


# CENSUS OF INDIA 1981

**SERIES—4**

# BIHAR

**PART X-C**

**Survey Report on Selected Villages**

# JAMKANALI

**(A VILLAGE RESTUDY)**

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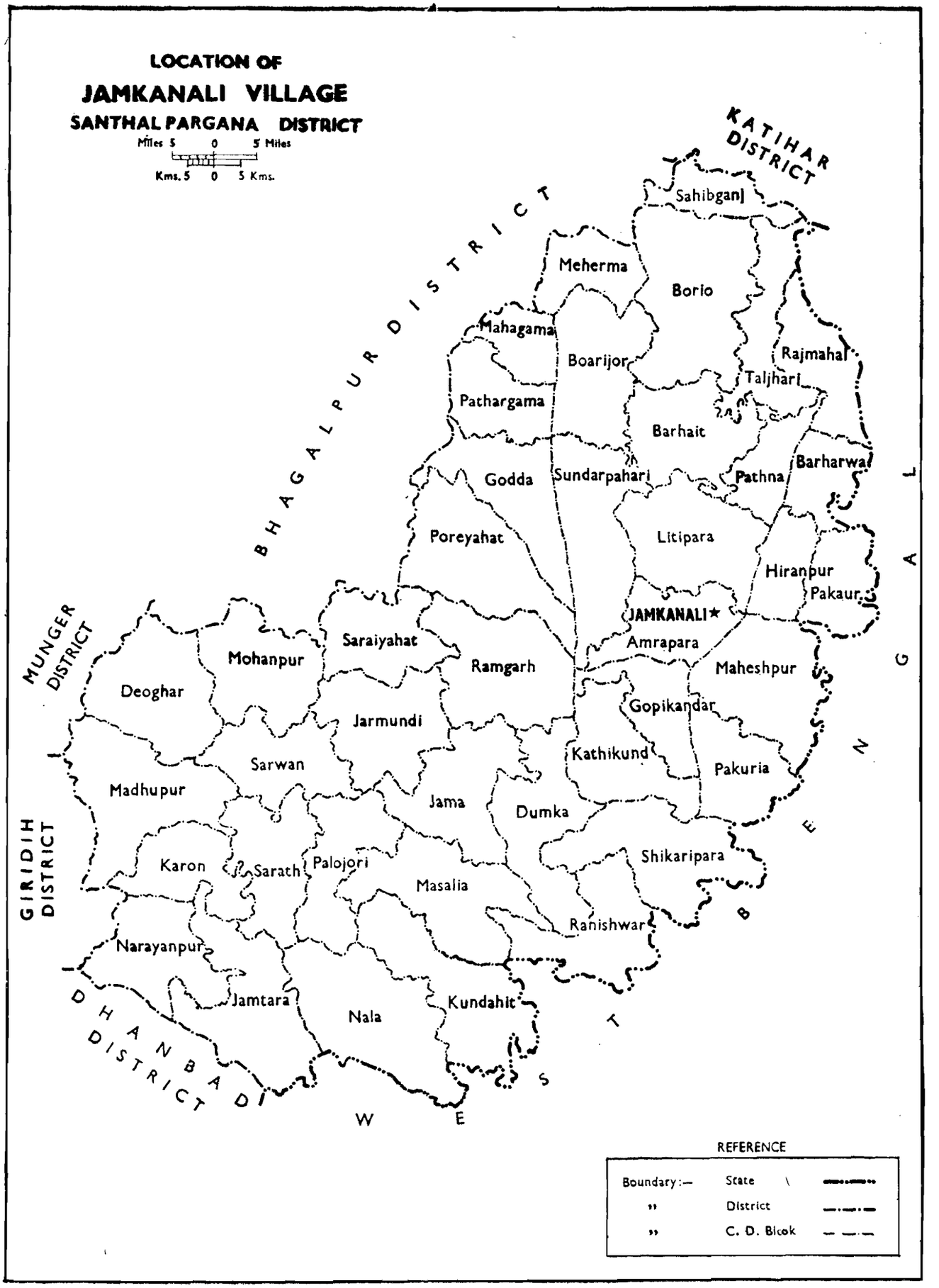
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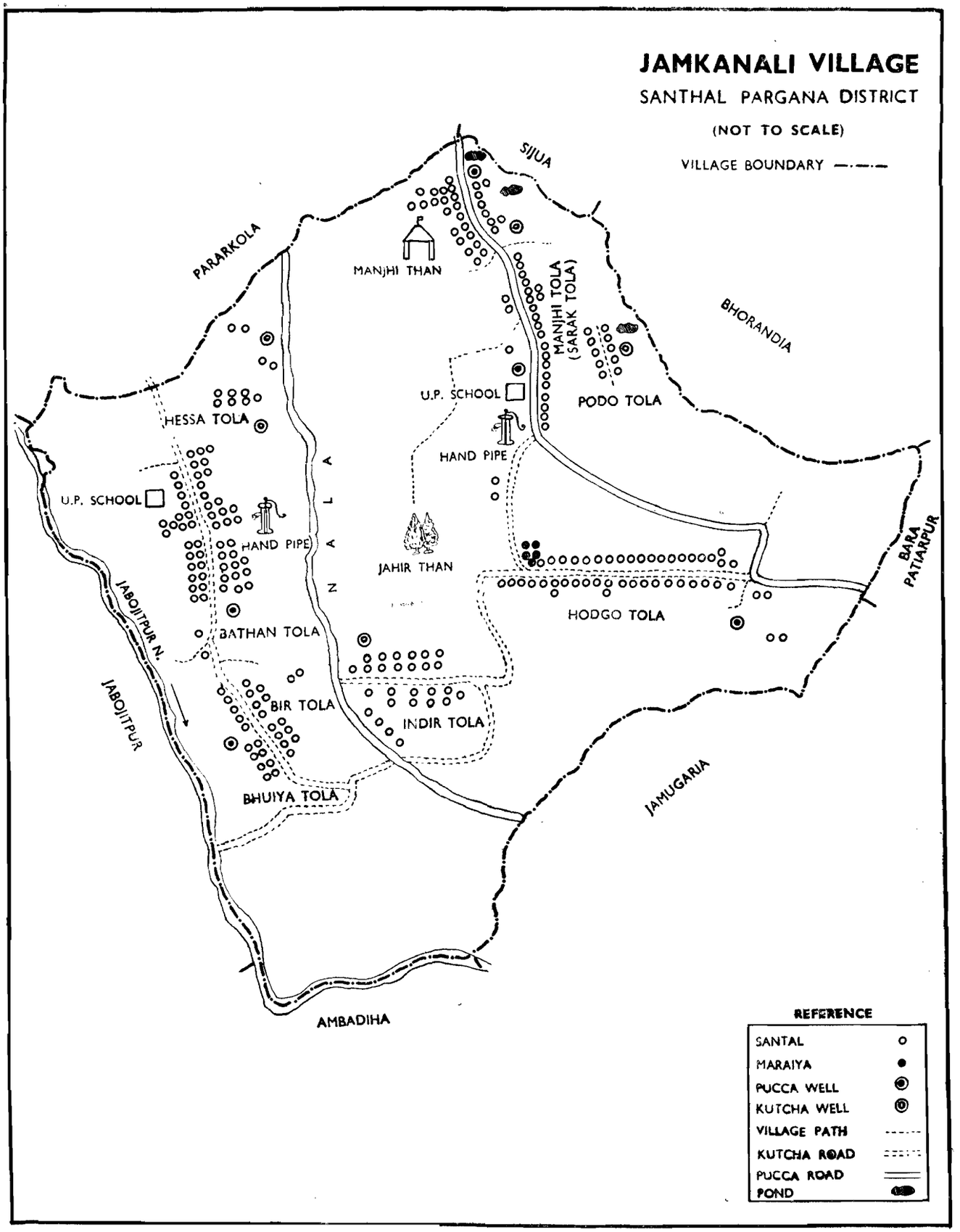
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LOCATION OF
JAMKANALI VILLAGE
SANTHAL PARGANA DISTRICT
Miles 5 0 5 Miles
Kms. 5 0 5 Kms.
KATIHAR DISTRICT
BHAGALPUR DISTRICT
MUNGER DISTRICT
GIRIDIH DISTRICT
DHANBAD DISTRICT
BENGAL
WEST
Sahibganj
Meherma
Borio
Mahagama
Boarijor
Rajmahal
Taljhari
Pathargama
Barhait
Barharwa
Godda
Sundarpahari
Pathna
Poreyahat
Litipara
Hiranpur
Pakaur
JAMKANALI★
Amrapara
Saraiyahat
Mohanpur
Ramgarh
Maheshpur
Deoghar
Gopikandar
Jarmundi
Kathikund
Pakuria
Sarwan
Madhupur
Jama
Dumka
Shikaripara
Karon
Sarath
Palojori
Masalia
Ranishwar
Narayanpur
Jamtara
Nala
Kundahit
REFERENCE
Boundary:— State
,, District
,, C. D. Block


