	—	—	—	—	45	23	22	25—29
—	—	—	2	1	1	42	21	21	30—34
1	—	1	—	—	—	64	32	32	35—44
6	1	5	1	1	—	53	30	23	45—54
18	3	15	—	—	—	54	22	32	55—69
4	1	3	—	—	—	5	2	3	70+
31	7	24	3	2	1	569	278	291	Total

The table shows that out of total sample population of 569, there are 304 unmarried persons and the rest are married, widowed, divorced or separated. In other words, the unmarried persons constitute 53.42 per cent and married 45.58 per cent. Further unmarried males constitute 55.99 per cent of the total male population and the corresponding figure for unmarried females is 59.78 per cent. Up to the age of 19 years all the males and females are recorded to be never married except two females who were recorded to be married each at the age of 18 years belonging to Oraon and Dom family. This implies that boys and girls in majority go for marriage only after attaining the age of 18 years in case of females and 21 years in case of males who also support the laid down age specification for marriage by Government. The preponderance of never married persons in the higher age-group is mainly because of poverty where people do not like to bear the burden of extra number and prefer to lead an unmarried life. In the present table we find that there are 3 males and 1 female in age group 30-34, 2 males and 1 female in age group 35-44 and one female in age group 55-69 are still holding the status of never married. Poverty coupled with absence of suitable groom are the only two reasons responsible for this state of affairs. The three elderly females who are still unmarried come one each from Munda, Oraon and Chik Baraik tribe.

There are 114 married males and 117 married females out of 278 males and 291 females. The lowest age group in which matrimony exists is 15-19 where only two females appear to have been recorded as married-both at the age of 18 years, 8 married males and 15 married females in the age group of 20-24 years. Out of 8 married males, only one male reported to have been married at the age of 21 years and none at the age of 20 years. This shows that early marriage in the village is not in vogue. Thus we find that lowest age group in which married males and females are found is 20-24 years. It is evidently true that the average age of marriage in cases of both males and females falls in the age group 15-24 years. On general enquiry from the villagers it was gathered that majority of marriages take place in the age group 20-24 years. It is also evident from the table that married females are more in age group 20-24 and 25-29 years whereas in higher age groups males outnumber the females. The reason is obvious because the female partners are always younger in age as compared to males. That is why we find that the male partners of females falling in the age group 20-24 and 25-29 years may come under the next age group.

There are 31 widowed persons comprising of 7 males and 24 females. It is observed that in majority of cases the termination of marital status occurred after the age of 54 years—in case of both sexes. There is no female in age group 25—34 who is widow. This may be due to prevalence of remarriage system in females. Hardly females of higher age group prefer to remarry but there is no restriction at age of marriage of males and a male marries even at older age, which is very common. This may be the reason that the number of widowers are less as compared to females in higher age groups.

There are 2 males and 1 female in the sample population (2 in age group 30—34 and one in age group 45—54) who are separated. The reasons put forth are due to family quarrels in all the three cases.

When we compare the position with 1962 survey data we find that out of total population 1135 in the village as many as 56.65 per cent were never married, 34.80 per cent married, 8.37 per cent widowed and 0.18 per cent divorced or separated. This shows some change in the state of matrimony during the two decades. This change in status may be due to the larger concentration of population in the younger age group, resulting in higher percentage of never married population in 1962. The number of divorced/separated was

2 in 1962 as compared to 3 in 1986 (based on 100 households). This increase can be said to be on the high side. The reason which can broadly be assigned to this is the awareness among the females of their legal rights in the society. The suppression of females is leaving its root gradually and females now prefer to lead an independent and peaceful life rather than to live in society where they are neglected and dejected by their male counterparts.

2.3 Literacy and Education

There were two schools in the village. The one was the Roman Catholic Mission Lower Primary School which was established in 1915. This was however closed in the year 1967. On enquiry it was informed that it was a single teacher school and the teacher being a local man was paid Rs. 15/= per month only by the Padri as remuneration and that too was stopped by the Padri, which led to the closure of the school. The other school was founded as early as in 1948 by the Adimjati Sewa Mandal which later on was taken over by the Government in 1961 and is now known as Rajkiya Prathmic Vidyalaya. The school has four sanctioned strength of teachers but on the day of the survey, there were only two teachers in position. The number of students in each class is given below.

Table II. 10

Number of students in each class during 1962 and 1986

Class	1962			1986		
	Boys	Girls	Total	Boys	Girls	Total
I	36	2	38	36	5	41
II	10	1	11	8	7	15
III	3	2	5	10	4	14
IV	3	-	3	7	-	7
V	6	-	6	6	-	6
Total	**58**	**5**	**63**	**67**	**16**	**83**

Since 1984, the teaching of higher classes viz. class VI and VII has also started and the number of students enrolled in class VI were found to be 4 males and in class VII one male.

From the figure detailed above it is apparent that girls are not put to education after Standard three. However, the enrolment of students in comparison to the previous survey has shown an increase by about 30 per cent.

Table II.11 gives the distribution of students by course/level/class and age in the sample households.

Table II.11

Distribution of students by course/level/class and age

Course/level/ class	Age group	Number of students		
		Person	Male	Female
1	2	3	4	5
K. G./Pre-Primary	5-9	33	20	13
	10-14	7	5	2
	15-19	-	-	-
	20-24	-	-	-
Primary	5-9	2	2	-
	10-14	5	5	-
	15-19	1	1	-
	20-24	-	-	-
Middle	5-9	-	-	-
	10-14	6	3	3
	15-19	1	1	-
	20-24	1	1	-
Secondary	5-9	-	-	-
	10-14	1	1	-
	15-19	3	2	1
	20-24	2	1	1
Post Secondary (Arts)	5-9	-	-	-
	10-14	-	-	-
	15-19	1	1	-
	20-24	-	-	-
Total	5-9	35	22	13
	10-14	19	14	5
	15-19	6	5	1
	20-24	3	2	1
Total		**63**	**43**	**20**

It is clear from the table that male students constitute 68.25 per cent, while female students are 31.75 per cent. Out of total number of students (63) as many as 55.56 per cent are upto the age of 9 years, 30.16 per cent in the age group of 10—14, 9.52 per cent in the age group 15—19 and 4.76 per cent in the age group 20—24. Of the 35 students of the age group 5-9 as many as 33 are studying in K. G. or pre-primary standard. Of the 19

students in age group 10—14, 7 are in K. G./pre-primary, 5 in primary, 6 in middle and one in secondary standard. Among the students of age group 15-19, one each in primary and middle standard while three in secondary and one in post secondary were recorded. Of the age group 20-24, one was recorded to be a student of middle, while two were reading in secondary classes. The higher number of students (7) in K. G. standard in age group 10-14 and the figures of students numbering 3 in age group 20-24 is sufficient to establish the fact that the schooling started at a very late stage. We also find some strength of students (15 in numbers) in class beyond primary level, for which the facilities are not available in the village, still awareness about the advantages of education has forced them to continue their higher education even after covering longer distances either by bi-cycle or on foot. Of the eight students studying in middle standard, 4 are studying at Hathibari, 2 at Jandarha (both in Orissa State), 1 at Orga and 1 at Parba Khas. The students of Secondary Standard (6), 4 use to visit the school located at Kutangia, one at Hathibari, and one to Ganmer (places being at a distance of 12 Kms from Parba). One student reading in Post Secondary stage is a student of Gosner College, Ranchi. It is expected that the number of students may go higher, if the facilities are provided to the villagers or at any other place easily approachable to students. Communitywise number of literate and educated persons males and females on cent per cent basis were collected for the purpose of comparison with the figures of the previous survey are presented in Table II.12.

TABLE

Literates classified by
(Figures within brackets indicate

Sl. no.	Caste/Tribe/ Community	Total			Literate and
		Persons	Males	Females	Persons
1	2	3	4	5	6
1	Binjhia (S.T.)	442 (656)	234 (346)	208 (310)	43 (90)
2	Oraon (S.T.)	309 (314)	145 (149)	155 (165)	43 (64)
3	Munda (S.T.)	166 (253)	75 (127)	91 (126)	14 (32)
4	Teli	84 (154)	43 (79)	41 (75)	17 (58)
5	Rautia	41 (53)	24 (28)	17 (25)	5 (16)
6	Chik Baraik (S.T.)	24 (44)	14 (23)	10 (21)	1 (7)
7	Brahmin	12 (30)	7 (13)	5 (17)	4 (20)
8	Dhobi (S.C.)	13 (14)	6 (4)	7 (10)	1 (1)
9	Rajput	2 (5)	— (3)	2 (2)	1 (3)
10	Dom (S.C.)	3 (6)	2 (2)	1 (4)	— (1)
11	Lohra (S.T.)	20 (28)	13 (16)	7 (12)	— (2)
12	Ahir	21 (20)	8 (12)	13 (8)	— (—)
13	Gossain	7 (—)	4 (—)	3 (—)	— (—)
	Total	1135 (1,577)	575 (802)	560 (775)	129 (294)

II,12

community (1962-86)
the 1986 figure)

educated persons			Percentage of Literates				
Males	Females	Persons	Males	Females	Sl. no.	Caste/Tribe Community
7	8	9	10	11		1
38 (78)	5 (12)	9.7 (13.7)	16.2 (22.5)	2.4 (3.9)	1	Binjhia (S.T.)
35 (46)	8 (18)	14.3 (20.4)	24.1 (30.9)	5,2 (10.9)	2	Oraon (S.T.)
12 (27)	2 (5)	8.4 (12.6)	16.0 (21.3)	2.2 (4.0)	3	Munda (S.T.)
15 (40)	2 (18)	20.2 (37.7)	34.9 (50.6)	4.9 (24.0)	4	Teli
5 (13)	— (3)	12.2 (30.2)	20.8 (46.4)	— (12.0)	5	Rautia
1 (6)	— (1)	4.2 (15.9)	7.1 (26.1)	— (4.8)	6	Chik Baraik (S.T.)
4 (11)	— (9)	33.3 (66.7)	57.1 (84.6)	— (52.9)	7	Brahmin
1 —	— (1)	7.7 (7.1)	16.7 (—)	— (10.0)	8	Dhobi (S.C.)
— (2)	1 (1)	50.0 (60.0)	— (66.7)	50,0 (50.0)	9	Rajput
— (1)	— (—)	— (16.7)	— (50.9)	— (—)	10	Dom (S.C.)
— (1)	— (1)	— (7.1)	— (6.3)	— (8.3)	11	Lohra (S.T.)
— (—)	— (—)	— (—)	— (—)	— (—)	12	Ahir
— (—)	— (—)	— (—)	— (—)	— (—)	13	Gossain
111 **(225)**	**18** **(69)**	**11.37** **(18.64)**	**19.30** **(28.05)**	**3.21** **(8.90)**		**Total**

It is evident from the table that there are 294 literates in the village, the percentage of literacy being 18.64 as against 11.37 in the previous survey. Among the males and females, the percentage of literacy being 28.05 and 8.90 respectively as against 19.30 and 3.2 in earlier survey. Female literacy is of recent growth in case of Rautia, Chik Baraik, Brahmin, Dhobi and Lohra. Ahir is the only caste where no person can read or write. This shows that even after two decades, there has been no change in mental outlook in Ahir community whereas Dom, which was recorded to be illiterate in previous survey, has produced one male literate out of total population of six in the village. The percentage of literacy among different communities, Brahmins head the list (66.7 per cent) followed by Rajput (60.0 per cent) but this can not be said to be representative as there are only 30 Brahmins and 5 Rajputs in the entire village. On the whole, Oraons head the list in education among all the communities in the village. Gossains appearing in earlier survey, do not find any place in this survey as they have now shifted to another village in Orissa State.

Table II. 13 gives the distribution of population classified by age, sex and educational level.

TABLE

Distribution of population classified by age, sex and

Educational level	Age and 5—9		10—14		15—19		20—24	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Illiterate	23	29	13	26	19	18	15	19
Literate (without educational level)								
(a) Non-formal	3	4	2	1	—	—	—	—
(b) Formal	12	7	11	3	1	1	1	1
Primary	—	—	3	2	2	1	4	2
Middle	—	—	2	—	2	1	4	4
Matriculation/ Secondary	—	—	—	—	2	—	1	—
Non-technical diploma or certificate not equal to degree	—	—	—	—	—	—	—	—
Technical diploma or certificate not equal to degree	—	—	—	—	—	—	—	—
Graduate degree other than technical degree	—	—	—	—	—	—	—	—
Total	**38**	**40**	**31**	**32**	**26**	**21**	**25**	**26**

II.13

educational level (excluding 0-4 age group)

Sex								
25—34		35—49		50 & above		Total		Educational level
M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	1
29	37	30	47	28	41	157	217	Illiterate
								Literate (without educational level)
2	—	8	—	—	—	15	5	(a) Non-formal
1	1	—	—	3	1	29	14	(b) Formal
4	1	4	—	3	—	20	6	Primary
5	2	6	—	2	—	21	7	Middle
2	—	—	—	—	—	5	—	Matriculation/ Secondary
—	1	1	1	—	—	1	2	Non-technical diploma or certificate not equal to degree
1	—	—	—	—	—	1	—	Technical diploma or certificate not equal to degree
—	1	1	—	—	—	1	1	Graduate degree other than technical degree
44	43	50	48	36	42	250	252	Total

It would appear from the table that 26 out of 78 persons in age group 5—9 years forming 33 per cent are literate, whereas the percentage of literacy in age group 10—14 years is 38.1. This shows that still there are nearly 65 per cent of population of the school going age, who are deprived of from education. There are 10 out of 47 persons in age group 15-19 which works out to 21.3 per cent are literate. The decline in percentage in this age group may be attributed to the fact that after attaining 15 years of age, boys and girls normally prefer to work and assist their parents in their work in the field or start doing some other work to supplement the family income. Added to this, poverty coupled with non-availability of proper educational facilities in the village is no less responsible for this situation. Similarly, there are altogether 17 and 21 literates out of 51 and 87 in age group 20—24 and 25—34 respectively, which constitute 33.3 and 24.1 per cent. There are five males, who are matriculate belonging to Teli (3) Brahmin (1) and Hindu Oraon (1) family. Two graduates, one male and one female belong to Rajput and Christian Oraon family. One male and two females of single Munda Christian family have completed teacher's training and two of them, one male and one female are employed as teacher. One male in age group 25—34 of Christian Oraon family has obtained technical certificate in welding from I.T.I. but in absence of a suitable job, he assists his family in cultivation.

Table II.14 gives the distribution of population by broad age group, sex, religion and caste/tribe/community and educational level for the persons of 5 years and above (i.e. for the effective population for reckoning of literacy),

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Broad Age Group	Educational			
		Illiterate		Literate (without Non-Formal	
		Males	Females	Males	Females
1	2	3	4	5	6
Hindu					
Schedule Caste					
Dhobi	5—14	1	—	—	1
	15—59	2	5	—	—
	60+	1	1	—	—
Dom	5—14	—	1	—	—
	15—59	—	3	—	—
	60+	1	—	—	—
Schedule Caste Total	5—14	1	1	—	1
	15—59	2	8	—	—
	60+	2	1	—	—
Schedule Tribe					
Binjhia	5—14	13	20	3	—
	15—59	44	54	4	—
	60+	6	9	—	—
Chik-Baraik	5—14	—	—	—	—
	15—59	4	4	1	1
	60+	1	1	—	—
Lohra	5—14	2	3	—	1
	15—59	11	6	—	—
	60+	1	—	—	—

II.14

and Caste/Tribe/Community and educational level

level						
educational level						
Formal		Primary		Middle		Religion and Caste/Tribe/ Community
Males	Females	Males	Females	Males	Females	
7	8	9	10	11	12	1
						Hindu
						Schedule Caste
—	—	—	—	—	—	**Dhobi**
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	**Dom**
1	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	**Schedule Caste Total**
1	—	—	—	—	—	
—	—	—	—	—	—	
						Schedule Tribe
10	5	1	—	1	—	**Binjhia**
1	—	10	—	7	2	
—	—	—	—	—	—	
—	—	—	—	—	—	**Chik-Baraik**
—	—	—	—	—	—	
—	—	—	—	—	—	
1	—	—	—	—	—	**Lohra**
—	—	—	—	—	—	
—	—	—	—	—	—	

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Educational					
	Matriculation		Non-Technical Diploma certificate not equal to degree		Technical Diploma certificate not equal to degree	
	Males	Females	Males	Females	Males	Females
1	13	14	15	16	17	18
Hindu						
Schedule Caste						
Dhobi	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Dom	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Schedule Caste Total	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Schedule Tribe						
Binjhia	—	—	—	—	—	—
	—	—	—	—	—	—
Chik-Baraik	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Lohara	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

II.14 *Contd.*

and Caste/Tribe/Community and educational level

level	Graduates		Total		Religion and Caste/Tribe/ Community
	Males	Females	Males	Females	
	19	20	21	22	1
					Hindu
					Schedule Caste
	—	—	1	1	Dhobi
	—	—	2	5	
	—	—	1	1	
	—	—	—	1	Dom
	—	—	1	3	
	—	—	1	—	
	—	—	1	2	Schedule Caste Total
	—	—	3	8	
	—	—	2	1	
					Schedule Tribe
	—	—	28	25	Binjhia
	—	—	66	56	
	—	—	6	9	
	—	—	—	—	Chik-Baraik
	—	—	5	4	
	—	—	1	1	
	—	—	3	4	Lohara
	—	—	11	6	
	—	—	1	—	

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Broad Age Group	Educational: Illiterate		Educational: Non-Formal	
		Males	Females	Males	Females
1	2	3	4	5	6
Munda	5—14	4	6	—	1
	15—59	13	15	1	—
	60+	3	1	—	—
Oraon	5—14	6	6	—	—
	15—59	13	23	—	—
	60+	1	4	—	—
S.T. Total	5—14	25	35	3	2
	15—59	85	102	6	—
	60+	12	15	—	—
Other Community					
Ahir	5—14	1	1	—	—
	15—59	10	6	—	—
	60+	—	1	—	—
Brahmin	5—14	1	—	—	—
	15—59	—	1	—	—
	60+	—	—	—	—
Rajput	5—14	1	—	—	—
	15—59	—	—	—	—
	60+	—	1	—	—
Rautia	5—14	2	1	—	1
	15—59	2	3	1	—
	60+	—	—	—	—

II.14 *Contd.*

and Caste/Tribe/Community and educational level

educational level						
Formal		Primary		Middle		Religion and Caste/Tribe/ Community
Males	Females	Males	Females	Males	Females	
7	8	9	10	11	12	1
1	—	—	—	—	—	Munda
—	—	—	—	1	—	
—	—	—	—	—	—	
—	—	—	1	—	—	Oraon
—	—	1	1	4	—	
—	—	—	—	1	—	
12	5	1	1	1	—	S.T. Total
1	—	11	1	12	2	
—	—	—	—	1	—	
						Other Community
—	—	—	—	—	—	Ahir
—	—	—	—	—	—	
—	—	—	—	—	—	
—	2	—	—	—	—	Brahmin
—	1	—	1	1	—	
1	—	—	—	—	—	
1	—	—	—	—	—	Rajput
—	—	—	—	—	1	
—	—	—	—	—	—	
2	1	—	—	—	—	Rautia
—	—	—	—	1	—	
—	—	—	—	—	—	

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Educational					
	Matriculation		Non-Technical Diploma or certificate not equal to degree		Technical Diploma or certificate not equal to degree	
	Males	Females	Males	Females	Males	Females
1	13	14	15	16	17	18
Munda	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Oraon	—	—	—	—	—	—
	1	—	—	—	—	—
	—	—	—	—	—	—
S. T. Total	—	—	—	—	—	—
	1	—	—	—	—	—
	—	—	—	—	—	—
Other Community						
Ahir	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Brahmin	—	—	—	—	—	—
	1	—	—	—	—	—
	—	—	—	—	—	—
Rajput	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Rautia	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

II.14 *Contd.*

and Caste/Tribe/Community and educational level

level				
Graduates		Total		Religion and Caste/Tribe/ Community
Males	Females	Males	Females	
19	20	21	22	1
—	—	5	7	Munda
—	—	15	15	
—	—	3	1	
—	—	6	7	Oraon
—	—	19	24	
—	—	2	4	
—	—	42	43	S.T. Total
—	—	116	105	
—	—	13	15	
				Other Community
—	—	1	1	Ahir
—	—	10	6	
—	—	—	1	
—	—	1	2	Brahmin
—	—	2	3	
—	—	1	—	
—	—	2	—	Rajput
1	—	1	1	
—	—	—	1	
—	—	4	3	Rautia
—	—	4	3	
—	—	—	—	

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Broad Age Group	Educational: Illiterate		Educational: Literate (without Non-Formal)	
		Males	Females	Males	Females
1	2	3	4	5	6
Teli	5—14	3	7	—	—
	15—59	2	9	1	—
	60+	2	2	—	—
Other Total	5—14	8	9	—	1
	15—59	14	19	2	—
	60+	2	4	—	—
Hindu Total	5—14	34	45	3	4
	15—59	101	129	8	—
	60+	16	20	—	—
Christian					
Schedule Tribe					
Munda	5—14	—	3	—	—
	15—59	1	5	2	—
	60+	—	—	—	—
Oraon	5—14	2	7	2	1
	15—59	3	6	—	—
	60+	—	2	—	—
Christian Total	5—14	2	10	2	1
	15—59	4	11	2	—
	60+	—	2	—	—
Grand Total	**5—14**	**36**	**55**	**5**	**5**
	15—59	**105**	**140**	**10**	**—**
	60+	**16**	**22**	**—**	**—**

II.14 *Contd.*

and Caste/Tribe/Community and educational level

level						
educational level						
Formal		Primary		Middle		Religion and Caste/Tribe/ Community
Males	Females	Males	Females	Males	Females	
7	8	9	10	11	12	1
4	1	1	—	1	—	Teli
—	1	2	1	4	2	
1	—	—	—	—	—	
7	4	1	—	1	—	Other Total
—	2	2	2	6	3	
2	—	—	—	—	—	
19	9	2	1	2	—	Hindu Total
2	2	13	3	18	5	
2	—	—	—	1	—	
						Christian
						Schedule Tribe
2	1	—	—	—	—	Munda
—	—	1	—	—	—	
—	—	—	—	—	—	
2	—	1	1	—	—	Oraon
2	2	2	1	—	2	
—	—	1	—	—	—	
4	1	1	1	—	—	Christian Total
2	2	3	1	—	2	
—	—	1	—	—	—	
23	10	3	2	2	—	Grand Total
4	4	16	4	18	7	
2	—	1	—	1	—	

TABLE

Distribution of population by Broad Age-group, Sex, Religion

Religion and Caste/Tribe/ Community	Educational					
	Matriculation		Non-Technical Diplomar certificate not equal to degree		Technical Diplomar certificate not equal to degree	
	Males	Females	Males	Females	Males	Females
1	13	14	15	16	17	18
Teli	—	—	—	—	—	—
	3	—	—	—	—	—
	—	—	—	—	—	—
Other Total	—	—	—	—	—	—
	4	—	—	—	—	—
	—	—	—	—	—	—
Hindu Total	—	—	—	—	—	—
	5	—	—	—	—	—
	—	—	—	—	—	—
Christian						
Schedule Tribe						
Munda	—	—	—	—	—	—
	—	—	1	2	—	—
	—	—	—	—	—	—
Oraon	—	—	—	—	—	—
	—	—	—	—	1	—
	—	—	—	—	—	—
Christian Total	—	—	—	—	—	—
	—	—	1	2	1	—
	—	—	—	—	—	—
Grand Total	—	—	—	—	—	—
	5	—	1	2	1	—
	—	—	—	—	—	—

II.14—*Concld.*

and Caste/Tribe/Community and educational level

Graduates		Total		Religion and Caste/Tribe/ Community
Males	Females	Males	Females	
19	20	21	22	1
—	—	9	8	Teli
—	—	12	13	
—	—	3	2	
—	—	17	14	Other Total
1	—	29	26	
—	—	4	4	
—	—	60	59	Hindu Total
1	—	148	139	
—	—	19	20	
				Christian
				Schedule Tribe
—	—	2	4	Munda
—	—	5	7	
—	—	—	—	
—	—	7	9	Oraon
—	1	8	12	
—	—	1	2	
—	—	9	13	Christian Total
—	1	13	19	
—	—	1	2	
—	—	69	72	Grand Total
1	1	161	158	
—	—	20	22	

It transpires from the above table that in the matter of literacy for both the communities Hindus and Christians, males outnumber females for each broad age group. It is apparent that illiterates form bulk of population for each age group. The ratios of literates to illiterates for age groups 5-14, 15-59 and 60+ are nearly 5:9, 3:10 and 1:9 respectively. Among all Hindus 445 persons, only one Rajput male and amongst Christians (57 persons) only one Oraon female, both belonging to age group 15-59 are graduates. Amongst Hindus, the largest chunk of population, only five are matriculates coming from Teli, Brahmin and Oraon family. But amongst Christians, comprising of Oraon and Munda tribes, 5 persons have read beyond Matriculation level. The literacy levels for all Hindus are in order - 11 males and 4 females - non-formally educated, 23 males and 11 females formally educated without attaining any educational level, 15 males and 4 females successfully read upto primary, 21 males and 5 females upto middle, whereas only 5 males have read upto Matriculation and 1 male upto graduation. This implies that amongst Hindus, schooling beyond middle level is privilege still enjoyed by males only. When we are tempted to compare the literacy of Hindus with that of Christians counterpart converted from economically deprived, socially backward and culturally bereft tribes, we find that Chirstians are proportionately more enlightened. Among Christians, 4 males and 1 female are non-formally educated, 6 males and 3 females, formally educated without attaining any educational level, 5 males and 2 females read up to primary, 2 females up to middle, one male and 2 females received non-technical diploma while one male and one female have privilege to have technical diploma and opportunity of reading up to graduation. Thus, it can safely be inferred that Christians are more conscious for job opportunities and hence they (4) preferred to receive professional diploma in the form of non-technical and technical diplomas.

2.4 Educational score by Caste/Tribe/ Community.

Different educational levels are given different points as stated in the footnote and average scores are calculated by totalling the points of individuals, males and females and dividing the total with number of individuals, males and females respectively.

Table II. 15 shows the educational scores by sex of different castes tribe/communities for the population covered by the survey.

TABLE

Distribution of households classified by Caste/Tribe/Community

Caste/Tribe/ Community	Number of households	Population		
		Persons	Males	Females
1	2	3	4	5
S.C.				
Dhobi	3	11	4	7
Dom	1	6	2	4
Total S.C.	4	17	6	11
S.T.				
Binjhia	38	190	100	90
Chik Baraik	2	11	6	5
Lohra	5	25	15	10
Munda	15	64	30	34
Oraon	18	101	43	58
Total S.T.	78	391	194	197
Others				
Ahir	4	19	11	8
Brahmin	2	9	4	5
Rajput	1	5	3	2
Rautia	3	14	8	6
Teli	8	47	24	23
Others Total	18	94	50	44
Grand Total	**100**	**502**	**250**	**252**

II.15

of head of households and average educational score

Average educational score						
Per head			Per household			
Persons	Males	Females	Persons	Males	Females	Caste/Tribe/ Community
6	7	8	9	10	11	1
						S.C.
0.09	—	0.14	0.33	—	0.33	Dhobi
0.17	0.5	—	1	1	—	Dom
—	—	—	—	—	—	Total S.C.
						S.T.
0.42	0.56	0.26	2.08	1.47	0.60	Binjhia
0.09	0.17	—	0.5	0.5	—	Chik Baraik
0.08	0.07	0.1	0.4	0.2	0.2	Lohra
0.37	0.47	0.29	1.6	0.93	0.66	Munda
0.52	0.77	0.34	2.94	1.83	1.11	Oraon
—	—	—	—	—	—	Total S.T.
						Others
—	--	—	—	—	—	Ahir
1.22	1.5	1.0	5.5	3.0	2.5	Brahmin
1.6	2.0	1.0	8	6	2	Rajput
0.5	0.62	0.33	2.33	1.66	0.66	Rautia
0.83	1.29	0.34	4.87	3.88	1.0	Teli
—	—	—	—	—	—	Others Total
—	—	—	—	—	—	Grand Total

Method of calculating educational score - points are given to each individual with reference to his/her educational level as follows:

Illiterate	...	0
Literate without educational level	...	1
Primary/Junior basic/Middle	...	2
Matriculation or Higher Secondary/ non-technical diploma not equal to degree	...	3
Technical diploma not equal to degree	..	4
Technical degree or diploma equal to degree; Graduate degree; Post Graduate degree other than technical degree, Post graduate technical degree	...	5
Ph.D. or equivalent and higher	...	6

When we observe the per head educational score, we find that among all castes/tribes/ communities, Brahmins have highest educational score (1.22) followed by Rajputs (1.6) and Telis (0.83) but the educational score per household, the position is a bit different. Rajputs exhibit highest (8) per household educational score followed by Brahmins (5.5) and Telis (4.87). Amongst tribes Oraons have highest educational score both per head (0.52) and per household (2.94) followed by Binjhias (0.42 and 2.08) and Munda (0.37 and 1.6). It is quite surprising that even after lapse of two decades, Ahirs have nil educational score. Similarly Dom and Chik Bairak females and Dhobi male have not scored any educational score. The low educational score directly affects the occupation of the head of the household. Table II. 16 gives the distribution of households by occupation of head of the household and average educational score.

TABLE

Distribution of households by occupation of head

Occupaiton of head of household	Number of households	Population		
		Total	Male	Female
1	2	3	4	5
Cultivator	79	409	202	207
Agricultural Labourer	4	21	11	10
Mines worker	7	27	13	14
Blacksmithy	5	24	14	10
Washerman	2	6	2	4
Teacher	2	8	5	3
Social worker	1	7	3	4
Total	**100**	**502**	**250**	**252**

Since occupation of the head of the household is a good indicator of educational awareness and from this angle when we observe the data presented in the table, we see that for those families which are headed by agricultural labour and washerman have nil

II.16

of household and average educational score

Average educational score						
Per head			Per household			Occupation of head of household
Total	Male	Female	Total	Male	Female	
6	7	8	9	10	11	1
0.43	0.66	0 20	2.2	1.69	0.52	Cultivator
—	—	—	—	—	—	Agricultural Labourer
0.44	0.46	0.43	1.7	0.8	0.8	Mines worker
0.08	0.07	0.10	0.4	0.2	0.2	Blacksmithy
—	—	—	—	—	—	Washerman
2.5	2.2	3.3	10.5	5.5	5.0	Teacher
0.4	1.0	—	3	3	—	Social worker
—	—	—	—	—	—	Total

educational score both per head and per household. Teacher head family has highest educational score followed by mines worker head and cultivator head.

Table II.17 deals with distribution of households classified by migration status by place of last residence of head of household and average educational score.

TABLE

Distribution of households classified by migration status by place of

Migration status by place of last residence	Number of household	Population		
		Persons	Males	Females
1	2	3	4	5
A Non-migrant (born in the same village including those who does not have place of last residence)	91	456	228	228
B. Migrant				
(i) Last residence outside the village but in the same C.D Block				
(a) Rural	1	3	—	3
(b) Urban	—	—	—	—
(ii) Other C.D. Block of the District				
(a) Rural—Palkot	1	4	3	1
(b) Urban	—	—	—	—
(iii) Other District of the State				
(a) Rural—Ranchi	2	8	5	3
(b) Urban	—	—	—	—
(iv) Other State				
State 1—Orissa	5	31	14	17
(v) Other country	—	—	—	—
(vi) Unspecified	—	—	—	—
Total	**100**	**502**	**250**	**252**

II.17

last residence of head of household and average educational score

Average educational score						
Per head			Per household			Migration status by
Persons	Males	Females	Persons	Males	Females	place of last residence
6	7	8	9	10	11	1
0.39	0.58	0.20	1.96	1.46	0.50	A. Non-migrant (born in the same village including those who does not have place of last residence)
						B. Migrant
						(i) Last residence outside the village but in the same C.D. Block
—	—	—	—	—	—	(a) Rural
—	—	—	—	—	—	(b) Urban
						(ii) Other C.D. Block of the District
1.2	1.0	2.0	5	3	2	(a) Rural—Palkot
—	—	—	—	—	—	(b) Urban
						(iii) Other District of the State
2.6	2.2	3.3	10.5	5.5	5.0	(a) Rural—Ranchi
—	—	—	—	—	—	(b) Urban
						(iv) Other State
0.23	0.50	—	1.4	1.4	—	State 1—Orissa
—	—	—	—	—	—	(v) Other country
—	—	—	—	—	—	(vi) Unspecified
—	—	—	—	—	—	Total

It transpires from the table that in the matter of educational score 2 migrant families from Ranchi district have greater edge over non-migrant as well as migrants from Palkot C. D. Block, and Orissa State. These migrant families have also a bit contributory effect on the literacy rate of the village due to their reckonable educational score. The one migrant family from Palkot C. D. Block has higher educational score while 5 families from Orissa State have lower educational score than the non-migrant families numbering 91. The higher educational score exhibited by migrants from Ranchi district is due to the fact that one migrant head is Rajput and another migrant is a Christian Munda head and both are in teaching profession.

2.5 Non-enrolment of children in school in the school going are group of 5—14 years.

Table II.18 gives details of households defaulting in enrolling school going children in different caste/tribe.

TABLE

Households Defaulting in Enrolling school going children classified

Caste/Tribe/ Community of head of household	Number of households having children of school going age (5—14)			Number of household with only male children of school going age and tailing to send them to school	Number of households with only female children of school going age and tailing to send them to school
	Male only	Female only	Male & Female only		
1	2	3	4	5	6
Scheduled Caste					
Dhobi	1	1	—	1	—
Dom	—	1	—	—	1
Scheduled Tribe					
Binjhia	9	9	9	7	8
Lohra	1	—	2	1	—
Munda	3	4	3	2	3
Oraon	2	3	8	2	2
Others					
Ahir	1	1	—	1	1
Brahmin	—	—	1	—	—
Rajput	1	—	—	—	—
Rautia	—	1	2	—	—
Teli	2	1	5	1	1
Total	**20**	**21**	**30**	**15**	**16**

II.18

by Caste/Tribe/Community of head of household

Number of house-holds having both male and female children of school going age and tail-ing to send both to school	Number of house-holds have ing botn male and female children of school going age and tail-ing to send some of the male and female children to school	Number of house-holds with both male and female children of school going age and tail-ing to send male children only to school	Number of house holds with male and female children of school going age and tailing to send some of the male children to school	Number of households with both male and female children of school going age and tail-ing to send only female children	Number of house-holds with both male and female children of school going age and tailing to send some of the female children	Caste/Tribe/ Community of head of household
7	8	9	10	11	12	1
						Scheduled Caste
—	—	—	—	—	—	Dhobi
—	—	—	—	—	—	Dom
						Scheduled Tribe
1	3	—	—	2	1	Binjhia
1	—	—	—	—	—	Lohra
1	—	—	—	2	—	Munda
2	2	1	—	2	—	Oraon
						Others
—	—	—	—	—	—	Ahir
—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	Rajput
—	1	—	—	—	—	Rautia
1	—	—	—	2	—	Teli
6	**6**	**1**	**—**	**8**	**1**	**Total**

It is evident from the table that out of total number of 100 selected households, there are 71 households having children of school going age, i.e., (5-14) and 29 households having no child of school going age. Among 71 households, 20 households are such, where only male children are of school going age. In another 21 households only female children and in 30 households both male and female children fall in this category. These households belong to Dom, Dhobi, Binjhia, Oraon, Munda, Lohra, Rautia, Ahir, Teli, Brahmin and Rajput. Out of 71 households having school going age children, 53 households are at default in enrolling school going children whereas in 18 households there has been no default. Brahmin and Rajput who are generally deemed to be of somewhat elevated social status, no default was reported. The break up of 29 households where there are no school going aged children are detailed below:

Binjhia (ST)	11	Dhobi (SC)	1
Munda (ST)	5	Chik Baraik (ST)	2
Oraon (ST)	5	Ahir	2
Brahmin	1	Lohra (ST)	2

There are 208 persons, 97 males and 111 females in age group 0-14 in the selected households. Excluding the figures of age group 0-4 who are not of school going age i. e. 28 males and 39 females, there are only 141 persons comprising of 69 males and 72 females in the age group 5-14 of school going age. Of these, only 55 are students and the rest 86 though of school going age have either never attended the school or have discontinued the study after ever attending the school. Table II.19 gives the details of children of school going age who never attended and discontinued after ever attending school by age, sex and reason.

TABLE II.19

Never attendance and discontinuation after ever attendance of children of school-going age by Age, Sex and Reason

Age	Total number		Never attendance						Discontinuation after attendance	
			Male			Female			Male	Female
	Male	Female	Guardian not interested	Not interested in female education	Due to poverty	Guardian not interested	Not interested in female education	Due to poverty	Guardian not interested	Guardian not interested
1	2	3	4	5	6	7	8	9	10	11
5	4	7	4	—	—	5	1	1	—	—
6	4	6	4	—	—	4	—	2	—	—
7	4	3	4	—	—	3	—	—	—	—
8	3	8	2	—	1	6	2	—	—	—
9	2	3	2	—	—	2	—	1	—	—
10	5	7	3	—	—	5	1	1	2	—
11	1	2	—	—	1	2	—	—	—	—
12	5	8	2	—	1	5	—	3	2	—
13	2	3	1	—	1	1	1	1	—	—
14	2	7	1	—	—	4	2	—	1	1
Total	**32**	**54**	**23**	**—**	**4**	**37**	**7**	**9**	**5**	**1**

It is evident from the table that 80 children of school going age have never attended any school, while 6 children have left the school after reading for some time. Of the 6 drop outs (5 males and 1 female) all left the school due to lack of interest of their guardian. Bulk of never attending children is formed of female children which itself accounts for 66.25 per cent of the total strength of never attending children (53 in numbers). 60 children comprising of 75 per cent of never attending population could not attend the school because of lack of interest of the guardian, while 13 due to poverty and 7 female children due to guardian's averseness of female education.

Of the six drop-outs the occupation of all the heads of the households is cultivation. Among the 5 male drop outs the age of discontinuance in the case of 4 was recorded as 5-9 years, who left the school while reading in class I. One person left school while he was of age group 10-12 and reading in class III-IV. The age of discontinuance of single female child who left the school while reading in class III-IV was found to be 10-12 years. All these drop-outs took place in Binjhia, Munda and Oraon family which can be seen in table II.20.

Table II.20

Discontinuation of education of children and class upto which read, age and sex classified by caste/tribe/community of head of household

Caste/ tribe/ community	Age group of discontinuance	Number discontinuing when in class					
		Male			Female		
		Class I	Class II	Class III-IV	Class I	Class II	Class III-IV
1	2	3	4	5	6	7	8
Sch. Tribe							
Binjhia	5—9	2	-	-	-	-	-
	10—12	-	-	1	-	-	-
	13—14	-	-	-	-	-	-
Munda	5—9	-	-	-	-	-	-
	10—12	-	-	-	-	-	1
	13—14	-	-	-	-	-	-
Oraon	5—9	-	-	-	-	-	-
	10—12	-	-	-	-	-	-
	13—14	-	-	-	-	-	-
Total	5—9	4	-	-	-	-	-
	10—12	-	-	1	-	-	1
	13—14	-	-	-	-	-	-

When one is tempted to probe into the nature of activity of the children aged 5—14 who are not attending the school, we find that in majority they are either dependent on their parents or they contribute in household affairs. From table II.21 below it is clear that out of

total number of 86 children who are not attending the school as many as 63 comprising of 73.26 per cent of the total are dependent whereas only 18 are engaged in household duties, only four are working as domestic servant and one as labourer. Large numbers among those who are not attending the school are among Binjhia (33) followed by Oraon (20) and Munda (14) and the remaining are spread over other caste/tribe/community belonging to the poorer sections of the society. The main reason for non-attendance of children in school going age to school is the lack of consciousness among the guardian towards education. Poverty is not less responsible for this situation and the parents of this strata find that the grown up boys and girls are of much assistance at home. The very fact that out of 86 children, there are 5 such child worker falling under the age group 10-12, who tell us about the unfulfilment of our constitutional liability.

Table II. 21

Nature of activity of children aged 5-14 who are not attending school classified by caste/tribe/community of head of household

Caste/tribe/ community of head of household	Age group of child-ren not attending school	Nature of activity of children not attending school			
		Dependent	Household duties	Servant	Labourer
1	2	3	4	5	6
Sch. Caste					
Dhobi	5-9	1	-	-	-
	10-12	-	-	-	-
	13-14	-	-	-	-
Dom	5-9	-	-	-	-
	10-12	-	-	-	-
	13-14	-	1	-	-
Sch. Tribe					
Binjhia	5-9	21	-	-	-
	10-12	6	4	-	-
	13-14	1	1	-	-
Lohara	5-9	2	-	-	-
	10-12	2	-	-	-
	13-14	-	1	-	-
Munda	5-9	6	-	-	-
	10-12	3	1	-	-
	13-14	1	3	-	-

Table II. 21–*(concld.)*

1	2	3	4	5	6
Oraon	5-9	8	-	-	-
	10-12	3	2	1	1
	13-14	-	4	1	-
Others					
Ahir	5-9	2	-	-	-
	10-12	-	-	-	-
	13-14	-	-	-	-
Rautia	5-9	2	-	-	-
	10-12	-	-	-	-
	13-14	1	-	-	-
Teli	5-9	2	-	-	-
	10-12	2	1	2	-
	13-14	-	-	-	-
Total	5-9	44	-	-	-
	10-12	16	8	3	1
	13-14	3	10	1	-
Total		**63**	**18**	**4**	**1**

Household default inconsistency in enrolment of children in school has been presented in table II.22.

Table II.22

Household default inconsistency by sex in enrolling children in school as related to educational level and caste/tribe/community of head of household (if all male children of school-going age are enrolled in school but not female children it may be treated as default inconsistency)

Caste/tribe/ community of head of the household	No. of house-holds with both male and female children of school-going age	No. of households showing default inconsistency by sex where educational level of head of household is					
		Illi-terate	Literate without educational level		Pri mary.	Mi-ddle	Remarks
			Non-formal	For-mal.			
1	2	3	4	5	6	7	8
Sch. Tribe	22	3	2	-	1	1	
Binjhia	9	1	-	-	1	1	
Lohara	2	-	-	-	-	-	

Table II. *(concld.)*

1	2	3	4	5	6	7	8
Munda	3	-	2	-	-	-	
Oraon	8	2	-	-	-	-	One household of Oraon tribe is such where only female child is enrolled in school and no male child.
Other community	8	1	1	-	-	-	
Brahmin	1	-	-	-	-	-	
Rautia	2	-	-	-	-	-	
Teli	5	1	1	-	-	-	

It is evident from the table that against total number of 100 selected households, there are only 30 households which have been male and female children of school going age. Out of these 30 households, 9 have shown default inconsistency (i. e. all male children of school going age are enrolled in school but not female children). However, one household of Oraon tribe is such where only female child is enrolled in school and no male child. 6 households have shown unstructured default inconsistancy where some male and female children are enrolled and not others as is evident from table II.23 below:

Table II.23

Household default inconsistency (unstructured) by sex in enrolling children in school as related to educational level and caste/tribe/community of head of household (if some male and female children are enrolled and not others it may be termed as default inconsistency unstructured).

Caste/tribe/ community of head of the household	Number of household with both male and female children of school going age	Number of households showing default inconsistency (unstructured) where educational level of head of household is Illiterate
1	2	3
Binjhia (ST)	9	3
Lohara (ST)	2	-
Munda (ST)	3	-
Oraon (ST)	8	2
Total	**22**	**5**

Table II.23 *(Concld.)*

1	2	3
Brahmin	1	-
Rautia	2	1
Teli	5	-
Total	8	1

2.6 Population control measures attitude and practices.

The much talked Family Planning measure or spacing and limiting the size of a family is a global concern and dream of socio-economic development is a far crying matter without earnestly accepting it. The Family Planning Department, the social workers and other agencies are greatly engaged in propagating the importance and methods of family planning among the masses by adopting different types of audo-visual medias, lectures, Seminars etc. No doubt, this has created an atmosphere in favour of family planning to a greater extent resulting in increased awareness but unfortunately villagers have not recoginised and accepted it. Village Parba is no exception to this.