JAMKANALI VILLAGE
SANTHAL PARGANA DISTRICT
(NOT TO SCALE)
VILLAGE BOUNDARY
SIJUA
PARARKOLA
MANJHI THAN
MANJHI TOLA (SARAK TOLA)
BHORANDIA
U.P. SCHOOL
PODO TOLA
HESSA TOLA
HAND PIPE
U.P. SCHOOL
HAND PIPE
JAHIR THAN
BARA PATIARPUR
HODGO TOLA
JABOJITPUR N.
BATHAN TOLA
JABOJITPUR
BIR TOLA
INDIR TOLA
BHUIYA TOLA
JAMUGARIA
AMBADIHA
REFERENCE
SANTAL
MARAIYA
PUCCA WELL
KUTCHA WELL
VILLAGE PATH
KUTCHA ROAD
PUCCA ROAD
POND

# 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 and 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 places 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 of 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 centre 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 restudy, due to certain constraints this project could not make much headway. There-

fore, 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 Jamkanali 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.

New Delhi,

Dated the 1st of June 1988

V. S. VERMA
REGISTRAR GENERAL, INDIA

## PREFACE

Jamkanali, a village situated in Sahebganj district (old Santhal Pargana district), is one of the three villages selected for re-study ancillary to the 1981 Census. The other two villages are Parba in Gumla district and Ghutua in Palamu district. The village was first surveyed in 1962 alongwith a few other villages as an adjunct to the 1961 Census. It was selected for re-study mainly as a representative Santal settlement being situated far away from an effective urban centre.

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

3. The field survey was undertaken in 1984 first under the supervision of Shri R. B. Singh, Ex-Deputy Director assisted by S/Shri K. K. Das, Investigator, R. P. Roy, Statistical Assistant and H. P. Singh, Computor. Later on, for reconciliation of certain information as also for collection of some additional information, the field investigation was again undertaken under the guidance of Shri D. R. Khanna, Asstt. Director assisted by S/Shri U. C. Lal, S. K. Singh, L. P. Gupta and Sant Ram, all Statistical Assistants. At the headquarters, the tabulation of survey data was done by S/Shri S. K. Singh, L. P. Gupta, Sant Ram, D. P. Choudhary, R. P. Roy and Mrs. Moti Devi, all Statistical Assistants and S/Shri Rajiv Kumar Sinha, Lala Ashok Kumar Srivastva and Deepak Kumar Sinha, Computors. All of them deserve my thanks. My thanks are also due to the local gentry, S/Shri Dubraj Tudu, Ex-Parganait and Surendra Prasad Yadav, local V. L. W. who extended their fullest co-operation in the conduct of field survey. I am also thankful to Public Relations Department, Bhagalpur and one private agency of Hiranpur for photographic coverage.

4. The preliminary drafting of the report was done by Shri U. C. Lal, Statistical Asstt. The final draft, which included additions and modifications as also reconciliation as per suggestions of the Office of the Registrar General, India, was done by Shri A. L. Das, Asstt. Director. Editing of the report was done by Shri S. C. Saxena, Deputy Director. The manuscript was typed by Shri Md. Hasan Azad, Stenographer. Shri G. C. Mishra, Asstt. Director, Shri Basant Kumar Srivastava, Printing Inspector, assisted by Sharbshri K. K. Prasad, D. B. Singh and B. K. Singha, Computors have helped in getting the volume printed. I am thankful to all of them.

5. Dr. N. G. Nag, Ex-Deputy Registrar General and Dr. K. P. Ittaman, 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. The Social Studies Division scrutinised the draft report and gave valuable suggestions for improvements. They all deserve my sincere thanks.

6. I must record my deepest sense of gratitude to Shri P. Padmanabha, Ex-Registrar General, India and Shri V. S. Verma, present Registrar General, India for their encouraging guidance and valuable suggestions. Lastly, I am also thankful to Shri B. P. Jain, Asstt. Director (Printing) in the Office of the Registrar General, India and M/s. Govt. of India Press, Minto Road, New Delhi, who helped in bringing out this publication.

Patna:

September 16, 1988

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

## VILLAGE AT A GLANCE—JAMKANALI

| | | | 1981 Census | 1984 Survey |
|---|---|---|---|---|
| I | Population . . . . . | Persons | 1,159 | 1,233 |
| | | Males | 595 | 622 |
| | | Females | 564 | 611 |
| II | No. of households . . . . . | .. | 234 | 238 |
| III | Area (hectare) . . . . . | .. | 235.88 | 235.88 |
| IV | Distance from:— | | | |
| | (i) District headquarters (Sahebganj) . | | .. | 93 Kms |
| | (ii) Subdivisional headquarters (Pakur) . | | .. | 42 Kms |
| | (iii) C.D. Block headquarters (Amrapara) . | | .. | 16 Kms |
| V | Nearest market | —Parerkola (about 4 Kms) | | |
| VI | Nearest Bus route | —Dumka-Pakur Road (metalled road); Bus stop at Parerkola and from there about 4 Kms metalled road. | | |
| VII | Nearest Post Office | Parerkola (Branch Post office) | | |
| VIII | Nearest Telegraph office | Pakur (42 Kms) | | |
| IX | Nearest Telegraph facility | —Hiranpur (about 22 Kms) | | |
| X | Nearest Railway Station | —Pakur (44 kms) | | |
| XI | Nearest Medical facility | —Parerkola (Primary Health Sub-Centre) | | |
| XII | Nearest Family Welfare Clinic | —Parerkola (Attached to health Sub-Centre) | | |
| XIII | Nearest educational institution: | (i) Primary School (2 in village itself) | | |
| | | (ii) High School (1 at Parerekola) | | |
| XIV | Means of transport | Bus up to Parerkola and from there on foot (about 4 Kms) | | |
| XV | Main crops: | *Kharif:* Rice, maize and millets.<br>*Rabi:* Gram (*chana*), red gram (*arhar*), black gram (*Urad*), grass pea ((*Khesari*). | | |
| | | Others: *Kodo, Jwar, Bajra,* etc. | | |

# CHAPTER — I

## Introduction

### Location

Situated on the bank of the rivulet, Salpatra, within a picturesque valley, Jamkanali is a tribal village, predominanatly inhabiting Santals. Maraiyas co-inhabit the village as a service class. The village is typical representation of a Santal village. Among the scheduled tribes of Bihar, the Santals are most numerous. Considering the position in India, the Santals rank third in population of scheduled tribes coming after Bhils and Gonds.* Among the scheduled castes of Bihar, only Chamars and Dusadhs outnumber Santals in population. Santals have a long history of continuous migration from one area to another. They are found in the States of Bihar, West Bengal, Tripura and Orissa and outside the country in Bangladesh and Nepal. They belong to Dravidian stock and are more akin to Mundas of Palamu district and Hos of Singhbhum district. They are the next settlers to Paharias in the old district of Santhal Pargana. In Bihar, the Santals are found in large number in the present Santhal Pargana Division comprising the districts of Sahebganj, Dumka, Deoghar and Godda. The old Santhal Pargana district (now Santhal Pargana Division) was named after Santals.