Out of 100 selected households in the village only one male of Hindu Chik Baraik has undergone vasectomy operation. Sarcastically enough, he underwent vasectomy operation in the year 1980 when he was about 58 years of age and his consort being at 53 years. He has four surviving issues of 35,30,22 and 15 years-all unmarried, first and third issues being female. The family appeared to be much below the poverty line. Circumstantial evidences indicate that under compelling poverty only, he might have undergone for family planning operation in mere lust of money which is required to be paid by Government to the planned incumbent.

Regarding information about knowledge of family planning measures, it was observed that out of 100 informants, only 49 are aware of possibility of birth prevention by any method. Of these 49, only 41 are aware of family planning measures envisaged by Government (Table II.24). None of the informants have knowledge about practice by their kins or non-kins except 16, who have knowledge about family planning practised by their non-kins only (Table II.25). Of the 100 informants, 98 are married while 2 informants were unmarried. Out of 98 married informants none of the respondents wanted to remain issueless or to be father of only one son/daughter. As many as 81 informants of the 98, expressed their faith in God and believed that the number of children are decided by God and one should remain satisfied with any number which they get. However, the respondents of 17 households expressed their views about the desirable number of sons and daughters and has been presented in table II.26.

Table II.24

Knowledge about Family Planning measures as related to education, religion and caste/tribe of informant

Religion and caste/tribe of informant		Educational status- illiterate, literate upto Matric, Matric and above	Total no.	Number aware of	
				Possibility of prevention of birth	Family Planning measures
1		2	3	4	5
Hindu					
Sch. Caste					
	Dom	Literate upto Matric	1	1	1
	Dhobi	Illiterate	3	1	1
			4	2	2
Sch. Tribe					
	Binjhia	Illiterate	25	3	2
		Literate upto Matric	13	11	9
	Chik Baraik	Illiterate	1	1	1
		Literate upto Matric	1	1	1
	Lohara	Illiterate	5	-	-
	Munda	Illiterate	10	3	2
		Literate upto Matric	1	-	-
	Oraon	Illiterate	7	4	3
		Literate upto Matric	4	3	3
			67	26	21
Other community					
	Ahir	Illiterate	4	2	1
	Brahmin	Literate upto Matric	2	2	2

Table II.24 (Contd.)

1	2	3	4	5
Rajput	Matric and above	1	1	1
Rautia	Illiterate	2	1	1
	Literate upto Matric	1	-	-
Teli	Illiterate	4	2	2
	Literate upto Matric	3	3	3
	Matric and above	1	1	1
		18	12	11
Christian Sch. Tribe				
Munda	Illiterate	1	1	1
	Literate upto Matric	2	2	2
	Matric and above	1	1	1
Oraon	Illiterate	3	2	1
	Literate upto Matric	3	2	1
	Matric and above	1	1	1
		11	9	7

Table II.25

Knowledge about practice of Family Planning measures

Religion and caste/tribe of informant		Educational status- illiterate, literate upto Matric, Matric and above	Total no.	Number whose non-kin known persons practising	
				Vesectomy belong to	Leproscopic belong to
				Religion/ caste/ tribe	Religion/ caste/tribe
1		2	3	4	5
Hindu					
Sch. Caste					
	Dhobi	Illiterate	3	-	-
	Dom	Literate upto Matric	1	-	-
			4	-	-
Sch. Tribe					
	Binjhia	Illiterate	25	-	H. Teli-1
		Literate upto Matric	13	H. Chik Baraik-2	H. Teli-2
	Chik Baraik	Illiterate	1	-	-
		Literate upto Matric	1	H. Chik Baraik-1	-
	Lohara	Illiterate	5	-	-
	Munda	Illiterate	10	-	-
		Literate upto Matric	1	-	-
	Oraon	Illiterate	7	H. Oraon-1	-
		Literate upto Matric	4	-	H. Oraon-1

Table II.25 (Contd.)

1	2	3	4	5
Other community				
Ahir	Illiterate	4	H.Munda-1	-
Brahmin	Literate upto Matric	2	H. Teli-1	-
Rajput	Matric and above	1	-	-
Rautia	Illiterate	2	-	-
	Literate upto Matric	1	-	H. Teli-1
Teli	Illiterate	4	-	-
	Literate upto Matric	3	-	H. Teli-2
	Matric and above	1	-	H. Teli-1
Christian Sch. Tribe				
Munda	Illiterate	1	-	-
	Literate upto Matric	2	-	-
	Matric and above	1	C. Munda-1	-
Oraon	Illiterate	3	-	-
	Literate upto Matric	3	-	-
	Matric and above	1	C. Oraon-1	-

TABLE

Desirable number of sons and daughters as reported by married persons

Religion and Caste/Tribe/ Community	Educational status	Total No.	Number reporting S1+ D1	S2+ D1	S3+ D2	S2+ D2
1	2	3	4	5	6	7
Hindu						
Sch. Caste						
Dhobi	Illiterate	3	—	—	—	—
Dom	Literate upto Matric	1	—	—	—	—
	Total	4	—	—	—	—
Sch. Tribe						
Binjhia	Illiterate	25	1	—	1	—
	Literate upto Matric	13	1	—	—	—
Chik-Baraik	Illiterate	1	—	—	—	1
	Literate upto Matric	1	—	—	—	—
Lohara	Illiterate	5	—	—	—	—
Munda	Illiterate	10	—	—	—	—
	Literate upto Matric	1	—	—	—	—
Oraon	Illiterate	7	1	—	—	—
	Literate upto Matric	4	—	—	—	—
	Total	67	3	—	1	1
Other Community						
Ahir	Illiterate	4	—	—	—	—
Brahmin	Literate upto Matric	2	—	—	1	—

II.26

classified by religion and Caste/Tribe/Community and education

desirable number to be							
S2+ D3	S1+ D2	S1+ D4	S2	S3	Others (No any no.)	Remarks	Religion and Caste/Tribe/ Community
8	9	10	11	12	13	14	1
							Hindu
							Sch. Caste
—	—	—	—	—	3		Dhobi
—	—	—	—	—	1		Dom
—	—	—	—	—	4		Total
							Sch. Tribe
—	—	—	—	—	22	1 NM	Binjhia
1	1	—	—	—	10		
—	—	—	—	—	—		Chik-Baraik
—	—	—	—	—	1		
—	—	—	—	—	5		Lohara
—	1	1	—	—	7	1 NM	Munda
—	—	—	—	—	1		
—	—	—	—	—	6		Oraon
—	—	—	—	—	4		
1	2	1	—	—	56	2 NM	Total
							Other Com-munity
—	—	—	—	—	4		Ahir
							Brahmin
—	—	—	—	—	1		

TABLE

Desirable number of sons and daughters as reported by married persons

Religion and Caste/Tribe/ Community	Educational status	Total No.	Number reporting S1+ D1	S2+ D1	S3+ D2	S2+ D2
1	2	3	4	5	6	7
Rajput	Matric & above	1	—	—	—	—
Rautia	Illiterate	2	—	—	—	—
	Literate upto Matric	1	—	—	—	—
Teli	Illiterate	4	—	—	—	2
	Literate upto Matric	3	—	—	—	2
	Matric & above	1	—	—	—	—
	Total	18	—	—	1	4
Christian						
Sch. Tribe						
Munda	Illiterate	1	—	—	—	—
	Literate upto Matric	2	—	—	—	—
	Matric & above	1	—	—	—	—
Oraon	Illiterate	3	—	—	—	—
	Literate upto Matric	3	—	—	—	—
	Matric & above	1	—	—	—	1
	Total	11	—	—	—	1

II.26 *(concld.)*

classified by religion and Caste/Tribe/Community and education

desirable number to be							
S2+ D3	S1+ D2	S1+ D4	S2	S3	Others (No any no.)	Remarks	Religion and Caste/Tribe/ Community
8	9	10	11	12	13	14	1
—	—	—	1	—	—		Rajput
—	—	—	—	—	2		Rautia
—	—	—	—	—	1		
—	—	—	—	—	2		Teli
—	—	—	—	—	1		
—	—	—	—	—	1		
—	—	—	1	—	12		
							Christian
							Sch. Tribe
—	—	—	—	—	1		Munda
—	—	—	—	—	2		
—	—	—	—	1	—		
—	—	—	—	—	3		Oraon
—	—	—	—	—	3		
—	—	—	—	—	—		
—	—	—	—	1	9		Total

From the above table it s evident that for 3 informants, the desirable number of issue is one son and one daughter and for another 6 respondents 2 sons and 2 daughters. Two respondents opined for three sons and 2 daughters while another two desired for one son and two daughters. One respondent opined for two sons and three daughters as desirable whereas another one household was of the view for one son and four daughters. There were two households who had no choice for a female issue and wanted to have two and three sons respectively. 17 persons considered desirable number of sons and daughters as reported above for good and prosperous life while 81 persons considered desirable number of sons and daughters as reported should be as per will of God as is evident from table II.27.

TABLE

Reason for considering a number of children as desirable as reported

Religion and Caste/Tribe	Educational status	Total no.	Number reporting: Children numbering for S1D1 Reason 2	Children numbering for S1D2 Reason 2	Children numbering for S1D4 Reason 2	Children numbering for S2 Reason 2
1	2	3	4	5	6	7
Hindu						
Sch. Caste						
Dhobi	Illiterate	3	—	—	—	—
Dom	Literate upto Matric	1	—	—	—	—
Sch. Tribe						
Binjhia	Illiterate	25	1	—	—	—
	Literate upto Matric	13	1	1	—	—
Chik-Baraik	Illiterate	1	—	—	—	—
	Literate upto Matric	1	—	—	—	—
Lohara	Illiterate	5	—	—	—	—
Munda	Illiterate	10	—	1	1	—
	Literate upto Matric	1	—	—	—	—
Oraon	Illiterate	7	1	—	—	—
	Literate upto Matric	4	—	—	—	—
Other Community						
Ahir	Illiterate	4	—	—	—	—
Brahmin	Literate upto Matric	2	—	—	—	—

Note : S means Son — Reason 1 means As per will of God

D means Daughter — Reason 2 means for good life

:1.27

by persons classified by Religion and Caste/Tribe and education.

as desirable

Children numbering for S3	Children numbering for S2D2	Children numbering for S2D3	Children numbering for S3D2	Children numbering for	Children numbering for others (no any no.)	Remarks	Religion and Caste/Tribe
Reason 2	Reason 2	Reason 2	Reason 1	Reason 2	Reason 1		
8	9	10	11	12	13	14	1
							Hindu
							Sch. Caste
—	—	—	—	—	3		Dhobi
—	—	—	—	—	1		Dom
							Sch. Tribe
—	—	—	—	1	22	1 NM	Binjhia
—	—	1	—	—	10		
—	1	—	—	—	—		Chik-Baraik
—	—	—	—	—	1		
—	—	—	—	—	5		Lohara
—	—	—	—	—	7	1 NM	Munda
—	—	—	—	—	1		
—	—	—	—	—	6		Oraon
—	—	—	—	—	4		
							Other Community
—	—	—	—	—	4		Ahir
							Brahmin
—	—	—	1	—	1		

TABLE

Reason for considering a number of children as desirable as reported

Religion and Caste/Tribe	Educational status	Total no.	Number reporting: Children numbering for S1D1 Reason 2	Children numbering for S1D2 Reason 2	Children numbering for S1D4 Reason 2	Children numbering for S2 Reason 2
1	2	3	4	5	6	7
Rajput	Matric & above	1	—	—	—	1
Rautia	Illiterate	2	—	—	—	—
	Literate upto Matric	1	—	—	—	—
Teli	Illiterate	4	—	—	—	—
	Literate upto Matric	3	—	—	—	—
	Matric & above	1	—	—	—	—
Christian						
Sch. Tribe						
Munda	Illiterate	1	—	—	—	—
	Literate upto Matric	2	—	—	—	—
	Matric & above	1	—	—	—	—
Oraon	Illiterate	3	—	—	—	—
	Literate upto Matric	3	—	—	—	—
	Matric & above	1	—	—	—	—

II.27 *(concld.)*

by persons classified by Religion and Caste/Tribe and education.

as desirable

Children numbering for S3 Reason 2	Children numbering for S2D2 Reason 2	Children numbering for S2D3 Reason 2	Children numbering for S3D2 Reason 1	Children numbering for Reason 2	Children numbering for others (no any no,) Reason 1	Remarks	Religion and Caste/Tribe
8	9	10	11	12	13	14	1
--	—	—	—	—	—		Rajput
—	—	—	—	—	2		Rautia
—	—	--	—	—	1		
—	2	—	—	—	2		Teli
—	2	—	—	—	1		
—	—	--	—	—	1		
							Christian
							Sch. Tribe
—	—	—	—	—	1		Munda
—	—	—	—	—	2		
1	—	—	—	—	—		
—	—	—	—	—	3		Oraon
—	—	—	—	—	3		
—	1	—	—	—	—		

2.7 Registration of Births and Deaths— Deaths by different causes.

Registration of Births and Deaths is compulsory and is governed by a Central Act called Registration of Births and Deaths Act, 1969. On the set rules covered in the Central Act, the Government of Bihar framed its own rules, which was notified on 8.7.70. Under this Act, every birth and death is to be reported and registered at the nearest Registration Centre. In rural areas, Gram Panchayat is the Registration Centre and Gram Sevek is the Registrar of Births and Deaths. Thus all births and deaths of village Parba are required to be registered with Sukhajharia Gram Panchayat in which it falls. Though, the primary onus of reporting of events lies with parents, relations, neighbours, people of Parba, like other areas, are very reluctant and hardly get the events registered. Police Chowkidar on beat is the sole informant, who collects the information on a chit of paper and passes it to Gram Sevak for registration. Thus due to lack of people's awareness, illiteracy and lack of means of transport, the registration of events is not fully netted. Following are the informations which were collected from the records available at Sukhajharia Gram Panchayat.

Registered Births and Deaths

Year	Birth	Death	Rate per thousand	
			Birth	Death
1	2	3	4	5
1984	20	15	14.7	11.0
1985	39	32	28.7	23.5

The figures for the year 1986 could not be made available. On enquiry from the Registrar, it was informed that the figures could not be posted because of non-availability of registration forms.

A cursory glance on the above data elucidate that there has been under registration of births and deaths during the year 1984 when compared to the State rural birth rate which is 38.3 per thousand population. Similarly, there has been ,under registration of death during 1984 whereas in 1985, over registration was noticed. The over registration in 1985, may be due to shifting of the events from 1984. If events (deaths) of both the years are taken together for computing the death rate it comes to 17.3 which is nearer to the State rural death rate i.e. 15.5 per thousand of population but still is on the higher side. This makes it clear that registration system in the village is not working satisfactorily.

2.8 Causes of Death

Like registration of births and deaths, reporting of causes of deaths is also deficient and majority of cases of deaths are categorised under fever, cold and cough, Malaria, T.B. etc. Correct cause of death can be arrived at only if the patients are treated on scientific lines by a recognised medical practitioner or in a hospital. But this facility is not available every where. Parba is equipped with only one Primary Health Sub-Centre that go by the allopathic system of treatment. The number of patients treated in the centre is very little. During the year 1986 as many as 287 cases were registered, of them 277 were treated for fever whereas 10 for malaria. Large number of cases treated under fever is enough to indicate that fever is never a cause but it is a symptom and fever may occur even in cases of wounds, T.B., cold and cough. Moreover, the figure recorded in one year is the ample proof that people of Parba are hardly benefited by this Sub Centre. The State Dispensary, which is located at Jaldega is not visited by them. On enquiry from the householders, it was brought to the notice that villagers, in case of need, go to hathibari (Orissa), which is nearer and easily

approachable as compared tc Jaldega for receiving allopathic treatment. They are of the view that the treatment rendered at Hathibari is better than Jaldega and Orga.

Cause of death of persons living in Parba village could not be fully ascertained because generally, the people go for indigenous medicines (herbs and roots) and also take services of sorcerers *(Ojha/Bhagat)*, which has proved to them an authentic way of treating the normal cases of fever, pain, wounds, cold and cough, diarrhoea, dysentery etc. Allopathic treatment is rarely availed of. In absence of the exact number of patients, who were treated under different medico system, an inference can be had from the following chart which is based on tables II.28 and 11.29. It is to be noted that the cause of death, has been taken to be the version of the householders which can not be taken to be the actual cause of death.

Total No. of deaths		No. of persons treated by Allopathic media	Indigenous medicines (Herbs and roots)	Sorcerers (Ojha/Bhagat)	Remarks
1		2	3	4	5
Male	56	9	24	19	4
Female	41	9	11	20	1
	97	18	35	39	5

It is clear from the above chart that in selected 100 households, 97 deaths were reported as last death in the family. Of the 97 deaths, only 18 were given scientific treatment, whereas the rest 79 remained dependent over indigenous medicines (35) and sorcerer (39). Four cases were of murder and one of drowning, who were not categorised in any of these heads. The prevalence of using indigenous medicines and the services of the Ojha/Bhagat could have been lowered down, had there been the facility of scientific treatment available within the easy reach of the villagers.

TABLE

Cause of Death, **Particulars of Diagnosis & Treatment and Time of Death (Male)**

Number of deaths during less than 10 years where

Religion and Caste/Tribe/ Community of head of household	**Natural Death** and was treated by persons of		**Cough & Cold** and was treated by persons of	**Malaria** and was treated by persons of			**Dysentery & Fever** and was treated by persons of		
	Indigenous	Sorcerer	Indigenous	Allopathic	Indigenous	Sorcerer	Allopathic	Indigenous	Sorcerer
1	2	3	4	5	6	7	8	9	10
HINDU									
Sch. Caste									
Dhobi	—	—	1	—	—	—	—	—	—
Sch. Tribe									
Binjhia	1	2	1	2	—	—	—	3	—
Chik Baraik	—	—	—	—	—	—	—	1	—
Lohara	—	—	—	1	1	—	—	—	—
Munda	—	—	1	—	1	—	—	—	—
Oraon	—	—	—	1	—	1	—	1	—
Other Community									
Ahir	—	—	—	—	1	1	1	—	—
Rautia	—	—	—	—	—	1	—	—	—
Teli	—	—	—	1	—	—	—	—	—
CHRISTIAN									
Sch. Tribe									
Munda	—	—	—	—	—	—	—	1	—
Oraon	1	—	—	—	—	—	—	—	—

II.28 *(concld.)*

Classified by Religion, Caste/Tribe/Community of Head of the Household

the deceased was male who died of

T.B. and was treated by persons of		**Sore** and was treated by persons of	**Swelling** and was treated by persons of	**Tetanus** and was treated by persons of	**Biting** and was treated by persons of	**Snake attack** and was treated by persons of	**Heart fail from tree** and was treated by persons of	**Murder** and was not treated	**Death due to** Unknown Disease no treatment	Religion and Caste/Tribe/ Community of head of household
Allopathic	Sorcerer	Indigenous	Indigenous	Sorcerer	Sorcerer	No treatment	Indigenous			
11	12	13	14	15	16	17	18	19	20	1
										HINDU
										Sch. Caste
—	—	—	—	—	—	—	—	—	—	Dhobi
										Sch. Tribe
—	—	—	1	1	2	—	—	—	—	Binjhia
—	—	—	—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	1	—	Munda
—	1	—	—	—	—	—	—	—	—	Oraon
										Other Community
—	—	—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	1	—	Rautia
—	—	—	—	—	—	—	—	1	—	Teli
										CHRISTIAN
										Sch. Tribe
—	—	—	—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	—	—	1	Oraon

TABLE

Cause of Death Particulars of Diagnosis & Treatment and Time of Death (Male)

Religion and Caste/Tribe/ Community of head of household	Number of deaths 10 + years where **Natural Death** and was treated by persons of		**Cough & Cold** and was treated by persons of	**Malaria** and was treated by persons of			**Dysentery & Fever** and was treated by persons of		
	Indigenous	Sorcerer	Indigenous	Allopathic	Indigenous	Sorcerer	Allopathic	Indigenous	Sorcerer
1	2	3	4	5	6	7	8	9	10
HINDU									
Sch. Caste									
Dhobi	—	—	—	—	—	—	—	1	—
Sch. Tribe									
Binjhia	—	2	—	—	2	1	—	—	—
Lohara	—	—	—	—	—	—	—	1	—
Munda	—	1	—	—	1	—	—	—	—
Oraon	—	1	—	1	—	—	—	—	1
Other Community									
Teli	—	—	1	—	1	—	—	—	—
CHRISTIAN									
Sch. Tribe									
Munda	—	—	—	1	—	—	—	—	1

II.28 *(concld.)*

Classified by Religion, Caste/Tribe/Community of Head of the Household

the deceased was male who died of

T.B. and was treated by persons of		**Sore** and was treated by persons of	**Swelling** and was treated by persons of	**Tetanus** and was treated by persons of	**Biting** and was treated by persons of	**Snake attack** and was treated by persons of	**Heart fail from tree** and was treated by persons of	**Murder** and was not treated	Unknown Disease no treatment	Religion and Caste/Tribe/ Community of head of household
Allopathic	Sorcerer	Indigenous	Indigenous	Sorcerer	Sorcerer	No treatment	Indigenous			
11	12	13	14	15	16	17	18	19	20	1
										HINDU
										Sch. Caste
—	—	—	—	—	—	—	—	—	—	Dhobi
										Sch. Tribe
1	—	1	—	—	—	—	1	1	1	Binjhia
—	—	—	—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	—	—	—	Oraon
										Other Community
—	—	—	—	—	—	—	—	—	—	Teli
										CHRISTIAN
										Sch. Tribe
—	—	—	—	—	—	1	—	—	—	Munda

TABLE

Cause of Death Particulars of Diagnosis & Treatment and Time of Death (Female)

Religion and Caste/Tribe/ Community of head of household	Number of deaths during less than 10 years where **Natural Death** and was treated by persons of		**Cough & Cold** and was treated by persons of	**Malaria** and was treated by persons of			**Dysentery & Fever** and was treated by persons of	
	Sorcerer	Indigenous	Allopathic	Indigenous	Sorcerer	Indigenous	Sorcerer
1	2	3	4	5	6	7	8
HINDU							
Sch. Caste							
Dhobi	—	—	—	—	—	—	—
Dom	—	—	—	—	—	—	—
Sch. Tribe							
Binjhia	3	1	1	1	—	—	—
Chik Baraik	—	—	—	—	1	—	—
Munda	—	—	—	—	—	1	—
Oraon	—	—	—	—	—	1	—
Other Community							
Ahir	—	—	1	—	—	—	—
Brahmin	2	—	—	—	—	—	—
Rautia	1	—	—	—	—	—	—
Teli	—	—	1	—	—	—	—
CHRISTIAN							
Sch. Tribe							
Oraon	—	—	—	—	—	—	—

II.29

Classified by Religion, Caste/Tribe/Community of Head of the Household

the deceased was Female who died of								
T.B and was treated by persons of	**Swelling** and was treated by persons of	**Tetanus** and was treated by persons of	**Biting** and was treated by persons of	**Snake River** and was not treated by persons of	**Drowning Worms** and was treated by persons of	**Influenza** and was treated by persons of		Religion and Caste/Tribe/ Community of head of household
Allopathic	Indigenous	Sorcerer	Sorcerer		Allopathic	Allopathic	Sorcerer	
9	10	11	12	13	14	15	16	1
								HINDU
								Sch. Caste
—	—	—	—	—	—	1	—	Dhobi
—	—	—	—	—	—	—	1	Dom
								Sch. Tribe
1	—	—	—	—	—	—	—	Binjhia
—	—	—	—	—	—	—	—	Chik Baraik
—	—	—	1	—	1	—	1	Munda
—	—	—	—	—	—	—	—	Oraon
								Other Community
—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	—	—	Rautia
—	—	—	—	1	—	—	—	Teli
								CHRISTIAN
								Sch. Tribe
1	—	1	—	—	—	1	—	Oraon

TABLE

Cause of Death Particulars of Diagnosis & Treatment and Time of Death (Female)

Religion and Caste/Tribe/ Community of head of household	Number of deaths during 10 + years where **Natural Death** and was treated by persons of		**Cold** and was treated by persons of	**Malaria** and was treated by persons of			**Dysentery & Fever** and was treated by persons of	
	Sorcerer		Indigenous	Allopathic	Indigenous	Sorcerer	Indigenous	Sorcerer
1	2		3	4	5	6	7	8
HINDU								
Sch. Tribe								
Binjhia	3		1	—	2	—	1	—
Lohara	2		—	—	—	—	—	—
Munda	—		—	—	1	—	—	1
Oraon	—		—	1	1	—	—	—
Other Community								
Teli	1		—	—	—	—	—	1
CHRISTIAN								
Sch. Tribe								
Oraon	1		—	—	—	—	—	—

II.29 *concld.*

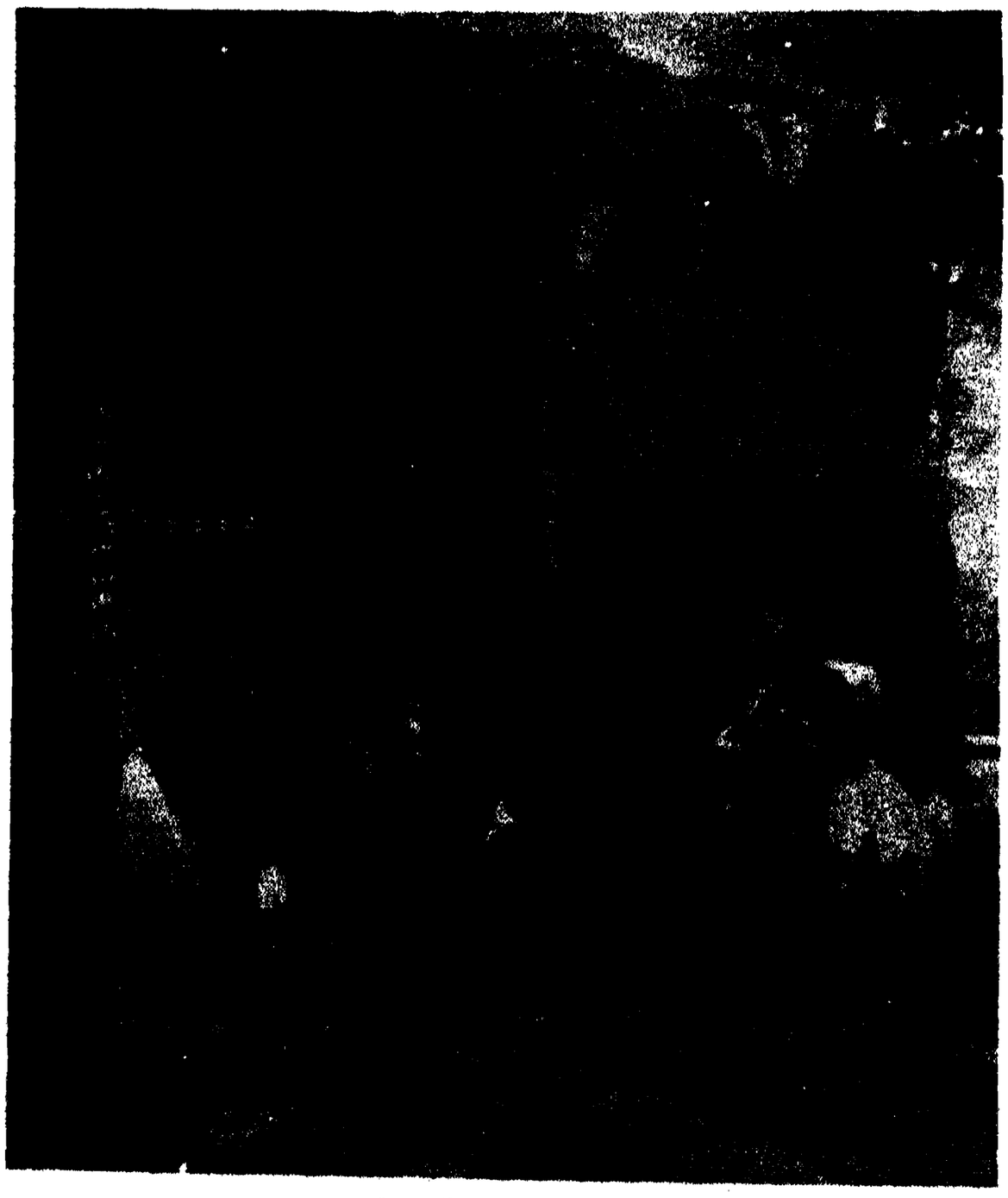
Classified by Religion, Caste/Tribe/Community of Head of the Household

the deceased was Female who died of								
T.B. and was treated by persons of	Swelling and was treated by persons of	Tetanus and was treated by persons of	Snake Biting and was treated by persons of	Drowing River and was treated by persons of	Worms and was treated by persons of	**Influenga** and was treated by persons of		Religion and Caste/Tribe/ Community of head of household
Allopathic	Indigenous	Sorcerer	Sorcerer		Allopathic	Allopathic	Sorcerer	
9	10	11	12	13	14	15	16	1
								HINDU
								Sch. Tribe
—	—	—	—	—	—	—	—	Binjhia
—	—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	Munda
—	1	—	—	—	—	—	—	Oraon
								Other Community
—	—	—	—	—	—	—	—	Teli
								CHRISTIAN
								Sch. Tribe
—	—	—	—	—	—	—	—	Oraon

Tables II. 28 & II.29 list out the cause of death, particulars of diagnosis, treatment and time of death. A cursory glance of the table shows that nearly one third of the deaths were classified under Malaria (28) and dysentery and fever (16). 21 deaths were reported as natural death whereas 2 persons died without receiving any medical treatment. The remaining 30 deaths were covered by T.B. (4), sores & swelling (3), tetanus (2), snake bite (3), heart attack (1), fall from the tree (1), drawning (1), worms (1), influenza (4), murder (4) and cough and cold (6).



A Brahmin family of village Parba - in the courtyard.



A Lohra family sitting at the door.



A traditional way of carrying infants by tribal women.

CHAPTER III

ECONOMY

3.1 Economic resources

Economy is a vital factor, both for an individual and the society. Resources and consumptions or in other words income and expenditure are the twin factors which govern the economy. Soundness of economy is determined by prosperity ushered by savings raised out of these two factors.

There are various factors responsible for building up of the economic resources. Of them, land is the basic economic resource of the village. Rain fed agriculture and forest produce are the major source of livelihood of Parba people. Industry and business have little to do with the village economy. Household industry like basketry, carpentry, blacksmithy, leaf plate making etc. has a bit contributory impact on the village economy. Other vital factors for augmentation of village economy are its manpower and animal husbandry. No specific scheme for any period of time. The village land has been reclaimed from time to time to bring more land industry has been implemented in the village either by the Government or by any private agency. By the encouragement and subsidy from the Bihar Government under IRDP (Integrated Rural Development Programme), business cult is taking root in the village.

In contrast to town-dwellers, village folk have abundance of per capita land. Their lands, though cheap, are much valuable and provide them sentimental attachment. The Maori proverb, 'the blood of a man is food, the life of a man is land', is very much true for them. Land, by way of providing house sites, agricultural produces and forest produces, grazing grounds etc. fulfils their various basic needs.

To meet the demands, different quantity of land has been put to different use in different period of time. The village land has been reclaimed from time to time to bring more land within the fold of cultivation. A glimpse of changing land use may be had from the following comparative statement for 1962 and 1986 surveys:

Table III.1

Classification of village land (1962 and 1986)

Nature of land	As per 1962 Survey		As per 1986 Survey		Net increase (+) decrease (-)	Percentage increase (+) decrease (-)
	Area in hectares	Percentage to total area	Area in hectares	Percentage to total area		
1	2	3	4	5	6	7
1. Forest	1200.11	64.05	1066.56	56.90	(-) 134.04	(-) 11.17
2. Orchards and groves	—	—	63.48	3.39	(+) 63.48	

Table III.1— *(Concld.)*

	1	2	3	4	5	6	7
3.	Unculturable waste	31.02	1.66	14.34	0.76	(-) 16.68	(-) 53.77
4.	Homestead	8.28	0.44	15.34	0.82	(+) 7.06	(+) 85.27
5	Pastures	5.79	0.31	0.18	0.01	(-) 5.61	(-) 96.89
6.	Uncultivable waste	15.30	0.82	23.78	1.27	(+) 8.48	(+) 55.42
7.	Old fallow (2.5 years)	131.78	7.03	159.77	8.53	(+) 27.99	(+) 21.24
8.	Current fallow	204.47	10.91	101.22	5.40	(-) 103.25	(-) 50.50
9.	Cultivated	276.93	14.78	429.50	22.92	(+) 152.57	(+) 55.09
	Total	**1873.68**	**100.00**	**1873.68**	**100.00**		

Source : — Circle Officer, Tribal Development Block, Jaldega.

It is evident from the above statement for both the surveys that the area of the village remained intact measuring 1873.68 hectares or 18.74 sq. miles but the land use data varied to meet the local needs. During previous survey, no land was shown under Orchards and groves. It seems that during previous survey, this land might have been included under the forest. Even after adding both the lands under the forest and Orchards and groves for 1986, the area considerably comes less as compared to earlier survey figure of forest land. Actually, the acreage of forest land notified as protected forest measuring 896.38 hectares is considerably less than both the surveyed forest lands. As per revenue records, 5.79 hectares of land has been delineated as pasturage over which all villagers have equal rights of grazing their cattle, but unfortunately pasturage has declined from 5.79 to 0.18 hectares. The most important phenomenon shown by the classification of land for both the years under consideration is this that cultivated land has considerably increased and current fallow declined nearly to half. Homestead land, cultivable waste and old fallow land have also shown increase while current fallow and uncultivable waste land have shown its declining trend.

The area for cultivation includes cultivated as well as current and old fallow lands which are cropped in rotation. The total area available for cultivation for the year 1962 was 613.18 hectares but for the year 1986, it is 690.49 hectares. This shows a net increase of 77.31 hectares of land available for cultivation. The increase in cultivated land and decline in current fallow are healthy phenomenon, while increase in homestead land is natural one.

To have a comparative idea of land use of Parba with other neighbouring villages falling under the influence of Hathibari town, a case study of land use data for 1986 of Orga and Sukhajharia with that of Parba is given ahead.

Table III.2

Land use data for the year 1986 of village Parba and neighbouring villages within the influence of Hathibari Town

(Figures within brackets indicate percentage)

Nature of land		Area in hectares of village		
		Orga	Sukhajharia	Parba
1		2	3	4
1.	Forests	18.60 (1.56)	168.86 (45.97)	1066.07 (56.90)
2.	Orchards & groves	35.16 (2.96)	6.98 (1.90)	63.48 (3.39)
3.	Uncultivable	8.24 (0.69)	0.85 (0.23)	14.34 (0.76)
4.	Homestead	16.79 (1·41)	0.96 (0.26)	15.34 (0.82)
5.	Pastures	6.16 (0.52)	— (—)	0.18 (0.01)
6.	Cultivable waste	39.78 (3.34)	2.58 (0.70)	23.78 (1.27)
7.	Old fallow (2—5 years)	577.17 (48.52)	78.65 (21.41)	159.77 (8.53)
8.	Current fallow	200.56 (16.86)	44.47 (12.11)	101.22 (5.40)
9.	Cultivated	287.09 (24.14)	64.01 (17.42)	429.50 (22.92)
	Total	1189.55 (100.00)	367.36 (100.00)	1873.68 (100.00)

Source :— Circle Officer, Tribal Development Block, Jaldega.

Of the 3 villages viz., Parba, Sukhajharia and Orga, Parba has the largest area (1873.68 hectares) , followed by Orga (1189.55 hectares), Sukhajharia has a smallest area of 367.36 hectares. Orga has highest percentage of its land earmarked for homestead (1.41 per cent to total area available to the village) which amply speaks about the highest density of population inhibiting Orga than other villages under consideration. Percentage of forest area is highest for Parba (56.90) followed by Sukhajharia (45.97). Orga (1.56) does not even possess the minimum of the forest area which are required for maintaining the

ecological balance of 33 per cent, according to the National Afforestation Policy.

3.2 Agricultural land

The agricultural lands of the village are divided into three main classes, *don* or low lands. (i.e. rice producing lands), *Tanr* or uplands and *bari* lands. The *don* and *tanr* are usually subdivided into three classes viz., first, second and third class. The classification depends on level of the land, the crop it grows and the amount of moisture it detains. The best of the first class *don* lands are those which are linked by perennial water sources. These are lands on the lower level protected by small embankments. Second class *don* lands are small indulations and the lower terraced lands on the slopes. Third class *don* consists of the higher terraced fields which have cut off from the slopes and have only ridges to retain rainfall. *Tanr* lands are unterraced uplands. It is subjected to excessive heat during the summer season and gully erosion during rains.

The rain water drains out fastly from uplands leaving soil nearly moistless and inturn causes erosion of the soil. The low lying *don*-lands retain rain water for a longer period and remain rich in moisture which helps the luxuriant growth of plants to provide high yields of crops in the *don* lands whereas upper *tanr* lands are less productive due to dry nature of their soil. *Tanr* lands are used for growing coarse varieties of rice, pulses, oilseeds, millets, etc.

Bari lands are mainly used for horticultural purposes and remain adjucant to homesteads. They are generally fenced with dry beanches and thorny twigs. In some cases fencing is done by mud walls tapped with tiles. *Bari* lands are used to grow vegetables and fruits as well as maize and millets in some cases. Vegetables grown in the village *Alu* (potato), *Banga* or *Baigan* (brinjal), *Bhindi* (ladies fingure), *Khira* (cucumber), *Kaddu* (pumpkin), *Phool Gobi* (cauli flower), *Bandha Gobi* (Cabbage) etc. Fruits like mango and Jamun are found in plenty and are collected and sold in lots in the market during season. Guava and papayas are also grown in the Bari lands. Table III.3 furnished below gives the classification of selected households as per possession of cultivable holdings and nature of terrain.

Table III.3

Distribution of land (cultivation holding) by nature of terrain and by size-group of holding

Size-group of holding (in hectares)	Total no. of house-hold	Land by nature of terrain covered by nature of terrain and by size-group of holding			
		Total	Upland	Slope (low-land)	Flat
1	2	3	4	5	6
Below 0.50	12	4.18 (12)	4.01 (11)	0.17 (2)	—
0.50-0.99	20	14.65 (20)	11.10 (17)	3.55 (9)	—

Table III.3 *(Concld.)*

1	2	3	4	5	6
1.00-1.99	18	25.84 (18)	21.32 (18)	4.52 (11)	—
2.00-2.99	20	48.14 (20)	35.05 (20)	13.09 (17)	—
3.00-3.3.99	8	27.76 (8)	19.93 (8)	7.83 (7)	—
4.00-4.99	4	17.18 (4)	12.10 (4)	5.08 (4)	—
5.00-7.49	10	62.57 (10)	38.52 (10)	24.05 (10)	—
7.50-9.99	1	8.42 (1)	4.75 (1)	3.67 (1)	—
10.00-19.99	2	24.24 (2)	22.84 (2)	1.40 (2)	—
55.00 +	—	—	—	—	—
Total	95	232.98 (95)	169.62 (91)	63.36 (63)	—

Note · Upland denotes "*Tanr*"
Slope (lowland) denotes "*Don*".

It is evident from the table that out of 100 households only 95 households are having agricultural lands, which amply hints that about 5 per cent households are deprived of agricultural holdings. The five households, who do not have any agricultural holdings are Rajput (1), Binjhia (1), Lohra (1), Hindu Munda(1) and Christian Munda(1). Fifty three per cent households do not even have 2 hectares of land and 74 per cent households are below 3 hectares of size group of agricultural holdings. Only 14 per cent households are in possession of 5 hectares and more lands. Of them 2 households (one each from a Binjhia and Hindu Oraon family) are in size group of 10.00 to 19.99 hectares of agricultural holdings. Of the 232.98 hectares of agricultural holdings, 169.32 hectares or 72.80 per cent are uplands while 63.36 hectares or 27.20 per cent are lowlands.

Out of 95 households having agricultural/ horticultural lands, only one household has occupied the *gairmazrua* 1and (owned by Govt.), whereas rest 94 possess their own land. This will be evident from table III.4.

Table III.4

Distribution of households by nature of right over land classified by religion and caste/tribe/community

Religion and caste\tribe\ community	Households having land		Land owned		Land leased in		Otherwise occupied (specified)	
	Number of households	Hectares of land	Number of households	Hectares of land	Number of households	Hectares of land	Number of households	Hectares of land
1	2	3	4	5	6	7	8	9
Hindu								
Sch. Caste								
Dhobi	3	4.20	3	4.20	—	—	—	—
Dom	1	1.38	1	1.38	—	—	—	—
Sch. Tribe								
Binjhia	37	113.09	37	113.09	—	—	—	—
Chik Baraik	2	2.42	2	2.42	—	—	—	—
Lohara	4	1.35	4	1.35	—	—	—	—
Munda	10	6.29	10	6.29	—	—	—	—
Oraon	11	37.59	11	37.59	—	—	—	—
Other Community								
Ahir	4	10.26	4	10.26	—	—	—	—
Brahmin	2	7.72	2	7.72	—	—	—	—
Rautia	3	8.17	3	8.17	—	—	—	—
Teli	8	22.89	8	22.89	—	—	—	—
Christian								
Sch. Tribe								
Munda	3	3.46	2	2.78	—	—	1	0.68
Oraon	7	14.16	7	14.16	—	—	—	—

3.3 Manner of Cultivation

To many cultivators age old agricultural tools and cultivation process are in practice. However, a Binjhia family has adopted modern agricultural methods of cultivation. Manures and developed seeds are also used by him to have a luxuriant output. He is the single cultivator in the village who produced wheat in his land. Growing of vegetable is also done for self as well as marketing purposes. Actual cultivation are done by various processes for raising various types of crops. Some of the processes are discussed hereunder.

Ploughing :— Mainly traditional ploughs are used for tilling purposes. Agahani/Kharif ploughing is done during May to July and

Rabi ploughing during September to December. Garma and Bhadai ploughing is done from February to May. In plain fields contour ploughing is also done while cross ploughing is done only in slope lands.

Bunding :— Spades are used to prepare bunds for storing water in fields chosen for paddy transplantation. Some times red-grams are planted on buds to get additional benefit.

Sowing :— Seeds are sown either by broadcasting or by dropping them in furrows behind ploughs.

Transplantation :— Paddy is broadcasted as well as transplanted. Transplanted paddy gives comparatively high yield. Broadcasted paddy is called Buna-dhan.

Veeding :— Unwanted plants are weeded out with the help of either manual labour (hand) or weeding implements like spades or *Khurpi*. The undesirable plants in maize fields are weeded out with the help of spade or *Khurpi* whereas in paddy fields, weeding process is carried out by hand.

Thrashing :— Paddy is thrashed out by striking harvested plants against stone.

Winnowing :— Winnowing is a process of removing dust husk and other light impurities of grains by suitably blowing of air or dropping the grains slowly with the help of a *Sup* (made of bamboo) against the blowing air.

Storing :— Storing of grains are done in mud pots and *Moras*, a paddy straw container.

3.4 Tools and equipments for agricultural/ horticultural purposes

Agricultural or horticultural tools and equipments used in the village are traditional except diesel pump set. Traditional tools and implements are made locally. The wooden parts are made by users themselves while iron parts are made by Loharas. Commonly used implements are plough, spade, sickles and *Khurpi*. Plough is a complex instrument and consists of *Juath* (yoke) *Hul* (plough), *Phal* (ploughshare), *Sanr* (beam), *Pachri* (an wooden piece used for tightening the *Sanr* in the hole of plough), *Mutha* (wooden handle to exert pressure at the time of ploughing), *Pat Samali* (to tie up oxen to the yoke), *Mutha Khunta* (an wooden stick joining the plough) and *Nadh* (to tie the *Sanr* or beam).

Table III.5 shows the number of households using important tools and equipments for agricultural and horticultural purposes.

TABLE III.5

Important tools and equipment for agriculture/horticulture as related to educational level of head of household

Educational level of head of household	Total no. of household	No. of households owning land	Number of households using: Tool 1 Plough	Tool 2 Spade	Tool 3 Sickle	Tool 4 Iron rod	Tool 5 Axe	Tool 6 Khurpi	Tool 7 Diesel Pump set	Tool 8 Bullock cart
1	2	3	4	5	6	7	8	9	10	11
1. Illiterate	69	67	50	60	58	26	9	7	1	1
2. Literate up to middle	27	26	24	24	24	12	4	2	—	—
3. Matric or Higher Secondary	1	1	1	1	1	—	—	—	—	—
4. Non-technical diploma or certificate not equal to degree	1	—	—	—	—	—	—	—	—	—
5. Technical diploma or certificate not equal to degree	1	1	1	1	1	—	1	1	—	—
6. Graduate & above	1	—	—	—	—	—	—	—	—	—
Total	**100**	**95**	**76**	**86**	**84**	**38**	**14**	**19**	**1**	**1**

It is evident from the table III.5 that the plough which is the basic tool for an agriculturist, is available in 76 households only and the remaining 19 households manage their work after borrowing from others. The details of 19 households, who do not have plough are given below alongwith the size of holding with them:

Community		Size of Holding (in hectare)	No. of H.H.
Binjhia	(ST)	0.55-0.99	2
		2.00-2.99	1
		4.00-4.99	1
Rautia		1.00-1.99	1
Oraon	(ST)	2.00-2.99	2
Munda	(ST)	0.55-0.99	4
		Below 0.55	2
Chik Baraik	(ST)	1.00-1.99	1
Lohara	(ST)	Below 0.50	4
Dhobi	(SC)	2.00-2.99	1

Of the 19 households, there are six such households who possess very little of land (below 0.55 hectare) and another six (0.55—0.99 hectares), 2 households (1.00-1.99 hectare), 4 households (2.00-2.99 hectares) and the remaining household (4.00—4.99 hectares).

Besides plough, the other implements which are used by the villagers are spades, sickle, iron-rod, axe, khurpi (a weeding implement), and diesel pump set. Bullock cart is also used as an implement by them. Diesel pump set is a costly implement, and the household which owns it is considered to be a progressive agriculturist. There are two such sets in the village, one to a Binjhia and the other to a Teli household. The former household is of course under selection for our survey purposes and the latter does not come under selection. It is interesting to note here that Binjhia household, which possesses diesel pumping set is an illiterate. Of the 95 land owning households possessing land, each and every household does not possess even a small and cheap implement. There is only one illiterate Dhobi household which possesses a bullock cart in the village (Table III.6).

TABLE III.6

Important tools and equipment for agriculture/horticulture as related to religion and Caste/Tribe/Community of head of household

Religion and Caste/Tribe/ Community	Total number of house-holds	Number of house-holds owning land	Number of households using tools: Tool 1 Plough	Tool 2 Spade	Tool 3 Sickle	Tool 4 Iron rod	Tool 5 Axe	Tool 6 Khurpi	Tool 7 Diesel pump set	Tool 8 Bullock cart
1	2	3	4	5	6	7	8	9	10	11
HINDU										
Sch. Caste										
Dhobi	3	3	2	2	2	1	—	1	—	1
Dom	1	1	1	1	—	—	—	—	—	—
Sch. Tribe										
Binjhia	38	37	33	36	36	14	5	3	1	—
Chik Baraik	2	2	1	2	2	1	—	—	—	—
Lohara	5	4	—	1	—	—	—	—	—	—
Munda	11	10	4	7	8	5	—	—	—	—
Oraon	11	11	9	11	11	5	3	2	—	—
Other Community										
Ahir	4	4	4	4	4	2	1	—	—	—
Brahmin	2	2	2	2	1	—	—	1	—	—
Rajput	1	—	—	—	—	—	—	—	—	—
Rautia	3	3	2	3	2	1	1	—	—	—
Teli	8	8	8	7	8	4	—	—	—	—
CHRISTIAN										
Sch. Tribe										
Munda	4	3	3	3	3	3	1	1	—	—
Oraon	7	7	7	7	7	2	3	2	—	—
Total	**100**	**95**	**76**	**86**	**84**	**38**	**14**	**19**	**1**	**1**

3.5 Crop grown and agricultural activities

During 1962 survey, only Bhadai (early Kharif) and Agahani (late Kharif) were cropped. Some progressive agriculturists have now started to grow *rabi* and Garma (Summer) crops. Garma is a new introduction and it finds its root in the village after 1980. Table below shows the area under each kind of seasonal crops for both the survey periods:

Table III.7

Crops cultivated in the village

Seasonal denomination	Area in hectares		Increase (+) Decrease (-)	Percentage Increase decrease
	1961 survey	1986 survey		
1	2	3	4	5
Agahani (Late Kharif)	184.82	215.59	(+) 30.77	(+) 16.65
Bhadai (Early Kharif)	70.05	194.61	(+) 24.55	(+) 14.44
Rabi	—	17.04	(+) 17.04	—
Garma (Summer)	—	5.71	(+) 5.71	—
Total	**354.88**	**432.95**	**(+) 78.07**	**(+) 22.22**

Figures above show an encouraging trend of village agriculture. Rabi and Garma have a very limited start, when we look to cultivated lands for 1962 (276.93 hectares) and 1986 (429.50) and the area of crops cultivated in the village in different seasons, there is an increase in the area of 77.95 and 3.45 hectares, which may be said to be the area under double crops. This shows that the area under double crop has come down sharply.

3.6 Ownership of resources

Table III.8 shows ownership of agricultural or horticultural land inside the village or within 2 Kms from outer periphery of the village classified by religion and caste/tribe/ community.

TABLE III.8

Ownership of agricultural or horticultural land inside the village or within 2 Kms. from outer periphery of the village where the household is situated classified by Religion and Caste/Tribe/Community

Religion and Caste/Tribe/ Community	Total number of house-holds	Number of households having agricultural or horticultural land inside or adjoining the village	Number of households having agricultural or horticultural land				
			Adjoining the house	Within a distance of 1 Km.	Within a distance of 2-3 Kms.	More than 4 Kms.	Average size (hectare of agricultural land per household)
1	2	3	4	5	6	7	8
Hindu	89	85	32	27	26	—	—
Scheduled Caste	4	4	—	1	3	—	—
Dom	1	1	—	—	1	—	1.38
Dhobi	3	3	—	1	2	—	1.4
Scheduled Tribe	67	64	25	22	17	—	—
Binjhia	38	37	7	19	11	—	3.06
Oraon	11	11	7	3	1	—	3.42
Munda	11	10	10	—	—	—	6.3
Chik Baraik	2	2	1	—	1	—	0.71
Lohara	5	4	—	—	4	—	0.34
Others	18	17	7	4	6	—	—
Rajput	1	—	—	—	—	—	—
Brahmin	2	2	—	1	1	—	3.86
Teli	8	8	7	1	—	—	2.86
Ahir	4	4	—	—	4	—	2.57
Rautia	3	3	—	2	1	—	2.72
Christian	11	10	9	1	—	—	—
Oraon	7	7	6	1	—	—	2.02
Munda	4	3	3	—	—	—	1.15
Total	**100**	**95**	**41**	**28**	**26**	—	—

It is obvious from the table III.8 that out of 100 selected households only 95 are possessing either agricultural or horticultural land and the remaining 5 are landless. Out of these 5 landless families, 4 are Hindus-Binjhia (1), Munda (1), Lohra (1) all tribes and one Rajput and 1 Christian Munda. Largest area of agricultural land per household is possessed by Hindu Mundas (6.3 hectares) followed by Brahmins (3.86 hectares) while smallest area of land as per household is possessed by Lohra (0.34 hectares) and Chikbaraiks (0.71 hectares), Christian Munda and Oraon possess not only smaller area of land per household than Hindu Oraons and Mundas but also less than Binjhias, Brahmins, Telies, Ahirs and Rautias. It has been ascertained during the survey that a Rajput widow has given her land as gift to a Brahmin family for maintenance till her death. As the soil of this area is acidic laterite with poor organic content and meagre irrigation facilities added with primitive agricultural practices, the land possessed per household can not be said to be satisfactory.

Following tables gives the details of manpower engaged in agricultural operations:

Table III.8 (a)

Number of Households as per Agricultural Operation carried on by Family members/Hired Labours

Total no of house-holds	Family worker alone and number			Family worker and hired worker			Hired worker alone and number		
	No. of house-hold	Male	Female	No. of house-hold	Male	Female	No. of house-hold	Male	Female
1	2	3	4	5	6	7	8	9	10
95	30	49	43	61	722	991	4	111	124

Note: 5 households do not possess land.

As already stated Agriculture is the main source of living to a large number of people of Parba village. During course of survey it was observed that in agricultural operations the role of family labourers was quite prominent as in 30 out of 95 households consisting of 92 persons the family members alone were involved in cultivation work. Only 4 households reported to have engaged hired labcurers for cultivation without participation of any family member in agricultural operations. The sex-wise division of labour where either only family worker or only hired workers are engaged does not reveal any disparity since male and female almost in equal proportion contributed in various agricultural persuits.

Paddy is the main produce of the area and is sown by all the 95 households. Jatangi and Urid comes next which are grown by 75 and 51 households respectively. Wheat is a recent introduction and is grown by only Binjhia family. Wheat is not a regular item of staple food of the villagers. *Bhindi* (Ladies finger) and *Phool Gobi* (cauli flower) are grown by a Dhobi and Teli family respectively (Table III.10). The table further reflects that per households maximum land is owned by Oraons while per households production of maximum quantity of Paddy (1675.00 kg.) and *Urid* (black gram) (46.00 kg.) is done by Teli. Thus, it can safely be concluded that Telies have better and technical know how about agriculture in the

village. Following table gives the percentage of total yield, consumption and marketed per cultivating households of cereals and other produces in the Parba Village:

Table III.9

Statement showing the percentage of total yield, consumption and marketed per cultivating household of cereals and other produces in Parba

Name of the commodity	Percentage per cultivating household		
	yield	Consumption	Marketed
1	2	3	4
Dhan (Paddy)	100.00	83,70	16.30
Jatangi	100.00	93.56	6.44
Urid (Black gram)	100.00	96.09	3.91
Arhar (Red gram)	100.00	87.37	12.63
Marua	100.00	100.00	—
Mung (Green gram)	100.00	93.04	6.96
Kurthi	100.00	100.00	—
Janer	100.00	85.58	14.42
Til (Seasamun)	100.00	100.00	—
Wheat	100.00	100.00	—
Gram	100.00	42.30	57.70
Maize	100.00	100.00	—
San (Sanai)	100.00	58.49	41.51
Brinjal	100.00	34.48	65.52
Bhindi (Ladies finger)	100.00	25.00	75.00
Onion	100.00	21.43	78.57
Tomato	100.00	24.85	75.15

Table III.9 *(Concld.)*

1	2	3	4
Potato	100.00	48.19	51.81
Kachhu	100.00	57.96	42.04
Cauliflower	100.00	20.00	80.00

From the above statement, it is clear that among all the cereals produced in the village, very small percentage is earmarked for marketing except gram, which was marketed to the tune of 57.30 per cent of the total production. Wheat, maize, *Marua*, *Kurthi* and *til* are totally consumed by the producers. Of the total yield of vegetables grown in the village, more than half is marketed. Thus it can safely be inferred that vegetable growing is profitable which adds to the economy of the people of Parba.

Table III.10

Crop production, consumption and marketing, classified by religion and caste/tribe/community

Religion and caste/ tribe/ community	Total number of house-holds	Number of house-holds having agricultural or horticultural land	Crops cultivated	No. of house-holds cultivating	Yield per cultivating household (in Kilograms)	Consumption per cultivating household (in Kilograms)	Marketing per cultivating household (in Kilograms)
1	2	3	4	5	6	7	8
Hindu							
Scheduled Caste							
Dom	1	1	Paddy	1	480	480	—
			Urid	1	10	10	—
Dhobi	3	3	Paddy	3	813.33	546.66	266.67
			Jatangi	2	20	15	5
			Marua	1	40	40	—
			Rahar	1	30	20	10
			Bhindi	1	80	20	60
			Tomato	1	160	20	140

Table III.10 —*(Concld.)*

1	2	3	4	5	6	7	8
Scheduled Tribe							
Binjhia	38	37	Paddy	37	1143.78	873.51	270.27
			Urid	24	23.54	21.46	2.08
			Jatangi	31	27.41	20.32	7.09
			Mung	6	21.66	18.33	3.33
			Marua	10	19.00	19.00	—
			Kurthi	6	15.83	15.83	—
			Janer	11	20.45	15.00	5.45
			Rahar	3	11.66	11.66	—
			Til	6	8.33	8.33	—
			San	5	8.00	6.00	2.00
			Alu	10	86.00	50.00	36.00
			Kachchu	1	20.00	10.00	10.00
			Tomato	6	135.00	38.66	96.34
			Onion	2	140.00	30.00	110.00
			Gram	2	30.00	5.00	25.00
			Maize	6	30.00	30.00	—
			Wheat	1	80.00	80.00	—
			Brinjal	6	96.66	33.33	63.33
Lohara	5	4	Paddy	4	200.00	200.00	—
			Urid	2	10.00	10.00	—
			Jatangi	2	10.00	10.00	—
			Kurthi	2	10.00	10.00	—
			Janer	2	10.00	10.00	—
Oraon	11	11	Paddy	11	1167.30	985.50	181.80
			Urid	6	31.66	31.66	—
			Jatangi	9	26.11	23.89	2.22
			Mung	2	25.00	15.00	10.00
			Marua	2	15.00	15.00	—
			Janer	6	18.33	18.33	—
			Rahar	4	22.50	22.50	—
			San	1	5.00	5.00	—
			Alu	4	90.00	45.00	45.00
			Tomato	2	25.00	15.00	10.00
			Maize	1	40.00	40.00	—
			Gram	3	13.33	13.33	—
Munda	11	10	Paddy	10	284.00	284.00	—
			Urid	4	11.25	11.25	—
			Jatangi	3	13.33	13.33	—
			Mung	1	5.00	5.00	—
			Marua	7	9.28	9.28	—

Table III.10 (*contd.*)

1	2	3	4	5	6	7	8
			Janera	4	10.00	10.00	—
			Alu	2	30.00	20.00	10.00
Chik Baraik	2	2	Paddy	2	200.00	200.00	—
			Urid	2	12.50	12.50	—
			Jatangi	2	10.00	10.00	—
			Mung	1	10.00	10.00	—
			Rahar	1	5.00	5.00	—
Others							
Brahmin	2	2	Paddy	2	680.00	600.00	80.00
			Urid	2	15.00	15.00	—
			Jatangi	2	30.00	30.00	—
			Mung	1	10.00	10.00	—
			Marua	1	10.00	10.00	—
			Kachchu	1	40.00	10.00	30.00
Ahir	4	4	Paddy	4	620.00	580.00	40.00
			Urid	2	20.00	20.00	—
			Jatangi	4	12.50	12.50	—
			Mung	1	40.00	40.00	—
			Marua	1	20.00	20.00	—
			Tomato	3	16.66	10.00	6.66
Rautia	3	3	Paddy	3	1133.33	1000.00	133.33
			Jatangi	3	30.00	30.00	—
			Marua	2	26.00	26.00	—
			Kurthi	1	20.00	20.00	—
			San	1	20.00	10.00	10.00
			Janer	2	20.00	10.00	10.00
Teli	8	8	Paddy	8	1675.00	1175.00	500.00
			Urid	3	46.60	40.00	6.60
			Jatangi	8	21.25	21.25	—
			Mung	1	40.00	40.00	—
			Kachchu	3	173.33	120.00	53.33
			Kurthi	1	20.00	20.00	—
			San	1	20.00	10.00	10.00
			Alu	6	220.00	106.66	113.34
			Til	1	5.00	5.00	—
			Janer	1	10.00	10.00	—
			Kobi	1	200.00	40.00	160.00
Rajput	—	—	—	—	—	—	—

Table III.10 –*(concld.)*

1	2	3	4	5	6	7	8
Christian							
Munda	4	3	Paddy	3	293.33	293.33	—
			Urid	3	16.66	16.66	—
			Jatangi	2	10.00	10.00	—
			Marua	2	10.00	10.00	—
			Janer	3	8.33	8.33	—
Oraon	7	7	Paddy	7	691.42	634.28	57.14
			Urid	2	25.00	25.00	—
			Jatangi	7	11.59	11.59	—
			Marua	1	10.00	10.00	—
			Janer	2	10.00	10.00	—
			Kachchu	2	60.00	30.00	30.00
			Kurthi	3	8.33	8.33	—
			Rahar	1	10.00	10.00	—
			Alu	1	200.00	80.00	120.00
			Mung	1	40.00	40.00	—
Total	**100**	**95**					

3.7 Animal husbandry and Poultry rearing

Cattle constitute item of wealth *(Pashu-dhan)*. They are reared mostly for tilling purposes. Even cows are yoked. The cows and bullocks of the area are of short stature and week constitution. The cattle are of indigenous breeds and yield very small quantity of milk. The following table gives number of cattle by type and the nature of use to which they are put in village Parba:

Table III. 11

Statement showing the number of cattle by type and the nature of use

Livestock including drought and milch cattle, goat, sheep etc. and poultry birds	Total no.	Average price per cattle (in Rs.)	Nature of use
1	2	3	4
Cow	467	400	Agricultural work and bring forth calf.
Ox	673	450	Agricultural work

Table III.11 —(*concld.*)

1	2	3	4
He buffaloes	50	400	Agricultural work
She buffalces	21	400	Agricultural work and milking
Goat	530	200	For meat eating
Sheep	113	150	For meat eating
Pig	24	75	For meat eating
Cock/hen	830	35	For meat and egg eating
He duck/she duck	13	40	For meat and egg eating

Cows, oxen, goats are reared by almost all the communities in the village, whereas he buffaloes and she buffaloes are reared by Binjhia, Teli, Oraon, Chik Baraik and Ahir. Binjhia, Teli, Oraon and Munda also keep sheep and pigs are reared by Munda, Chik Baraik and Oraon. Hen is reared by all communities except Brahmin and he ducks/she ducks by Binjhia and Oraon.

While cows, oxen and buffaloes are kept mainly for agricultural purposes, goats, sheep, pigs, hens and ducks form part of their food. Only she buffaloes are domesticated for agricultural as well as milking purposes. However, milking is a rare phenomenon. When one is tempted to look at the prices of the cattle wealth reared at Parba, it becomes clear that the average price of cattle wealth is very low as compared to plain areas.

When the position of the livestock in the village is compared with the livestock position of the previous survey as indicated in the following table, the changes can be said to be negligible:

Table III. 12

Position of livestock showing the changes in its rearing in both the surveys (1962-1986)

Livestock including drought and milch cattle, goat, sheep etc. and poultry birds	1962 Survey	1986 Survey	Percentage increase/ decrease
1	2	3	4
1. Milch cattle	357	488	(+) 36.69
2. Drought cattle (ox, bullocks, he buffaloes)	628	723	(+) 15.13

Table III.12 – *concld.*

1		2	3	4
3.	Goats/sheep	587	643	(+) 9.54
4.	Pigs	31	24	(–) 22.58
5.	Duck/Geese	6	13	(+) 116.67
6.	Fowl/cock/hen	529	830	(+) 56.90
	Total	**2138**	**2731**	

It would transpire from the above table that number of almost all categories of animals have increased except in case of pigs. It is evident that there has been an increase of 36.69 per cent in case of milch cattle. Similarly draught cattle have shown an increase of 15.13 per cent. Goats and sheep though reared by all communities have shown an increase of only 9.54 per cent. Poultry birds are reared preferably by all in the village except Brahmin. The increase in the number of poultry birds over the previous survey i.e. 56.90 per cent can be said to be substantial as compared to other types of livestock. Rearing of pigs has declined by 22.58 per cent in 1986 survey. It was averred by a rearer that they feel difficulty in grazing them when the crops are in the field. So they are now less inclined in rearing the pigs.

3.8 Man power

Of the 100 selected households comprising of 569 members, 361 persons are adults, i.e. above the 14 years of age. These adults are amalgamated with the persons above 60 years of age who are not expected to constitute normally the working force (since work force is reckoned as persons belonging to age group 15—60 years). In addition to this, in higher castes, females are engaged in household duties. Even then, out of 361 adults 206 persons or 56.06 per cent are workers, i.e., real working force.

Table III. 13 shows the distribution of workers and non-workers classified by broad age groups.

TABLE

Distribution of Workers and Non-workers classified by

Caste/Tribe/ Community	All Ages					
	Workers			Non-workers		
	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7
Sch. Caste						
Dhobi	8	3	5	6	1	5
Dom	4	2	2	2	—	2
Sch. Tribe						
Binjhia	79	67	12	140	47	93
Chik Baraik	8	4	4	3	2	1
Lohara	12	12	—	16	4	12
Munda	30	21	9	45	13	32
Oraon	34	31	3	84	20	64
Other Community						
Ahir	12	10	2	8	2	6
Brahmin	2	2	—	8	2	6
Rajput	1	1	—	4	2	2
Rautia	4	2	2	10	6	4
Teli	17	15	2	32	9	23
Total	211	170	41	358	108	250

III.13

Sex, Caste, Tribe/Community and Broad age groups

0—14						
Workers			Non-workers			Caste/Tribe/
Total	Males	Females	Total	Males	Females	Community
8	9	10	11	12	13	1
						Sch. Caste
—	—	—	5	1	4	Dhobi
—	—	—	1	—	1	Dom
						Sch. Tribe
—	—	—	82	42	40	Binjhia
—	—	—	—	—	—	Chik Baraik
—	—	—	10	4	6	Lohara
—	—	—	29	11	18	Munda
3	2	1	43	19	24	Oraon
						Other Community
—	—	—	3	2	1	Anir
—	—	—	4	1	3	Brahmin
—	—	—	2	2	—	Rajput
—	—	—	7	4	3	Rautia
2	1	1	17	8	9	Teli
5	3	2	203	94	109	Total

TABLE

Distribution of workers and Non-workers classified by

15—59

Caste/Tribe/ Community	Workers			Non-workers		
	Total	Males	Females	Total	Males	Females
1	14	15	16	17	18	19
Sch. Caste						
Dhobi	7	2	5	—	—	—
Dom	3	1	2	1	—	1
Sch. Tribe						
Binjhia	73	62	11	49	4	45
Chik Baraik	6	3	3	3	2	1
Lohara	11	11	—	6	—	6
Munda	28	19	9	14	1	13
Oraon	27	26	1	37	1	36
Other Community						
Ahir	12	10	2	4	—	4
Brahmin	1	1	—	4	1	3
Rajput	1	1	—	1	—	1
Rautia	4	2	2	3	2	1
Teli	12	11	1	13	1	12
Total	**185**	**149**	**36**	**135**	**12**	**123**

III.13- *(concld.)*

Sex, Caste, Tribe/Community and Broad age group

60+						
Workers			Non-workers			
Total	Males	Females	Total	Males	Females	Caste/Tribe/ Community
20	21	22	23	24	25	1
						Sch. Caste
1	1	—	1	—	1	Dhobi
1	1	—	—	—	—	Dom
						Sch. Tribe
6	5	1	9	1	8	Binjhia
2	1	1	—	—	—	Chik Baraik
1	1	—	—	—	—	Lohara
2	2	—	2	1	1	Munda
4	3	1	4	—	4	Oraon
						Other Community
—	—	—	1	—	1	Ahir
1	1	—	—	—	—	Brahmin
—	—	—	1	—	1	Rajput
—	—	—	—	—	—	Rautia
3	3	—	2	—	2	Teli
21	**18**	**3**	**20**	**2**	**18**	**Total**

It is apparent from the table that on an average for 1 child worker, there are nearly 41 non-workers. In working force (15—59 years of ages) nearly 4 workers are for 3 non-workers and in old or retiring ages (60+) the ratio for worker and non-worker is equal, i.e., one each. Although number of child labour (5) is very low but it is against our constitutional provision.

The table further reveals that out of 569 persons, 211 (37.08 per cent) are workers and the rest 358 (62.92 per cent) non-workers. The male population of the village mainly formed of workers (61.15 per cent to male population) while female population is formed of non-workers (85.91 per cent to total female population). Propensity of higher number of non-workers in age group 0—14 and higher number of workers in age group 15—59 is a natural phenomenon. Nearly equal division of workers and non-workers in age group 60+ reflects a favourable position and speaks about the good health condition of old people who remain economically active even at this stage.

When we observe the occupations of the 100 selected households, we find that considerable majority of heads are cultivators (79), followed by quarrymen (7) and blacksmith (5). Of the rest, 4 heads are agricultural labourers, 2 each launderers and teachers and one, a social worker (Table III.14).

TABLE

Distribution of households classified by type and

Number of households where

Occupation of head of household (NCO-2 digit)	Nuclear	Supple-mented nuclear	Sub nuclear	Single person	Supple-mented sub-nuclear	Collateral joint
1	2	3	4	5	6	7
Social worker (13)	1	—	—	—	—	—
Teacher (15)	1	—	—	—	1	—
Dhobi (55)	1	—	1	—	—	—
Cultivators (61)	32	20	7	—	—	—
Agricultural Labourer (63)	3	1	—	—	—	—
Mines worker (71)	2	5	—	—	—	—
Blacksmithy (83)	4	—	—	—	—	1
Non-worker	—	—	—	—	—	—
Total	44	26	8	—	1	1

III.14

occupation of the head of the household

type of household is

Supplemented collateral joint	Lineal	Supplemented lineal joint	Lineal collateral joint	Supplemented lineal collateral	Others (Head F) son, son's wife, husband, mother, servant	Total	Occupation of head of household (NCO-2 digit)
8	9	10	11	12	13	14	1
—	—	—	—	—	—	1	Social worker (13)
—	—	—	—	—	—	2	Teacher (15)
—	—	—	—	—	—	2	Dhobi (55)
2	13	—	3	1	1	79	Cultivators (61)
—	—	—	—	—	—	4	Agricultural Labourer (63)
—	—	—	—	—	—	7	Mines worker (71)
—	—	—	—	—	—	5	Blacksmithy (83)
—	—	—	—	—	—	—	Non-worker
2	13	—	3	1	1	100	**Total**

3.9 Occupational Mobility

The occupational mobility in the village can not be said to be favourable. It shows the declining economic condition of the villagers. An idea of intergeneration occupational shift pertaining to sampled households can be had from table III.15.

TABLE

Inter Generation

Description	Number of households	Number of cases where occupation of father of head of household is/was: Same as in Col. 1	Different from that in col. 1 and is: Cloth Weaving	Different from that in col. 1 and is: Cultivator	Number of cases where occupation of father's father of head of household is/was: Same as in Col. 1	Different from that in col. 1 and is: Cloth Weaving	Different from that in col. 1 and is: Cultivator
1	2	3	4	5	6	7	8
1. Social worker (13)	1	—	—	1	—	—	1
2. Teacher (15)	2	—	—	2	—	—	2
3 Washerman or Launderer (55)	2	1	—	1	1	—	1
4. Cultivator (61)	79	77	2	—	77	2	—
5. Agricultural Labourer (63)	4	3	—	1	3	—	1
6. Mines worker (71)	7	—	—	7	—	—	7
7. Blacksmithy (83)	5	5	—	—	5	—	—
Total	**100**	**86**	**2**	**12**	**86**	**2**	**12**

III.15

Occupational shift

Number of cases where occupation of son of head of household is/was					
Different from that in Col. 1 and is					
Same as in Col. 1	Cultivator	Agricultural Labourer	Mines worker	Contractor	Description
9	10	11	12	13	1
—	—	—	—	—	1. Social worker (13)
—	—	—	—	—	2. Teacher (15)
—	—	—	—	—	3. Washerman or Launderer (55)
21	—	3	4	1	4. Cultivator (61)
2	—	—	—	—	5. Agricultural Labourer (63)
—	—	—	—	—	6. Mines Worker (71)
1	1	—	1	—	7. Blacksmithy (83)
24	**1**	**3**	**5**	**1**	**Total**

TABLE

Inter Generation

Description	Number of cases where occupation of son of head of household is/was — Different from that in Col. 1 and is: General Labourer	Grain & Grocery deater	Tutor	Number of cases where occupation of Mother's father is/was — Different from that in Colm. 1 and is: Same as in Col. 1	Cloth weaning	Cultivator
1	14	15	16	17	18	19
1. Social worker (13)	—	—	—	—	—	1
2. Teacher (15)	—	—	—	—	—	2
3. Washerman or Launderer (55)	—	—	—	1	—	1
4. Cultivator (61)	2	2	2	78	1	—
5. Agricultural Labourer (63)	—	—	—	4	—	—
6. Mines worker (71)	—	—	—	—	—	7
7. Blacksmithy (83)	—	—	—	5	—	—
Total	**2**	**2**	**2**	**88**	**1**	**11**

III.15 *Concld.*

Occupational shift

Number of cases where occupation of Mother's brother is/was			Number of cases where occupation of daughter (if working) is/was			
	Different from that in Col. 1 and is			Different from that in Col. 1 and is		
Same as in Col. 1	Colth weaving	Cultivator	Same as in Col. 1	Agricultural Labourer	General Labourer	Description
20	21	22	23	24	25	1
—	—	1	—	—	1	1. Social worker (13)
—	—	2	—	—	—	2. Teacher (15)
1	—	1	1	—	—	3. Washerman or Launderer (55)
78	1	—	3	1	—	4. Cultivator (61)
4	—	—	1	—	—	5. Agricultural Labourer (63)
—	—	7	—	—	—	6. Mines worker (71)
5	—	—	—	—	—	7. Blacksmithy (83)
88	**1**	**11**	**5**	**1**	**1**	**Total**

It would be seen from the table that all the 100 selected heads of households are distributed in following manner; Cultivator-79, Agricultural labourer-4; Quarrymen-7. Blacksmith-5, Launderer-2, Teacher-2 and social worker-1. It means that 83 heads of households are engaged in primary sector, 7 in secondary sector and rest 10 in tertiary sector of occupation. Apparently enough, a very large number of heads are engaged in primary sector, we see that extent of inter-generation occupational shift is marginal. Merely two cultivator heads of households have changed their occupation from father's and fore-father's occupation of cloth weaving. These cloth weavers come of Chik Baraiks family. They have left this occupation because they are unable to compete with mill-made cloths and the cost of the yarn has also went up. Out of 79 cultivators, only 35 cultivators' sons are workers, of them 21 heads' sons preferred to stick to their father's occupation, while 14 heads' sons chose their occupation i.e., agricultural labour (3), mines workers (quarrymen) (4) contractor (1), labourer (2), business (2) and teaching (2). One cultivator's head of household's mother's father's and one mother's brother occupation differed. One cultivator's daughter has also chosen her occupation as agricultural labour. Mines worker's father's father, maternal uncle and maternal grand father were cultivators. Sons of blacksmiths have responded to occupational shift by adopting profession of cultivator and mines worker. Social worker and teacher had their traditional occupation as cultivator. Out of 2 launderer heads of households, one's father, grandfather, maternal uncle and maternal grand father were cultivators. In all 14 heads of households had changed their occupation from those of their father and grand father while 12 heads of households have changed their occupation from those of their maternal uncle and maternal grand father.

3.10 Sale and purchase of valuable assets

Sale and purchase of valuable assets are good indicators of one's economic conditions. Table III.16 placed below shows sale of valuable and table III. 17 purchase of valuable assets during last five years classified by occupation of heads of the households.

Table III. 16

Sale of valuable assets during last five years classified by occupation of head of household

Occupation of head of the household	No. of households reporting sale during		Households reporting sale of assets: Type-1 (Money value) Livestock	Type-2 (Money value) Land
1	2		3	4
Cultivation	Within 6 months-	10	4,050=00	—
	6 months- 1 year -	12	2,150=00	25,000=00
	1 - 2 years -	11	6,400=00	—
	2 + years-	15	7,100=00	—

Table III.16 — (*concld.*)

1	2		3	4
Agricultural labourer	Within 6 months -	1	50-00	—
	6 months - 1 year	—	—	—
	1 - 2 years -	1	250=00	—
	2 + years	—	—	—
Washermen	Within 6 months	1	200=00	—
	6 months - 1 year		—	—
	2 + years	1	500=00	—
Blacksmith	Within 6 months		—	—
	6 months - 1 year		—	—
	1 - 2 years -	1	500=00	—
	2 + years	2	800=00	—
Miners	Within 6 months		—	—
	6 months - 1 year		—	—
	1 - 2 years -	1	500=00	—
	2 + years-	2	800=00	—
Teacher	Within 6 months		—	—
	6 months - 1 year		—	—
	1 - 2 years		—	—
	2 + years		—	—
Social worker	Within 6 months -	1	300=00	—
	6 months - 1 year		—	—
	1 - 2 years		—	—
	2 + years -	1	300=00	—
Total			**22,600=00**	**25,000=00**

TABLE III.17

Purchase of valuable assets during last five years classified by occupation of head of household

Occupation of head of the household	No. of house-holds reporting purchase during	Households reporting purchase of assets						
		Type-1 (Money value)	Type-2 (Money value)	Type-3 (Money value)	Type-4 (Money value)	Type-5 (Money value)	Type-6 (Money value)	Type-7 (Money value)
		Cycle	Watch	Ag. tool	Land	Livestock	Radio	Jewellery
1	2	3	4	5	6	7	8	9
Cultivation	Within 6 months—4	—	200-00	18-00	—	—	—	1200-00
	6 months—1 year 7	—	—	30-00	25000-00	300-00	300-00	18-00
	1—2 years—13	1750-00	575-00	95-00	—	300-00	700-00	—
	2+ years—12	2750-00	250-00	150-00	—	—	—	—
Agricultural labourer	Within 6 months	—	—	—	—	—	—	—
	6 months—1 year	—	—	—	—	—	—	—
	1—2 years	—	—	—	—	—	—	—
	2+ years	—	—	—	—	—	—	—
Washermen	Within 6 months	—	—	—	—	—	—	—
	6 months—1 year	—	—	—	—	—	—	—
	1—2 years	—	—	—	—	—	—	—
	2+ years	—	—	—	—	—	—	—
Blacksmithy	Within 6 months	—	—	—	—	—	—	—
	6 months— 1 year	—	—	—	—	—	—	—
	1—2 years	—	—	—	—	—	—	—
	2+ years	—	—	—	—	—	—	—
Miners	Within 6 months	—	—	—	—	—	—	—
	6 months —1 year	—	—	—	—	—	—	—
	1—2 yeafs—2	600-00	275-00	—	—	—	—	—
	2+ years-3	—	250-00	40-00	—	—	—	200-00

TABLE III.17 *concld.*

Purchase of valuable assets during last five years classified by occupation of head of household

Occupation of head of the household	No. of households reporting purchase during	Households reporting purchase of assets						
		Type-1 (Money value)	Type-2 (Money value)	Type-3 (Money value)	Type-4 (Money value)	Type-5 (Money value)	Type-6 (Money value)	Type-7 (Money value)
		Cycle	Watch	Ag. tool	Land	Livestock	Radio	Jewellery
1	2	3	4	5	6	7	8	9
Teacher	Within 6 months	—	—	—	—	—	—	—
	6 months —1 year	—	300-00	—	—	—	—	—
	1—2 years	—	—	—	—	—	—	—
	2+ years —1	—	—	—	—	—	—	300-00
Social worker	Within 6 months	—	—	—	—	—	—	—
	6 months -1 year	—	—	—	—	—	—	—
	1—2 years -1	—	—	—	—	—	—	—
	2+ years —1	500-00	—	—	—	—	—	—

To villagers, land and livestock have sentimental attachment and parting with this by the householder is resorted to either for arresting their hardships or to meet the unforeseen expenditure on marriage, illness etc. While collecting the informations on disposals of the valuables, the reasons for such disposal could not be ascertained and as such it is difficult to come to a definite conclusion.

However, from the table we find that households depending on cultivation majority has resorted to sale of their livestock and land to the tune of Rs. 22,600=00 and Rs. 25,000=00 respectively. On scrutiny of the household schedules it came to light that one household belonging to a Teli family sold the land while another Teli family purchased the same plot of land. The cultivators who sold their livestocks, there was the replenishment of livestocks valuing Rs. 6000/= only as against the total sale 19700/= other valuable which were added to the family of this group consisted of cycles, watches, agricultural tools, radios and jwellery valuing Rs. 9,818/- only. This clearly shows that the balance of the sale proceeds i.e., 3,882/- was spent by them on consumption.

The heads of the households engaged in blacksmithy have not entered in any transaction either of sale or purchase, whereas the heads of the teaching profession seem to have gone for purchase of a watch and a radio. The heads of the households of Agricultural labourer and Dhobi sold their livestocks for Rs. 300/= and 700/= respectively but no purchase of any valuables were noticed. From this, one can safely conclude that the householders of these two groups must have resorted to this course of action under dire necessity. The heads of the households having mining and quarrying profession have, however, sold their livestocks for Rs. 1,300/= and added in their valuables like cycle, watches, agricultural tools and jwellery to the tune of Rs. 1,365=00.

The overall position of the village can not be said to be satisfactory as the balance sheet for the period of 5 years shows a net loss of 4,527=00. This amply speaks that their economic condition is not good. Out of the total number of 100 sampled households, only 57 entered into transaction of sale while only 44 in purchase of the valuables.

3.11 Sources of Income

In order to have a better idea of economic position of the villagers, study of the households classified by income group and the source of income may be of much help. Cultivation, agricultural labourer's job, livestock produce, forest produce, trade and commerce, service etc. constitute the sources of income. Sale of land can not be deemed to be a source unless one accepts it as a profession (sale and purchase of land), because this unusual practice is resorted to inexceptional circumstances compelled by dire necessity.

The present level of income can not be strictly compared with one obtained during 1962 survey because of two factors. Firstly, during 1962 survey, all the households in the village were covered whereas during 1986 survey, the study is based on only 100 selected households. Secondly, the income ranges have changed due to change in the price level of commodities which are the determinant factors for assessing the income of an individual. However, on the basis of rough calculation it was estimated that the average income per household in the village has increased from Rs. 788 per annum in 1962 to Rs. 3897/= per annum in 1986. Table III. 18 placed below deals with distribution of households with reference to income group and average income from each source in each income group.

TABLE

Distribution of Households with Reference to Income Group and Average

Income Group (in Rs.)	No. of House-holds	Source: Cultivation — No. of House-holds receiving income from the source (A)	Source: Cultivation — Average income per household of the households deriving means from the source (B)	Source: Agricultural Labourer — No. of House-holds receiving income from the source (A)	Source: Agricultural Labourer — Average income per household of the households deriving means from the source (B)
1	2	3	4	5	6
Upto 1000	1	1	400.00	1	400.00
1001—2000	26	24	605.20	14	325.00
2001—5000	51	49	1,450.60	10	306.00
5001+	22	21	3,267.40	1	50.00

III.18

Income from each source in each Income Group

Source						
Lives stock & Product		Forestry		Trade & Commerce		
No. of House-holds receiving income from the source (A)	Average income per household of the households deriving means from the source (B)	No. of House-holds receiving income from the source (A)	Average income per household of the households deriving means from the source (B)	No. of House-holds receiving income from the source (A)	Average income per household of the households deriving means from the source (B)	Income Group (in Rs.)
7	8	9	10	11	12	1
1	100.00	1	60.00	—	—	Upto 1000
12	135.85	24	701.85	—	—	1001—2000
32	214.05	48	871.55	1	1,500.00	2001—5000
12	345.85	19	595.25	—	—	5001+

TABLE

Distribution of Households with Reference to Income Group and Average

Income Group (in Rs.)	Source: Service — No. of Households receiving income from the source (A)	Service — Average income per household of the households deriving means from the source (B)	Source: Musician vocal — No of Households receiving income from the source (A)	Musician vocal — Average income per of the households deriving means from the source (B)	Source: Dhobi — No of Households receiving income from the source (A)	Dhobi — Average income per Household of the households deriving means from the source (B)
1	13	14	15	16	17	18
Upto 1000	—	—	—	—	—	—
1001—2000	—		—	—	2	800.00
2001—5000	8	3,375.00	1	200.00	—	—
5001+	13	4,807.70	—	—	1	300.00

III.18 *Contd.*

Income from each source in each income group

Source						
Midwife		Priest		Wooden Goods Maker		
No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	Income Group (in Rs.)
19	20	21	22	23	24	1
—	—	—	—	—	—	Upto 1000
3	300.00	—	—	1	1,000.00	1001—2000
2	250.00	1	3,000.00	1	250.00	2001—5000
—	—	1	3,000.00	2	700.00	5000+

TABLE

Distribution of Households with Reference to Income Group and Average

Income Group (in Rs.)	Source					
	Leaf Plate making		Bamboo Goods making		Blacksmithy	
	No of Households receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of Households receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of Households receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)
1	25	26	27	28	29	30
Upto 1000	—	—	—	—	—	—
1001—2000	1	400.00	—	—	2	800.00
2001—5000	2	360.00	1	700.00	3	1,033.35
5001+	—	—	—	—	—	—

III.18 *Concld.*

Income from each source in each income group

Source								
General Labour		Pension		Received by son		Sale of Land		
No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	No of House-holds receiving income from the source (A)	Average income per Household of the households deriving means from the source (B)	Income Group (in Rs.)
31	32	33	34	35	36	37	38	1
—	—	—	—	—	—	—	—	Upto 1000
—	—	—	—	—	—	—	—	1001—2000
2	400.00	—	—	—	—	—	—	2001—5000
—	—	1	1,800.00	2	3,500.00	1	25,000.00	5001+

For the sake of study, all the 100 households have been classified in four income ranges i.e. upto rupees 1000, 1001-2000, 2001-5000 and 5000 and above. It is evident from the table that more than half of the households (51) are within income range of rupees 2001-5000 per annum, followed by the income group of 1001-2000(26). There are only 22 households who can be said to be a bit better off as compared to others in the village. One household belonging to a Binjhia family is the poorest in the lot, whose annual income is 960/- (inclusive of all sources). This income can never be said to be sufficient to satisfy the basic needs in meeting the two square meals a day. They are compelled to live on herbs, roots and fruits brought from the forest or remain half fed.

All the 95 households in possession of land are getting income from cultivation as well as other sources. The income from cultivation is higher for families belonging to higher income group. Next to cultivation, forest produce constitutes source of income to the largest number of families (92) followed by live stock produce (57). Other sources of income form agricultural labour (26), service (21), blacksmithy (5), carpentry (4), leafplate making (3), launderers (3), priesthood (2) and general labour (2). Income supplemented by trade and commerce, basketry, vocal music and receipt of pension is restricted separately to one family each. There are only two families, who happen to receive money from their sons.

Forestry

Parba occupies 56.90 per cent of forest land i.e. 1066.07 hectares of its total available area of (1873.68 hectares). These are protected forests and come under East Range of Simdega of the Forest Department of Bihar Government. Villagers have rights to use forest leaves, fruits, herbs, roots, flowers and dry wood for fuel without any fee and payment. They are also allowed to procure wood for their house construction free of cost but not for sale. But procuring dried up twigs and carrying the same in bundles to market for sale is a regular feature. This process adds much to their economy but they were found to be hesitant in accepting this. Collection of *Mahua*, *chiraunji*, *amla*, fruits like mango, *jamun*, etc. in season is done by the villagers without any restriction of caste, creed and religion. *Mahua* flowers are used as a supplementary food item as well as for distillation of liquor, which is sold in market. Leafplate making is a household industry fully depending on forest leaves. Leaf-plate are prepared and sent to the nearby markets of Orga and Hathibari for sale. No doubt, if this industry (leafplate making) is developed on scientific line in Govt. subsidy or grants, can contribute much in raising the family income of the people of Parba and thereby raising their living conditions. Income from forestry roughly fetches Rs. 761/- per annum to a household.