The village lies in Parerkola Damin** Bungalow (or Parerkola Bungalow) under Amrapara Community Development Block in Pakur sub-division of Sahebganj district. Parerkola Bungalow lies in Sultanabad Pargana. Sahebganj district was carved out of the erstwhile Santhal Pargana district with effect from 29th May 1983.£

Jamkanali is approximately 42 Kms south-west from its sub-divisional headquarters at Pakur. Its police station is at Amrapara. Sahebganj, the district headquarters, is approximately 93 Kms north of Jamkanali connected with a metalled road. Jamkanali is in north-east direction at about 16 Kms from the C. D. Block headquarters at Amrapara. It is about 4 Kms south-east from Parerkola. The village lies in Chandpur Gram Panchayat. The Panchayat headquarters is located at Sijua, 1 Km. north of Jamkanali. Jamkanali is surrounded by villages Sijua in the north, Ambadiha in the south, Bhorandiha in north-east, Jamugaria in south-east, Parerkola in north-west and Jobojitpur in the west. Villages Ambadiha and Jamkanali are separated by a rivulet, Salpatra.

Jamkanali is divided in eight *tolas* (hamlets), viz., *Podo Tola, Manjhi Tola* (re-named as Sarak Tola), *Hesa Tola, Bhuiya Tola, Bathan Tola, Janun* or *Bir Tola. Indir Tola* and *Hodgo* or *Kamar Tola.* It may be mentioned that after 1962 Survey a new tola, named as Janun or Bir Tola, has been carved out from Bhuiya Tola.

The headquarters of C. D. Block-*cum*-Anchal, Amrapara is located in village Amrapara itself. It is situated on the bank of the river *Bansloi.* The river rises in the southern portion of Godda district and derives its name from *Bans Pahar,* the place of its origin. It flows in a south-easterly direction and forms the northern boundary of Dunka district. It enters Pakur subdivision at Amrapara and finally joins the *Bhagirathi* in West Bengal. Winding its course through hills and forests, it has picturesque valleys producing a very beautiful natural scene at Amrapara due to a stream falling from a height of about 6 feet. Amrapara is almost equidistant from Dumka as well as from Pakur on Dumka-Pakur road.

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*As per 1971 Census the population of Bhils in India is 51.73 lacs, Gonda 48 09 lacs and Santals 36.33 lacs.

**Damin is a shorter form of Demin-i-koh, which is a Persian word and literally means skirts of hills.

£The district was created vide Govt. of Bihar Notification No. 7/T-1-204/83-159-District Re-organisation dated 17-5-83.

The nearest marketing centre of Jamkanali village is Parerkola. It falls on the 61st kilometer from Dumka on Dumka-Pakur road. The distance from Parerkola to Jamkanali is about 4 Kms. In Parerkola, one weekly *hat* was held earlier on every Wednesday but now it has been converted into a bi-weekly *hat* being held on Wednesday and Sunday. Sunday hat is held on a smaller scale and is known as *Chhota hat* but Wednesday hat is held on a comparatively bigger scale and is, therefore, known as *Bara hat*. The main items of sale in this *hat* are grain, cloth, fish, *mahua* seed, lac, basket; earthen pots, Kerosene oil, vegetables, etc. The Sunday *hat* collects about 600 to 700 visitors, while, in the Wednesday hat, the number of visitors goes up to 3,000 depending on the weather conditions. Weekly/bi-weekly *hat* days held in the neighbouring areas of Jamkanali village during 1962 and 1984 surveys are given in Table I.1 below:

**Table I.1**

Weekly/bi-weekly *hat* days held in neighbouring areas of Jamkanali.

| Venue of *hat* (Name of village) | Days of hat during 1982 survey | Days of hat during 1984 survey |
|---|---|---|
| 1. Parerkola | Wednesday | Wednesday and Sunday |
| 2. Amrapara | Tuesday & Saturday | Tuesday and Saturday |
| 3. Durgapur | .. | Tuesday and Saturday |
| 4. Hiranpur | Thursday | Thrusday |
| 5. Litipara | Monday | Monday |

*Hats* of Parerkola and Hiranpur collect a big gathering of local people. Durgapur *hat* is a comparatively new *hat* initiated by Sibu Soren and other J.M.M. (Jharkhand Mukti Morcha) leaders. The *hat* held at Amrapara is about 16 Kms to the south, Parerkola *hat* about 4 Kms to the north-west and Litipara *hat* about 13 Kms to the north of the village.