Basketry

One Dom family is a traditional bamboo good maker. In bamboo good making the entire family members remain engaged. Women folk are equally apt to this art. The produce is mostly consumed in the village itself and some produces find way to *hats*. As a household industry, they produce *sup* (winnowing fan) and *dauries* (baskets). Earlier they used to produce umbrellas but now-a-days this has become obsolete. Bamboo goods making roughly fetches rupees 700/- per annum to the household.

Blacksmithy

In the village, Loharas are the traditional blacksmiths. As a household industry, 5 families are engaged in this activity, which constitutes the main occupation. Loharas are economically, socially and educationally backward in the village and they are reeling under abject poverty. They work with

co-villagers as service class on *jajamani* (person and client relationship) basis. They get 15 *pailas* of paddy per plough per household from all other communities in the village except Binjhias, who pay 10 *pailas* of paddy per annum as *jajamanika* to the concerned Loharas.

Besides their annual income from *jajamanika*, they sell their finished goods like ploughshares, spades, sickles, *tawa* (pan), *Karahi* (deep pan), ladles, knives, arrows and axe heads in the neighbouring villages. These articles are normally not taken to markets for sale in order to avoid competition from articles manufactured by other blacksmiths. They use iron as raw material which is obtained from Hathibari market and charcoal as fuel for the bellows. The tools used by them are few in number viz. hammers, tongs and bellows. Other small tools for making holes and cutting of the iron sheets are also used. This altogether fetches Rs. 940-00 per annum to a household.

Carpentry

As stated earlier carpentry is done by 4 families (3 Binjhias and one Christian Oraon) as their secondary occupation. Christian Oraon works in client and patron pattern and earns about rupees 1000 per annum while Binjhia carpenters work on availability of work on wage payment and earn Rs. 550=00 per annum. They make plough, yoke, wooden box, door, window etc. for the villagers.

Payment of wages to labourer

The payment of wages to labours are made in cash or kind or in both in the village. The wages for different types of jobs and for males and females are different. A male labour is paid Rs. 7-00 and a female labour Rs. 4-00 per day. A skilled labour for tile making and other job is paid Rs. 14-00 per day. If he is given one meal, then the labour charge comes down to Rs. 10/- per day. Some times, in addition to this normal payment and on demand by the labour, one is required to pay at least Rs. 2/- for drinking *Handia* (liquor).

During agricultural season, for harvesting of paddy, a male labour is paid 6 pailas of paddy whereas female labour gets 4 *pailas*. The actual labour charge is much more below the minimum wage rate of rupees 10/- enforced for both males and females. For other jobs done under IRDP and NREP schemes, wage paid is Rs. 15/-75 per day per labour. Income through wages (including agricultural labourers) roughly fetches Rs. 323=00 per annum to a household.

Trade and Commerce

During earlier survey, there was no shop in the village and people of Parba had to depend on markets and *hats* outside the village. But the situation has now changed and village people can have items of daily use from a lone grocery shop run in the village itself by a Teli family getting an income of Rs. 1500/= per annum. Besides this, under IRDP scheme villagers get financial assistance for small business. This has made the people of Parba business minded and they with this little finance use to procure cereals particularly rice from Hathibari and sell them to the villagers at a nominal profit. However, such persons have no fixed place for dealing with their commodities.

3.12 Expenditure

An idea about the pattern of expenditure can be had from the table presented in table III. 19.

TABLE

Distribution of household by Income

(Figures within brackets indicate

Income-Group	No. of House-hold	Food	Clothing	Drink	Expendi- Fuel & Light
1	2	3	4	5	6
Upto 1000	1	670-00 (70.52)	130-00 (13.68)	—	20-00 (2.11)
1001—2000	26	32,635-00 (74.88)	5,480-00 (12.57)	560-00 (1.28)	800-00 (1.83)
2001—5000	51	98,430.00 (64.46)	19,950-00 (13.07)	4,010-00 (2.62)	2,250-00 (1.47)
5001 & above	22	68,200-00 (41.70)	18,950-00 (11.59)	3,550-00 (2.17)	1,645-00 (1.01)

III.19

group and nature of Expenditure
percentage of expenditure in each item)

ture on

Medicines	Education	Travelling	Ornaments	House rent/ repair	Tax/cess	Income-Group
7	8	9	10	11	12	1
10-00 (1.05)	—	—	—	—	—	Upto 1000
300-00 (0.69)	190.00 (0.44)	70-00 (0.16)	—	20-00 (0.05)	34-30 (0.08)	1001—2000
2,180-00 (1.43)	485-00 (0.32)	1,770-00 (1.16)	—	200-00 (0.13)	193-96 (0.13)	2001—5000
3,460-00 (2.12)	8,150.00 (4.98)	2,450-00 (1.50)	3,010-00 (1.84)	1000-00 (0.61)	246-00 (0.15)	5001 & above

TABLE

Distribution of household by Income-

(Figures within brackets indicate

Expendi-

Income-Group	Purchase Hired Labour	Purchase of seed	Purchase of land	Purchase of assets	Construc-tion of Building	Court cases
1	13	14	15	16	17	18
Upto 1000	—	—	—	—	—	—
1001—2000	460-00 (1.06)	680-20 (1.56)	—	—	—	—
2001—5000	2,405-00 (1.58)	4,115-00 (2.70)	—	250-00 (0.16)	810-00 (0.53)	200-00 (0.13)
5001 & above	2,950-00 (1.50)	5,300-00 (3.24)	25,000-00 (15.29)	850-00 (0.52)	550-00 (0.95)	—

III.19 *concld.*

Group and nature of Expenditure

percentage of expenditure in each item)

ture on

Delivery work	Shradh	Recreation	Other misce. service	Total	Income-Group
19	20	21	22	23	1
—	—	20-00 (2.11)	100-00 (10.53)	950-00 (100.00)	Upto 1000
—	—	325.00 (0.75)	2,025-00 (4.65)	43,579-00 (100.00)	1001—2000
—	—	2,510-00 (1.64)	12,930-00 (8.47)	152,688-96 (100.00)	2001—5000
750-00 (0.46)	500-00 (0.31)	3,770-00 (2.30)	12,200-00 (7.46)	163,531-00 (100.00)	5001 & above

It is evident from the table that there is not much difference in expenditure pattern of various income levels except the lone households under the income range of below 1000/-, where very little is left after incurring expenditure on food and clothing. The table is a testimony to the general hypothesis that expenditure on food is inversely correlated with the income range of the households except in case of income group 1001-2000 where the percentage of expenditure has slightly increased over the previous income group. On the whole food, clothing and drinks are the major items on which more than 80 per cent of family income is spent under each income group of the household except one households falling under the income range of Rs. 5,001- and above, which contribute only 65.28 per cent of the total family income over these items. Expenditure on fuel & light, medicines, education and travelling which have comparatively greater influence on the human life is not much. Expenditures on purchase of ornaments, lands, delivery and shradha are confined with the households of the highest income strata i.e. Rs. 5,001/- and above. We find that there are 22 households falling in the income strata of Rs. 5,001/- and of them too, only five households had the privilege to go for purchase of ornaments to the tune of Rs. 3,010/- one household purchased land for Rs. 25,000/- and that too after selling his old land in possession, three households incurred expenditures to the tune of Rs. 750/- at the time of delivery and only one household incurred an expenditure of Rs. 500/- on shradh ceremony. If these 10 households are excluded from the list, we find that the pattern of expenditure in almost all the households are similar in nature.

3.13 Indebtedness

Indebtedness is prevalent in the village. Small amount of loans are generally being advanced without any security but for heavy amounts, the borrowers have to prove their solvency and are deemed to pledge their immovable or movable property. In case of paddy loan a borrower has to return one and a half time of the borrowed quantity within one year. In case of elapse of one year the quantity to be paid multiplies as per terms and conditions fixed earlier.

Telies are economically sound in the village and they advance loans on oral mortgage of lands for 4 or 5 years. In some cases lender defrauds the borrower and takes benefit of oral bond suitably breaking it in his favour. This is done in the following manner. Lender can take land till the cost of produce equals the amount advanced. Lender gives wrong figure of land produce and its cost. Thus instead of 4-5 years, he tills the land for 10—15 years. Table III.20 give the idea about indebtedness for the selected households.

TABLE

Households indebted classified by

Source	Number of households taken loan (in Rs.)				No. of households
	Upto 100	101—200	201—500	501 and above	Rate-1 12%
1	2	3	4	5	6
C. D. Block Office (6)	—	—	—	6	6
Mahajans (4)	—	2	1	1	—

111,20

source, terms and conditions

who have taken loan at the interest of		No. of households who have taken loan on terms and conditions			No. of household who have taken loan on security	
Rate-2 24%	Rate-3 —	Term-1 personal	Term-2 land mortage	Term-3		Source
7	8	9	10	11	12	1
—	—	6	—	—	—	C. D. Block Office (6)
4	—	3	1	—	—	Mahajans (4)

It will appear from the table III. 20 that out of 100 households only 10 households are running in debt. 6 persons have taken loan from the Tribal Development Block, Jaldega at the rate of 12 per cent interest per annum while the rest 4 persons have taken loan from Mahajan (Money lender). The rate of interest charged by Mahajan was reported to be much more exhorbitant (24 per cent).

Of the 10 households under debt, 9 have taken loan on personal bond whereas one had to mortgage his land. Loan taken from mahajan ranges between 101-501 and above while loans taken from Block Office are invariably above Rs. 501.

All the loans have been raised by cultivators' group of persons a sum of Rs. 11,900-00 (Table III. 21). Of the total 10 borrowers, 6 persons have raised loan to the tune of Rs. 9,000/- for purchase of cattle, whereas remaining 4 households took loans for unproductive expenditure Of the 4 borrowers, one borrowed Rs 200-00 in order to meet his domestic expenditure, two Rs. 500/= each for meeting the expenditures on social celebrations like marriage, death etc., while the remaining one took the loan of Rs. 2200-00 for meeting the edpenditures of litigation. The amounts of loan raised by the six householders by the Tribal Development Block, Jaldega was Rs. 1500/- each and the purpose of all the six households was to purchase ox. Of the 10 loanees, 7 have taken loan for one and half year period, 3 within 1-2 years and one for 2-5 years. Of them only 3 loanees, who took loan for 1-2 years of times have repaid the loan during the year (Table III. 22).

Thus it is evident that only 10 per cent villagers are reeling under debt. On enquiry from the borrowers, it came to light that in order to get relief from the modalities involved in securing loan from an institution, they prefer to seek the help of village money lenders even after payment of high rate of interest.

TABLE

Indebtedness for productive

Occupation of head of the household	Total no. of household	No. of households in debt	Total amount of indebtedness (in Rs.)	Productive: Purchase of cattle — No. of household	Productive: Purchase of cattle — in Rs.	Total — No. of household	Total — in Rs.
1	2	3	4	5	6	7	8
Cultivation	—	10	11,900	6	9,000	6	9,000

III.21

unproductive expenses

Unproductive								
Social								
Domestic expenditure mainly on food		obser-vance e.g. marriages, death & birth ceremony		Other (Court cases)		Total		Occupation of head of the house-hold
No. of house-hold	in Rs.	No. of house-hold	in Rs.	No. of house hold	in Rs.	No. of house-hold	in Rs.	
9	10	11	12	13	14	15	16	1
1	200	2	500	1	2,200	4	2,900	Cultivation

TABLE

Outstanding loan paid

	Households					
	In debt (in money value)				Loan paid back	
No. of households who incurred debt	Upto Rs. 100	101—200	201—500	500 and above	Upto Rs. 100	
					Wholly	Partly
1	2	3	4	5	6	7
Within 6 months	—	—	—	—	—	—
6 months—1 year	—	2	1	3	—	—
1—2 years	—	—	—	3	—	—
2—5 years	—	—	—	1	—	—
5 years and above	—	—	—	—	—	—

III.22

back during the year

who are						
(in money value)						
101—200		201—500		500 and above		No. of households who incurred debt
Wholly	Partly	Wholly	Partly	Wholly	Partly	
8	9	10	11	12	13	1
—	—	—	—	—	—	Within 6 months
—	—	—	—	—	—	6 months—1 year
—	—	—	—	—	3	1—2 years
—	—	—	—	—	—	2—5 years
—	—	—	—	—	—	5 years and above

3.14 Role of Bank

Bank of India is the Lead Bank of Gumla district. Under the Lead Bank Scheme, with the coordination of the district administration, annual action plan and district credit plan (for three years) are chalked out. The plan is meant to allocate 90 per cent of the available resource to the people of lowest strata under different Governments' sponsored schemes and of this 90 per cent provision for about 70 per cent of the credit, is earmarked for the tribal poors and other down-troddens. Village Parba is under the Gramin Bank at Orga.

3.15 Co-operative Society

During 1962 survey, there was no co-operative society in the village. It was only in the year 1968 that a Co-operative Society was set up with 51 members, of which 28 members came from scheduled tribe community. These members subsequently were covered under Large Area Multipurpose Society (LAMPS) which was started in 1980 for the welfare of the tribals, sponsored by the Co-operative Department of Government of Bihar with its headquarter at Orga. The society aimed to provide improved variety of seeds, fertilisers and agricultural loan to its members.

Under the by-laws of the Society Agricultural loans are advanced to only those members who get supply of fertilisers through the LAMPS having its godown at Jaldoga. The very provision has restricted the members in availing the loan facility because of non facility of transport system as the godown is about 24 Kms away from the village. They prefer and find it convenient to procure seeds and fertilisers from Hathibari which is quite near to the village.

So far only 33 members have taken loan from the society for agricultural purposes. Of the 33 members, 27 belong to scheduled tribes. Opening of a godown by the LAMPS at Orga which is under construction may be of great advantage to the villagers.

3.16 Employment Depth

The employment position in the village can not be said to be favourable. During the resurvey it has been observed that of the total 361 adults available for active work only 211 are employed and remaining 150 still remain unemployed. In other words it can be said that still 41.55 per cent of the adult man power is being wasted. Following table gives the distribution of households classified by employment depth.

Table III. 23

Distribution of households classified by employment depth (i.e. number of workers in the household)

Number of workers in the household	Number of household by size and number of adults, having no. of workers				
	All house holds	1-3 mem-bers	4-6 mem-bers	7-10 mem-bers	10 + members
1	2	3	4	5	6
Nil	—	—	—	—	—
1	37(90)	11(23)	18(46)	8(21)	—
2	34(122)	6(14)	15(48)	13(60)	—

Table III.23 —*concld.*

1	2	3	4	5	6
3	16(73)	2(6)	6(25)	8(42)	—
4	7(37)	—	3(15)	4(22)	—
5	6(39)	—	2(11)	4(28)	—
6	—	—	—	—	—
7	—	—	—	—	—
Total	**100(361)**	**19(43)**	**44(145)**	**37(173)**	—

Note :—Figures in brackets indicate number of adults in each column.

It transpires from the table that all the selected households have at least one working member in the family to provide subsistence to the concerned family members. For the higher employment depth families, the number of families have declined sharply from 37 to 6. Here, we find that there are 37, one worker families, 34, 2 worker families, 16, 3-worker families, 7, 4-worker families and 6 as 5 worker families. This reveals that families with higher number of adults have comparatively more workers. We notice that families falling within the range of 1-3 member are 19 having 29 workers, 4-6 member families are 44 with 88 workers whereas 7-10 member families are 37 with 94 workers. Most of these workers are engaged in their own agricultural pursuits or household industries for want of better employment opportunities. Table III. 24 deals with the number of workers who are still seeking employment for their livelihood.

TABLE

Number of Workers Seeking Employment classified

Occupation (As per NCO—2 digit)	All workers						0—14		
	No. of Workers			Seeking Employment			No. of Workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Social worker (13)	2	1	1	1	—	1	—	—	—
Teacher (15)	4	3	1	—	—	—	—	—	—
Contractor (29)	1	1	—	—	—	—	—	—	—
Businessman (43)	1	1	—	—	—	—	—	—	—
Domestic Service (53)	7	5	2	—	—	—	4	2	2
Dhobi (55)	5	1	4	—	—	—	—	—	—
Cultivator (61)	137	118	19	18	18	—	—	—	—
Agricultural Labour (63)	22	11	11	—	—	—	—	—	—
Plantation Labour (64)	1	1	—	—	—	—	—	—	—
Mines Worker (71)	20	19	1	—	—	—	—	—	—
Blacksmithy (83)	7	7	—	—	—	—	—	—	—
General Labour (99)	4	2	2	—	—	—	1	1	—
Total	**211**	**170**	**41**	**19**	**18**	**1**	**5**	**3**	**2**

III,24

by nature of present Occupation & Age-Groups

0—14			15—24						
Seeking Employment			No. of Workers			Seeking Employment			Occupation (As per NCO—2 digit)
P	M	F	P	M	F	P	M	F	
11	12	13	14	15	16	17	18	19	1
—	—	—	1	—	1	1	—	1	Social Worker (13)
—	—	—	—	—	—	—	—	—	Teacher (15)
—	—	—	—	—	—	—	—	—	Contractor (29)
—	—	—	—	—	—	—	—	—	Businessman (43)
—	—	—	2	2	—	—	—	—	Domestic Service (53)
—	—	—	1	—	1	—	—	—	Dhobi (55)
—	—	—	31	27	4	8	8	—	Cultivator (61)
—	—	—	7	5	2	—	—	—	Agricultural Labour (63)
—	—	—	—	—	—	—	—	—	Plantation Labour (64)
—	—	—	4	4	—	—	—	—	Mines Worker (71)
—	—	—	1	1	—	—	—	—	Black-smithy (83)
—	—	—	1	—	1	—	—	—	General Labour (99)
—	—	—	48	39	9	9	8	1	Total

TABLE

Number of workers Seeking Employment classified

Occupation As per NCO— 2 digit)	25—34						35—		
	No. of Workers			Seeking Employment			No. of Workers		
	P	M	F	P	M	F	P	M	F
1	20	21	22	23	24	25	26	27	28
Social Worker (13)	—	—	—	—	—	—	1	1	—
Teacher (15)	—	—	—	—	—	—	4	3	1
Contractor (29)	1	1	—	—	—	—	—	—	—
Businessman (43)	1	1	—	—	—	—	—	—	—
Domestic Service (53)	—	—	—	—	—	—	1	1	—
Dhobi (55)	2	—	2	—	—	—	2	1	1
Cultivator (61)	30	27	3	9	9	—	41	35	6
Agricultural Labour (63)	3	1	2	—	—	—	9	3	6
Plantation Labour (64)	1	1	—	—	—	—	—	-	—
Mines Worker (71)	10	9	1	—	—	—	5	5	—
Blacksmithy (83)	2	2	—	—	—	—	2	2	—
General Labourer (99)	1	1	—	—	—	—	1	—	1
Total	**51**	**43**	**8**	**9**	**9**	—	**66**	**51**	**15**

III.24

by nature of present Occupation & Age-Groups

49			50+						
Seeking Employment			No. of Workers			Seeking Employment			Occupation (As per NCO—2 digit)
P	M	F	P	M	F	P	M	F	
29	30	31	32	33	34	35	36	37	1
—	—	—	—	—	—	—	—	—	Social Worker (13)
—	—	—	—	—	—	—	—	—	Teacher (15)
—	—	—	—	—	—	—	—	—	Contractor (29)
—	—	—	—	—	—	—	—	—	Businessman (43)
—	—	—	—	—	—	—	—	—	Domestic Service (53)
—	—	—	—	—	—	—	—	—	Dhobi (55)
1	1	—	35	29	6	—	—	—	Cultivator (61)
—	—	—	3	2	1	—	—	—	Agricultural Labour (63)
—	—	—	—	—	—	—	—	—	Plantation Labour (64)
—	—	—	1	1	—	—	—	—	Mines Worker (71)
—	—	—	2	2	—	—	—	—	Black-smithy (83)
—	—	—	—	—	—	—	—	—	General Labour (99)
1	1	—	41	34	7	—	—	—	Total

It is obvious from the table that out of 211 workers, 170 males and 41 females, there are 19 are such who are still in search of other type of work. Of these 19 workers there is a lone lady of the age group of 15-24 years whereas the 18 males belong to the different age groups. It transpires from the table that 8 employment seekers fall in the age group 15—24 years, 9 in the 25—34 years and the rest one in the age group of 35—49 years.

The table III.25 further elucidates the number of workers and non-workers seeking employment classified by age, sex, educational level and registration with the employment exchange.

TABLE

Number of persons (workers and non-workers) seeking employment classified by age sex

Educational level	Seeking employment and registered with employment exchange					
	Total		Age group 15—24		Age group 25—34	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Workers	**18**	1	—	1	—	—
Illiterate	11	—	—	—	—	—
Pre-primary	1	—	—	—	—	—
Primary	1	—	—	—	—	—
Middle	4	1	—	1	—	—
Secondary	—	—	—	—	—	—
Post-secondary	1	—	—	—	—	—
Non-workers	3	2	1	—	—	1
Illiterate	1	—	—	—	—	—
Pre-primary	—	—	—	—	—	—
Primary	—	—	—	—	—	—
Middle	2	—	1	—	—	—
Secondary	—	—	—	—	—	—
Post-secondary	—	2	—	—	—	1

III.25

educational level and registration with the employment exchange

Seeking employment and not registered with employment exchange						
Age group						
15—24		25—34		35+		Educational level
Males	Females	Males	Females	Males	Females	
8	9	10	11	12	13	1
8	—	9	—	1	—	**Workers**
5	—	5	—	1	—	Illiterate
—	—	1	—	—	—	Pre-primary
1	—	—	—	—	—	Primary
2	—	2	—	—	—	Middle
—	—	—	—	—	—	Secondary
—	—	1	—	—	—	Post-secondary
2	—	—	1	—	—	**Non-workers**
1	—	—	—	—	—	Illiterate
—	—	—	—	—	—	Pre-primary
—	—	—	—	—	—	Primary
1	—	—	—	—	—	Middle
—	—	—	—	—	—	Secondary
—	—	—	1	—	—	Post-secondary

It is apparent from the table that out of 18 male workers 11 males are illiterate falling 5 each in the age group 15—24 and 25—34 and one in the age group of 35 + years. Remaining 7 persons represent the literate circle, of the seven, one is pre-primary and is in the age group of 25—34 years, one primary of the 15—24 years, four middle falling two each in the age groups 15—24 and 25—34 years and the last one who has obtained post secondary level represent the age group 25—34 years. The only female in question has passed the middle school examination.

Now it is amply clear that out of 311 adults 211 are workers and 150 adults are non-workers. In the non-working population of 150 adults, only 3 males and 2 females are employment seekers. All the three males fall in the age group 15-24 years and both the females in the age group 25-34 years, of the 3 males one is illiterate and 2 have passed middle. Both the females are literate and have passed post-secondary examination.

So far the question of registration of their names in the employment exchange is concerned, the table shows that only one each male and female have got their names registered with the employment exchange and are seeking employment. Table given below indicates the number of persons (non-workers) seeking employment for the first time classified by educational level and type of employment sought.

Table III.26

Number of persons (non-workers) seeking employment for the first time classified by educational level and type of employment sought

Type of employment sought	Total			Number of persons seeking employment for the first time whose educational level is											
				Illiterate			Middle			Matri-culation/ Secondary			Non-technical diploma or certificate not equal to degree		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Mines worker (Labour)	2	2	-	1	1	-	1	1	-	-	-	-	-	-	-
Mines Clerk	1	1	-	-	-	-	-	-	-	1	1	-	-	-	-
Educational service	1	-	1	-	-	-	-	-	-	-	-	-	1		1

It can well be seen in the table that out of 3 males and two females non-workers, 3 males and one female are seeking employment for the first time. The males prefer to have job in mines and its establishments whereas the only female prefers to join educational services.

For developing village economy, propensity of higher occupational diversity towards lucrative job is essential. In order to strengthen our national as well as village economy, it is prudent to lessen the burden of workers on agriculture. Table III.27 presented below deals with occupational diversity (i. e. different family members having different occupation).

Table III.27

Distribution of households classified by number of members and by main occupational diversity (i.e. different members haying different occupations)

Description of occupational diversity	No. of house-holds	No. of members	Remarks
1	2	3	4
1. No occupational diversity	79	152	
2. *Head* *Wife*			
Cultivation (61) Mines workers (71)	1	2	
Agricultural labourer (63)	4	12	
3. Social worker (13) Labourer (99)	1	3	
Head *Son*			
Cultivation (61) Agricultural labourer (63)	1	2	
Contractor (29)	1	2	
Mines worker (71)	3	10	
Labourer (99)	1	2	
Grocery dealer (43)	1	3	
Tutor (15)	1	2	
Blacksmithy (83) Cultivation (61) / Mines Worker (71)	1	5	One son engaged in cultivation and another in mines work.
4. *Head* *Son's wife*			
Cultivation (61) Washerman (55)	1	4	
5. *Head* *Brother*			
Cultivation (61) Mines worker (71)	2	4	
Gardener (64)	1	2	
Mines worker (71) Cultivation (61)	1	4	
6. *Head* *Sister*			
Cultivation (61) Service Child Welfare Organisation (13)	1	2	
Total	**100**	**211**	

It is apparent from the table that only 21 per cent of the families have shown occupational diversity and the rest 79 per cent are the followers of the old traits. Though the diversity shown is not for a lucrative or white-colour job, the very start can be said to be a good omen. We find that cultivator's son has taken up the job of a contractor, shop keeper (grain and grocery shop keeping) and private school teacher. We also see that sister of a cultivator has ventured to accept the job of a child welfare organiser. The very trend establishes the fact that the villagers are now coming out of their traditional dens.

Table III.28 deals with classification of employment status of workers by religion, caste/tribe/community

TABLE

Employment status of workers classified by

Religion and Caste/Tribe/ Community	Employment								
	Cultivator			Agricutural labourer			Employer		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Hindu									
Sch. Caste									
Dom	4	2	2	—	—	—	—	—	—
Dhobi	3	2	1	—	—	—	—	—	—
Sch. Tribe									
Binjhia	59	51	8	4	2	2	—	—	—
Chik-Baraik	6	3	3	2	1	1	—	—	—
Lohara	2	2	—	—	—	—	—	—	—
Munda	8	8	—	15	8	7	—	—	—
Oraon	14	13	1	—	—	—	—	—	—
Other Community									
Ahir	11	10	1	1	—	1	—	—	—
Brahmin	2	2	—	—	—	—	—	—	—
Rajput	—	—	—	—	—	—	—	—	—
Rautia	4	2	2	—	—	—	—	—	—
Teli	12	12	—	—	—	—	—	—	—
Christian									
Sch. Tribe									
Munda	4	4	—	—	—	—	—	—	—
Oraon	8	7	1	—	—	—	—	—	—
Total	**137**	**118**	**19**	**22**	**11**	**11**	—	—	—

III.28

Religion and Caste/Tribe/Community

Status									
Employee			Single worker			Family Worker			Religion and
P	M	F	P	M	F	P	M	F	Caste/Tribe/ Community
11	12	13	14	15	16	17	18	19	1
									Hindu
									Sch. Caste
—	—	—	—	—	—	—	—	—	Dom
—	—	—	1	—	1	4	1	3	Dhobi
									Sch. Tribe
—	—	—	16	14	2	—	—	—	Binjhia
—	—	—	—	—	—	—	—	—	Chik Baraik
—	—	—	6	6	—	4	4	—	Lohara
—	—	—	—	—	—	—	—	—	Munda
—	—	—	9	9	—	—	—	—	Oraon
									Other Community
—	—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	—	Brahmin
1	1	—	—	—	—	—	—	—	Rajput
—	—	—	—	—	—	—	—	—	Rautia
1	—	1	4	3	1	—	—	—	Teli
									Christian
									Sch. Tribe
2	1	1	1	—	1	—	—	—	Munda
—	—	—	3	2	1	—	—	—	Oraon
4	2	2	40	34	6	8	5	3	**Total**



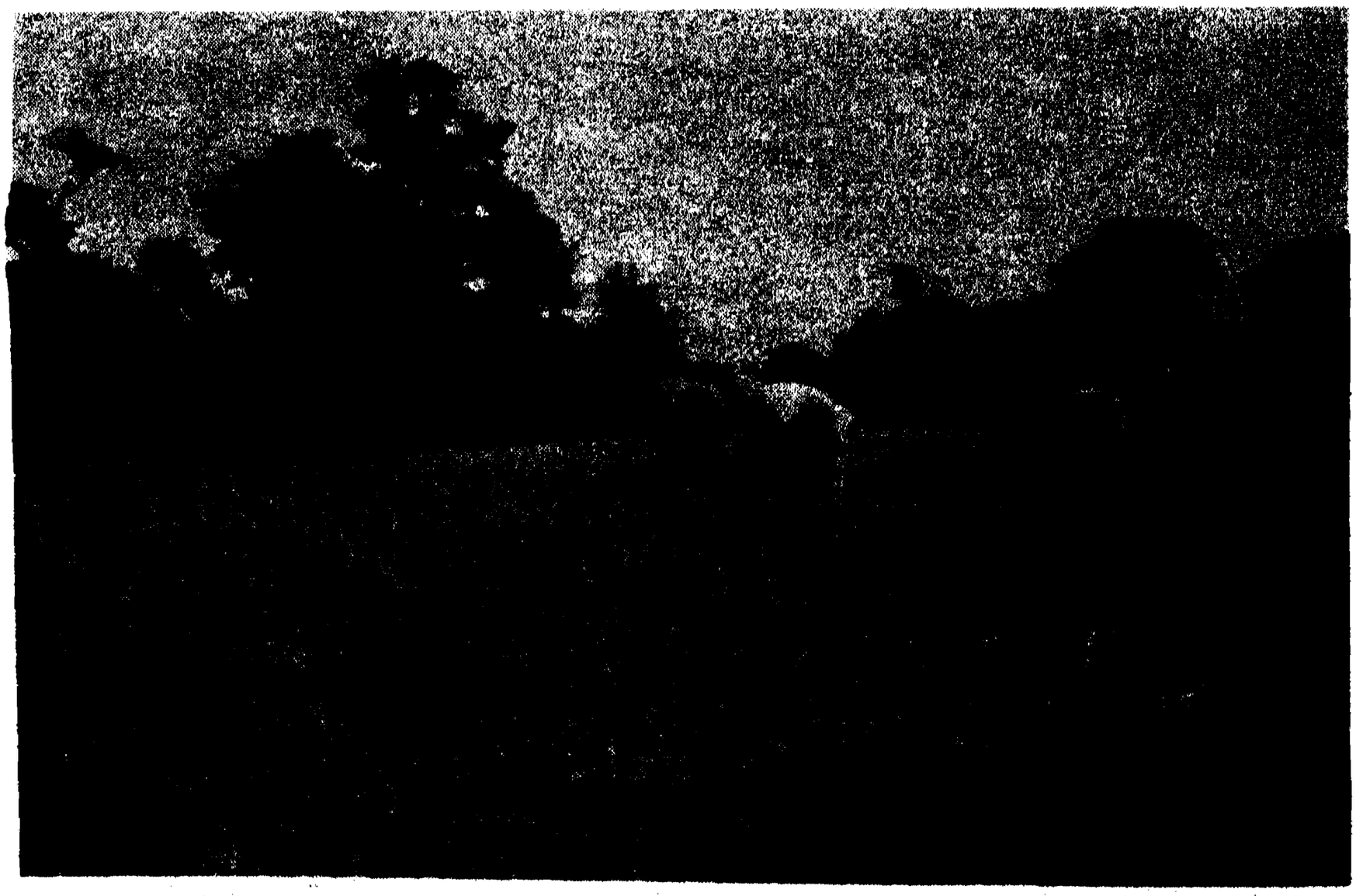
***A Binjhia ploughman** - ploughing his field.*



Harvesting of the paddy land.



A Binjhia ploughman - ploughing his field.



Harvesting of the paddy land.



A pumping set in action.



Collecting the remains of the paddy plants after thrashing in the field.



Indigenous agricultural implements used in the village.



Dehusking of paddy in dhenki.



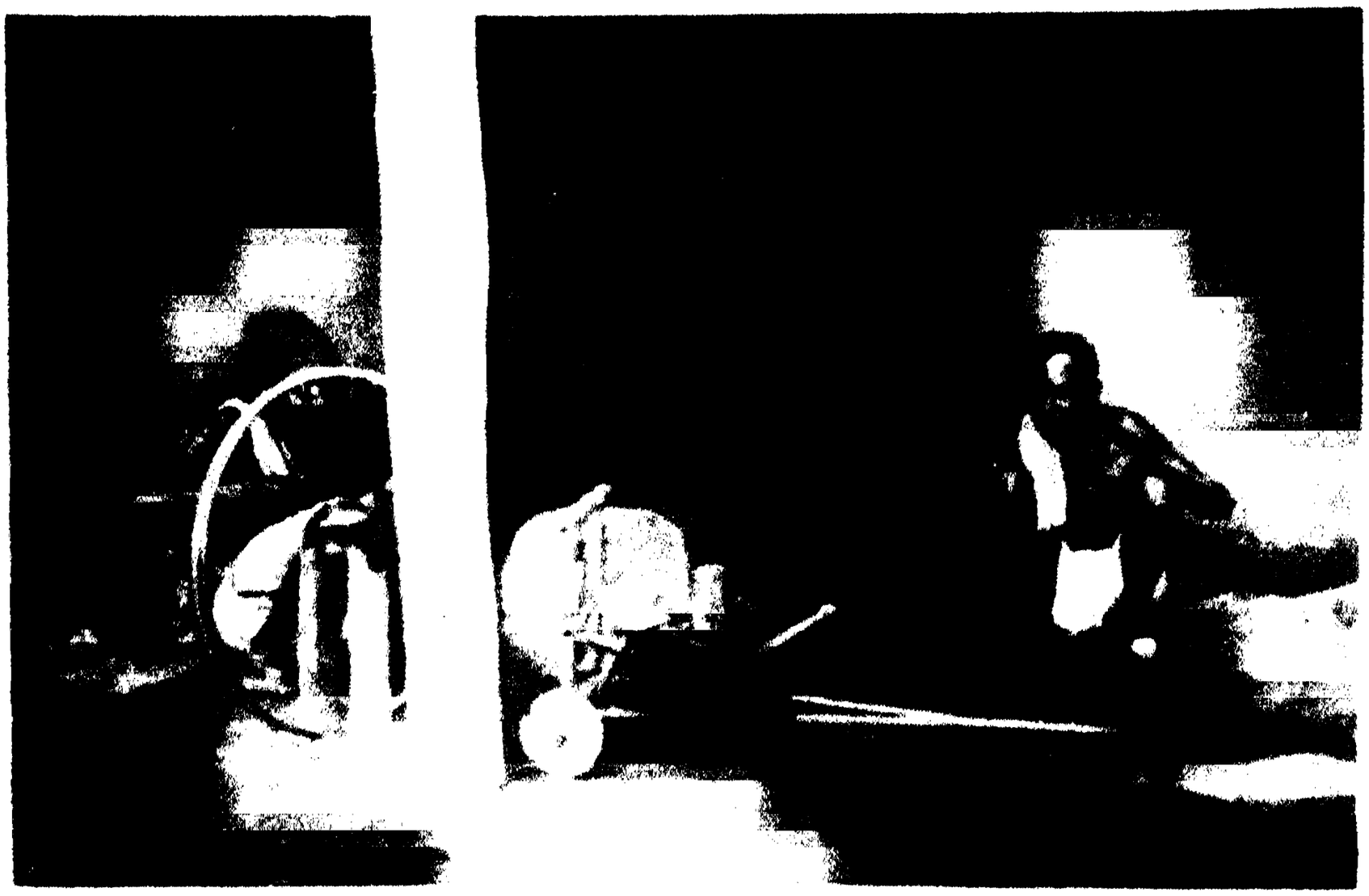
Rearing of goats by a Binjhia family.



A Dom lady making mat with date-palm leaf.



Pasture land in the village.



A Lohra family engaged in blacksmithy.



A Binjhia engaged in carpentry.



***A Binjhia family** engaged in Crushing oil.*

CHAPTER IV

SOCIAL AND CULTURAL LIFE

4.1 House type

Parba is a tribal village, covered by poor class of people, possessing houses of their own in general which are made of cheap quality of materials like mud, wood and bamboos. Normally these materials are procured free of cost from the forest or at cheap rate by utilising their own household labour.

The house plans are generally of one or two rooms and depend upon the economic condition of the households. The room/rooms are centrally constructed with covered verandah from one or more sides of the rooms, which are utilised for different purposes by household members viz. living space for inmates, keeping birds and animals like fowls and goats. Cattle sheds are normally constructed separately. Windows for ventilation are rarely provided in the rooms except one door which serves the purpose of entrance. From table IV.1 ahead. It is clear that of the 100 houses, 95 houses have doors made of wood. Of the remaining five houses, doors of two houses are made of bamboo and two are of tins. One house belonging to an Oraon family was found to be without any door. Thus there are altogether five houses which do not contain even full proof doors. All these five households are reported to be very poor. 96 houses have been found without any window while in 4 houses, provision of windows has been made by this household. However, for providing ventilation to the rooms, some gap between the wall and the roof are left. The reason for not providing windows in the rooms is reported to keep the space exclusively free from the reach of outsiders, where all the belongings of the households are stored. Besides this, making provision of window entails extra expenditure to them. This view is substantiated to some extent, when we look to the status of the households, who provided window in their houses.

The four houses possessing facility of windows belong one each of a Binjhia, Teli and Christian Munda Family who are economically sound as compared to others while the remaining one house belonged to a Christian Oraon family who has provided window in his house only because he knows the art of carpentry, which relieved him from the extra expenditure over its construction. However, in new construction now, provision of window is made by the householders.

TABLE

Distribution of houses by predominant materials of floor, wall, roof and ceiling classified

Religion and Caste/Tribe/ Community	Predominant material of floor		Predominant material of wall			Predominant material of roof	
	Mud	Others	Mud	Unburnt bricks	Burn bricks	Tiles	Others
1	2	3	4	5	6	7	8
Hindu							
Sch. Caste							
Dhobi	3	—	3	—	—	3	—
Dom	1	—	1	—	—	1	—
Sch. Tribe							
Binjhia	38	—	36	1	1	38	—
Chik-Baraik	2	—	2	—	—	2	—
Lohara	5	—	5	—	—	5	—
Munda	11	—	11	—	—	11	—
Oraon	11	—	11	—	—	11	—
Other Community							
Ahir	4	—	4	—	—	4	—
Brahmin	2	—	2	—	—	2	—
Rajput	1	—	1	—	—	1	—
Rautia	3	—	3	—	—	3	—
Teli	8	—	7	—	1	8	—
Christian							
Sch. Tribe							
Munda	4	—	4	—	—	4	—
Oraon	7	—	7	—	—	7	—
Total	**100**	—	**97**	**1**	**2**	**100**	—

IV.1

by Religion and Caste/Tribe/Community of head of the household

Predominant material of ceiling	Predominant material of					Religion and Caste/Tribe/
	Door			Window		
Wood	Wood	Bamboo	Tin	Wood	Remarks	Community
9	10	11	12	13	14	1
						Hindu
						Sch. Caste
3	3	—	—	—		Dhobi
1	1	—	—	—		Dom
						Sch. Tribe
38	36	1	1	1		Binjhia
2	1	1	—	—		Chik Baraik
5	5	—	—	—		Lohara
11	11	—	—	—		Munda
11	11	—	—	—		Oraon
						Other Community
4	4	—	—	—		Ahir
2	2	—	—	—		Brahmin
1	—	—	1	—		Rajput
3	3	—	—	—		Rautia
8	8	—	—	1		Teli
						Christian
						Sch. Tribe
4	4	—	—	1		Munda
7	6	—	—	1	1 House has no Door	Oraon
100	**95**	**2**	**2**	**4**	**1**	**Total**

Of the total number of 100 houses, 98 are owned and two are rented. The construction of these were recorded to be pretty old, only 4 houses are such which were constructed during past four years of time. Majority of the houses, 50 in number, are found to be of more than 20 years. In other words, it can roughly be assumed that as many as 50 houses were constructed during the span of 20 years as will appear from table IV.2 and time of construction, cost involved and its present valuation have been presented in Table IV.3.

TABLE

Nature of Right, Time and Cost of Construction and Valuation of House as Related to

Religion & Caste/Tribe/ Community of head of the house-hold	Occupation of head of the household (N.C.O. 2 Digit Code)	No. of household as in Col. 1 & 2 whose nature of right over house is		Households as in Col. 1 & 2 whose constructed at					
				0—4 yrs.		5—9 yrs.		10—19 yrs.	
		Owned	Rented	No.	Average Cost (Rs.)	No.	Average Cost (Rs.)	No.	Average Cost (Rs.)
1	2	3	4	5	6	7	8	9	10
Hindu									
Sch. Caste									
Dhobi	Cultivation (61)	1	—	—	—	—	—	1	200
	Washerman (55)	2	—	—	—	1	120	—	—
Dom	Cultivation (61)	1	—	—	—	—	—	—	—
Sch. Tribe									
Binjhia	Cultivation (61)	34	—	3	700	5	380	13	281
	Miners (71)	3	—	—	—	1	600	—	—
	Social worker (13)	—	1	—	—	—	—	—	—
Chik Baraik	Cultivation (61)	2	—	—	—	1	250	—	—
Lohara	Blacksmithy (83)	5	—	—	—	—	—	2	225
Munda	Cultivation (61)	7	—	1	1.500	1	600	3	217
	Agr. Labourer (63)	3	1	—	—	1	200	1	200
Oraon	Cultivation (61)	10	—	—	—	—	—	4	425
	Miners (71)	1	—	—	—	—	—	—	—
Other Community									
Ahir	Cultivation (61)	4	—	—	—	—	—	3	450
Brahmin	Cultivation (61)	2	—	—	—	—	—	—	—
Rajput	Teacher (15)	1	—	—	—	1	300	—	—

IV.2

Religion & Caste/Tribe/Community & Occupation of Head of the Household.

houses were

20+yrs. No	Average Cost (Rs.)	No. of households in Col. 1 & 2 whose houses currently valued Up to Rs. 1,000/-	Rs. 1,001/- — 2,500/-	Rs. 2,501/- — 5,000/-	Rs. 5,001/- — 7,500/-	Rs. 7,501/- — 10,000/-	Rs. 10,001/- — +	Religion & Caste/Tribe/ Community of head of the house-hold
11	12	13	14	15	16	17	18	1
								Hindu
								Sch. Caste
—	—	—	—	—	1	—	—	Dhobi
1	20	1	1	—	—	—	—	
1	20	1	—	—	—	—	—	Dom
								Sch. Tribe
13	242	3	15	10	3	3	—	Binjhia
2	300	—	1	2	—	—	—	
1	200	—	—	1	—	—	—	
1	200	—	2	—	—	—	—	Chik Baraik
3	167	2	3	—	—	—	—	Lohara
2	125	1	6	—	—	—	—	Munda
2	125	2	2	—	—	—	—	
6	267	—	3	5	1	1	—	Oraon
1	200	—	1	—	—	—	—	
								Other Community
1	400	—	1	2	—	1	—	Ahir
2	950	—	—	—	1	1	—	Brahmin
—	—	—	1	—	—	—	—	Rajput

TABLE

Nature of Right, Time and Cost of Construction and Valuation of House as Related to

Religion & Caste/Tribe/ Community of head of the house-hold	Occupation of head of the household (N.C.O. 2 Digit Code)	No. of household as in Col. 1 & 2 whose nature of right over house is		Households as in Col. 1 & 2 whose constructed at					
				0—4 yrs.		5—9 yrs.		10—19 yrs.	
		Owned	Rented	No	Average Cost (Rs.)	No	Average Cost (Rs.)	No	Average Cost (Rs.)
1	2	3	4	5	6	7	8	9	10
Rautia	Cultivation (61)	3	—	—	—	—	—	1	400
Teli	Cultivation (61)	8	—	—	—	—	—	2	1,400
Christian									
Sch. Tribe									
Munda	Cultivation (61)	3	—	—	—	—	--	1	500
	Teacher (15)	1	—	—	—	1	2,000	—	—
Oraon	Cultivation (61)	6	—	—	—	2	1,450	1	300
	Miners (71)	1	—	—	—	—	—	—	—
Total		**98**	**2**	**4**	**2,200**	**14**	**5,900**	**32**	**4,598**

IV.2 –*concld.*

Religion & Caste/Tribe/Community & Occupation of Head of the Household.

houses were

20+yrs. No	Average Cost (Rs.)	No. of households in Col. 1 & 2 whose houses currently valued: Up to Rs. 1000/-	Rs. 1001/- — 2500/-	Rs. 2501/- — 5000/-	Rs. 5001/- — 7500/-	Rs. 7501/- — 10,000/-	Rs. 10001/- — +	Religion & Caste/Tribe/ Community of head of the house-hold
11	12	13	14	15	16	17	18	1
2	450	—	1	2	—	—	—	Rautia
6	650	—	1	3	1	2	1	Teli
								Christian
								Sch. Tribe
2	250	—	3	—	—	—	—	Munda
—	—	—	—	1	—	—	—	
3	333	—	—	4	2	—	—	Oraon
1	500	—	—	—	—	1	—	
50	**5.399**	**10**	**41**	**30**	**9**	**9**	**1**	**Total**

TABLE IV.3

Year and cost of construction and present value of houses with reference to Religion and Caste/Tribe/Community of the Head of the Household

Religion and Caste/Tribe/ Community	Time of construction	Total no. of houses	Average cost of construc-tion per house (Rs.)	Average value per house at present (Rs.)
1	2	3	4	5
HINDU				
Sch. Caste				
Dhobi	(a) 4 years & less	—	—	—
	(b) 5—9 years	1	120	1,000
	(c) 10—19 years	1	200	6,000
	(d) 20—39 years	1	20	1,000
	(e) 40+ years	—	—	—
Dom	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	—	—	—
	(d) 20—39 years	—		—
	(e) 40+ years	1	20	1,600
		4	360	9,600
Schedule Tribe				
Binjhia	(a) 4 years & less	3	700	3,000
	(b) 5—9 years	6	416	2,666
	(c) 10—19 years	13	426	4,307
	(d) 20—39 years	15	256	2,667
	(e) 40+ years	1	100	1,500
Chik Baraik	(a) 4 years & less	—	—	—
	(b) 5—9 years	1	250	1,500
	(c) 10—19 years	—	—	—

TABLE IV.3—*contd.*

Year and cost of construction and present value of houses with reference to Religion and Caste/Tribe/Community of the Head of the Household

Religion and Caste/Tribe/ Community	Time of construction	Total no. of houses	Average cost of construc-tion per house (Rs.)	Average value per house at present (Rs.)
1	2	3	4	5
	(d) 20—39 years	1	200	2,000
	(e) 40+ years	—	—	—
Lohara	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	2	225	1,100
	(d) 20—39 years	3	167	1,500
	(e) 40+ years	—	—	—
Munda	(a) 4 years & less	1	1,500	2,000
	(b) 5—9 years	2	400	2,000
	(c) 10—19 years	4	213	1,750
	(d) 20—39 years	4	125	1,175
	(e) 40+ years	—	—	—
Oraon	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	4	425	1,425
	(d) 20—39 years	7	257	3,214
	(e) 40+ years	—	—	—
		67	5,660	31,804
OTHER COMMUNITY				
Ahir	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	3	116	3,166

TABLE IV.3 —*contd.*

Year and cost of construction and present value of houses with reference to Religion and Caste/Tribe/Community of the Head of the Household

Religion and Caste/Tribe/ Community	Time of construction	Total no. of houses	Average cost of construc-tion per house (Rs.)	Average value per house at present (Rs.)
1	2	3	4	5
	(d) 20—39 years	1	400	10,000
	(e) 40+ years	—	—	—
Brahmin	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	—	—	—
	(d) 20—39 years	2	950	7,500
	(e) 40+ years	—	—	—
Rajput	(a) 4 years & less	—	—	—
	(b) 5—9 years	1	300	2,000
	(c) 10—19 years	—	—	—
	(d) 20—39 years	—	—	—
	(e) 40+ years	—	—	—
Rautia	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	1	400	3,000
	(d) 20—30 years	1	400	4,000
	(e) 40+ years	1	500	4,000
Teli	(a) 4 years & less	—	—	—
	(b) 5—9 years	—	—	—
	(c) 10—19 years	2	1,400	13,000
	(d) 20—39 years	5	580	5,000
	(e) 40+ years	1	1,000	8,000
		88	6,046	59,666

TABLE IV.3 —*concld.*

Year and cost of construction and present value of houses with reference to Religion and Caste/Tribe/Community of the Head of the Household

Religion and Caste/Tribe/ Community	Time of construction	Total no. of houses	Average cost of construc-tion per house (Rs.)	Average value per house at present (Rs.)
1	2	3	4	5
CHRISTIAN				
Schedule Tribe				
Munda	(a) 4 years & less	—	—	—
	(b) 5—9 years	1	2,000	5,000
	(c) 10—19 years	1	500	2,000
	(d) 20—39 years	2	250	2,250
	(e) 40+ years	—	—	—
Oraon	(a) 4 years & less	—	—	—
	(b) 5—9 years	2	1,450	5,000
	(c) 10—19 years	1	300	4,000
	(d) 20—39 years	4	375	4,750
	(e) 40+ years	—	—	—
		11	4,875	23,000
	Total	**100**	**16,941**	**124,070**

From table IV.3 it is apparent that majority of the houses were constructed at the cost not exceeding rupees one thousand. Only seven houses are such in which the cost of construction varied between Rupees 1000-2000/=. Since building materials like timber and bamboos are available free from the forest and they utilise their family labour, cost of construction of houses is negligible. They seldom take services of hired labours for the above purpose.

4.2 Material of wall-roof and floor

The predominant materials for constructing the houses are mud, timber and bamboos. The walls are made of mud and roofs are covered with tiles. Out of 100 houses under study, 97 houses are of mud made, one of unburnt bricks and two of burnt bricks. All the houses are thatched with tiles resting on timber and bamboos (Table IV.4). The use of straw in cushion is not in practice in this region. This is because, the region is not much proned to excessive heat. Besides this, the tiled thatches without straw cushion also provide some ventilation to the room in absence of window and keep the atmosphere free from nausea and suffocation, when it is closed from inside. The floors are also made of mud. The mud walls are plastered with clay liquid of burnt ashes of Jatangi/linseed straw and cowdung, to keep the floor neat and clean. The majority of the houses do not have any courtyard. Burnt ashes of Jatangi give a very shining look.

Table IV.4

Distribution of houses cross-classified by predominant materials of floor and materials of wall and roof

Predominant materials of floor	House cross-classified by predominant materials of					
	Wall			Roof		
	Mud	Unburnt	Burnt bricks	Tiles	Asbestos cement sheet	Others
1	2	3	4	5	6	7
Mud (100)	97	1	2	100	-	-

Since the households consist mainly of one/two rooms, they are generally used to store the materials of daily use besides sleeping purposes. Except in winter and rainy season, verandahs are used for sleeping. So there is no dearth of space and the villagers are satisfied with the number of rooms, they have. Table IV.5 gives the person-room relationship to have an idea of the mode of living conditions in the village.

Table IV.5

Statement showing room-person ratio in village, Parba

House having	No. of house-holds	Total no. of rooms	Total no. of persons	Room-person ratio
1	2	3	4	5
1 room	41	41	189	4.6
2 rooms	33	66	208	3.2
3 rooms	19	57	122	2.1
4 rooms	6	24	45	1.9
5 rooms	-	-	-	-
6 rooms	1	6	5	0.8
Total	**100**	**194**	**569**	**2.9**

It is evident from the table that 569 persons of the 100 households live in 194 rooms, denoting 2.9 persons per room, which reflects a fairly reasonable room-person ratio. On probing more we find that 189 persons belonging to 41 households are compelled to live in only 41 rooms, the room person ratio of which comes to 4.6 which is highest in this category. 208 members belonging to 33 households live in 66 rooms, 122 members of 19 households in 57 rooms, 45 members of 6 households in 24 rooms, the room-persons ratio of which come to 3.2, 2.1 and 1.9 respectively. There is only one family belonging to a Teli Community who possesses 6 rooms in his house with 5 members in the household—each member of the family has privilege to occupy one room each.

Table IV.6 gives the person-room relationship for caste/tribe/community of the selected households.

TABLE

Households classified by Number of Members, Number of Rooms

Religion and Caste/ Tribe/Community of head of household	Total Number of house-holds	Total Number of Members		Total Number of Rooms
		Males	Females	
1	2	3	4	5
Hindu				
Sch. Caste				
Dhobi	3	4	10	6
Dom	1	2	4	1
Sch. Tribe				
Binjhia	38	114	105	75
Chik-Baraik	2	6	5	2
Lohara	5	16	12	6
Munda	11	26	27	12
Oraon	11	33	39	20
Other Community				
Ahir	4	12	8	9
Brahmin	2	4	6	6
Rajput	1	3	2	1
Rautia	3	8	6	7
Teli	8	24	25	23
Christian				
Sch. Tribe				
Munda	4	8	14	8
Oraon	7	18	28	18
Total	**100**	**278**	**291**	**194**

IV.6

Occupied and Religion and Caste/Tribe/Community of Head of the Household

Households with one room			Households with two rooms			
Number of house-holds	Members		Number of house-holds	Members		Religion and Caste/ Tribe/Community of head of households
	Males	Females		Males	Females	
6	7	8	9	10	11	1
						Hindu
						Sch. Caste
2	2	5	—	—	—	Dhobi
1	2	4	—	—	—	Dom
						Sch. Tribe
15	35	29	11	35	39	Binjhia
2	6	5	—	—	—	Chik-Baraik
4	13	9	1	2	3	Lohara
10	23	24	1	3	3	Munda
4	8	10	5	17	19	Oraon
						Other Community
1	1	2	2	6	4	Ahir
—	—	—	—	—	—	Brahmin
1	3	2	—	—	—	Rajput
—	—	—	2	6	4	Rautia
1	2	4	3	9	9	Teli
						Christian
						Sch. Tribe
—	—	—	4	8	14	Munda
—	—	—	4	12	15	Oraon
41	**95**	**94**	**33**	**98**	**110**	**Total**

TABLE

Households classified by Number of Members, Number of Rooms

Religion and Caste/ Tribe/Community of head of household	Households with three rooms			Households with four rooms		
	Number of house-holds	Members		Number of house-holds	Members	
		Males	Females		Males	Females
1	12	13	14	15	16	17
Hindu						
Sch. Caste						
Dhobi	—	—	—	1	2	5
Dom	—	—	—	—	—	—
Sch. Tribe						
Binjhia	10	37	29	2	6	8
Chik-Baraik	—	—	—	—	—	—
Lohara	—	—	—	—	—	—
Munda	—	—	—	—	—	—
Oraon	2	8	10	—	—	—
Other Community						
Ahir	—	—	—	1	5	2
Brahmin	2	4	6	—	—	—
Rajput	—	—	—	—	—	—
Rautia	1	2	2	—	—	—
Teli	2	7	5	1	5	5
Christian						
Sch. Tribe						
Munda	—	—	—	—	—	—
Oraon	2	4	8	1	2	5
Total	**19**	**62**	**60**	**6**	**20**	**25**

IV.6 —*concld.*

Occupied and Religion and Caste/Tribe/Community of Head of the Household

Households with five rooms and above				
Number of house-holds	Number of Members		Remarks	Religion and Caste/ Tribe/Community of head of household
	Males	Females		
18	19	20	21	1
				Hindu
				Sch. Caste
—	—	—		Dhobi
—	—	—		Dom
				Sch. Tribe
—	—	—		Binjhia
—	—	—		Chik-Baraik
—	—	—		Lohara
—	—	—		Munda
—	—	—		Oraon
				Other Community
—	—	—		Ahir
—	—	—		Brahmin
—	—	—		Rajput
—	—	—		Rautia
1	3	2	2 members of Teli reside 1 each with Binjhia & Lohara	Teli
				Christian
				Sch. Tribe
—	—	—		Munda
—	—	—		Oraon
1	3	2		**Total**

The figure reveals that christian Munda and Oraon have better living conditions (2.6 persons per room) as compared to other co-villagers except Brahmins whose room person ratio comes to 1.7 person per room. 63.30 per cent of Binjhias families are facing congestion problems. Chik Baraiks, Dom, Lohra,and Rajput are the worst sufferers in the village.

4.3 Amenities in the house

Kitchen, bath rooms, lavatory, drinking water, electricity constitute items of basic amenities for moderate living of a household now a days. The table given below gives the number of household availing these facilities.

Table IV.7

Statement showing number of households availing different types of household amenities

Particulars of the households	No. of households availing facilities of					
	Kitchen	Bath room	Lavatory	Drinking water	Washing	Electricity
1	2	3	4	5	6	7
(a) Households not having	84	100	100	83	83	100
(b) Having separate provision	16	-	-	17	17	-
(c) Having share with other housholds	-	-	-	-	-	-
Total	**100**	**100**	**100**	**100**	**100**	**100**

It is evident from the table above that majority of the households are deprived of the basic amenities for moderate living. Since electric facility has not reached the village, they are naturally devoid of this facility. But the absence of bath room and lavatory in the house throws light over the mental outlook of the members of the households. Both males and females take bathe on wells,handpump and also in Parba stream as per their convenience. To attend the natural calls, they are in habit of going outside in open field or orchards, etc., majority of the hosueholds do not have their kitchen and cook their meals on the verandah or in the room where they live or use as store. Out of 100 households under study, only 16 households have got their separate kitchen, while 17 hosueholds have drinking/washing water facilities. The remaining households have to depend upon public handpump wells or stream water. During the course of investigation, it has been found that source of drinking water also serves the purpose of washing of their clothes. This amply reflects their miserable condition in which they are living. Table IV.8 shows the number of households possessing infra-structure facilities in different caste/tribe.

Table IV.8

Statement showing the number of households possessing infrastructure facilities in different caste/tribe/community

Details of caste/tribe community	No. of households having facility of		
	Kitchen	Drinking water	Washing water
1	2	3	4
Teli	4	4	4
Munda (ST)	-	1	1
Dhobi (SC)	1	-	-
Binjhia (ST)	4	7	7
Oraon (ST)	2	1	1
Lohara (ST)	-	1	1
Christian Munda (ST)	1	-	-
Christian Oraon (ST)	2	2	2
Brahmin	2	1	1
Total	**16**	**17**	**17**

It is apparent from the table that among these few households also, only Teli and Christian Oraon have the privilege of enjoying both facilities of separate Kitchen and availability of driking water/washing water and the rest are reported to have either of the two facilities. On the face of it, it can be safely concluded that Brahmins, Telis and Christian Oraons are more conscious about these facilities despite their economic constraints as compared to others in the village.

4.4 Dress

The dress of the people of area mostly depends upon the tradition and custom in practice. Besides this, environment also plays an important role in making a choice of the dress. The more the outside contacts of the people the greater is the diversity in choice of dresses. The people of Parba are in practice of using traditional dresses which are prepared by Chik Baraiks on looms. 'Kareya', the most popular dress used by male folk, protects the portion from waist to the knees only is now rarely seen. This is because of the fact that many of the villagers (both men and women) are employed in lime stone-quarries at Hathibari of Orissa State, which has influenced them to go for a choice of dress suited according to the society in which they work or live. Besides this, the weaving of cloth on handlooms by the chik Baraiks locally does not prove to be much profitable , in view of the increased cost of yarn. This has forced them to accept mill made cloth which are easily available in the market.

The usual dress adopted by male folk are Dhoti, Ganji, Lungi and Gamcha(coarse cotton

towel), while sarees are commonly used by females, which serve the purpose to cover the upper ,limbs of the body. The ladies who are in thirtees however, are found to be using petticoats, brassieres and blouse. Trousers, shirts, full pants are used by male of younger generations while minor children are found to be using ganji(Baniyan), janghias and frock. The children belonging to the poorer section of the communities, however, remain half naked. Warm clothings are not very common. Those who are of affluent class or require frequent outing for attending to their normal duties use cotton chaddars, woollen shawls and sweaters of cheap variety in winter season. On the whole, it can be said that the dresses which are in practice in the village do not reflect the tribal situation and correspond to the normal situation depending upon the economic conditions of the households.

Villagers are in habit of using umbrellas for protecting themselves from sun and rain. Footwear is not very common in the village. Elderly men, women and children remain bare footed while young boys and girls use plastic shoes and chappals. The inmates of economically sound households, however, are found to be using leather shoes and chappals. Out of 100 households under study, it has been found that still there are some households in which footwear is not available at all. The caste/community and total number of households who do not possess footwear are presented in the following table.

Table IV.9
Statement showing number of households having no footwears

Caste/community	Total no. of households	No. of households having no footwear
Dhobi (SC)	3	1
Binjhia (ST)	38	5
Chik Baraik (ST)	2	1
Lohara (ST)	5	3
Munda (ST)	15	5
Oraon (ST)	18	3
Ahir	4	1
Rautia	3	1
Teli	8	1
Total	**96**	**21**

Four households belonging one each to Dom and Rajput and two to Brahmin possess footwear. This shows that there are still 21 households in a total sample of 100 households who do not possess footwear. To them it is an item of luxury and not of necessity. Table IV.10 gives the details of dress normally used by adult male and minor male children while table IV.11 speaks about normal dress habits of adult female and minor female child.

TABLE

Male dress classified by religion and Caste/Tribe/Community of head of

Religion and Caste/ Tribe/Community of head of household	State to which head of household belongs		Number of households where adult male dress is Lungi Ganji	Lungi Ganji Gamcha	Dhoti Ganji	Dhoti Shirt
			D-1	D-2	D-3	D-4
1	2		3	4	5	6
HINDU						
Sch. Caste						
Dhobi	Bihar	3	2	—	—	—
Dom	Bihar	1	1	—	—	—
		4	3	—	—	—
Sch. Tribe						
Binjhia	Bihar	37	29	2	4	1
	Orissa	1	—	—	—	—
Chik Baraik	Bihar	2	1	—	—	—
Lohara	Bihar	5	4	—	—	—
Munda	Bihar	11	8	—	—	1
Oraon	Bihar	11	8	2	1	—
		67	50	4	5	2
OTHER COMMUNITY						
Ahir	Bihar	4	4	—	—	—
Brahmin	Bihar	2	—	—	—	2
Rajput	Bihar	1	—	—	—	—
Rautia	Bihar	2	2	—	—	—
	Orissa	1	1	—	—	—
Teli	Bihar	7	4	—	2	1
	Orissa	1	—	—	1	—
		18	11	—	3	3

IV.10

the household and State to which head of household belongs

Number of households where minor male normally use						
male normally use						
Pant Shirt	Kareya (Langoti)	Pant Ganji	Pant Shirt	Pant		Religion and Caste/ Tribe/Community of head of household
D-5	D-6	D-1	D-2	D-3	Remarks	
7	8	9	10	11	12	1
						HINDU
						Sch. Caste
—	—	1	—	—	One household has no adult male	Dhobi
—	—	—	—	—		Dom
—	—	1	—	—		
						Sch. Tribe
—	1	15	4	1		Binjhia
1	—	1	—	—		
—	1	—	—	—		Chik Baraik
—	1	3	—	—		Lohara
—	2	2	2	1		Munda
—	—	5	3	—		Oraon
1	5	26	9	2		
						OTHER COMMUNITY
—	—	1	—	—		Ahir
—	—	—	2	—		Brahmin
1	—	—	1	—		Rajput
—	—	1	—	—		Rautia
—	—	—	1	—		
—	—	6	—	—		Teli
—	—	—	1	—		
1	—	8	5	—		

TABLE IV.11

Female dress classified by religion and caste/tribe/community of head of the household and State to which head of household belongs

Religion and Caste/Tribe/ Community of head of household	State to which head of house-hold belongs	Number of households where adult female normally use					Number of honseholds where minor female normally use			Remarks
		Sari Saya Blouse	Sari Saya	Lahanga Blouse	Ganji Pant	Frock Pant	Pant	Sari Saya Blouse		
		D1	D2	D3	D1	D2	D3	D4		
1	2	3	4	5	6	7	8	9		10
Hindu										
Sch. Caste										
Dhobi	Bihar	3	3	—	—	2	—	—	—	
Dom	Bihar	1	1	—	—	—	—	—	1	
Sch. Tribe										
Binjhia	Bihar	37	16	20	—	4	15	5	1	One house-hold has no adult female
	Orissa	1	1	—	—	—	1	—	—	
Chik Baraik	Bihar	2	1	1	—	—	—	—	—	
Lohara	Bihar	5	1	4	—	—	1	2	—	
Munda	Bihar	11	8	3	—	1	4	1	—	
Oraon	Bihar	11	6	5	—	2	5	1	—	
Other Community										
Ahir	Bihar	4	—	4	—	—	1	—	—	
Brahmin	Bihar	2	2	—	—	—	1	—	—	
Rajput	Bihar	1	1	—	—	—	—	—	—	
Rautia	Bihar	2	—	2	—	—	2	—	—	
	Orissa	1	1	—	—	—	1	—	—	

TABLE IV.11 —*concld.*

Female dress classified by religion and caste/tribe/community of head of the household and State to which head of household belongs

Religion and Caste/Tribe/ Community of head of household	State to which head of house-hold belongs	Number of households	Number of honseholds where adult female normally use			Number of honseholds where minor female normally use				Remarks
			Sari Saya Blouse	Sari Saya	Lahanga Blouse	Ganji Pant	Frock Pant	Pant	Sari Saya Blouse	
			D1	D2	D3	D1	D2	D3	D4	
1	2	3	4	5	6	7	8	9	10	
Teli	Bihar	7	2	5	—	—	7	—	—	
	Orissa	1	1	—	—	—	—	1	—	
Christian										
Sch. Tribe										
Munda	Bihar	3	2	1	—	—	—	2	—	
	Orissa	1	—	—	1	—	—	—	—	
Oraon	Bihar	6	5	1	—	1	4	—	—	
	Orissa	1	—	1	—	1	—	—	—	
Total		**100**	**51**	**47**	**1**	**11**	**42**	**12**	**2**	

It would appear from the table that in a total sample of 100 households, there are 99 households where adult males are present. Of these adult male members of 72 households comprising nearly 73 per cent of the total are in practice of using Lungi and Ganji. Dhoti. Ganji and Shirts are limited to 14 households only. Members of three households, belonging one each to Binjhia, Rajput and Christian Munda, use pant and shirt. As many as members of 5 households are found using the traditional dress, 'Kareya'. Majority of the children are found to be using pant(Janghia) and Ganji.

Among females, sari, petticoat and blouse are commonly used by adult females of 51 households whereas females of 47 households use only sari and petticoats. Only one adult Oriya female uses lahanga and blouse. Majority of the female minor children use frock and pant (Janghia). Sari, petticoat and blouse which are used by adult females, are used by minor females of two households belonging to Dom and Binjhia family.

4.5 Ornaments

From the time immemorial, items of ornaments have occupied a preferential position. Lust of ornaments in varying form is found in women folk. To appease taste of beauty, people started wearing ornaments made of stones and metals in the various parts of the body as per availability and economic competence. Wearing of ornaments by men has, however, declined whereas in women, it has not only increased but a woman ladened with ornaments have become symbols of economic affluences. Not only that, it satisfied her sense of vanity and superiority. Offering the ornaments to ladies by their kith and kins has now become customery. Since people of Parba are economically weak, the use of ornaments of costly metals are rare. Practically no changes in the use of ornaments were noticed during the two surveys except that some well-to-do families have gone for purchase of costly ornaments made of gold and silver. The women generally use *Fully or Chhuchi* in nose, *Lola* or ring in ear, *Kakua*(hair pin), *Churi* (glass bangles), *Mala* (stone garlands) in neck which are obtained from market at cheap rates. Costly ornaments made of gold/silver are, however, used on special occasions like marriage and other festivals. The details of ornaments collected during investigation and the part of the body in which they are put, have been presented in the following table:

Table IV.12

Statement showing the details of ornaments, its type and the part of the body to which put

Name of the ornaments	Type of ornaments	Part of the body to which they are put
1. *Gethula or Ganthia, Karna bali, Karnaful, Dool, Lola*	Gold and silver	Used in ears
2. *Jhuljhuli, Fully Chhuchhi, Baisar*	Gold and silver	Used in nose
3. Necklace (Dubki Mala)	Gold	Used in neck
4. *Bala, Banduria,* Bangles *Kangan*	Gold/silver	Used in hand
5. *Pairi, Payal (Panjani)*	Silver	Used in ancle

The availability of the ornaments in the households of different caste/community are presented in the following table:

Table IV.13

Statement showing the description of ornaments in use by households of different caste/tribe/community in the selected sampled households

Caste/tribe/ community	No. of Households where ornaments are available	Type of ornaments used-made of	
		Gold	Silver
1	2	3	4
Dhobi (ST)	1	*Jhuljhuli (1)*	*Bala (1)*
Binjhia (ST)	15	*Gethula (9); Fully (8); Bangles (1); Chhuchhi (1); Lola (1); Baisar (1); Karnabali (1)*	*Pairi (1); Banduria (1) Payal (2); Chhuchhi (1)*
Munda (ST)	1	*Karnaful (1)*	
Oraon (ST)	4	*Chhuchhi (1); Gethula (1); Karnabali/Lola (1)*	Bangles (1)
Brahmin	1	*Dool (1)*	*Payal (Panjani-1)*
Teli	4	*Karnaful (2);* *Chhuchhi (3);* Necklace (1) (*Dabkimala*)	Kangan (2); Payal *(Panjani-1)*
Total	**26**		

Note—Figures within brackets indicate the number of household where the type of ornaments are available.

Of the 100 households, only 26 households belonging to Dhobi, Binjhia, Munda, Oraon, Brahmin and Teli possess ornaments either of similar or of other type. Among the caste/community in which ornaments are found, Teli tops the list followed by Binjhias.

4.6 Household Goods and Furniture

Availability of movable contents of house like furniture, etc., is an another indicator for judging the living conditions of the people. The people of Parba are in habit of using the old fashioned cots (locally termed as *Khatia or Charpai)*. Use of table, chair, bench, stool etc. are not common and are found in few selected households. Table IV.14 deals with the list of furniture available to the members of the households.

TABLE

Existence of furniture classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community of head of household	Duration of present residence	Total number of house-holds	Number of house-holds having no fur-niture	Number of households		
				Chair	Table	Diwan
1	2	3	4	5	6	7
HINDU						
Sch. Caste						
Dhobi	5+ years	3	1	1	1	—
Dom	5+ years	1	—	—	—	—
Scheduled Tribe						
Binjhia	5+ years	38	5	3	3	—
Chik Baraik	5+ years	2	1	—	—	—
Lohara	5+ years	5	2	—	—	—
Munda	5+ years	11	6	—	—	—
Oraon	5+ years	11	—	2	—	—
OTHER COMMUNITY						
Ahir	5+ Years	4	—	—	—	—
Brahmin	5 + years	2	—	2	1	—
Rajput	5+ years	1	—	—	—	—
Rautia	5+ years	3	—	—	—	—
Teli	5+ years	8	—	2	1	—
CHRISTIAN						
Scheduled Tribe						
Munda	5+ years	4	—	1	1	—
Oraon	5+ years	7	—	3	3	—
Total		**100**	**15**	**14**	**10**	—

IV.14

and duration of present residence of head of household

having						Religion and Caste/Tribe/ Community of head of household
		Other furniture (Specify)				
Cot	Newar cot	Bench	Stool	Machia	Chowki	
8	9	10	11	12	13	1
						HINDU
						Scheduled Caste
2	—	1	—	—	—	Dhobi
1	—	—	—	—	—	Dom
						Scheduled Tribe
33	—	—	1	—	—	Binjhia
1	—	—	—	—	—	Chik Baraik
3	—	—	—	—	—	Lohara
5	—	—	—	—	—	Munda
11	—	—	—	—	—	Oraon
						OTHER COMMUNITY
4	1	—	—	—	—	Ahir
2	—	—	—	—	—	Brahmin
1	—	—	—	—	—	Rajput
3	—	—	—	—	—	Rautia
8	—	—	—	1	1	Teli
						CHRISTIAN
						Scheduled Tribe
4	—	—	—	—	—	Munda
7	—	—	—	—	—	Oraon
85	**1**	**1**	**1**	**1**	**1**	**Total**

It is evident from the table that out of 100 households, there are only 85 households who possess cots for use for their inmates. There are still 15 households who do not possess furniture of any type. Chairs and tables are owned by only 14 and 10 households respectively whereas Niwar cot is owned by only one household belonging to Ahir family. Bench, stool, machia and Chowki have been found in four families belonging to Dhobi, Binjhia, Teli families. The table IV.15 gives the number of households having different types of furniture by each caste/community and the population of the concerned households

TABLE IV.15

Statement showing the number of households having different types of furniture by each Caste/Tribe

Caste/ Tribe/ Community	Total no. of house-holds/ popula-tion	No. of house-holds popula-tion having no fur-niture	No. of furniture							
			Cot	Chair	Table	Newar cot	Bench	Stool	Machia	Chowki
1	2	3	4	5	6	7	8	9	10	11
Dhobi (S.C.)	3 (14)	1(4)	5	1	1	—	2	—	—	—
Dom (S.C.)	1 (6)	—	1	—	—	—	—	—	—	—
Binjhia (S.T.)	38(219)	5(19)	79	7	4	—	—	1	—	—
Chik Baraik (S.T.)	2 (11)	1(5)	1	—	—	—	—	—	—	—
Lohara (S.T.)	5 (28)	2(14)	3	—	—	—	—	—	—	—
Munda (S.T.)	11 (53)	6(24)	7	—	—	—	—	—	—	—
Oraon (S T.)	11 (72)	—	35	3	—	—	—	—	—	—
Ahir	4 (20)	—	9	—	—	1	—	—	—	—
Brahmin	2 (10)	—	10	3	1	—	—	—	—	—
Rajput	1 (5)	—	3	—	—	—	—	—	—	—
Rautia	3(14)	—	8	—	—	—	—	—	—	—
Teli	8(49)	—	36	4	1	—	—	—	2	2
Christian										
Munda (S.T.)	4(22)	—	4	2	1	—	—	—	—	—
Oraon (S.T.)	7(46)	—	18	6	4	—	—	—	—	—
Total	**100(569)**	**15(66)**	**219**	**26**	**12**	**1**	**2**		**1**	**2**

Note :—Figures within brackets indicate the total number of persons in the household.

Judging from the angle of population of the household, it is clear that the number of furniture specially cots(which are used for sleeping purpose) are not sufficient so as to accommodate all the members of a family. There are 222 cots (including one of Newar and 2 Chowkis) which accommodate as many as 503 persons, i.e., on an average of 1 cot is shared by two persons. It would transpire from the above table that 15 families belonging to Dhobi (1), Binjhia (5), Chik Baraik (1), Lohra (2), and Hindu Munda(6) comprising 66 members in all are completely devoid of any furniture. People of these families sleep on ground which amply speaks about their miserable economic plight as well as simplicity in their traditional habits. Rest 85 families consisting of 503 members use ordinary cot or chowki for sleeping purposes. In rural setting generally elderly male members use cot or chowki for sleeping purposes while children and female folk use mats of palm leaves. In the matter of person cot ratio Brahmins is highest followed by Telis. A few families possess bench, stool, and machia. Chairs are possessed by 26 families whereas tables by 12 only. Though the position can not be said to be satisfactory, marked improvement is being noticed as people have started showing their affluence with regard to furniture.

4.7 Utensils

Utensils form an important item of household goods. The use of kitchen ware too depends upon the economic condition of the households. The households who are economically sound, are found to have been using metal utensils whereas the poorer section of the people use earthen-ware for cooking, accumulating and storing purposes as well.

The kitchen wares owned by the people in the village are generally made of clay or metal. Broadly speaking the metal (aluminium) utensils are now replacing the earthen-ware for cooking and serving purposes due to brittle and undurable nature of earthen-ware. Aluminium-wares are cheaper than other metals and more durable than earthen-ware. Therefore, some families use these utensils for cooking as well as serving purposes. Table IV.16 gives the details of utensils which are in practice in the village.

TABLE IV.16

Materials of which utensils are made classified by Religion and Caste/Tribe/ Community and migration status (migrant or non-migrant with reference to place of last residence of head of household)

Religion and Caste/ Tribe/ Community of head of household	Migration status	Total no. of house-holds	No. of households where cooking utensils are made of		No. of households where utensils for serving food are made of				
			Earthen-ware	Alumi-nium	Bronze	Alumi-nium	Steel	Brass	Leaf plate
1	2	3	4	5	6	7	8	9	10
HINDU									
Sch. Caste									
Dhobi	Migrant	1	1	—	—	1	—	—	—
	Non-migrant	2	1	1	1	1	—	—	—
Dom	Non-migrant	1	1	—	1	—	—	—	—
Sch. Tribe									
Binjhia	Migrant	1	1	—	1	—	—	—	—
	Non-migrant	37	26	11	21	10	6	—	—
Chik Baraik	Non-Migrant	2	1	1	2	—	—	—	—
Lohara	Non-migrant	5	2	3	2	3	—	—	—
Munda	Non-migrant	11	8	3	3	7	1	—	—
Oraon	Non-migrant	11	3	8	4	3	4	—	—
OTHER COMMUNITY									
Ahir	Non-migrant	4	1	3	2	2	—	—	—
Brahmin	Non-migrant	2	2	—	1	—	—	1	—
Rajput	Migrant	1	—	1	1	—	—	—	—
Rautia	Migrant	1	1	—	—	—	1	—	—
	Non-migrant	2	1	1	2	—	—	—	—
Teli	Migrant	2	1	1	—	—	2	—	—
	Non-migrant	6	2	4	4	—	2	—	—
CHRISTIAN									
Sch. Tribe									
Munda	Migrant	2	—	2	1	—	1	—	—
	Non-migrant	2	—	2	1	1	—	—	—
Oraon	Migrant	1	1	—	—	1	—	—	—
	Non-migrant	6	3	3	2	—	3	—	1
	Total	100	56	44	49	29	20	1	1

It is evident from the table that for cooking purposes, earthen and aluminium-wares are commonly used whereas for serving purposes, bronze, aluminium, steel and brass utensils are in practice. The use of plates for serving purposes has lowered down considerably. Out of 100 households, 56 families use earthenware whereas 44 families use aluminiumware. Similarly 49 use bronze, 29 aluminium, 20 steel, one brass and rest one leaf plate for serving purposes. Use of these different serving materials depend upon the economic status, choice and tradition of different families. Most of the families are found using the kitchenware utensils of earthenware and metalware both. Marked changes in the outlook of the villagers has been noticed so far the use of utensils is concerned. The number of families using metalware has increased as compared to the previous survey. The probable reason for this change over may be due to the fact that the earthenwares are not locally prepared as there is no potter in the village. These are procured from the weekly markets.

4.8 Fuel and Light

The main source of fuel for cooking the food by the villagers is wood which is abundantly available from the forest without any payment.

Dhibris (unshaded tin lamps) are used for lightening by majority of the households while lanterns occupy the second place. During investigation 67 lanterns and 322 dhibris were found in the entire village. Table IV.17 gives the details of type of fuel and light which are in use in the households.

Table IV.17

Use of light and fuel classified by religion and Caste/Tribe/Community and migration status with reference to place of last residence of head of household

TABLE

Use of light and fuel classified by religion and Caste/Tribe/Community and migration

Religion and Caste/ Tribe/Community of head of household	Migrant: Total number of house-holds	Migrant: Number using fuel wocd	Migrant: Number using Kerosene oil: Lantern	Migrant: Number using Kerosene oil: Dhibri
1	2	3	4	5
Hindu				
Scheduled Caste				
Dhobi	3	1	—	1
Dom	1	—	—	—
Scheduled Tribe				
Binjhia	38	1	1	1
Chik Baraik	2	—	—	—
Lohara	5	—	—	—
Munda	11	—	—	—
Oraon	11	—	—	—
Other Community				
Ahir	4	—	—	—
Brahmin	2	—	—	—
Rajput	1	1	1	—
Rautia	3	1	—	1
Teli	8	2	2	2
Christian				
Scheduled Tribe				
Munda	4	2	1	2
Oraon	7	1	—	1
Total	**100**	**9**	**5**	**8**

IV.17

status with reference to place of last residence of head of household

household	Non-Migrant household						
light	Number using light						
Torch	Wood	Number using fuel wood	Kerosene oil: Lantern	Kerosene oil: Dhibri	Torch	Wood	Religion and Caste/ Tribe/Community of head of household
6	7	8	9	10	11	12	1
							Hindu
							Scheduled Caste
—	—	2	1	2	1	—	Dhobi
—	—	1	—	1	—	—	Dom
							Scheduled Tribe
1	—	37	17	34	2	1	E
—	—	2	1	2	—	—	Chik Barai
—	—	5	—	5	—	—	Lohara
—	—	11	—	11	—	—	Munda
—	—	11	7	10	—	—	Oraon
							Other Community
—	—	4	1	4	—	—	Ahir
—	—	2	2	2	—	—	Brahmin
1	—	—	—	—	—	—	Rajput
—	—	2	—	2	—	—	Rautia
1	—	6	4	6	2	—	Teli
							Christian
							Scheduled Tribe
1	—	2	—	2	—	—	Munda
—	—	6	3	6	1	—	Oraon
4	**—**	**91**	**36**	**87**	**6**	**1**	**Total**

It is apparent from the table that 95 households possess *dhibris* for lightening. Besides this, 41 families also owe lanterns. Battery torch lights are also used by 11 households. There is still one poorest household belonging to a Binjhia family who does not possess any of these items and uses wood for getting light whenever required. When compared to the previous survey, there does not appear to be any change in the attitude of the villagers towards the use of light and fuel.

4.9 Luxury and costly articles.

Cycle, wrist-watches, table clocks, transistors, etc., constitute now-a days, items of daily use. But in our rural setting, these things are still reckoned as privileges and status symbols. During the last survey, there were 15 cycles, 4 watches, 3 petromaxes and a few battery torches but during present survey, complete change in the situation has been noticed. Villagers owe 96 cycles, 53 watches, 8 petromaxes, 13 torches, 16 transistors and one sewing machine. One Teli household possesses even much costly item like motor-cycle and gun, while one household belonging to Chik Baraik has sophisticated item like tape-recorder. Table IV.18 shows presence of luxury and costly goods classified by religion, caste/tribe/community of head of the household.

TABLE IV.18

Presence of luxury and costly goods classified by religion and Caste/Tribe/Community of head of the household

Religion and Caste/Tribe/ Community	Total no. of house-holds	No. of house-holds having no lux-ury & costly goods	Number of households possessing							
			Wrist watch	Table clock	Tran-sister	Cycle	Motor-cycle	Pet-romax	Sewing Machine	Gun
1	2	3	4	5	6	7	8	9	10	11
HINDU										
Scheduled Caste										
Dhobi	3	2	1	—	1	1	—	—	—	—
Dom	1	1	—	—	—	—	—	—	—	—
Scheduled Tribe										
Binjhia	38	25	5	1	3	10	—	2	—	—
Chick Baraik	2	2	—	—	—	—	—	—	—	—
Lohara	5	5	—	—	—	—	—	—	—	—
Munda	11	10	—	—	—	1	—	—	—	—
Oraon	11	3	4	—	3	8	—	—	—	—
OTHER COMMUNITY										
Ahir	4	1	1	—	—	3	—	—	—	—
Brahmin	2	—	1	—	—	2	—	—	—	—
Rajput	1	—	1	—	1	1	—	—	—	—
Rautia	3	1	1	—	—	2	—	—	—	—
Teli	8	2	5	—	2	6	1	—	—	1
CHRISTIAN										
Munda (S.T.)	4	2	1	—	1	2	—	—	1	—
Oraon (S.T.)	7	1	3	—	—	6	—	1	—	—
Total	**100**	**55**	**23**	**1**	**11**	**42**	**1**	**3**	**1**	**1**

It is evident from the table that of the 100 households, there are still 55 households who do not possess any of the luxury and costly items indicated above. Dom, Chik Baraiks and Lohras completely are lacking in any of the luxury and costly items which amply reflects about their poor economic conditions. Majority of the households have cycle(42) followed by wrist watches(23).

4.10 Food and Drink

During the earlier survey many persons belonging to Brahmins were vegetarian. But in this survey, all the Brahmins came out of the den of traditional tabooes and their menus now include non-vegetarian food also. But it is not a regular feature for them. Beef is not taken by any community. *Khassi(goat)*, fish, birds like *bhadul*, titur, etc., are taken by Brahmins. Binjhia, Rautia, Ahir, Chik Baraik and Dhobi relish the meat of Khassi, fish, sheep and various birds. Munda, Oraon, Lohra and Dom take meat of Khassi, fish, pig, sheep and various birds. Except the Brahmins, fowls are reared by almost all castes/tribes for the purpose of meat-eating. Surprisingly enough,one Oraon family headed by Mangra Bhagat is a purely vegetarian and appears to be highly Hinduised.

Since the village falls under the rice growing belt, rice is the staple food of the villagers. It is taken in many form. Rice boiled in water is known as *bhat* whereas *bhat* kept overnight in water is known as *botha bhat*, which produces a sourish taste. The bread of floar made of rice is also taken. Wheat bread is rarely eaten. The rice is supplemented by other coarser grains like maize, gondly, Marua etc. Gram powder (Sattu) is also taken by the villagers.

Urid (black gram), *Kurthi* which are locally produced by the villagers are mainly used as pulse. *Arhar* (red gram), *Mung* (green garm) and *Chana* (gram) are also produced in scanty form and are also used as pulse. In a very few cases, where the requirements are not met by local produce, villagers have to depend on local markets.

Vegetables like *Baigan*(Brinjal), *Khira* (cucumber), Phul Gobi (cauli flower), *Bandgobi* (cabbage), *Sem*(bean), *Kadu/Kohra*(pumpkin), *Kathal*(jack fruit), *Bhindi*(ladies fingure), Potato and *Karaila* are grown in the homestead lands and are used by the villagers. Purchase of vegetables like *Parwal, Chemi*(peas), etc., are only for change of taste.

Fruits like mango, jack-fruit are seasonally available and are available in plenty which form bulk of the diet in the season. Besides these, *Sarai*(fruits of the Sal trees),*Mahua* flowers are also used. Fruits of lesser importance are Bair(plum), Imli(tamarind), Jamun(jambolena), Bhelwa and Char. The use of Char is not only restricted to food but its seeds are valuable and are exchanged in market with rice at the rate of one paila of char for 10 pailas of rice (1 paila=900 gms.).

Oil extracted from *Jatangi*, Mustard and *Mahua* are mainly used for eating whereas *Kusum* oil is used for massages. Dalda is rarely used by the villagers.

Home brewed liquors locally known as *Handia* is prepared from rice which is taken as drinks. Besides this, country liquor and liquor made from *Mahua* are also taken by the villagers. Tea is not very common among the villagers, but whenever it is taken, the same is prepared without milk. *Bidi* and *Khaini*(tabacco) are taken by men folk whereas females use *Bidi* only.

4.11 Household composition

On the day of the survey, there were 299 houses with a population of 1577 persons, which gives an average of 5.3 persons per house. The figures presented below give the number of houses and households in the village, Jaldega Development Block and Gumla district for the period 1961—81.

Table IV.19
Statement showing the number of houses and households in Parba, Jaldega Development Block & District Gumla (Rural)

Description	Parba		District Gumla (Rural)		Jaldega Dev. Block (Rural)	
	1961	1981	1961	1981	1961	1981
1. No. of houses	208	267	132,369	170,128	8,112	11,072
2. No. of households	208	269	140,399	176,868	8,363	11,440
3. Total population	1,128	1,362	779,582	976,989	47,721	63,482
4. Proportion of persons per house	5.4	5.1	5.9	5.7	5.9	5.7
5. Proportion of households per house	1.00	1.01	1.06	1.04	1.03	1.03

It is clear from the above that proportion of houses to population and number of households per house have more or less remained static since 1961. The house construction activity during the period appears to be in due proportion with the growth of population. To avoid unnecessary over crowding in the residential houses, the position of village is found to be favourable with regard to number of person and number of household per house when compared to district and Jaldega Development Block. This is because the village is free from the outer influence of population—the influx or rise in population being restricted to the natural increase only.

At the time of survey, the village comprised of 303 hosueholds having a population of 1577 persons which works out to 5.2 persons per household. Out of 303 households, 13 households were single member household, 16 households had 2 members each, 44 households 3 members each, 45 households 4 members each, 54 households 5 members each, 54 households 6 members each, 36 households 7 members each, 17 households 8 members each, 15 households 9 members each, 5 households ten members each, two households 11 members each and 2 households with fourteen and seventeen members each. This shows that as many as 172 households which accounts for 56.8 per cent of the total households have 5 persons or below, whereas the rest have 6 members and above. The large size households are not associated to any particular community in this village and hence no specific reason can be attributed to this. However, this is mainly associated with Binjhia, Oraon, Teli, Munda, Rautia and Chik Baraik who generally do not move out of the village inspite of all sufferings in social life.

100 households which were selected for restudy of the village are covered by equal number of houses. Table IV.20 gives the details of types of houses selected of the selected households classified by religion, caste/tribe/community.

Table IV.20

Types of houses of selected households classified by religion and cast/tribe/community of head of the household

Religion and caste/ tribe/community of head of the household	NO. of house-holds	Number of households having	
		separate houses with compound	Separate houses without compound
Hindu			
Sch.Caste—Dhobi	3	2	1
Dom	1	1	-
Sch.Tribe—Binjhia	38	27	11
Chilk Baraik	2	2	-
Lohara	5	5	-
Munda	11	10	1
Oraon	11	8	3
Other Community			
Ahir	4	4	-
Brahmin	2	2	-
Rajput	1	1	-
Rautia	3	3	-
Teli	8	7	1
Christian			
Scheduled Tribe			
Munda	4	3	1
Oraon	7	6	1
Total	**100**	**81**	**19**

It would appear from the table that out of 100 houses, 81 houses have their own compound and remaining 19 houses are without compound. All the houses belonging to the different ethnic groups have both types of houses (with and without compound) except Dom, Chik Baraik, Lohra, Rajput, Brahmin, Rautia and Ahir, who have houses with compound only. The per capita floor space is computed to be 5.14 sq. meter. There are only two houses belonging one each to Binjhia and Teli family, whose per capita floor space is highest, i.e., 16 sq. metres. This highest score is because the Binjhia family consisted of only two members whereas the Teli belonged to be economically sound with five members in the family. 25 houses belonging to different caste/tribe/ community have floor space of 2-3 sq.meters whereas 33 houses possess 4-5 sq.meters only (Table IV.21). Thus the overall position of residential accommodation can not be said to be satisfactory in the village where the members of the family do not have even the minimum required space for their shelter.

TABLE IV.21

Households classified by duration of stay of head of household in present residence and per capita—floor space

Duration of stay	No. of households	No. of members	Per capita floor space: 1 or less than one Sq. mtr. — No. of households	No. of members	2—3 Sq. mtr. — No. of households	No. of members
1	2	3	4	5	6	7
Less than 1 year	—	—	—	—	—	—
1—4 years	—	—	—	—	—	—
5—9 years	—	—	—	—	—	—
10—19 years	5	19	—	—	—	—
20+ years	95	550	—	—	25	173
Total	**100**	**569**	—	—	**25**	**173**

Duration of stay	per capita floor space: 4—5 Sq. mtr. — No. of households	No. of members	6—9 Sq. mtr. — No. of households	No. of members	10—15 Sq. mtr. — No. of households	No. of members	16+ Sq. mtr. — No. of households	No. of members
1	8	9	10	11	12	13	14	15
Less than 1 year	—	—	—	—	—	—	—	—
1—4 years	—	—	—	—	—	—	—	—
5—9 years	—	—	—	—	—	—	—	—
10—19 years	1	4	4	15	—	—	—	—
20+ years	32	181	28	147	8	42	2	7
Total	**33**	**185**	**32**	**162**	**8**	**42**	**2**	**7**

Table IV.22 gives the distribution of households by number of members and age of the head of the households. Out of 100 sampled households, there is only one household where the head is under the age below 20 years. The exigency of being treated as head of the household of this younger age is due to the fact that the mother who is widow might not have preferred to declare herself as head because normally in actual practice the head is supposed to be the eldest male member of the family. The majority of the households are headed by persons of elderly age group of 30—49 years. In practical life also, we find that people in age group 30-49 are active and bear the responsibility of the households. The age group 60 and above though is the decaying stage of life, where the individual becomes invalid and does not like to be active in the family affairs, does not hold good in at least rural set up of society. In majority of cases, they contribute equally or act as an assistant to the younger generation. In present table we find 19 such households where the heads have crossed 60 years.

Table IV.22

Distribution of households classified by number of members and age of head of household

Age of head of household	Number of households having members							
	2	3	4	5	6-7	8-9	10-12	Total
1	2	3	4	5	6	7	8	9
Below 20	-	-	-	1	-	-	-	1
20-29	2	1	1	1	1	-	1	7
30-39	1	5	6	4	8	3	-	27
40-49	2	4	5	6	8	5	1	31
50-59	-	2	-	3	5	5	-	15
60 and above	-	2	1	1	8	6	1	19
TOTAL	**5**	**14**	**13**	**16**	**30**	**19**	**3**	**100**

Of 100 households under consideration, 95 are headed by males and 5 families are headed by females. Male heads are above 14 years of age while female heads are of above 44 years. Out of 5 female heads, 2 are married and 3 widowed. Husbands of married female heads are away from Parba. This amply supports the patriarchal behaviour of the society where families are generally known by even young male heads.

From tables IV.23 and IV.24 it is apparent that family consists of relatives and unrelated persons. Relatives range from son to daughter's son while unrelated members include servants, servant's wife and daughters.

TABLE

Distribution of members classified by age, sex and relationship to

Age Group	Number of persons who are related									
	Head of the house-hold	Wife	Son	Brother	Son's wife	Brother's wife	Daughter	Sister	Father	Mother
1	2	3	4	5	6	7	8	9	10	11
0—9	—	—	49	—	—	—	55	2	—	—
10—14	—	—	23	1	—	—	26	2	—	—
15—24	4	3	35	6	10	4	25	2	—	—
25—44	41	54	24	9	10	1	6	1	—	1
45—59	32	27	—	1	—	—	—	1	—	4
60+	18	4	—	—	—	—	—	—	2	13
Total	**95**	**88**	**131**	**17**	**20**	**5**	**112**	**8**	**2**	**18**

IV.23

Head of Household where the head is male

to head of Household

Father's mother	Son's Son	Daughter	Sister	Brother's Son	Brother's Daughter	Son	Daughter	Servant (Male)	Servant (Female)	Total	Age Group
12	13	14	15	16	17	18	19	20	21	22	1
—	11	10	—	2	6	1	—	—	—	136	0—9
—	1	—	—	—	1	—	1	2	2	59	10—14
—	1	—	—	—	—	—	—	2	—	92	15—24
—	—	—	1	—	—	—	—	1	—	149	25—44
—	—	—	—	—	—	—	—	—	—	65	45—59
1	—	—	—	—	—	—	—	—	—	38	60+
1	13	10		1	2	7	1	1	5	2	539	Total

TABLE

Distribution of member s classified by Age, Sex and Relationship to

Age Group	Number of persons who are related to Head of the house-hold	Son	Son's wife	Daughter	Mother	Son's son
1	2	3	4	5	6	7
0—9	—	1	—	1	—	2
10—14	—	3	—	—	—	1
15—24	—	3	—	2	—	—
25—44	—	1	1	—	—	—
45—59	4	—	—	—	—	—
60+	1	—	—	—	1	—
Total	5	8	1	3	1	3

As per household classification made by Pauline M. Kolenda out of 100 families, majority of the families (44) are nuclear followed by supplemented nuclear (26) and lineal (13). Other type of families are 8 sub-nuclear, 3 lineal collateral joint, 2

IV.24

head of household where the head is female

head of household						
Son's daughter	Husband's mother	Servant male	Servant's wife	Servant's daughter	Total	Age Group
8	9	10	11	12	13	1
3	—	—	—	2	9	0—9
—	—	—	—	—	4	10—14
—	—	—	—	1	6	15—24
—	—	—	—	—	2	25—44
—	—	1	1	—	6	45—49
—	1	—	—	—	3	60+
3	1	1	1	3	30	Total

supplemented collateral joint and one in each category of supplemented sub-nuclear, collateral joint, supplemented lineal collateral and others (Table IV.25).

TABLE

Distribution of households classified by caste/tribe/community of

Type of house-holds	Number of households where head of						
	Scheduled Caste		Scheduled Tribe				
	Dom	Dhobi	Binjhia	Oraon	Munda	Lohara	Chick Baraik
1	2	3	4	5	6	7	8
1 Nuclear	—	1	14	7	9	4	2
2 Supplemented nuclear	—	—	13	6	3	—	—
3. Sub-nuclear	—	1	4	—	1	—	—
4. Single person	—	—	—	—	—	—	—
5. Supplemented Sub-nuclear	—	—	—	—	1	—	—
6 Collateral joint	—	—	—	—	—	1	—
7. Supplemented collateral joint	—	—	1	1	—	—	—
8. Lineal	1	1	4	3	1	—	—
9. Supplemented lineal joint	—	—	—	—	—	—	—
10. Lineal eollate-ral joint	—	—	1	1	—	—	—
11. Supplemented lineal collateral	—	—	—	—	—	—	—
12. Others (Head, F) son, son's wife, husband, mother, servant		—	1	—	—	—	—
Total	1	3	38	18	15	5	2

IV.25

head of households and type of household

household belongs to						Type of house-holds
Brahmin	Rautia	Rajput	Ahir	Teli	Other community Total	
9	10	11	12	13	14	1
1	2	1	1	2	44	1. Nuclear
—	—	—	1	3	26	2. Supplemented nuclear
—	1	—	--	1	8	3. Sub-nuclear
—	—	—	—	—	—	4. Single person
—	—	—	—	—	1	5. Supplemented Sub-nuclear
—	—	—	—	—	1	6. Collateral joint
—	—	—	—	—	2	7. Supplemented collateral joint
—	—	—	2	1	13	8. Lineal
—	—	—	—	—	—	9. Supplemented lineal joint
—	—	—	—	1	3	10. Lineal collateral joint
1	—	—	—	—	1	11. Supplemented lineal collateral
—	—	—	—	—	1	12. Others (Head, F) son, son's wife, husband, mother, servant
2	3	1	4	8	100	Total

Under tribal setting it is a common feature that after marriage youths generally break off from their joint families. In nuclear families youth have to earn more to support their families, which is normally not compulsory in a joint family. This Parba has a propensity of nuclear families which comprise of a couple with or without unmarried children.

In natural way the second largest group of families are supplemented nuclear types. Supplemented nuclear families are nothing but an extended form of nuclear families. It generally comprises of a nuclear family added with one or more unmarried, separated or widowed relatives of the parents other than their married children.

4.12 Net work of social relations

Birth, death and marriage are the three paramount occasions in the life of an individual as well as for the society. During both the surveys, no change has been noticed in the style of performances of these occasions. The villagers still adhere to the performances of rituals as per traditional customs and hardly one dares to shed off dogmas and beliefs.

For the sake of convenience, the entire community of the village has been grouped under three categories viz. A, B and C on the basis of beliefs and practices concerning births, deaths and marriages.

Group A—This group consists of Brahmin, Rajput, Teli, Rautia (all non-tribal Hindus) and Binjhia (a tribal Hindu) who employ Brahmin, Barber and Dhobi as customery social functionaries.

Group B—This group comprises of Oraon, Munda, Chik Baraik, Lohra (all tribal Hindus), Dom, Dhobi and Ahir (all non-tribal Hindus), who have their own social functionaries.

Group C—Christian Oraon and Christian Munda constitute this group, whose traditiona beliefs and practices yielded before the proselytising influence of their church.

Birth pertaining to Group A

Bringing forth a child by a woman is reckoned as a normal as well as auspicious occasion for a woman. A barren woman is looked down upon by the society. The pregnancy, therefore, is regarded a matter of great joy in the family. Earlier there was a custom of burning a special ghee lamp before Lord Jagannath by the Brahmin for the sake of well being of the pregnant woman and the child in the womb. The expenditure was borne by the husband of the pregnant woman after being confirmed about her pregnancy in about 2-3 months. But now this practice is nearly abandoned. This shows that the villagers are shedding off many superstitions. The woman is kept under special care of elderly female relative or neighbour. By virtue of her long experience, the attending lady advises the pregnant lady about the kind of work to be done and food to be taken or avoided during pregnancy. Lifting of heavy weights, taking of spicy food and liquor are prohibited to a enceinte lady. In advance age of the pregnancy, tender care is afforded. During earlier survey, a Ghasi woman from the neighbouring village Sukhajharia was called to attend delivery. But now, their servcies are no longer required because of easy availability of the apt woman in the village itself belonging to Munda, Lohra and Oraon families. In case of protracted pain, the services of *'Mati'* (a witch doctor) is normally sought. To ward off the evils, he envokes the spirits and prescribes the sacrificial offerings as per severity of the case. But now-a-days persons who are literate and capable of bearing the burden of medical assistance, call for the services of a trained midwife from Hathibari.

After the birth of a child, the umbilical cord is cut with a knife or a blade by the attendinc woman and the placenta is buried in the bacl side of the house beneath the eaves.

The services of the attending *dai* is normally stopped after six days of the delivery but in some cases it extends up to eleven days.

Birth pertaining to Group B

An expentant mother of this group is presented with grains (called 'Pessari') by *'Mati'*. He propitiates the spirits with *Pesari* to secure their blessings. Delivery is attended by an old lady of the same community. She cuts the umbilical cord of the nascent child.

Birth pertaining to Group C

All the process pertaining to birth of tribals is adopted by group 'C' except the naming ceremony. Before attaining one month, the child is baptised in Christianity and informally selected name is formally announced on that very day of baptisation.

Pollution caused by birth

Birth entails pollution in the entire family. To unveil the pollution caused by birth, a *Chhathi* ceremony is solemnised on the 6th/9th day. On this day, the head of the newly born baby is shaved by a barber. Other male members of the family and his relations also get their hairs cut and beard shaved. On twenty first day of the child birth, the parturient lady anoints herself with oil, takes bath and puts pentatime vertical vermillion mark on her forehead.

Naming of the child is done on the twenty first day of the brith by the priest (Brahmin) which is decided according to planetary position. This is locally termed as *Rashi* name. Besides this, a regular name (call name) is also given to the child by parents or relations as per their choice. For selection of regular name, the services of Brahmin is not required. Friends and relatives are called to see the naming ceremony on any suitable occasions. The father of the child takes a cup of yellowish water after mixing a bit turmeric powder poured in. He puts a grain of rice and sesame (til) and utters a name of his choice from his ancestors' name. For male child, male ancestor's name is uttered while for female child female ancestor's name is uttered. If both the grains meet in the yellowish transparent water, the name is confirmed and selected. The process is repeated till meeting together of both the grains. Ancestor's name is given to child to perpetuate forefather's or foremother's memory.

On the 21st day of the birth of the child, the pollution curtain is completely unveiled and those who are capable, get *'Satyanarayan Puja'* done on that very day.

In communities falling under group 'B' a lady becomes free from pollution on the day of *Chhathi* itself. In this group of families, on the 6th/9th day of the birth, the head of the child is shaved and the hair is placed in a leaf-cup, which is tied under the roof of the house to protect against destruction. The parturient lady takes bath and washes her clothes. After this, she becomes free to attend her normal household duties, which is forbidden in group 'A' family for a period of 21 days. Here the entire pollution ends on Chhathi itself. A refreshment for friends and relations are arranged on that day. The child is usually named on the day of Chhathi. It is worth noting that this group does not require the services of a female *dai* of other caste, Brahmin, Barber or Dhobi for performing the rituals connected with the birth.

From the above, it is clear that in almost all the communities, restrictions and prescriptions in one form or the other is in prevalence. Table IV.26 deals with the restrictions and prescriptions of food and work connected with birth of a child.

TABLE IV.26

Restrictions and prescription of food and work connected with birth of a child with reference to sex of the child classified by religion & Caste/Tribe of head of the household

Religion and Caste/Tribe of head of the household	Number of births that occured at		Number of Births where mother was subjected in respect of food to				Number of births where mother was subject in respect of work to		Number of births where for mother specially prescribed food was	
			Species & Meat		Alcohal		Domestic work		Ordinary Food	
	Father's place	Mother's parent's place	21 days after birth	1 month after birth	21 days after birth	1 month after birth	21 days after birth	1 month after birth	21 days after birth	1 month after birth
1	2	3	4	5	6	7	8	9	10	11
				MALE CHILD						
HINDU										
Scheduled Caste										
Dhobi	1	—	1	—	1	—	1	—	1	—
Scheduled Tribe										
Binjhia	16	—	16	—	16	—	16	—	16	—
Chik Baraik	2	—	2	—	2	—	2	—	2	—
Lohara	4	—	4	—	4	—	4	—	4	—
Munda	3	—	3	—	3	—	3	—	3	—
Oraon	7	—	6	1	6	1	6	1	6	1
CHRISTIAN										
Scheduled Tribe										
Munda	2	—	2	—	2	—	2	—	2	—
Oraon	3	—	2	1	2	1	2	1	2	1
Total	**38**	—	**36**	**2**	**36**	**2**	**36**	**2**	**36**	**2**

TABLE IV.26-*concld.*

Restrictions and prescription of food and work connected with birth of a child with reference to sex of the child classified by religion & Caste/Tribe of head of the household

Religion and Caste/Tribe of head of the household	Number of births that occured at		Number of Births where mother was subjected in respect of food to				Number of births where mother was subjected in respect of work to		Number of births where for mother specially prescribed food was	
			Species & Meat		Alcohal		Domestic work		Ordinary Food	
	Father's place	Mother's parent's place	21 days after birth	1 month after birth	21 days after birth	1 month after birth	21 days after birth	1 month after birth	21 days after birth	1 month after birth
1	2	3	4	5	6	7	8	9	10	11
FEMALE CHILD										
HINDU										
Scheduled Caste										
Dhobi	1	1	2	—	2	—	2	—	2	—
Dom	1	—	1	—	1	—	1	—	1	—
Scheduled Tribe										
Binjhia	18	—	18	—	18	—	18	—	18	—
Lohara	1	—	1	—	1	—	1	—	1	—
Munda	8	—	7	1	7	1	7	1	7	1
Oraon	4	—	3	1	3	1	3	1	3	1
CHRISTIAN										
Scheduled Tribe										
Munda	2	—	—	2	—	2	—	2	—	2
Oraon	3	—	3	—	3	—	3	—	3	—
Total	**38**	**1**	**35**	**4**	**35**	**4**	**35**	**4**	**35**	**4**

It is clear from the table that all the births took place in the village except one Dhobi lady delivered her child at her parent's home. During post natal also, the parturient women and restricted for a maximum period of one month to take spicy food, meat and alcohol.

Remuneration to the midwife and social functionaries

The quantum of remuneration of the *dai* (untrained midwife) varies with the birth of male and female child. a Sari, 5 *pailas* (1 *paila* = 900 gms.) of rice and four rupees in cash as remuneration. While in case of a female child birth besides the usual *Sari* only 4 *pailas* of rice and four rupees are given. In case of abject poverty of the household, the quantum of remuneration paid is reduced. It is worthmentioning that the quantum of remuneration has also increased as compared to 1962 survey.

The remuneration of other social functionaries is not fixed and is mostly related with economic condition of the family. Since the majority of the villagers are poor, the remuneration of the different functionaries remains around Rs. 10/-. In a very few cases the remuneration goes beyond Rs. 10/= (Table IV.27 for males and females separately.)

TABLE

Rituals connected with birth of persons (MALE) classified by

Religion and Caste/Tribe/ Community of head of the household	Educational level of head of the household	Number of births where After 9 days by person of Brahmin: Who was paid Remuneration — Below Rs. 10/-	Nai: Who was paid Remuneration — Below Rs. 10/-	Nai: Who was paid Remuneration — Rs. 10/- +	Dhobi: Who was paid Remuneration — Below Rs.10/-	Dhobi: Who was paid Remuneration — Rs. 10/- +	Munda: who was paid Remuneration — Below Rs. 10/-	Oraon: Who was paid Remuneration — Below Rs. 10/-
1	2	3	4	5	6	7	8	9
HINDU								
Scheduled Caste								
Dhobi	Illiterate	—	1	—	—	—	—	—
Scheduled Tribe								
Binjhia	Illiterate	—	—	—	—	—	—	—
Chik Baraik	Illiterate	—	1	—	1	—	—	—
	Literate (Non-formal)	—	1	—	1	—	—	—
Lohara	Illiterate	—	4	—	—	—	—	—
Munda	Illiterate	—	—	—	—	—	3	—
Oraon	Illiterate	—	—	—	—	—	—	5
	Middle	—	—	—	—	—	—	2
Other Community								
Ahir	Illiterate	—	4	—	4	—	—	—
Rajput	Graduate and above	1	—	1	—	1	—	—
Teli	Illiterate	—	—	—	—	—	—	—
	Literate (Non-formal)	—	—	—	—	—	—	—

IV.27

religion and Caste/Tribe/Community and educational level of head of household

chhathi was performed

After 21 days by person of							
Brahmin		Nai		Dhobi		Parchar	
Who was paid Remuneration		Who was paid Remuneration		Who was paid Remuneration		Who was paid Remune-ration	Religion and Caste/Tribe/ Community of head of the household
Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	
10	11	12	13	14	15	16	1
							HINDU
							Scheduled Caste
—	—	—	—	—	—	—	Dhobi
							Scheduled Tribe
11	5	11	5	—	16	—	Binjhia
—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	
—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	Oraon
—	—	—	—	—	—	—	
							Other Community
—	—	—	—	—	—	—	Ahir
							Rajput
—	—	—	—	—	—	—	
1	—	1	—	1	—	—	Teli
1	—	1	—	1	—	—	

TABLE

Rituals connected with birth of persons (MALE) classified by

Religion and Caste/Tribe/ Community of head of the household	Educational level of head of the household	Number of births where: After 2 days by person of: Brahmin — Who was paid Remuneration: Below Rs. 10/-	Nai — Who was paid Remuneration: Below Rs. 10/-	Nai — Who was paid Remuneration: Rs. 10/- +	Dhobi — Who was paid Remuneration: Below Rs.10/-	Dhobi — Who was paid Remuneration: Rs. 10/- +	Munda — who was paid Remuneration: Below Rs. 10/-	Oraon — Who was paid Remuneration: Below Rs. 10/-
1	2	3	4	5	6	7	8	9
CHRISTIAN								
Sch. Tribe								
Munda	Illiterate	—	—	—	—	—	—	—
	Non-Technical Diploma	—	—	—	—	—	—	—
Oraon	Illiterate	—	—	—	—	—	—	—
	Literate (Formal)	—	—	—	—	—	—	—
	Total	**1**	**11**	**1**	**6**	**1**	**3**	**7**

IV.27 *concld.*

religion and Caste/Tribe/Community and educational level of head of household

chhathi was performed							
After 21 days by person of							
Brahmin		Nai		Dhobi		Parchar	
Who was paid Remuneration		Who was paid Remuneration		Who was paid Remuneration		Who was paid Remune-ration	Religion and Caste/Tribe/ Community of head of the household
Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 0/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	
10	11	12	13	14	15	16	1
							CHRISTIAN
							Sch. Tribe
—	—	—	—	—	—	1	Munda
—	—	—	—	—	—	1	
—	—	—	—	—	—	2	Oraon
—	—	—	—	—	—	1	
13	**5**	**13**	**5**	**2**	**16**	**5**	**Total**

TABLE

Rituals connected with birth of persons (FEMALE) classified by

Religion and Caste/Tribe/ Community of head of the household	Educational level of head of the household	Number of births where After 9 days by person of Nai: Who was paid Remuneration: Below Rs. 10/-	Nai: Who was paid Remuneration: Rs. 10/- +	Munda: Who was paid Remuneration: Below Rs. 10/-	Oraon: Who was paid Remuneration: Below Rs. 10/-
1	2	3	4	5	6
HINDU					
Scheduled Caste					
Dhobi	Illiterate	—	2	—	—
Dom	Illiterate	—	1	—	—
Scheduled Tribe					
Binjhia	Illiterate	—	—	—	—
	Literate (Non-formal)	—	--	—	—
	Primary	—	—	—	—
	Middle	—	—	—	—
Lohara	Illiterate	1	—	—	—
Munda	Illiterate	—	—	7	—
	Literate (Non-formal)	—	—	1	—
Oraon	Illiterate	—	—	—	3
	Middle	—	—	—	1
Other Community					
Brahmin	Literate (Formal)	—	—	—	—

IV.27 (a)

religion and Caste/Tribe/Community and educational level of head of household

chhathi was performed

After 21 days by person of							
Brahmin		Nai		Dhobi		Parchar	
Who was paid Remuneration		Who was paid Remuneration		Who was paid Remuneration		Who was paid Remune-ration	Religion and Caste/Tribe/ Community of head of the household
Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	
7	8	9	10	11	12	13	1
							HINDU
							Scheduled Caste
—	—	—	—	—	—	—	Dhobi
—	—	—	—	—	—	—	Dom
							Scheduled Tribe
9	—	9	—	9	—	—	Binjhia
3	—	3	—	3	—	—	
—	2	—	2	2	—	—	
—	4	—	4	4	—	—	
—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	
—	—	—	—	—	—	—	Oraon
—	—	—	—	—	—	—	
							Other Community
—	1	—	1	—	1	—	Brahmin

TABLE

Rituals connected with birth of persons (FEMALE) classified by

Religion and Caste/Tribe/ Community of head of the household	Educational level of head of the household	Number of births where After 9 days by person of — Nai — Who was paid Remuneration: Below Rs. 10/-	Nai — Who was paid Remuneration: Rs. 10/- +	Munda — Who was paid Remuneration	Oraon — Who was paid Remuneration
				Who was paid Remuneration	Who was paid Remuneration
		Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Below Rs. 10/
1	2	3	4	5	6
Brahmin— *concld.*	Middle	—	—	—	—
Rautia	Illiterate	—	—	—	—
	Literate (Non formal	—	—	—	—
Teli	Illiterate	—	—	—	—
	Literate (Formal)	—	—	—	—
	Primary	—	—	—	—
	Matric	—	—	—	—
CHRISTIAN					
Sch. Tribe					
Munda	Literate (Non-formal)	—	—	—	—
Oraon	Illiterate	—	—	—	—
	Primary	—	—	—	—
	Technical				
	Diploma	—	—	—	—
	Total	**1**	**3**	**8**	**4**

IV.27 (a)*concld.*

religion and Caste/Tribe/Community and educational level of head of household

chhathi was performed							
After 21 days by person of							
Brahmin		Nai		Dhobi		Parchar	
Who was paid Remuneration		Who was paid Remuneration		Who was paid Remuneration		Who was paid Remune-ration	Religion and Caste/Tribe/ Community of head of the household
Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	
7	8	9	10	11	12	13	1
—	1	—	1	—	1	—	Brahmin—*concld.*
2	—	2	—	2	—	—	Rautia
1	—	1	—	1	—	—	
3	—	3	—	3	—	—	Teli
1	—	1	—	1	—	—	
—	1	—	1	—	1	—	
1	—	1	—	1	—	—	
							CHRISTIAN
							Scheduled Tribe
—	—	—	—	—	—	2	Munda
—	—	—	—	—	—	1	Oraon
—	—	—	—	—	—	1	
—	—	—	—	—	—	1	
20	**9**	**20**	**9**	**26**	**3**	**5**	**Total**

Marriage

Marriage is a next demographic event of life. It is a social as well as legal sanction for co-living of a male and female. It may be arranged and negotiated by parents or settled by willing partners. Arranged marriage is a common phenomenon while love marriage is rare. Every caste/tribe has its own system of marriage solemnisation. Marriage may be contracted within the village or outside. Village endogamy is less. Generally, marriage is contracted within the range of 25 Kms. Parba being adjacent to district Singhbhum and Orissa State, both inter-district and inter-state marriage is negotiated.

Caste/tribe endogamy is allowed by custom while sept endogamy is forbidden. Christians are required to marry only Christians without distinction of caste/tribe. Among Binjhia, marriage among cross-cousins are allowed. Except Brahmins and Rajputs levirate is permissible in all castes/tribes. So far sororate is concerned, it is permissible even in Brahmins and Rajputs. Monogamy is prevalent and levirate or sororate is done either in case of elder brother's death or wife's death whatever the case may be. In case of elder brother's death, widow may marry the younger brother of her deceased husband. Similarly a man may marry the younger sister of his deceased wife.

Search of bride is done by the father of the groom. Except Munda, dowry system is not prevalent in any caste/tribe. Previously Munda groom had to give a pair of oxen to bride's parent but now-a-days only one ox is given. The villagers first go to see the girl. If she is as per choice of the malesuitor then taking care of the omens, on auspicious day revisit is paid to select the girl. The parent of girl-suitor asks omens met in the way. If reply confirms good omens then marriage is settled. Scene of a calf-sucking cow, cobra wood pecker etc. are some good omens whereas scene of quarrel, hare, peacock, squirrel, jackal, road crossing by snake, breaking of branch, pecking beak by Karra bird in dry branch, etc. are categorised as bad omens. But now-a-days relying on omens are lessening. If male members of girl side are willing, they may observe male-suitor and his house. But this is not compulsorily followed. In case of marriage settlement, a *barat* (marriage party) comprising of both sexes is led to the residence of bride.*Barat* is sumptuously fed at groom's residence and thereafter at the residence of the bride. Just after arrival of the *barat* party at the residence of the bride, a warm welcome is accorded. In the performance of marriage, services of Brahmin is compulsory for Brahmin, Rajput, Binjhia, Rautia and Teli while Munda, Oraon and Dom do not take services of Brahmin and they perform marriage in their own supervision. In chik Baraik, Lohra, Ahir and Dhobi, the job of Brahmin(marriage *Mantra* recital and process supervision) is done by barber(*Nai*). At the time of *Hast Lagna*(Marriage), persons of girl party perform *'Chuman'* and give presentations. Previously, marriage cost and items of presentation were limited but due to other communities societal impact, groom is being presented bi-cycle, radio, watch etc. by bride's side. After return of groom with bride and marriage party a '*Chuman*' is arranged at the residence of groom and presentations are offered here also. At both the places, groom bags more presentation than bride. At the time of bride departure, her father gives her clothes, ornaments and money as per capacity. There is no system of second marriage *(Gauna)*.

Among Binjhia, Oraon, Munda, Chick Baraik, Lohra, Dom, Dhobi, Ahir, the custom of divorce, remarriage (for both sexes) and separation are customarily allowed. In case of divorce, the right of issue accrues on father. But in case of infant children, mother is allowed to keep the child till the end of gestation. Remarriage of either male or female is done as per consent. Inter-caste marriage is not allowed. If inter-caste marriage occurs, both the husband and wife is outcasted and

none of them is allowed to visit even the parent's house. Pre-marital sex is not allowed. But because of free mixing of boys and girls it occurs tacitly. If a girl becomes pregnant by a caste-fellow, then he is forced to marry the girl but in case of outcaste member, both are outcasted. If any male and female living together bring forth a son, then both the male and female are required to get themsleves married before the marriage of their son and they have to arrange a feast and then only their son is allowed to marry.

Death

Death is the last demographic event in one's life but it is not a final end of social rites. It is beginning of the end of social rites pertaining to an individual.

Disposal of dead body is done either by burning or by burial. Both the practices are in vogue in the village. In most of the cases, burial is resorted to but burning is recognised as superior, as well as prestigious method of disposal of dead body.

The dead body of a pregnant woman was previously buried separately at the place Known as *'Churgin Tar'*. But now-a-days, it is not compulsory and people bury the body according to their convenience. It is deemed that a pregnant woman after death becomes *'Churin'* (a female spirit). In case of death caused by occurrence like snake-bite, drowning, fall from tree and/or by leprosy, the dead body is buried at a separate corner of the caste cemetry ground. Such dead persons are discarded by galaxy of ancestors and no ancestral worship is offered.

Death news runs like wild fire and all the kith and kins and neighbours assemble at the residence of the deceased to mourn the death. Women folk cry for the departed soul.

The dead body before its final disposal is anointed with oil and turmeric (a function locally termed as *Telmakhana*) and then wrapped in a piece of new white cloth and carried by four persons to the graveyard on a ladder like bier made of bamboo saplings. The funeral procession is interrupted at three places, where the bier is put down on the ground. Paddy and cotton are placed at the four corners, which is believed to be accepted by the departed soul. Women folk do not go to cemetry place.

Except the child death, Brahmin and Rajput normally burn the dead body while Teli, Binjhia and Rautia either cremate or bury. As per prevalent custom, cremation must be followed by visit to Ganga to immerse the remains (ashes and bones) and visit Gaya for offering *'Pind'*. This enjoins heavy expenditure. Therefore, in majority of the cases, burial, being less expensive, is preferred. At the time of cremation or burial, caste fellow and others remain present. Cremation is done at the bank of the Parba stream and the chief mourner as per custom gives either *'Agnimukh'* (lit fire in the mouth) or puts soil in the grave. However, after filling up of grave, some grasses are burnt on the grave in token of cremation. All other castes bury the dead body.

Pollution caused by Death

Like birth, death also entails pollution on the family members and caste fellow. To unveil the pollution caused by death, the head of all the members belonging to the family of the deceased person is shaved, which is locally known as *Karkaman* by *Nai* (barber) in case of all Hindus of the village on the 10th day of the death. But other rituals are done on different days of death by different caste/tribe. In case of Binjhia, all the rituals like *Karkaman, Dandapan* and community feast is over on the 10th day, whereas in case of Teli and Rauta, *Dandapan* and feast is over on 11th day. In case of Brahmins and Rajput, *Dandapan* and *Brahma Bhoj* (feast for Brahmins) is over on 11th day and feast for caste men and relations is arranged on the 12th day. Thereafter, the pollution ends finally. In case of death of a child, the pollution remains for 1, 3 or 5 days as per prevalence of customs in the family.

In case of Hindu Munda and Oraon, the head shaving (*Karkaman*) performance is observed by themselves, while in case of Chik Baraik, Lohra and Ahir, *Nai* (barber) performs the head shaving function.

Christian Munda and Oraon perform the death rites as per their own custom which is directed by local church. After occurrence of death, a death knell is sounded. On hearing the death-knell, all the near and dears assemble A box like wooden coffin is prepared and the body of the deceased is put in. Thereafter the coffin is put in a dug grave. The death rites are performed under the supervision of the '*Prachar*' and the pollution ends on the same day of the burial.

Tables IV.28 and IV.29 deal with the manner of disposal of dead body and period of mourning as related to age, cause of death classified by religion and caste/tribe/ community for males and females respectively.

TABLE

Manner of Disposal of dead body and period of Mourning as classified by Religion and Caste/Tribe

Religion and Caste/Tribe/ Community of head of the household	Number where Below 3 years & Cough & cold		Malaria		Dysentery & Fever		Tetanus	
	Disposal of Body (Burial)	Mourning for (1 day)	Disposal of Body (Burial)	Mourning for (1 day)	Disposal of Body (Burial)	Mourning for (1 day)	Disposal of Body (Burial)	Mourning for (4 days)
1	2	3	4	5	6	7	8	9
HINDU								
Sch. Caste								
Dhobi	1	1	—	—	—	—	—	—
Sch. Tribe								
Binjhia	1	1	—	—	2	2	1	1
Chik Baraik	—	—	—	—	1	1	—	—
Lohara	—	—	1	1	—	—	—	—
Munda	1	1	1	1	—	—	—	—
Oraon	—	—	1	1	—	—	—	—
Other Community								
Ahir	—	—	1	1	1	1	—	—
Rautia	—	—	—	—	—	—	—	—
Teli	—	—	—	—	—	—	—	—
CHRISTIAN								
Sch. Tribe								
Munda	—	—	—	—	1	1	—	—
Oraon	—	—	—	—	—	—	—	—
Total	**3**	**3**	**4**	**4**	**5**	**5**	**1**	**1**

IV.28

related to age, Cause of Death of the deceased (Male)
Community of head of the Household

deceased was aged								
died of		3—14 years & died of						
Unknon Disease		Malaria		Dysentery & Fever		Smake Biting		
Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Dispo-sal of Body (Burial)	Mourn-ing for (3 days)	Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Religion and Caste/Tribe/ Community of head of the household
10	11	12	13	14	15	16	17	1
								HINDU
								Sch. Caste
—	—	—	—	—	—	—	—	Dhobi
								Sch. Tribe
—	—	—	—	—	—	1	1	Binjhia
—	—	—	—	—	—	—	—	Chik Baraik
—	—	1	1	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	Munda
—	—	—	—	1	1	—	—	Oraon
								Other Com-munity
—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	Rautia
—	—	—	—	—	—	—	—	Teli
								CHRISTIAN
								Sch. Tribe
—	—	—	—	—	—	—	—	Munda
1	1	—	—	—	—	—	—	Oraon
1	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**Total**

TABLE

Manner of Disposal of dead body and period of mourning as classified by Religion and Caste/Tribe

Religion and Caste/Tribe/ Community of head of the household	Number where 15—59 years								
	Malaria				T. B.			Swelling	
		Mourning for Period				Mourning for Period			
	Disposal of Body (Burial)	1	2	3	Disposal of Body (Burial)	1	2	Disposal of Body (Burial)	Mourning for (12 days)
		1 day	10 days	12 days		10 days	12 days		
1	18	19	20	21	22	23	24	25	26
HINDU									
Sch. Caste									
Dhobi	—	—	—	—	—	—	—	—	—
Sch. Tribe									
Binjhia	4	—	—	4	1	—	1	1	1
Chik Baraik	—	—	—	—	—	—	—	—	—
Lohara	—	—	—	—	—	—	—	—	—
Munda	1	—	1	—	—	—	—	—	—
Oraon	2	—	2	—	1	1	—	—	—
Other Community									
Ahir	—	—	—	—	—	—	—	—	—
Rautia	—	—	—	—	—	—	—	—	—
Teli	2	—	—	2	—	—	—	—	—
CHRISTIAN									
Sch. Tribe									
Munda	1	1	—	—	—	—	—	—	—
Oraon	—	—	—	—	—	—	—	—	—
Total	**10**	**1**	**3**	**6**	**2**	**1**	**1**	**1**	**1**

IV.28 *(Concld.)*

related to age, Cause of Death of the deceased (Male)
Community of head of the Household

deceased was aged							
& died of							
Heart attack		Death due to fall from tree		Murder			
					Mourning for Period		
Dispo-sal of Body (Burial)	Mourn-ing for (12 days)	Dispo-sal of Body (Burial)	Mourn-ing for (12 days)	Dispo-sal of Body (Burial)	1 — 10 days	2 — 12 days	Religion and Caste/Tribe/ Cnmmunity of head of the household
27	28	29	30	31	32	33	1
							HINDU
							Sch. Caste
—	—	—	—	—	—	—	Dhobi
							Sch. Tribe
—	—	1	1	1	—	1	Binjhia
—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	Lohara
—	—	—	—	1	1	—	Munda
—	—	—	—	—	—	—	Oraon
							Other Com-munity
—	—	—	—	—	—	—	Ahir
—	—	—	—	1	—	1	Rautia
—	—	—	—	1	—	1	Teli
							CHRISTIAN
							Sch. Tribe
1	1	—	—	—	—	—	Munda
—	—	—	—	—	—	—	Oraon
1	**1**	**1**	**1**	**4**	**1**	**3**	**Total**

TABLE

Manner of Disposal of dead body and period of Imourning as classified by Religion and Caste/Tribe

Number where

60+ years

Religion and Caste/Tribe/ Community of head of the household	Natural Death					Malaria			
	Disposal of Body Manner		Mournig tor Period			Disposal of Body Manner		Mourning for Period	
	1	2	1	2	3	1	2	1	2
	Burial	Crema-ted	1 day	10 days	12 days	Burial	Crema-ted	10 days	12 days
1	34	35	36	37	38	39	40	41	42
HINDU									
Sch. Caste									
Dhobi	—	—	—	—	—	—	—	—	—
Sch. Tribe									
Binjhia	4	1	—	—	5	—	1	—	1
Chik Baraik	—	—	—	—	—	—	—	—	—
Lohara	—	—	—	—	—	—	—	—	—
Munda	1	—	—	1	—	—	—	—	—
Oraon	1	—	—	1	—	—	—	—	—
Other Com-munity									
Ahir	—	—	—	—	—	1	—	1	—
Rautia	—	—	—	—	—	1	—	—	1
Teli	—	—	—	—	—	—	—	—	—
CHRISTIAN									
Sch. Tribe									
Munda	—	—	—	—	—	—	—	—	—
Oraon	1	—	1	—	—	—	—	—	—
Total	**7**	**1**	**1**	**2**	**5**	**1**	**1**	**1**	**2**

IV.28 *(Concld.)*

related to age, cause of Death of the deceased (Male)
Community of head of the Household

deceased was aged

& died of

Dysentery & Fever				Snake Biting		Sore		
	Mourning for Period							
Dispo-sal of Body (Burial)	1 1 day	2 10 days	3 12 days	Dispo-sal of Body (Burial)	Mourn-ing for (12 days)	Dispo-sal of Body (Burial)	Mourn-ing for (12 days)	Religion and Caste/Tribe/ Community of head of the household
43	44	45	46	47	48	49	50	1
								HINDU
								Sch. Caste
1	—	1	—	—	—	—	—	Dhobi
								Sch. Tribe
1	—	—	1	1	1	1	1	Binjhia
—	—	—	—	—	—	—	—	Chik Baraik
1	—	1	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	Munda
1	—	1	—	—	—	—	—	Oraon
								Other Com-munity
—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	Rautia
1	—	—	1	—	—	—	—	Teli
								CHRISTIAN
								Sch. Tribe
1	1	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	—	Oraon
6	**1**	**3**	**2**	**1**	**1**	**1**	**1**	**Total**

TABLE

Manner of Disposal of dead body and period of mourning as classified by Religion and Caste/Tribe/

Religion and Caste/Tribe/ Community of the head of household	Number where Below 3 years & died of: Dysentery & Influenza — Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Fever — Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Cough — Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Tetanus — Dispo-sal of Body (Burial)	Mourn-ing for (1 day)
1	2	3	4	5	6	7	8	9
HINDU								
Sch. Caste								
Dhobi	1	1	—	—	—	—	—	—
Dom	1	1	—	—	—	—	—	—
Sch. Tribe								
Binjhia	—	—	—	—	1	1	—	—
Chik Baraik	—	—	—	—	—	—	—	—
Lohara	—	—	—	—	—	—	—	—
Munda	—	—	1	1	—	—	—	—
Oraon	—	—	—	—	—	—	—	—
Other Com-munity								
Ahir	—	—	—	—	—	—	—	—
Brahamin	—	—	—	—	—	—	—	—
Rautia	—	—	—	—	—	—	—	—
Teli	—	—	1	1	—	—	—	—
CHRISTIAN								
Sch. Tribe								
Oraon	—	—	—	—	—	—	1	1
Total	**2**	**2**	**2**	**2**	**1**	**1**	**1**	**1**

IV.29

related to age, Cause of Death of the deceased (Female)
Community of head of the Household

deceased was aged							
			3—14 years & died of				
Malaria			Dysentery & Fever		Worms		
	Mourning for Period						
Dispo-sal of Body (Burial)	1	2	Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Religion and Caste/Tribe/ Community of head of the household
	1 day	3 days					
10	11	12	13	14	15	16	1
							HINDU
							Sch. Caste
—	—	—	—	—	—	—	Dhobi
—	—	—	—	—	—	—	Dom
							Sch. Tribe
1	1	—	—	—	—	—	Binjhia
1	—	1	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	Lohara
—	—	—	—	—	1	1	Munda
—	—	—	1	1	—	—	Oraon
							Other Com-munity
—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	Brahamin
—	—	—	—	—	—	—	Rautia
—	—	—	—	—	—	—	Teli
							CHRISTIAN
							Sch. Tribe
—	—	—	—	—	—	—	Oraon
2	**1**	**1**	**1**	**1**	**1**	**1**	**Total**

TABLE

Manner of Disposal of dead body and period of Mourning as classified by Religion and Caste/Tribe/

Religion and Caste/Tribe/ Community of head of the household	Number where 15—59 years									
	Malaria		Dysentery & Fever		Cold & Cough		Influenza		T. B.	
	Disposal of Body (Burial)	Mourning for (12 days)	Disposal of Body (Burial)	Mourning for (12 days)	Disposal of Body (Burial)	Mourning for (12 days)	Disposal of Body (Burial)	Mourning for (10 days)	Disposal of Body (Burial)	Mourning 1—1 day
1	17	18	19	20	21	22	23	24	25	26
HINDU										
Sch. Caste										
Dhobi	—	—	—	—	—	—	—	—	—	—
Dom	—	—	—	—	—	—	—	—	—	—
Sch. Tribe										
Binjhia	—	—	1	1	1	1	—	—	1	—
Chik Baraik	—	—	—	—	—	—	—	—	—	—
Lohara	—	—	—	—	—	—	—	—	—	—
Munda	—	—	—	—	—	—	1	1	—	—
Oraon	1	1	—	—	—	—	—	—	—	—
Other Community										
Ahir	1	1	—	—	—	—	—	—	—	—
Brahmin	—	—	—	—	—	—	—	—	—	—
Rautia	—	—	—	—	—	—	—	—	—	—
Teli	—	—	—	—	—	—	—	—	—	—
CHRISTIAN										
Sch. Tribe										
Oraon	—	—	—	—	—	—	—	—	1	1
Total	**2**	**2**	**1**	**1**	**1**	**1**	**1**	**1**	**2**	**1**

IV.29 *Contd.*

related to age, Cause of Death of the deceased (Female)
Community of head of the Household

deceased was aged							
& died of					60 + years & died of		
T.B.	Snake Biting		Drown in river		Natural		
for Period					Disposal of Body Manner		
2	Dispo-		Disposal		1	2	Religion and
12 days	sal of Body (Burial)	Mourn- ing for (1 day)	of Body (Burial) Cremated	Mourn- ing for (12 days)	Burial	Crema- ted	Caste/Tribe/ Community of head of the household
27	28	29	30	31	32	33	1
							HINDU
							Sch. Caste
—	—	—	—	—	—	—	Dhobi
—	—	—	—	—	—	—	Dom
							Sch. Tribe
1	—	—	—	—	6	—	Binjhia
—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	2	—	Lohara
—	1	1	—	—	—	—	Munda
—	—	—	—	—	—	—	Oraon
							Other Com- munity
—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	2	Brahmin
—	—	—	—	—	1	—	Rautia
—	—	—	1	1	1	—	Teli
							CHRISTIAN
							Sch. Tribe
—	—	—	—	—	1	—	Oraon
1	**1**	**1**	**1**	**1**	**11**	**2**	**Total**

TABLE

Manner of Disposal of dead body and period of Mourning as classified by Religion and Caste/Tribe/

Religion and Caste/Tribe/ Community of head of the household	Number where 60+ years — Natural Death — Mourning for Period: 1 (1 day)	2 (10 days)	3 (12 days)	Disposal of Body (Burial)	Malaria — Mourning for Period: 1 (10 days)	2 (12 days)
1	34	35	36	37	38	39
HINDU						
Sch. Caste						
Dhobi	—	—	—	—	—	—
Dom	—	—	—	—	—	—
Sch. Tribe						
Binjhia	—	—	6	3	—	3
Chik Baraik	—	—	—	—	—	—
Lohara	—	2	—	—	—	—
Munda	—	—	—	1	1	—
Oraon	—	—	—	1	1	—
Other Community						
Ahir	—	—	—	—	—	—
Brahmin	—	—	2	—	—	—
Rautia	—	—	1	—	—	—
Teli	—	—	1	1	—	1
CHRISTIAN						
Sch. Tribe						
Oraon	1	—	—	—	—	—
Total	**1**	**2**	**10**	**6**	**2**	**4**

IV.29 *(Concld.)*

related to age, cause of Death of the deceased (Female)
Community of head of the Household

deceased was aged

& died of

Influenza		Fever		Swelling		
Dispo-sal of Body (Burial)	Mourn-ing for (1 day)	Dispo-sal of Body (Burial)	Mourn-ing for (10 days)	Dispo-sal of Body (Burial)	Mourn-ing for (10 days)	Religion and Caste/Tribe/ Community of head of the household
40	41	42	43	44	45	1
						HINDU
						Sch. Caste
—	—	—	—	—	—	Dhobi
—	—	—	—	—	—	Dom
						Sch. Tribe
—	—	—	—	—	—	Binjhia
—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	Lohara
—	—	1	1	—	—	Munda
—	—	—	—	1	1	Oraon
						Other Com-munity
—	—	—	—	—	—	Ahir
—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	Rautia
—	—	—	—	—	—	Teli
						CHRISTIAN
						Sch. Tribe
1	1	—	—	—	—	Oraon
1	**1**	**1**	**1**	**1**	**1**	**Total**

It is apparent from the table that in majority, the manner of disposal of dead bodies is burial because of the fact that it is less expensive. The period of mourning extends upto 12 days except in case of the death of Christian child the mourning period varies between 1 to 3 days.

Remuneration to social functionary

The remunerations which are normally paid to the social functionaries for performing the social rituals include both cash and kind. Brahmin, Dhobi, *Nai* (barber) are given 6 *pailas* of rice and one *dhoti/sari* as the case may be. The cash remuneration remains around Rs. 10/= and in a very few cases it is above Rs. 10/=. This depends upon the economic condition of the family. Table IV.30 gives the ritual rates of various Kins and other functionaries connected with death and remuneration granted.

TABLE

Ritual role of various Knis and other function aries after death as related to Age and Sex

Religion and Caste/Tribe/ Community of head of household	Kins and other functionaries	Sex of deceased	Number of deceased who were: Below 3 years during whose death Kins/persons as in Col. 2 played Ritual Role (Kar-Kaman) Remuneration: Below Rs. 10/-	Ritual Role (Kar-Kaman) Remuneration: Nil	Ritual Role (Hair shaving) Remuneration: Below Rs. 10/-	Ritual Role (Washing cloth) Remuneration: Below Rs. 10/-	Ritual Role (To pray) Remuneration: Nil
1	2	3	4	5	6	7	8
HINDU							
Sch. Caste							
Dhobi	Nai (Barbar)	M	1	—	1	—	—
		F	1	—	1	—	—
Dom	Dom	F	1	—	—	—	—
	Nai	F	—	—	1	—	—
	Dhobi	F	—	—	—	1	—
Sch. Tribe							
Binihia	Brahmin	M	—	—	—	—	—
		F	—	—	—	—	—
	Nai	M	—	—	4	—	—
		F	—	—	1	—	—
	Dhobi	M	—	—	—	1	—
		F	—	—	—	—	—
Chik Baraik	Nai	M	1	—	1	—	—
		F	—	—	—	—	—
	Dhobi	M	—	—	—	1	—
		F	—	—	—	—	—

IV. 30

of deceased classified by Religion and Caste/Tribe/Community of head of Household

aged at the time of death					
3—14 years during whose death Kins/persons as in Col. 2 played					
Ritual Role (Kar-Kaman) Remuneration		Ritual Role (Hair shaving) Remuneration		Ritual Role (washing cloth) Remuneration	Religion and Caste/Tribe/ Community of head of households
Below Rs. 10/-	Nil	Below Rs. 10/-	Rs. 10/-+	Below Rs. 10/-	
9	10	11	12	13	1
					HINDU
					Sch. Caste
—	—	—	—	—	Dhobi
—	—	—	—	—	
—	—	—	—	—	Dom
—	—	—	—	—	
—	—	—	—	—	
					Sch. Tribe
1	—	—	—	—	Binjhia
—	—	—	—	—	
—	—	1	—	—	
—	—	—	1	—	
—	—	—	—	1	
—	—	—	—	1	
—	—	—	—	—	Chik Baraik
1	—	1	—	—	
—	—	—	—	—	
—	—	—	—	1	

TABLE

Ritual role of Various Kins and other functionaries after death as related to Age and Sex

Religion and Caste/Tribe/ Community of head of households	Number of deceased who were 15—19 years during whose death Kins/persons as in Col. 2 played.							
	Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair Shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuneration
	Below Rs. 10/-	Rs. 10/+	Nil	Below Rs. 10/-	Rs. 10/+	Below Rs. 10/-	Rs. 10/+	Nil
1	14	15	16	17	18	19	20	21
HINDU								
Sch. Caste								
Dhobi	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
Dom	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
Sch. Tribe								
Binjhia	—	8	—	—	—	—	—	—
	2	1	—	—	—	—	—	—
	—	—	—	4	4	—	—	—
	—	—	—	3	—	—	—	—
	—	—	—	—	—	7	1	—
	—	—	—	—	—	3	—	—
Chik-Baraik	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—

IV.30 *Contd.*

of deceased classified by Religion and Caste/Tribe/Community of head of household

Aged at the time of death								
60+ years during whose death Kins/persons as in Col. 2 played.								
Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuneration	Religion and Caste/Tribe/ Community of head of household
Below Rs. 10/-	Rs. 10/+	Nil	Below Rs. 10/-	Rs. 10/+	Below Rs. 10/-	Rs. 10/+	Nil	
22	23	24	25	26	27	28	29	1
								HINDU
								Sch. Caste
—	1	—	—	1	—	—	—	Dhobi
—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	Dom
—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	
								Sch. Tribe
1	8	—	—	—	—	—	—	Binjhia
1	8	—	—	—	—	—	—	
—	—	—	4	5	—	—	—	
—	—	—	6	3	—	—	—	
—	—	—	—	—	6	3	—	
—	—	—	—	—	9		—	
—	—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	

TABLE

Ritual role of various Knis and other function aries after death as related to Age and Sex

Religion and Caste/Tribe/ Community of head of household	Kins and other functionaries	Sex of deceased	Number of deceased who were during whose death Kins/persons as in Col. 2 played: Ritual Role (Kar-Kaman) Remuneration — Below Rs. 10/-	Ritual Role (Kar-Kaman) Remuneration — Nil	Ritual Role (Hair shaving) Remuneration — Below Rs. 10/-	Ritual Role (Washing cloth) Remuneration — Below Rs. 10/-	Ritual Role (To pray) Remuneration — Nil
1	2	3	4	5	6	7	8
Lohara	Nai	M	1	—	1	—	—
		F	—	—	—	—	—
	Dhobi	M	—	—	—	—	—
		F	—	—	—	—	—
Munda	Munda	M	—	2	—	—	—
		F	—	1	—	—	—
	Dhobi	M	—	—	—	1	—
		F	—	—	—	—	—
Oraon	Oraon	M	—	1	—	—	—
		F	—	—	—	—	—
	Dhobi	M	—	—	—	—	—
		F	—	—	—	—	—
OTHER COMMUNITY							
Ahir	Nai	M	—	—	2	—	—
		F	—	—	—	—	—
	Dhobi	M	—	—	—	2	—
		F	—	—	—	—	—
Brahmin	Brahmin	F	—	—	—	—	—
	Nai	F	—	—	—	—	—
	Dhobi	F	—	—	—	—	—

IV. 30 *Contd.*

of deceased classified by Religion and Caste/Tribe/Community of head of Household

aged at the time of death					
3—14 years during whose death Kins/persons as in Col. 2 played					
Ritual Role (Kar-Kaman) Remuneration		Ritual Role (Hair shaving) Remuneration		Ritual Role (washing cloth) Remuneration	Religion and Caste/Tribe/ Community of head of households
Below Rs. 10/-	Nil	Below Rs. 10/-	Rs. 10/-+	Below Rs. 10/-	
9	10	11	12	13	1
1	—	1	—	—	Lohra
—	—	—	—	—	
—	—	—	—	1	
—	—	—	—	—	
—	—	—	—	—	Munda
—	1	—	—	—	
—	—	—	—	—	
—	—	—	—	1	
—	1	—	—	—	Oraon
—	1	—	—	—	
—	—	—	—	1	
—	—	—	—	1	
					OTHER COMMUNITY
—	—	—	—	—	Ahir
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	Brahmin
—	—	—	—	—	
—	—	—	—	—	

TABLE

Ritual role of Various Kins and other functionaries after death as related to Age and Sex.

Religion and Caste/Tribe/ Community of head of the households	Number of deceased who were 15—59 years during whose death Kins/persons as in Col. 2 played.							
	Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair Shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuneration
	Below Rs. 10/-	Rs. 10/+	Nil	Below Rs. 10/-	Rs. 10/+	Below Rs. 10/-	Rs. 10/+	Nil
1	14	15	16	17	18	19	20	21
Lohara	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
Munda	—	—	2	—	—	—	—	—
	—	—	2	—	—	—	—	—
	—	—	—	—	—	1	—	—
	—	—	—	—	—	1	—	—
Oraon	—	—	3	—	—	—	—	—
	—	—	1	—	—	—	—	—
	—	—	—	—	—	3	—	—
	—	—	—	—	—	1	—	—
OTHER COMMUNITY								
Ahir	—	—	—	—	—	—	—	—
	1	—	—	1	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	1	—	—
Brahmin	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—

IV.30 *(Concld.)*

of deceased classified by Religion and Caste/Tribe/Community of head of household

Aged at the time of death								
60 years during whose death Kins/persons as in Col. 2 played								
Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair Shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuner-ation	Religion and Caste/Tribe/ Community of head of household
Below Rs. 10/-	Rs. 10/+	Nil	Below Rs. 10/-	Rs. 10/+	Below Rs. 10/-	Rs. 10/+	Nil	
22	23	24	25	26	27	28	29	1
1	—	—	1	—	—	—	—	Lohara
2	—	—	2	—	—	—	—	
—	—	—	—	—	1	—	—	
—	—	—	—	—	1	—	—	
—	—	1	—	—	—	—	—	Munda
—	—	2	—	—	—	—	—	
—	—	—	—	—	—	—	—	
—	—	—	—	—	2	—	—	
—	—	2	—	—	—	—	—	Oraon
—	—	2	—	—	—	—	—	
—	—	—	—	—	2	—	—	
—	—	—	—	—	2	—	—	
								OTHER COMMUNITY
1	—	—	1	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	
—	—	—	—	—	1	—	—	
—	—	—	—	—	—	—	—	
—	2	—	—	—	—	—	—	Brahmin
—	—	—	—	2	—	—	—	
—	—	—	—	—	—	2	—	

TABLE

Ritual role of various Knis and other function aries after death as related to Age and Sex

Religion and Caste/Tribe/ Community of head of the household	Kins and other functionaries	Sex of deceased	Number of deceased who were: Below 3 years during whose death Kins/persons as in Col. 2 played Ritual Role (Kar-Kaman) Remuneration: Below Rs. 10/-	Ritual Role (Kar-Kaman) Remuneration: Nil	Ritual Role (Hair shaving) Remuneration: Below Rs. 10/-	Ritual Role (Washing cloth) Remuneration: Below Rs. 10/-	Ritual Role (To pray) Remuneration: Nil
1	2	3	4	5	6	7	8
Rautia	Brahmin	M	—	—	—	—	—
		F	—	—	—	—	—
	Nai	M	—	—	—	—	—
		F	—	—	—	—	—
	Dhobi	M	—	—	—	—	—
		F	—	—	—	—	—
Teli	Brahmin	M	—	—	—	—	—
		F	1	—	—	—	—
	Nai	M	—	—	—	—	—
		F	—	—	1	—	—
	Dhobi	M	—	—	—	—	—
		F	—	—	—	1	—
CHRISTIAN							
Sch. Tribe							
Munda	Parchar	M	—	—	—	—	1
	Dhobi	M	—	—	—	—	—
Oraon	Parchar	M	—	—	—	—	—
		F	—	—	—	—	1
	Dhobi	M	—	—	—	1	—
		F	—	—	—	—	—

IV. 30 *(Concld.)*

of deceased classified by Religion and Caste/Tribe/Community of head of Household

aged at the time of death					
3—14 years during whose death Kins/persons as in Col. 2 played					
Ritual Role (Kar-Kaman) Remuneration		Ritual Role (Hair shaving) Remuneration		Ritual Role (washing cloth) Remuneration	Religion and Caste/Tribe/ Community of head of households
Below Rs. 10/-	Nil	Below Rs. 10/-	Rs. 10/-+	Below Rs. 10/-	
9	10	11	12	13	1
—	—	—	—	—	Rautia
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	Teli
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	
					CHRISTIAN
					Sch. Tribe
—	—	—	—	—	Munda
—	—	—	—	—	
—	—	—	—	—	Oraon
—	—	—	—	—	
—	—	—	—	—	
—	—	—	—	—	

TABLE

Ritual role of Various Kins and other functionaries after death as related to Age and Sex

Religion and Caste/Tribe/ Community of head of the households	Number of deceased who were 15—19 years during whose death Kins/persons as in Col. 2 played.							
	Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair Shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuneration
	Below Rs. 10/-	Rs. 10/- +	Nil	Below Rs. 10/-	Rs. 10/- +	Below Rs. 10/-	Rs. 10/- +	Nil
1	14	15	16	17	18	19	20	21
Rautia	1	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	1	—	—	—	—
	—	—	—	—	—	—	—	—
	—	—	—	—	—	1	—	—
	—	—	—	—	—	—	—	—
Teli	—	3	—	—	—	—	—	—
	—	1	—	—	—	—	—	—
	—	—	—	3	—	—	—	—
	—	—	—	—	1	—	—	—
	—	—	—	—	—	3	—	—
	—	—	—	—	—	1	—	—
CHRISTIAN								
Sch. Tribe								
Munda	—	—	—	—	—	—	—	2
	—	—	—	—	—	1	—	—
Oraon	—	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	1
	—	—	—	—	—	—	—	—
	—	—	—	—	—	1	—	—

IV.30*(concld.)*

of deceased classified by Religion and Caste/Tribe/Community of head of household

Aged at the time of death								
60+ years during whose death Kins/persons as in Col. 2 played								
Ritual Role (Kar-Kaman) Remuneration			Ritual Role (Hair Shaving) Remuneration		Ritual Role (washing cloth) Remuneration		Ritual Role (To pray) Remuner-ation	Religion and Caste/Tribe/ Community of head of household
Below Rs. 10/-	Rs. 10/+	Nil	Below Rs. 10/-	Rs. 10/+	Below Rs. 10/-	Rs. 10/+	Nil	
22	23	24	25	26	27	28	29	1
—	1	—	—	—	—	—	—	Rautia
—	—	—	1	—	—	—	—	
—	—	—	1	—	—	—	—	
—	—	—	—	—	1	—	—	
—	—	—	—	—	1	—	—	
1	—	—	—	—	—	—	—	Teli
—	2	—	—	—	—	—	—	
—	—	—	1	—	—	—	—	
—	—	—	1	1	—	—	—	
—	—	—	—	—	1	—	—	
—	—	—	—	—	1	1	—	
								CHRISTIAN **Sch. Tribe**
—	—	—	—	—	—	—	1	Munda
—	—	—	—	—	1	—	—	
—	—	—	—	—	—	—	1	Oraon
—	—	—	—	—	—	—	2	
—	—	—	—	—	1	—	—	
—	—	—	—	—	2	—	—	

4.13 Religion, recreation and leisure

Christianity has got its strong ıootholds in the tribal areas of Bihar. Parba, though a Binjhia dominated tribal village, has little effect of Christianity. The villagers are adherent to both Christianity and Hinduism. Majority of population is of Hindus while a very small size of population is of Christians. Predominant Hinduism successfully maintained their identity except Oraon and Munda who converted to Christianity. The conversion of Oraon and Munda is not complete and constitutes only 13.86 per cent of the total population.

To study the persons distributed as per religious groups data for entire village has been collected. There are 1577 inhabitants in the village. Of them, 1347 are Hindus and 230 Christians. Christians comprise of Oraon and Munda. However, there is a Rautia family comprising of 2 members, who has migrated to this village on account of his posting as a school teacher, has been excluded for the purpose of study of religious groups though he is a converted Christian. The Table IV.31 & IV.31(a) below give the distribution of village people as per religious beliefs for both the surveys.

TABLE IV.31

Religionwise distribution of households and population

Religion	Community	1962		1986	
		Number of households	Number of persons	Number of households	Number of persons
1	2	3	4	5	6
Hindu	All	165 (83.76)	935 (82.38)	260 (86.09)	1,347 (85.52)
Christian	Oraon & Munda (S.T.)	32 (16.24)	200 (17.62)	42 (13.91)	228 (14.48)
Total		197 (100.00)	1135 (100.00)	302 (100.00)	1575 (100.00)

Note : (1) Figures within brackets indicate percentage.

(2) A Rautia family comprising of 2 members has been excluded for the study of the religious groups of the village during present survey.

TABLE

Religionwise distribution of households for

	1962					
	Total		Hindu		Christian	
Community	HHS	Persons	HHS	Persons	HHS	Persons
1	2	3	4	5	6	7
Oraon (S.T.)	50 (100.00)	300 (100.00)	21 (42.00)	124 (41,33)	29 (58.00)	176 (58.67)
Munda (S.T.)	33 (100.00)	166 (100.00)	30 (90.91)	142 (85.54)	3 (9.09)	24 (14.46)
Total	**83 (100.00)**	**466 (100.00)**	**51 (61.45)**	**266 (57.08)**	**32 (38.55)**	**200 (42.92)**

Note : Figures within brackets indicate percentage.

IV.31 (a) *(Concld.)*

Munda and Oraon for 1962 and 1986 surveys

1986						
Total		Hindu		Christian		
HHS	Persons	HHS	Persons	HHS	Persons	Community
8	9	10	11	12	13	1
60 (100.00)	314 (100.00)	28 (46.67)	154 (49.04)	32 (53.33)	160 (50.96)	Oraon (S.T.)
49 (100.00)	253 (100.00)	39 (79.59)	185 (73.12)	10 (20.41)	68 (26.88)	Munda (S.T.)
109 (100.00)	**567 (100.00)**	**67 (61.47)**	**339 (59.79)**	**42 (38.53)**	**228 (40.21)**	**Total**

When we compare the absolute figures of Christian, we find a rise of persons (200 to 228) and households (32 to 42) in the present survey over the past, while its percentages have decreased i.e. of households (16. 24 to 13.91) and persons (17.62 to 14.48). In the case of Hindu there is a rise of persons in respect of households and absolute figures. Percentage of persons rose from 935 (82.38) to 1,347(85.52) and of households 165 (83.76) to 260 (86.09).

It will not be out of place to mention here that during investigation, no case of reconversion was reported. so, it can be inferred safely that growth of Christian population from 1962 survey to 1986 survey lagged behind to that of Hindu.

During 1962 survey, there were 41.33 per cent (124 persons) Hindu Oraon, which rose to 49.04 per cent (154 persons) in 1986 survey and subsequently Christian Oraon decreased from 58.67 per cent (176 persons) to 50.96 per cent (160 persons). It further reveals that numerical strength of Christian Oraons has declined by 16 persons. The cause of decline, however, could not be traced out in the field. It is just possible that due to marrige or other reasons some Christian would have gone out of the village.

So far the Munda is concerned, there were 85.54 per cent (142 persons) Hindu Munda in 1962 which came down to 73.12 per cent (185 persons) in 1986 survey and subsequently percentage of Christian Munda increased from 14.46 per cent (24 persons) to 26.88 per cent (68 persons). This shows that some Hindu Mundas have accepted Christianity resulting rise in the population of Christian Munda. From this trend, it appears that Mundas are moving gradually and are influenced by Christianity whereas no such trend is seen among the Oraon.

Distribution of households and population classified by religion and caste of 100 households selected for study is given in table IV. 32.

TABLE

Distribution of Households and Population classified

Religion	Scheduled Caste					
	Dhobi			Dom		
	House-hold	Males	Females	House-holds	Males	Females
1	2	3	4	5	6	7
Hindu	3	4	10	1	2	4
Christian	—	—	—	—	—	—
Total	**3**	**4**	**10**	**1**	**2**	**4**

IV.32 *(concld.)*

by Religion and Caste/Tribe/Community and Sex

Scheduled Tribe									
Binjhia			Chik Baraik			Lohara			
House-holds	Males	Females	House-holds	Males	Females	House-hold	Males	Females	Religion
8	9	10	11	12	13	14	15	16	1
38	114	105	2	6	5	5	16	12	Hindu
—	—	—	—	—	—	—	—	—	Christian
38	114	105	2	6	5	5	16	12	Total

TABLE

Distribution of Households and Population classified

Religion	Scheduled Tribe					
	Munda			Oraon		
	House-holds	Males	Females	House-holds	Males	Females
1	17	18	19	20	21	22
Hindu	11	26	27	11	33	39
Christian	4	8	14	7	18	28
Total	**15**	**34**	**41**	**18**	**51**	**67**

IV.32 *(Concld.)*

by Religion and Caste/Tribe/Community and Sex

Other Community						
Ahir			Brhamin			
House-holds	Males	Females	House-holds	Males	Females	Religion
23	24	25	26	27	28	1
4	12	8	2	4	6	Hindu
—	—	—	—	—	—	Christian
4	**12**	**8**	**2**	**4**	**6**	**Total**

TABLE

Distribution of Households and Population classified

Religion	Other Community					
	Rajput			Rautia		
	House-holds	Males	Females	House-holds	Males	Females
1	29	30	31	32	33	34
Hindu	1	3	2	3	8	6
Christian	—	—	—	—	—	—
Total	**1**	**3**	**2**	**3**	**8**	**6**

IV.32 *(Concld.)*

by Religion and Caste/Tribe/Community and Sex

Other Community			Total			
Teli						
House-holds	Males	Females	House-holds	Males	Females	Religion
35	36	37	38	39	40	1
8	24	25	89	252	249	Hindu
—	—	—	11	26	42	Christian
8	**24**	**25**	**100**	**278**	**291**	**Total**

It would appear from the table that out of 100 households only eleven per cent households are Christian covering a total population of 68. Of the 11 households 4 are Mundas and 7 Oraons. The rest 89 households are Hindu.

Religious ceremonies and festivals

For the purpose of convenience, Hindu can be divided into two categories viz., Hindu led by Brahmins or general Hindu and tribal Hindu. General Hindu's festivals and rituals are governed by Brahmins while Tribal Hindu's regligious rites are directed by *pahan* and *Pujari* (the priest and his assistants). Both the institutions of Brahmin and *Pahan* are co-existing without any trace of mutual antagonism. Brahmin has no trunk with *Pahan.* Except Munda and Oraon all other tribes of the village seek the help of Brahmin and *Pahan* separately as per their traditional beliefs. The Hindu and tribal festivals are attended and enjoyed by the villagers.

Religions of Hindu and Christian are mere a social and common religion rather than individual. Their congregational as well as individual worships are largely confined to the Temple, *Sarnas* (Primaeval orchards) and *Chapel.* To Hindu, Lord Jagannath and to Christian, Jesus Christ is at the apex of all deities. Brahmins plant *Tulsi* (ocimum sanctum) in their houses and reverse by lightening the earthen lamps every evening, while Roman Catholics hang pictures of Jesus Christ and the vergin Marry in their homes. Unconverted Mundas worship their *adings* (specified spots in their homes containing their ancestors).

The most important festival related to Jagannath temple is *Ratha-Yatra,* which is celebrated on the second day of *Ashadha Sukla Paksha* and attended by all the villagers either as active participants or as onlookers. This is the only festival of the villagers in which there is a good gathering which rises upto 2500 persons. Other festive occasions related with the temple are *Janmastmi, Makar Sankranti* & *Bhagwat path* (recital of *Bhagwat*). The temple is run on subscription in terms of paddy received from all the Binjhia families.

The important occasions for the temple are *Shivaratri, Basant Panchmi* and *Ram Navmi.* Christians perform all their religious function in the *Chapel.*

Besides *Ratha Yatra, Holi,, Dushehra. Depawali, Raksha Bandhan, Jitia* and *Deothan* are the important festivals prevalent in the village which Hindus celebrate. Christians observe Christmas, Good Friday and Easter with great joy and enthusiasm. *Sarhul* is celebrated by Mundas and Oraons. For tribals, both *Sarhul* and *Karma* are of paramount importance.

The table IV.33 gives the calendar of religious festivals held in the village.

Table IV.33

Calendar of festivals

Sl. No.	Hindi month	English month	Festivals
1.	*Phagun*	February-March	*Holi*
2.	*Chaita*	March-April	*Sarhul*
3.	*Baisakh*	April-May	*Akchaya Tritiya*
4.	*Jetha*	May-June	*Deosnan Purnima*
5.	*Asharh*	June-July	*Rathyatra*
6.	*Shrawan*	July-August	*Raksha Bandhan*
7.	*Bhado*	August-September	*Karma*
8.	*Ashwin*	September-October	*Jitia, Dushehra*
9.	*Kartik*	October-November	*Depawali, Deothan*
10.	*paus*	December-January	*Paus Purnima*

4.14 Leisure time activity

Man is tired after a day long hard work in the field or otherwise and needs recreation, which acts as stimulant for further work. The people of Parba pass their leisure time in their own way. Youngsters of the neighbourhood assemble at a place and play the old fashioned rural games like *gilli-dunda, Kabaddi*, *hide and seek* etc. Modern organised games like football and hockey are, however, gradually taking root in the village.

Elderly people pass their leisure time in get together, gossiping, visiting to relations and friends. Almost every day during night, people of both the sexes assemble at a place and enjoy by singing and dancing over drums. Visit of weekly market at Orga and Hathibari is another venue for getting relaxed. This provides an opportunity to meet their friends and relations. Those who are interested in enjoying the Cinema, arrange a V.D.O. for such performance. Cock fighting is organised by a Binjhia community from the months-March to July. It is an attraction for the visitors. Munda and Oraon have, however, maintained their traditional folk dances which provide gay and charm to their monotonous lives.

Leisure time activity of workers is being presented in Table IV.34.

TABLE

Leisure Time Activity of Workers Classified by

Religion	Occupation		Description of Leisure time activity	Age and 14 & Below Persons	Males	Females
1	2		3	4	5	6
HINDU	Cultivation	61	Show of Cock fighting	—	—	—
			Dance & Music	—	—	—
			Drum beating	—	—	—
			Visit to Market/Relatives	—	—	—
			No activity	—	—	—
	Agriculture Labourer	63	Dance & Music	—	—	—
			No activity	—	—	—
	Mine Workers	71	Show of Cock fighting	—	—	—
			Dance & Music	—	—	—
			No activity	—	—	—
	Social Workers	13	Visit to Market/Relatives	—	—	—
			Sewing & Knitting	—	—	—
	Teacher	15	Visit to Market/Relatives	—	—	—
			No activity	—	—	—
	Dhobi (Washer-man)	55	No activity	—	—	—
	Black Smithy	83	No activity	—	—	—
	Grocery dealer	43	No activity	—	—	—
	Contractor	29	No activity	—	—	—
	Domestic Servant	53	No activity	3	2	1
	General Labourer	99	No activity	1	1	—
	Gardener	64	No activity	—	—	—

IV.34 *(concld.)*

Religion, Occupation, Age and Sex

Sex						
15—19			20—24			
Persons	Males	Females	Persons	Males	Females	Religion
7	8	9	10	11	12	1
—	—	—	—	—	—	HINDU
—	—	—	—	—	—	
—	—	—	1	1	—	
—	—	—	1	1	—	
10	8	2	18	16	2	
1	1	—	—	—	—	
4	3	1	2	1	1	
—	—	—	—	—	—	
—	—	—	1	1	—	
1	1	—	2	2	—	
—	—	—	—	—	—	
—	—	—	1	—	1	
—	—	—	—	—	—	
1	—	1	—	—	—	
1	1	—	—	—	—	
—	—	—	—	—	—	
—	—	—	1	1	—	
2	2	—	—	—	—	
1	—	1	—	—	—	
—	—	—	—	—	—	

TABLE

Leisure Time Activity of Workers Classified by

Religion	Persons	Males	Females	Persons	Males	Females
	Age and 25—34			Age and 35—44		
1	2	13	14	15	16	17	18
HINDU		1	1	—	1	1	—
		2	2	—	—	—	—
		—	—	—	—	—	—
		1	1	—	2	2	—
		22	19	3	18	13	5
		—	—	—	1	—	1
		3	1	2	4	2	2
		1	1	—	—	—	—
		—	—	—	—	—	—
		7	7	—	4	4	—
		—	—	—	1	1	—
		—	—	—	—	—	—
		—	—	—	1	1	—
		—	—	—	1	1	—
		2	—	2	1	1	—
		2	2	—	2	2	—
		1	1	—	—	—	—
		—	—	—	—	—	—
		—	—	—	1	1	—
		1	1	—	1	—	1
		1	1	—	—	—	—

IV.34 *(Concld.)*

Religion, Occupation, Age and Sex

Sex						
45—59			60+			
Persons	Males	Females	Persons	Males	Females	Religion
19	20	21	22	23	24	1
1	1	—	1	1	—	HINDU
1	1	—	—	—	—	
—	—	—	1	1	—	
2	2	—	2	2	—	
26	22	4	14	12	2	
—	—	—	—	—	—	
7	3	4	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
1	1	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
1	—	1	—	—	—	
1	1	—	1	1	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	

TABLE

Leisure Time Activity of Workers Classified by

Religion	Occupation		Description of Leisure time activity	Age and 14 & Below Persons	Males	Females
1	2		3	4	5	6
CHRISTIAN	Cultivation	63	Dance & Music	—	—	—
			Visit to Market/Relatives	—	—	—
			No activity	—	—	—
	Teacher	15	Visit to Market/Relatives	—	—	—
			Sewing & Knitting	—	—	—
	Mine Workers	71	No activity	—	—	—
	Domestic Servant	53	No activity	1	—	1
			Total	**5**	**3**	**2**

IV.34 *(Concld.)*

Religion, Occupation, Age and Sex

Sex						
15—19			20—24			
Persons	Males	Females	Persons	Males	Females	Religion
7	8	9	10	11	12	1
—	—	—	1	1	—	CHRISTIAN
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
21	16	5	28	24	4	Total

TABLE

Leisure Time Activity of Workers Classified by

Age and

Religion	25—34			35—44		
	Persons	Males	Females	Persons	Males	Females
1 2	13	14	15	16	17	18
CHRISTIAN	1	1	—	—	—	—
	—	—	—	—	—	—
	3	3	—	1	1	—
	—	—	—	1	1	—
	—	—	—	1	—	1
	2	1	1	1	1	—
	—	—	—	—	—	—
Total	50	42	8	42	32	10

IV.34 *(concld.)*

Religion, Occupation, Age and Sex

Sex						
	45—59			60+		
Persons	Males	Females	Persons	Males	Females	Religion
19	20	21	22	23	24	1
—	—	—	—	—	—	CHRISTIAN
1	1	—	—	—	—	
3	3	—	2	1	1	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
—	—	—	—	—	—	
44	35	9	21	18	3	Total

It is evident from the table that of the 211 workers in the sampled households, there are 182 members who do not speak about their leisure time activities. The leisure time activities of 29 members are as cock fighting (5). music and dance (9), drum beating (2) and visiting of markets and relations (11). Two females are teachers and pass their leisure time in sewing and knitting.

4.15 Prestigious persons

There are many factors which contribute to an individual's prestige. Birth, richness, education, leading capacity and above all, behaviour of an individual are some of the contributory factors of individual prestige. Some of the following respectable persons of dominant Binjhia tribe wield social prestige.

Parsuram Manjhi is the most respected personality of the village. His ancestors held Zamindari and hence he is still regarded to be a Zamindar. Since he is the head of the Binjhia Tribal Panchayat his wards are also given due respect in the society. Lahru Baraik is the another Binjhia who holds respect of the villagers and is a member of the statutory Gram Panchayat.

Among Oraons and Mundas, Mangra Bhagat and Budhu Munda are the prestigiou personalities and are heading their traditional Panchayats. Kulwant Bara, an another member of an Oraon family is the member of the statutory Gram Panchayat.

More details about these personalities are given below

	Caste/Tribe	Name of persons	Age	Educational standard	Occupation
1.	Binjhia(ST)	Sri Parsuram Manjhi	50 yrs.	4th	Public work
2.	Binjhia(ST)	Sri Laharu Baraik	45 yrs	5th	Cultivation
3.	Oraon (ST)	Sri Mangra Bhagat	60 yrs	7th	Cultivation
4.	Munda (ST)	Sri Budhu Munda	40 yrs	III.	Cultivation
5	Oraon (ST) (Christian)	Sri Kulwant Bara	55 yrs	6th	Cultivation

4.16 Functioning of the traditional Panchayat and official Panchayat

Even after the constitution of the Gram Panchayats under the Government of India's Gram Panchayat Act, running of social Panchayats did not loose its identity. It continued to run side by side with statutory Gram Panchayat and their functions and decisions have legal recognitions.

Binjhias have a well recognised system of social Panchayat. The members of this Panchayat comprise of persons belonging to village Parba and neighbouring villages inhabiting the community members headed by Parsuram Manjhi, Lahru Baraik and Phagu Nath. Targa being the original seat of Binjhias, the respectable Binjhias from Targa are also included in the Panchayat. The jurisdiction of this Panchayat is to look after the local differences and some traditionally recognised crimes viz. *Gobadh*, quarrel* with Brahmim. elopment etc. Minor crimes like illegal harvesting, land dispute, theft of birds and animals are also looked by such Panchayat.

This caste Panchayat has no fixed numbers of members and nearly all the caste men assemble at a fixed place to settle down the

differences and disputes. After complete hearing of the involved parties, a majority decision is arrived of which remains binding on both the parties. The special feature of this Panchayat is that none of the attending castemen leaves the venue until it is finally heard and decided. It is a non-stop session. The entire expenditure of the session is borne by the defendent which is non-adjustable. If the crime is proved against either plantiff or defendent, he has to give a feast to his castemen as penalty. The decision of the caste Panchayat is binding and if it is not accepted, the non-acceptant is outcasted by the society.

A *'Prayaschit'* or repentance is arranged for the culprit in case of *Gobadh*, beating of Brahmim, return from custody etc. In case of return from jail, a person is deemed to incur pollution by eating with persons of other castes. The culprit is required to make a pilgrimage viz. Bedvyas (Orissa), Gaya, Puri or Ram Rekha (Simdega). The culprit is required to get his head shaved and pay *dakshina* (charity) to the Brahmin. After returning from the pilgrimage, the head is again shaved under the bo-tree and then he is purified by Brahmin, where the culprit is compelled to take a little amount of cowdung mixed in milk. Thereafter, the head-men like Manjhi, Nath, Baraik, Karathia Baraik take meal which is followed by other castemen. The menu of the feast remains vegetarian which includes Puri, vegetables and some sweets. The provision for rice is also made for those who require but in no case non-vegetarian dishes are allowed. After the *Prayaschit* is completed, free passage to eat, drink and for marriage starts with the castemen.

During the course of investigation, some cases, which were heard and decided by such social Panchayat came to notice.

The *modus operandi* is given below:

(1) *Lahru Baraik vs Dasru Baraik*

Lahru Baraik instituted a case against Dasru Baraik. He charged Dasru Baraik about threatening him of beating. The case was heard patiently by tribemen and judgement delivered against Dasru Baraik. He was found guilty. Dasru was penalised and was asked to arrange a tribe-feast and to donate Rupees one hundred for Shiv Mandir (A temple dedicated to Lord Shiva). In addition to this, he was asked to furnish a written bond undertaking not to commit such offence any more.

(2) Sadhu Manjhi was jailed for murdering his wife. He was convicted by statutory body. After he was released from the jail, he had to undergo for ordeals of *Prayschita* or repentence at the instance of tribe-Panchayat.

Munda and Oraon too have their own separate traditional tribal Panchayat.

Functioning of the social Panchayat was not uniform. It varied from place to place and community to community to the extent that in some cases the decisions of the Panchayat were not found to be based on justice. At times, very cruel and inhuman treatment appeared to have been given to the offenders. The formation of statutory Gram Panchayat aimed at bringing out an overall procedural change in dealing with cases on a uniform pattern based on law.

Sukhajharia Gram Panchayat was notified in the year 1958 and the first election held in 1960. Parba is one of the constituent villages of this Panchayat. The villages falling under this Panchayat alongwith its population is detailed in Table IV.35.

Table IV.35

Statement showing the name of the villages, area and population of Sukhajharia Gram Panchayat

Name of the villages	Thana. No.	Area in hectares	Population (1981)
1	2	3	4
Parba	12	1,873.68	1,362
Bandosera	10	474.47	362
Sehar Munda	11	192.08	326
Joneda	9	330.50	343
Dhauraanjan	48	404.70	56
Mangaspur	47	334.45	236
Lachhanpur	46	87.39	37
Kauwadarha	45	285.22	79
Sukhajharia	44	367.36	255
		Total	**3,056**

It would appear from the above table that Parba is the largest populous village of the Panchayat but it is unfortunate that its headquarter is located at Sukhajharia which is about 7 kms away from the main village.

Mukhia is the head of the statutory Panchayat who is assisted by *Sarpanch* and his council of 9 members. *Sarpanch* is responsible to look after the internal disputes. Under the law, he is deemed to enquire about accidents, such as drowning in water, falling from the tree, snake bite, etc.

Panchayat has been able to deal with the cases of its jurisdiction successfully. Two cases relating to Parba were decided by the *Sar panch* in 1981 and 1983.

4.17 Factions and cliques

Binjhia, though numerically strong in the village, other caste/tribe viz., Munda, Oraon, Chik Baraik, Lohra and other functional groups like Dom, Dhobi, Brahmin, Teli, etc., also inhabit in the village, there is not group feeding to factions and cliques. Caste/tribe and religious stratification is well recognised and every one knows his limitations. Even in the midst of social disabilities like touch pollution, they are living peacefully.

4.18 Travel Index

Travel Index of a particular population is a demographic instrument to measure spatial mobility. It shows the awareness of the outside world. It widens the knowledge of persons. People visit other places for meeting their various needs like meeting their relations on courtesy calls, to fulfil certain social customs, supervising their lands and property, marketing, for education etc. But the scope of travel for persons residing in rural areas is very much restricted as compared to persons living in urban areas. Travel Index is derived by addition of maximum distance travelled by all persons, males and females aged 5 and

above divided by the number of persons of the same sex aged 5 and above. The following table shows the total number of persons aged 5 and above by religion and number of persons travelled outside the village alongwith travel index:

Table IV.36

Statement showing the number of persons aged 5 and above by religion and number of persons travelled outside the village alongwith travel index

Religion	No.of Persons			No.of persons travelled			Travel Index		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Hindu	445	227	218	165	125	40	36.20	59.63	11.81
Christian	57	23	34	20	13	7	69.82	125.87	31.91
TOTAL	**502**	**250**	**252**	**185**	**138**	**47**	**40.02**	**65.72**	**14.52**

Of the total population 502 of age 5 and above belonging to 100 households covered during the survey only 185 persons have travelled outside the village. Of these 185 persons, 138 are males and 47 females. On an average, each person travelled a distance of 40.02 Kms, while the averages per male and female are 65.72 Kms and 14.52 Kms respectively. Taken by religion the travel index of persons belonging to Christian is more as compared to persons belonging to Hindu.

The travel index per person on average among Hindu is 36.20 Kms while the same among males and females are 59.63 Kms and 11.81 Kms respectively. Among the Christian, the travel index per person per male and per female is 69.82 Kms, 125.87 Kms and 31.91 Kms respectively.

Table IV. 37 shows the travel index of persons, males and females of the village classified by religion, caste/tribe/community:

Table IV.37

Travel index of persons, males and females of the village classified by religion, caste/tribe/community

Religion and caste/tribe/ community	Travel Index		
	Persons	Males	Females
1	2	3	4
Hindu	36.20	59.63	11.81
Sch.Caste			
Dhobi	56.36	77.50	44.29
Dom	329.17	987.50	-
Sch.Tribe			
Binjhia	26.5	42.5	8.72

Table IV.37-(*concld.*

1	2	3	4
Chik Baraik	19.55	35.83	-
Lohara	13.40	22.33	-
Munda	18.37	32.39	4.35
Oraon	37.42	75.00	8.43
Others			
Ahir	17.84	27.72	4.25
Brahmin	156.11	181.25	136.00
Rajput	60.00	50.00	75.00
Rautia	8.21	14.38	-
Teli	55.43	99.38	9.57
Christian	69.82	125.87	31.91
Sch.Tribe			
Munda	101.94	219.29	27.27
Oraon	55.00	85.00	34.13
All Communities	40.02	65.72	14.52

It would transpire from the table that Dom has the highest travel index both in case of persons (329.17 Kms) and males (987.50 Kms), while in case of females, they have zero travel Index. In case of persons travel index of Dom is followed ,by Brahmin (156.11 Kms) and Christian Munda (101.94 Kms). In case of males travel index, Dom is followed by Christian Munda (219.29 Kms) and Brahmin (181.25 Kms.). Brahmin females have highest travel index (136.00 Kms) followed by Rajput (75.00 Kms) and Dhobi (44.29 Kms). In case of females, Dom, Lohara, Chik Baraik and Rautia have their travel index as nil. The lowest travel index pertaining to persons has been shown by Rautia (8.21 Kms) followed by Lohara (13.40 Kms) and Chik Baraik (19.55 Kms).

On an examination, the highest travel index of Dom as per person and per male is derived at on account of the fact that two male members of Dom family aged 60 years and 23 years moved for Calcutta (475 Kms) and Ludhiana (1500 Kms) respectively in search of jobs, resulting in achieving the highest travel index in the sample.

Table IV.38 depicts travel index of persons, males and females classified by occupation.

Table IV. 38

Travel Index of persons, males and females classified by occupation

Occupation (Describe occupation as per NCO 2 digit)	Persons			Travel Index		
	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7
Social worker (13)	7	3	4	25.00	50.00	6.25
Teacher (15)	8	5	3	225.00	270.00	150.00
Dhobi (55)	6	2	4	55.00	45.00	60.00
Cultivator (61)	409	206	203	37.55	63.88	10.83
Agricultural labourer (63)	21	11	10	13.57	21.36	5.00
Mines worker (71)	27	13	14	66.85	85.38	49.64
Blacksmithy (83)	24	14	10	13.96	23.93	
Total	**502**	**254**	**248**			

It is obvious from the table that travel index by occupational category, it is highest of teachers with an average of 225.00 Kms followed by quarrymen (66.85 Kms) and Launderers (55.00 Kms). The travel index of agricultural labourer is lowest followed by blacksmiths. Travel index by occupation shows that spatial mobility of agricultural labourers, blacksmiths, social workers, cultivators and quarrymen are below 100 Kms, which can not be any way said to be encouraging.

4.19 Participation of people in religious Celebration and social functions

Participation of people in the religious celebrations and social functions mostly depends on the economic status and social linkage of the family and vary from purpose to purpose and from community to community. The people of Parba in general are economically neither very sound nor educationally forward. Their linkage is more or less restricted to the castemen of the village an to its neighbourhood. The table IV.39 gives the number of households where such ceremonies were solemnised and number of persons, who participated in the function.

Table IV.39

Statement showing the number of households participation in religious celebrations and social functions

Name of caste/tribe/ community	Total no.of H.H. in the sample	No.of H.H. where religious/ social functions held	Total no. of participants	Category of participants		
				Kins	Caste men	Friends and other caste men
1	2	3	4	5	6	7
Dom (SC)	1	-	-	-	-	-
Dhobi (SC)	3	1	15	5	5	5
Binjhia (ST)	38	3	244	25	219	-
Chik Baraik (ST)	2	-	-	-	-	-
Lohra (ST)	5	-	-	-	-	-
Munda (ST)	11	1	35	5	30	-
Oraon (ST)	11	3	138	23	115	-
Ahir	4	-	-	-	-	-
Brahmin	2	-	-	-	-	-
Rajput	1	-	-	-	-	-
Rautia	3	-	-	-	-	-
Teli	8	-	-	-	-	-
Christian Munda (ST)	7	-	-	-	-	-
Christian Oraon (ST)	4	1	50	5	25	20
Total	**100**	**9**	**482**	**63**	**394**	**25**

It is evident from the table above that out of total number of 100 households only 9 households had the privilege to solemnise the religious and social functions. The bulk of the participants (394) were castemen followed by kiths (63). The number of friends and other castemen was only 25. Table IV.39 gives the average number of participants in caste/tribe/community and percentage of total participants.

Table IV.40

Participation from outside households in religious and other celebrations in households classified by religion and caste/tribe of head of the household

Name of religious rite and festival	Religion and caste/tribe of head of household where performed	Average no.of participants	Participants of each category as percentage of total participants		
			Kin	Castemen	Friends from other caste
1	2	3	4	5	6
Chatthi (Birthday celebrations)	Hindu				
	Sch. Caste				
	Dhobi	15	33.33	33.33	33.33
	Sch. Tribe				
	Binjhia	81	9.88	90.12	-
	Munda	35	14.29	85.71	-
	Oraon	46	17.39	82.61	-
	Christian				
	Sch. Tribe				
	Munda	50	10.00	50.00	40.00

4.20 Knowledge about social legislations

To rectify some of the social evils or maladies, Indian Social Legislations viz., Child Marriage Act, Dowry Prohibition Act, Untouchability Act, Abolition of Child Labour Act, Minimum wages Act etc. have been enacted, which arm the people of the country to sue in court of law against any offender.

Table IV.41 shows knowledge about Indian legislations as related to religion and caste/tribe/comrnunity and education of informant in the selected households of village Parba.

TABLE IV.41

Knowledge about Indian Social Legislations as related to Religion and Caste/Tribe/Community and education of informant

Religion and Caste/Tribe/ Community of informant	Total no. of informant	No. of illiterates having knowledge/ no knowledge about Indian Social Legislations		No. of literates upto Matric standard having knowledge/ no knowledge about Indian Social Legislations		No. of educated above Matric having knowledge/no knowledge about Indian Social Legislation	
		Aware	Not aware	Aware	Not aware	Aware	Not aware
1	2	3	4	5	6	7	8
HINDU							
Scheduled Caste							
Dhobi	3	—	3	—	—	—	—
Dom	1	—	—	—	1	—	—
Scheduled Tribe							
Binjhia	38	—	24	1	13	—	—
Chik Baraik	2	—	1	—	1	—	—
Lohara	5	—	5	—	—	—	—
Munda	11	—	10	—	1	—	—
Oraon	11	—	8	—	3	—	—
OTHER COMMUNITY							
Ahir	4	—	4	—	—	—	—
Brahmin	2	—	—	—	2	—	—
Rajput	1	—	—	—	—	1	—
Rautia	3	—	2	—	1	—	—
Teli	8	—	4	—	4	—	—
CHRISTIAN							
Schedule Tribe							
Munda	4	—	1	—	2	1	—
Oraon	7	—	3	—	2	2	—
Total	100	—	65	1	30	4	—

It is evident from the table that irrespective of caste/tribe/community, none of the illiterate informants (65) is aware of Indian social legislations. Of the 35 literate informants, 31 informants, who are literate upto Matriculation standard, only one Binjhia informant is aware of the Indian social legislation and the rest all the 4, educated above the matriculation level who are aware of it belong one each to Rajput and Christian Munda and two of Christian Oraon. Thus, we find that knowledge about legislation is restricted to only 5 informants. This situation further highlights that the knowledge of social legislations is not directly linked with educational attainment of the mass, rather its success and implementation depend more upon how far these have been given publicity of by the Government as well as private agencies. In Parba, the Christian families appear to be more enlightened as compared to others so far the knowledge of social legislation is concerned. The five informants who are aware of the social legislations, 2 are teachers, one cultivator, one social worker and another one is a graduate and in search of a job (Table IV.42)

Table IV. 42

Knowledge about Indian Social Legislations as related to occupation and education of the informant

Occupation of the informant (As per NCO 2 digit)	Total no.of informants	No.of illiterates having knowledge/no knowledge about Indian Social Legislations.		No.of literates up to matric standard having knowledge/no knowledge about Indian Social Legislations		No. of educated above Matric having knowledge/no knowledge about Indian Social Legislations.	
		Aware	Not aware	Aware	Not aware	Aware	Not aware
1	2	3	4	5	6	7	8
Social worker-13	1	-	-	1	-	-	-
Teacher-15	2	-	-	-	-	2	-
Dhobi-55	2	-	2	-	-	-	-
Cultivation-61	78	-	48	-	29	1	-
Agricultural labourer-63	4	-	4	-	-	-	-
Mines worker-71	6	-	5	-	1	-	-
Blaksmithy-83	5	-	5	-	-	-	-
Seeking employ-ment-X0	1	-	-	-	-	1	-
Household duty-X9	1	-	1	-	-	-	-
Total	**100**	**-**	**65**	**1**	**30**	**4**	**-**

4.21 Social disability

Prevalence of social disability is of inherent nature in our society and this is present even today in some form or the other. During the survey, it came to fore that villagers are still stratified as per caste division. Every caste tries to maintain a distance with other caste, although there has been a radical change in many orthodox behaviours. On investigation, it was gathered that food cooked by Brahmin is accepted by all castes/tribes except by Munda and Oraon. Brahmins do not take food with any caste, but accept raw food materials on festive occasions and cook themselves, but children are free from this taboo. There is no restriction for any caste/tribe in attending the school. Children of every caste read in school with children of other castes without any feeling of caste hegemony. Members of all castes go to well to fetch water without any discrimination and to purchase essential items from market but in the matter of entrance in the temples there are still prevalence of conventional social disabilities. Brahmin, Rajput, Teli, Ahir, Rautia and Binjhia are only allowed to visit the temple of Lord Jagannath. Munda, Oraon, Lohra, Chik Baraik, Dom and Dhobi are debarred of this privilege (Table IV.43).

Table IV.43

Reporting of social disabilities as related to religion and caste/tribe of interviewee

Religion and caste/tribe of interviewee	Total number	Number of reporting
		Social disability: Untouchability Caste or caste groups: (All other castes)
1	2	3
Hindu		
Sch Caste		
Dhobi	3	3
Dom	1	1
Sch. Tribe		
Binjhia	38	38
Chik Baraik	2	2
Lohra	5	5
Munda	11	11
Oraon	11	11
Other community		
Ahir	4	4

Table IV.43—*concld.*

1	2	3
Brahmin	2	2
Rajput	1	1
Rautia	3	3
Teli	8	8
Christian		
Sch. Tribe		
Munda	4	4
Oraon	7	7
Total	**100**	**100**

Prevalence of social discrimination is a crime and has been declared as a panel offence in the country. Legal enactments will hardly give the desired result, what is needed is to cultivate the feeling in the mass and make people to feel that untouchability is the great enemy of any developing society.

When we look the table IV.44, we find thaf of the 100 interviewees, there are still 47 persons, who are not aware of legal provisions against social discrimination. All the 4 persons, above the matriculation level belong to Rajput (1), Munda (1), and Oraon (2) are aware, whereas out of 31 persons (all literate up to matric standard), only 4 are not aware of legal provisions of social discrimination. Among the 65 illiterate informants, 43 are not aware of it.

No doubt, the awareness about legal provision against social discrimination is well known to many villagers, the prevalence of social discrimination in the matter of food and entrance to temple present a sad view and is a challenge to the administrators and social reformers. When asked about the suggestions and improvements in order to bring out social harmony, none of the informants could give their views and it appeared to the interviewer that they have reconciled themselves with the long aged practice in prevalence.

Table IV.44

Knowledge about legal prohibition of social discrimination as related to religion and caste/tribe and education of Interviewee

Religion and caste/tribe	Total no.	Number who are illiterate and about prohibition of discrimination who are		Number who are literate upto matric std. and about prohibition of discrimination who are		Number who are educated matric & above and about prohibition of discrimination of who are	
		Aware	Not aware	Aware	Not Aware	Aware	Not aware
1	2	3	4	5	6	7	8
Hindu							
Sch. Caste							
Dhobi	3	1	2	-	-	-	-
Dom	1	-	-	1	-	-	-
Sch. Tribe							
Binjhia	38	8	16	13	1	-	-
Chik Baraik	2	-	1	-	1	-	-
Lohra	5	2	3	-	-	-	-
Munda	11	2	8	1	-	-	-
Oraon	11	3	5	2	1	-	-
Other Community							
Ahir	4	-	4	-	-	-	-
Brahmin	2	-	-	2	-	-	-
Rajput	1	-	-	-	-	1	-
Rautia	3	1	1	-	1	-	-
Teli	8	3	1	4	-	-	-
Christian							
Sch. Tribe							
Munda	4	1	-	2	-	1	-
Oraon	7	1	2	2	-	2	-
Total	**100**	**22**	**43**	**27**	**4**	**4**	**-**

4.22 Particulars of households whose close relations are staying outside

Out of 100 households, there are only 13 households belonging to different caste/tribe/ community whose close relations (20 in numbers) are reported to be staying outside (Table IV.45). Among 20 persons, 7 males and 4 females are non-workers, they are either full time students or in household duties (Table IV.46). 9 males are workers and are engaged in different types of economic activities (Table IV.47). None is reported to be staying outside for seeking employment. Among the workers staying outside, on enquiry from the head of the household, it is learnt that only six persons are contributing to their heads of the households while 3 members have never sent any amount to their families. Remittances are sent by close relations staying outside. The households classified by relationship to head of the household are presented in table IV.48. Close relations staying outside and those who are non-workers receive remittances from their heads are given in table IV.49. Education level of persons staying outside has been presented in table IV.50. The table shows that out of 20 members, one is illiterate and 4 have received non-formal education. Of the remaining 15 members, one is a post graduate and working as a lecturer, 3 are matriculates and 1 has read upto pre-University stage. Two and eight persons have received education upto primary and middle standard respectively. Persons staying outside by length of time, reason and relation to head have been presented in table IV.51.

TABLE IV.45

Households whose close relations are staying outside the household classified by religion and Caste/Tribe/Community and age of head of honsehold

Religion and Caste/Tribe/ Community	Total no. house-hold	Number of households whose close relations are staying outside and whose age of head of household is					
		Below 25	25—29	30—34	35--44	45—59	60+
1	2	3	4	5	6	7	8
Hindu							
Scheduled Caste							
Dhobi	1	—	—	—	—	—	1
Schedule							
Binjhia	4	1	—	—	—	3	—
Munda	2	—	—	—	—	—	2
Oraon	1	—	—	—	—	1	—
Others							
Teli	3	—	—	1	—	—	2
Christian							
Munda	1	—	—	—	1	—	—
Oraon	1	—	—	—	—	1	—
Total	**13**	**1**	**—**	**1**	**1**	**5**	**5**

TABLE IV.46

Particulars of non-workers close relation who are staying outside the household classified by nature of activity and relationship to head of household

Nature of activity of non-worker close relation staying outside	Number who are related to head of household as				
	Mother	Son	Daughter	Sister	Other kin (Son's wife)
1	2	3	4	5	6
Full time Student	—	7	1	1	—
Household duties	1	—	—	—	1
Total	**1**	**7**	**1**	**1**	**1**

TABLE IV.47

Particulars of close relations staying outside the household classified by occupation and relationship with head of household

Occupation (As per NCO 2 digit)	Number of close relations staying outside who are related to head of household as	
	Husband	Son
1	2	3
Teacher (15)	1	1
Domestic Servant (53)	—	1
Mines Labour (71)	—	2
Motor Mechanic (84)	—	2
Brick Layers (95)	—	1
Labour (99)	—	1
Total	**1**	**8**

TABLE IV.48

Remittance sent by close relations staying outside the households, classified by relationship to head of household and present address

Relationship with head of household	No. of house-holds	Close relations staying outside (Number)	Average amount of remittances sent by each close relation staying outside and whose present address is			
			Other taluk of the District (Simdega)		Other District (Singh-bhum)	Other State (Orissa)
			Rural	Urban		
1	2	3	4	5	6	7
Son	5	6	—	—	1,000/-	2,150/-
Husband	1	3	1,000/-	—	—	—

TABLE IV.49

Remittances sent by households to close relations staying outside the household classified by relationship to head of household and present address of the close relations

Close relationship with head of household	No. of house-holds	Close relations staying outside (Number)	Average amount sent by each household to close relations whose present address is		
			Other Taluk of the District (Simdega)		Other District (Ranchi)
			Rural	Urban	
1	2	3	4	5	6
Son	4	6	—	1,800/-	3,000/-

TABLE IV.50

Particulars of close relations staying outside the household classified by educational level and relation to head of household

Educational level of persons staying outside (as in Census Table C-3 Part A)	Number of persons staying outside who are related to head of household as					
	Mother	Son	Daughter	Son's wife	Sister	Husband
1	2	3	4	5	6	7
Illiterate	—	1	—	—	—	—
Literate (Without educational level)	1	3	—	—	—	—
(a) Non-formal	1	3	—	—	—	—
(b) Formal	—	—	—	—	—	—
Primary	—	1	1	—	—	—
Middle	—	5	—	1	1	1
Matriculation/ Secondary	—	3	—	—	—	—
Higher Secondary	—	1	—	—	—	—
Post graduate degree other than technical degree	—	1	—	—	—	—
Total	**1**	**15**	**1**	**1**	**1**	**1**

TABLE

Number of close relations staying outside the household classified

	Number of close relation					
	Less than 1 year			1—4		
Relation to head of household	Reason (Study)	Reason (Service)	Reason (Study)	Reason (Domestic Servant)	Reason (HHD)	Reason (Labour with Raj Mistry)
1	2	3	4	5	6	7
Mother	—	—	—	—	1	—
Son	1	—	5	1	—	1
Husband	—	1	—	—	—	—
Sister	—	—	1	—	—	—
Son's wife	—	—	—	—	1	—
Daughter	—	—	1	—	—	—
Total	**1**	**1**	**7**	**1**	**2**	**1**

IV.51

by length of time, reason and relation to head of household

staying outside for							
years	5—9 years			10—19 years			
Reason (Service)	Reason (Mines worker	Reason (Labour Road Construction)	Reason (H.S.L. Mechanic)	Reason (Study)	Reason (Motor Mechanic)	Reason (Mines worker)	Relation to head of household
8	9	10	11	12	13	14	1
—	—	—	—	—	—	—	Mother
1	1	1	1	1	1	1	Son
—	—	—	—	—	—	—	Husband
—	—	—	—	—	—	—	Sister
—	—	—	—	—	—	—	Son's wife
—	—	—	—	—	—	—	Daughter
1	**1**	**1**	**1**	**1**	**1**	**1**	**Total**

Out of 16 males staying outside, 12 are unmarried and four married and among 4 females, two are unmarried, one married and one widowed. Thus 14 out of 20, who are staying outside are unmarried. Among 16 males 15 are sons of the head and one is husband while among females, one is mother, one sister, one son's wife and one daughter (Table IV.52).

Table IV.52

Particulars of close relations staying outside the household classified by age, marital status and relation to head of household

Age Group	Total no.of close relations staying	Number staying outside who are related to head of households as whose marital status is						
		Mother	Son		Daughter	Sister	Other kin	
							Husband	Son's wife
		Widowed	Unmarried	Married	Unmarried	Unmarried	Married	Married
1	2	3	4	5	6	7	8	9
0-9	-	-	-	-	-	-	-	-
10-14	3	-	2	-	1	-	-	-
15-24	8	-	7	-	-	1	-	-
25-34	6	-	3	2	-	-	-	1
35-59	2	-	-	1	-	-	1	-
60+	1	1	-	-	-	-	-	-
Total	20	1	12	3	1	1	1	1

Visit to urban areas by members of the household during last year

The people of the village are normally tied with rural areas as their most of the relations come from the neighbouring villages. Very few have their relation in urban areas. So frequency of visit of urban areas by the members of the household is very poor. Table IV.53 gives the details of the households, whose any member has visited the urban areas during the last year.

Table IV.53

Visit to urban areas to any number of household classified by occupation of head of household and maximum distant place visited by the same member and purpose

Occupation of head of household (Describe as per NCO 2 digit)	Distance of place visited (Kms.)	Number of households, any member of which has made maximum visit to most distant place for				
		Purpose 1	Purpose 2	Purpose 3	Purpose 4	Purpose 5
		Relative case	Court	Marketing	Educational trip or sight seen	Office work
1	2	3	4	5	6	7
Social worker (13)	21-50	-	1	-	-	-
Teacher (15)	101 +	1	-	-	1	-
Cultivator (61)	21-50	5	-	3	-	1
	51-100	2	5	-	2	-
	101 +	3	3	-	-	-
Agricultural labourer (63)	51-100	-	1	-	-	-
Miners (71)	51-100	-	-	1	-	
Total		**11**	**10**	**4**	**3**	**1**

It is evident from the table that of the 100 households, members of 29 households only have the privileges to visit urban areas. None of the members of the households visited towns for entertainment purpose except the members of three housenolds of which two have returned under sight seeing and visited Simdega while one visited Calcutta on an educational trip. The visit of members of other 26 households to towns are generally purposive in nature. They have visited either to attend court cases, for marketing, for meeting their relations or for domestic affairs etc. It was ascertained during course of survey that members of many of the households visited Hathibari, the nearest small township. Thus the mobility from rural to urban areas can not be said to be encouraging. Following statement gives the details of towns visited by member of the households.

Table IV.54
Statement showing the details of towns visited by member of the households

Purpose of visit	No. of households, the member of which visited							
	Ranchi	Simdega	Gumla	Birmit-rapur	Raur-kela	Cal cutta	Bo-karo	Total
1	2	3	4	5	6	7	8	9
1. Seeing relations	3	1	-	1	5	-	1	11
2. Court work	2	7	1	-	-	-	-	10

Table IV. 54—*concld.*

1	2	3	4	5	6	7	8	9
3. Marketing	-	1	-	1	2	-	-	4
4. Office work	-	-	-	-	1	-	-	1
5. Educational trip and sight seeing	-	2	-	-	-	1	-	3
Total	**5**	**11**	**1**	**2**	**8**	**1**	**1**	**29**

Table IV.55 furnishes the particulars of persons residing in towns who were visited by the inmates of the selected households of the village by distance of place visited and purpose of the visit.

TABLE

Particulars of persons in town who were visited by members of

Particulars of persons who were visited	Distance	Number of never married males visited for		Number of ever married	
		Meet to Relation	Marketing	Meet to Relation	Marketing
1	2	3	4	5	6
1. Friend—1	51+Kms.	—	—	—	—
2. Relation					
I. Father—2	(a) 21—50 Kms.	1	—	—	—
	(b) 51+Kms.	—	—	—	—
II. Son—2	(a) 21—50 Kms.	—	—	1	—
	(b) 51+Kms.	—	—	1	—
III. Brother—1	51+Kms.	—	—	1	—
IV. Father-in-law—1	51+Kms.	—	—	1	—
Maternal Grand Father—2	51+Kms.	2	—	—	—
Other Relation—10	(a) 21—50 Kms.	—	1	4	2
	(b) 51+Kms.	1	—	1	—
3. Unrelated persons—10	(a) 21—50 Kms.	—	—	—	—
	(b) 51+Kms.	—	—	—	1
4. I. Visit Urban—2	51+Kms.	—	—	—	—
II. Excursion trip—1	51+Kms.	—	—	—	—
	Total	**4**	**1**	**9**	**3**

IV.5

household classified by Distance of place where visited and purpose

No. of never married Female visited for males visited for			No. of ever married Female visited for		
Court Case	Educational & sight seen	Office work	Educational tour	Meet to relation	Particulars of Persons who were visited
7	8	9	10	11	1
1	—	—	—	—	1. Friend—1
					2. Relation
—	—	—	—	—	I. Father—2
—	—	—	—	1	
—	—	—	—	—	II. Son—2
—	—	—	—	—	
—	—	—	—	—	III. Brother—1
—	—	—	—	—	IV. Father-in-law—1
—	—	—	—	—	Maternal Grand Father—2
—	—	—	—	—	Other Relation—10
1	—	—	—	—	
—	—	1	—	—	3. Unrelated persons—10
8	—	—	—	—	
—	2	—	—	—	4. I. Visit Urban—2
—	—	—	1	—	II. Excursion trip—1
10	**2**	**1**	**1**	**1**	**Total**

It transpires from the table that out of 100 households only 32 members belonging to 29 households have moved to any town (except Hathibari). Of these 32 town visitors, 30 belong to male sex while 2 belong to female. Except of one teacher family belonging to Rajput community, 4 members have visited Ranchi town. Of the rest 28 households, one member from each household has visited any town. Out of 2 female visitors, one is a Christian Munda lady teacher, whose journey to Calcutta appeared to be a job oriented while another one is the wife of Rajput teacher, who visited Ranchi to meet her parents with her other family members.

The table further reveals the fact that except two city/town visitors all visited the urban areas on dire necessity. Two persons visited the urban areas for sight seeing on excursion trip. Of all the visitors, 8 persons stayed with their close relations, 10 with their distant relatives (equating other relatives as distant relatives), 1 with friend and 13 persons with unrelated persons. Of all the 32 town visitors, 30 are males and 2 are females which infer that the visit to town is mainly restricted to males. We find that 4 never married males, 9 married males and one married female have visited town to meet their relatives to fulfil their social commitments and obligations. One each never married male and female and 3 married males visited town to get the court cases expedited, 2 married males went on excursion and sight seeing trip while one married male visited the town to do some official work. It can be said that distances travelled by them are negligible. 10 visitors have moved to 21-50 Kms while the rest 22 have covered the range of 51+ (Kms). Of the two excursions, one is a married Hindu Oraon male and other is a married Binjhia male.

To have a further insight about urban linkages of the villagers it would be quite in relevance to see whether any person living in towns has visited the village or not. Table IV.56 gives the number of visitors from town to 100 selected households classified by religion, caste/tribe/community of head of household and distance of place from where visited.

TABLE

Frequency of being visited by Friends. Relatives classified by Religion and Caste/Tribe/

Religion and Caste/Tribe/ Community of head of the household	Total No. of Household	Households which were visited as (category of) relation friends etc. No. of Households	Average Number of visitors per household	Average distance from where visitors come (per household)
1	2	3	4	5
Hindu				
Scheduled Caste				
Dhobi	3	—	—	—
Dom	1	1	1	50 kms.
Scheduled Tribe				
Binihia	38	—	—	—
Chik Baraik	2	—	—	—
Lohara	5	—	—	—
Munda	11	—	—	—
Oraon	11	—	—	—
Other Community				
Ahir	4	—	—	—
Brahmin	2	—	—	—
Rajput	1	—	—	—
Rautia	3	—	—	—
Teli	8	2	1	1,025 kms.
Christian				
Scheduled Tribe				
Munda	4	—	—	—
Oraon	7	1	1	250 kms.

IV.56

Community of head of households and distance of place from where visited

Households which were visited by								
Relations								
Wife's Sister's Husband		Daughter's Husband		Wife's Brother		Sister		
Total No. of house-holds (A)	Average distance from where come per hou-sehold (B)	Total no. of households / Average distance from where come per household (A)	(B)	(A)	(B)	(A)	(B)	Religion and Caste/Tribe/ Community of head of the household
6	7	8	9	10	11	12	13	1
								Hindu
								Scheduled Caste
—	—	—	—	—	—	—	—	Dhobi
1	50 kms.	—	—	—	—	—	—	Dom
								Scheduled Tribe
—	—	—	—	—	—	—	—	Binjhia
—	—	—	—	—	—	—	—	Chik Baraik
—	—	—	—	—	—	—	—	Lohara
—	—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	—	—	Oraon
								Other Community
—	—	—	—	—	—	—	—	Ahir
—	—	—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	—	—	Rajput
—	—	—	—	—	—	—	—	Rautia
—	—	1	2,000 kms.	1	50 kms.	—	—	Teli
								Christian
								Scheduled Tribe
—	—	—	—	—	—	—	—	Munda
—	—	—	—	—	—	1	250 kms.	Oraon

It would appear that one household of Dom, 8 households of Teli and 7 households of Christian Oraon have respectively been visited by 1 Dom, 2 Telis and one Christian Oraon families, four town dwellers in the ratio of one visitor per family per household. All the four visitors are related to head of the respective households. Wife's sister's husband visited the Dom family from 50 Kms distance, one Teli family has been visited by daughter's husband from about 2000 Kms of distance and another Teli family has been visited by wife's brother from about 50 Kms while one Christian Oraon family has been visited by his sister from about 250 Kms. We find that the table does not show encouraging urban linkages.

4.23 Voting Behaviour

It has been found that the inhabitants of Parba are not very politically conscious and they do not even know the value of their votes. Whenever they have had an occasion to caste their votes, they did it on the persuasion of their caste leaders. During the election of Mukhia for Sukhajharia Gram Panchayat held in 1978, there were two candidates but none was from Parba.

Out of total population of 3,056 of the Panchayat at there were 1,793 voters of which only 32.4 per cent or 582 votes were polled as valid votes.

The village falls under the Kolebira Assembly and Simdega Parliamentary Constituencies.



Outer view of the house of a well-to-do Brahmin—walls are of burnt bricks.



Outer view of the house of a Teli—walls are made of mud.



The village well—a lady fetching water from the well.



A Binjhia lady wearing Sari, Blouse and 'Fully' in her nose.



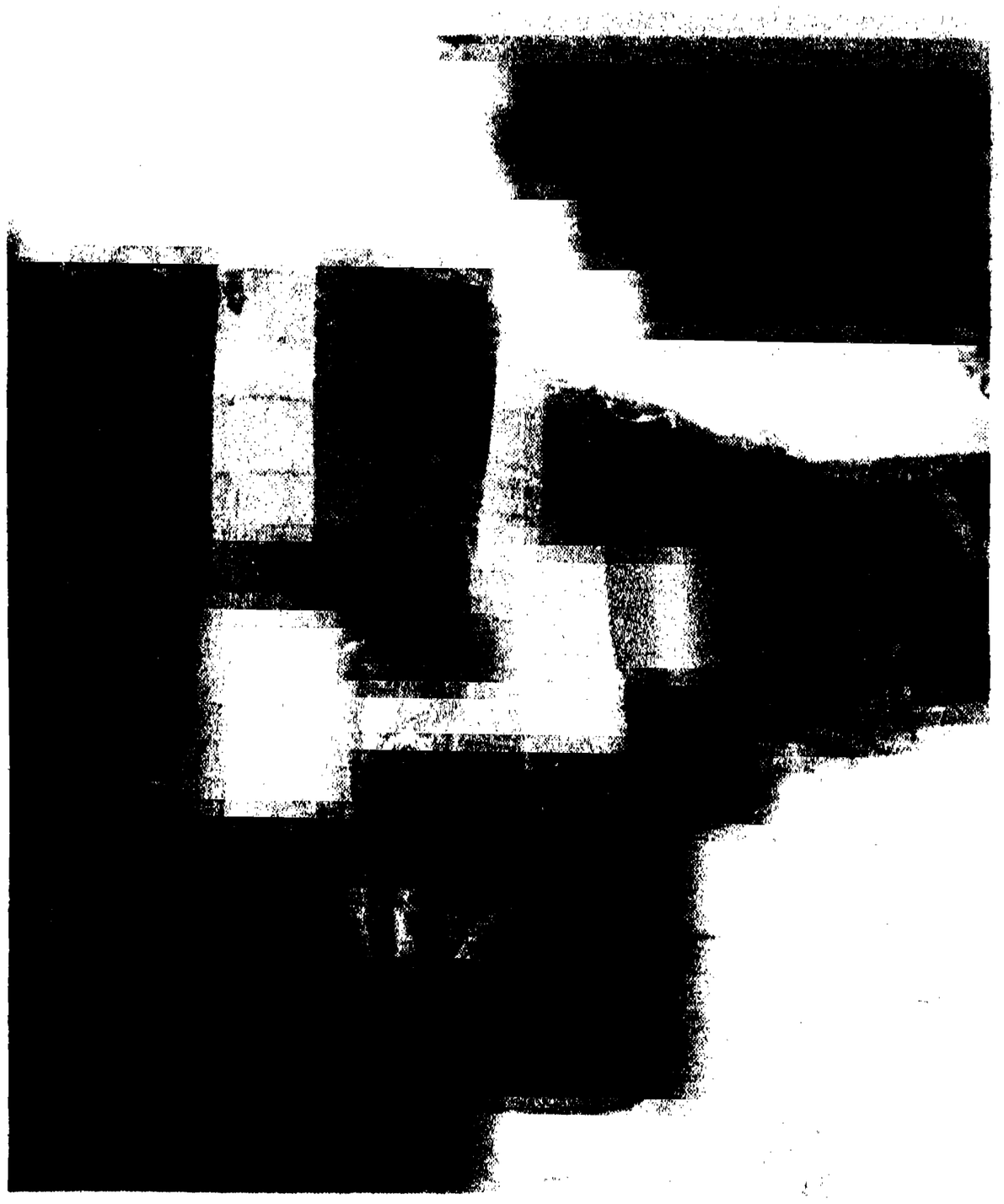
A Brahmin housewife wearing Dool in ear and necklace (Dubki mala).



Tulsi plant in the courtyard.



Kitchenwares in use.



Fishing traps used by villagers.



Fish-weir in Parba river.



Musical drum and flute lying in a Dom family - used on ceremonial or festive occasions.

CHAPTER V
CONCLUSION

Census organisation has been able to provide with basic data about the villages for the use of the planners and administrators. Besides the normal presentation of village statistics, a few villages in the State of Bihar were selected for special study. The selection of Parba village was considered to be a distinct social unit for intensive study in the earlier survey because of its Binjhia dominance and on the very ground, it was again selected for restudy.

When we observe the population data of both the surveys, we find that the growth rate of the population of the village is to the extent of 38.94 per cent. The Binjhia Tribe in particular has, however, recorded the growth rate of 48.42 per cent during the same period (in absolute number the increase is of 214 persons i.e. from 442 to 656). Though the growth rate of the village is compatible to the growth rate of the rural district the growth rate of the Binjhia tribe is exorbitantly high and itself speaks about their ignorance of small size family norm. Inspite of all the sufferings, they have not come out of their old taboos for limiting their family size and still believe in God.

The literacy in the village has increased from 11.37 per cent to 18.64 per cent and corresponds to the district rural literacy rate i.e. 18.36 whereas in Binjhias' community it has increased from 9.7 per cent to 13.7 per cent. This increase in the literacy among Binjhias though indicates the trend of their awareness towards education, still they lag far behind the district and village rate.

No doubt, the increase in the rate of literacy is marginal, the people of Parba belonging to this community are found eager to keep pace with the progress in the general living conditions of other caste/communites. The traditional style of living has undergone change as is revealed from the data collected during the survey. Use of modern costumes, keeping furniture like chairs and cots, petromaxes, watches, radios & transistors, cycles, motor cycle and pumping sets is now becoming popular. Villagers now going for new construction of house have started providing windows for ventilation and courtyard.

There is no town in or around the village in the State of Bihar which can be said to have any direct urban impact on the villagers. However, Hathibari being an industrial town in Orissa State, is nearest to the village and to some extent influenced the life of the village folk. They go to Hathibari which has provided them some employment opportunities in the mines.

Parba being a remotest village in the district of Gumla has failed to draw the attention of the administration as a result of which even after 40 years of planned development, the villagers lack in many infra-structures and are compelled to depend much upon the neighbouring State of Orissa for marketing, employment, education, and for medical and other matters.

The village portrays mostly a backward community culture rather than tribals and forward Hindus. Only Mundas and Oraons exhibit entirely tribal culture.

In both the surveys, numerically strongest Binjhias weilded dominant position in the village. Binjhia community leaders are respected and obeyed by all the villagers. They assert themselves as a branch of Rajput community. Binjhia's dominance in the village is also apparent in lesser *Jajamani* fee paid to Lohras than paid by other community men.

Though, Binjhias are numerically strong, all communities function within their parameter with complete cohesion even within the feeling of communal hegomony.

Illiteracy among the villagers are rampant and is likely to continue because of parent's averseness in sending their children to school. Their interest towards education may be generated by providing better educational facilities in the village.

Infrasturctures, whatsoever are available for the villagers remain fully unutilised due to their illiteracy and ignorance but for this, villagers can not be solely held responsible since the village is very poor in communicational matters. It remains neglected by the district/Block officials due to inaccessibility to the village. It is felt that with improved communication and functioning of the government institutions may bring out some changes in the outlook and living conditions of the people. Government institutions should not function in routine manner rather it should march in such a way that confidence in local people may generate. Health institutions should take due care of diseases prevalent in the area. Wide publicity of the advantages of small size family norm may bring out positive result of Family Planning Scheme. Neglected functioning of the local school, LAMPS as well as Sub-Primary Health Centre should speak about the functioning of the governmental institutions.

Agriculture is the primary occupation of the villagers as agricultural land and person ratio works out to 0.44 hectare. But the yield per acre being far from satisfactory, it requires a two pronged attack viz. agricultural methods may be developed by introducing the improved varieties of seeds and irrigational facilities on the one hand and on the other subsidiary occupational avenues created. Among the subsidiary occupation, one may think of bringing out development in the local breed of cattle wealth. Milk, eggs and chicken can easily be marketed to the Hathibari town.

Besides these, for providing more job opportunities to the villagers, it is essential that small scale industries should be set up. On the basis of the study of the village there appears to be ample scope for establishing of stone brick making factory and leafplate making industry. Stone bricks should be popularised as building and road materials which may generate additional job opportunities. Fruit bearing and economic trees must be grown in the area. Agriculture supplemented by these subsidiary industries may bring out economic self sufficiency to the villager.

APPENDICES

APPEN-

Primary Census Abstract of village Parba

Name of the village with Thana no.	Year	Area of village in Km²	No. of occupied residential houses	No. of House-hold	Total Population		
					Persons	Males	Females
1	2	3	4	5	6	7	8
1. Parba (12)	1961	18.74	208	208	1,128	566	562
	1971	18.74	237	238	1,466	709	757
	1981	18.74	267	269	1,362	718	644
2. Orga (6)	1961	11.90	251	267	1,422	701	721
	1971	11.90	296	299	1,894	965	929
	1981	11.90	380	383	1,964	991	973
3. Sukhajharia (44)	1961	3.67	38	40	185	93	92
	1971	3.67	44	47	250	124	126
	1981	3.67	44	45	255	132	123

DIX 1

and neighbouring villages (1961—81)

Scheduled Castes		Scheduled Tribes		Literates		Name of the village with Thana no.
Males	Females	Males	Females	Males	Females	
9	10	11	12	13	14	1
2	5	472	465	40	9	1. Parba (12)
14	9	599	625	130	17	
23	24	613	546	189	61	
14	8	641	602	213	107	2. Orga (6)
44	36	746	766	345	152	
68	53	725	738	413	235	
—	—	80	80	32	7	3. Sukhajharia (44)
—	—	99	100	30	8	
1	—	100	95	55	20	

APPEN-

Primary Census Abstract of village Parba

Name of the villege with Thana no.	Total Main workers		Cultivator		Agricultural Labourers	
	Males	Females	Males	Females	Males	Females
1	15	16	17	18	19	20
1. Parba (12)	374	398	341	368	29	28
	426	27	416	8	1	—
	434	20	411	16	6	1
2. Orga (6)	469	464	375	434	1	3
	495	61	401	61	—	—
	552	45	373	17	23	19
3. Sukhajharia (44)	62	62	43	49	11	11
	68	4	51	2	10	2
	80	2	49	—	20	—

Dix-

and neighbouring villages (1961—81)

Household Industry— Manufacturing, Processing & Servicing V(a)		Other workers III, IV, V(b) and VI to IX		Marginal workers		Non-workers		Name of the village with
Males	Females	Males	Females	Males	Females	Males	Females	Thana no.
21	22	23	24	25	26	27	28	1
3	2	1	—	—	—	192	164	1. Parba (12)
—	—	9	19	—	—	283	730	
8	1	9	2	3	375	281	249	
12	7	81	20	—	—	232	257	2. Orga (6)
5	—	89	—	—	—	470	868	
61	8	95	1	100	541	339	387	
1	1	7	1	—	—	31	30	3. Sukhajharia (44)
—	—	7	—	—	—	56	122	
—	1	11	1	—	61	52	60	

APPENDIX II

GLOSSARY

Agahani	-	Late Kharif
Agni Mukh	-	To lit fire in the mouth of the deceased.
Bhadai	-	Early Kharif
Bhat	-	Boiled rice
Bhotha Bhat	-	Boiled rice kept overnight in water.
Barat	-	A marriage party
Buna Dhan	-	Broadcasted paddy
Bar	-	Banyan tree
Bhar	-	Means for carrying loads made of a strong split bamboo.
Bari land	-	Uplands
Churin	-	Spirit of a deceased pregnant woman.
Chowki	-	Wooden cot
Chuman	-	Honouring the groom by persons of girl party on the occasion of marriage.
Dauri	-	Basket-made of bamboo
Dauraha	-	Postal man for carrying dak from one post office to another.
Dhibri	-	Unshaded lamp
Don land	-	Low fertile land
Gauna	-	Second marriage
Hastal lagan	-	Marriage
Garma	-	Summer crop
Handia	-	Local wine-made of rice.
Hat	-	Market
Hul	-	Plough
Jajamani	-	Patron and client relationship.
Juåth	-	Yoke(an agricultural implement)
Khatia/Charpai	-	Old fashioned cot
Kurthi	-	A kind of pulse
Khurpi	-	Small iron implement used for weeding out plants.
Karahi	-	Deep pan made of iron used as Kitchenware.
Kareya	-	Traditional dress used by male folk which covers the portion from waist to Knees.
Karkaman	-	Head shaving performance for unveiling the pollution in the bereaved family.
Mati	-	A witch doctor
Moras	-	Container made of straw for storing grains.
Mutha	-	Wooden handle to exert pressure at the time of ploughing (an agricultural implement).

Mutha-Khuta	-	Wooden stick joining the plough(an agricultural implement).
Nadha	-	To tie the Sanr or beam(an agricultural implement).
Ojha/Bhagat	-	Person treating patients suffering from the effect of evil spirits by his so-called supernatural power.
Pahan/Pujar	-	The priest and his assistants
Pat Samali	-	To tie up oxen to the yoke(an agricultural implement).
Pesari	-	Propitiating the spirits with grains to secure their blessings for the expectant mother.
Phal	-	Ploughshare(an agricultural implement).
Pachri	-	An wooden piece used for tightening the Sanr in the hole of plough (an agricultural implement).
Pailas	-	A measuring vessel which equals to 900 gms.
Sanr	-	Beam(an agricultural implement).
Sarana	-	Primaeval orchards
Sup	-	Made of bamboo for winnowing the crops/cereals.
Tawa	-	Pan made of iron used as kitchenware
Tolas	-	Small hamlets
Tanr	-	Semi-barren uplands
Telmakhana	-	Anointing a deadbody with oil and turmeric.
Tulsi	-	A sacred plant which is worshipped and the leaf of which is used as medicine.