The nearest banking centre for the village is the State Bank of India located at Amrapara.

Religious activities are held in two *Manjhi* thans—one in *Sarak Tola* and another in *Indir Tola*. It was reported that offerings are made at these places by Manjhis on festive occasions. There is another place of worship known as Jahir than which is simply a grove of *Sal* and *Kendu* trees. Outside the village there is a Church at Soharghati, known as Jisu-Jahir Soharghati. Here, Christians of the village assemble for their Sunday prayer. Within the church there is a missionery school and a dispensary.

There is no place of tourist interest in the village. However, Kanchangarh which is about 10 Kms away from Jamkanali, is often visited by the tourists. It is in Littipara C. D. Block. It is an extensive hollow and cave ridden flat-topped eminence used as a fortress by the ancient Paharia kings. Walking through the miscellaneous forest on top one gets a hollow sound by beating the ground with a log of wood.

Nearly 3 Kms away in south-east direction from Jamkanali in Pakharia and other places, Bentonite is available in good quantity. It is a type of clay which has got the special property of colour absorption and smelling. It may be used as a bleaching agent for oils, absorbant and filler in nitro-toluens (explosive) as moulding clour, oil well drilling mud. This mineral is used as hair cleansing material and can be had from Amrapara hat.

About 20 Kms from Jamkanali, in Alubera village, coal deposit has been traced. This village is, therefore, visited every year by a number of students interested in geology.

Jamkanali is not having any metropolitan centre nearby. Calcutta, which is the nearest metropolitan centre, is at a distance of nearly 312 Kms from the village. Impact of Calcutta can be noticed on Pakur, Sahebganj and Amrapara markets. Businessmen of these areas purchase ready-made garments and hosiery goods from Calcutta.

**Physical aspects and cropping pattern**

Jamkanali is situated on an undulating surface whose average elevation is nearly 300 feet above the sea level. A narrow stream passing through the village divides it in two parts. It flows from north to south. The uplands are generally used for settlement and low lands are put under cultivation.

Cultivable lands are of two types viz. (i) *Dhani* and (ii) *Bari Dhani* or rice producing lands are sub-divided into three classes. First class Dhani is known as *'Awal'* 'Bhal' or 'Jol' and comprises lands on lower levels. Second class Dhani is called *'Doem' Kanali* or *Sakrat* and covers field on the smaller undulation and lower terraced lands on the slopes. Third class *Dhani* known as *'Soem' 'Baad'* is cultivated on higher terraced fields.

*Bari* lands are unterraced high lands which are used for growing maize, mustard seeds, millets, pulses, etc. There are two classes of *Bari* lands. First class *Bari* lands are those which are around the village and are usually cropped thrice a year. Second class *Bari* land (also known as *Dangul Bari*) is of inferior category and is away from the village site. This land is cropped only once a year.

Agriculture is the mainstay of the villagers. *Kharif* and *Rabi* are the main agricultural seasons in the village and paddy is the main crop. *Kharif* cultivation is done during the rains and *Rabi* in the winter. *Kharif* crops are raised in autumn as a result of the sowing done in June-July. Main *Kharif* crops are rice, maize and millets. *Rabi* crops are sown in October and November and harvested in April. Main *Rabi* crops are gram (*chana*), red gram (*Arhar*), black gram (*Urad*), grass pea (*Khesari*) etc. A few other important crops grown are *Kodo* or *Kodo millet* and gondly (millet).

The monsoon sets in the last week of May or in the first week of June. The winter starts in November and continues till February. December and January are the coldest months.

The following table gives the rainfall statistics recorded at the C. D. Block headquarters, Amrapara for the years 1977 to 1984.

**Table I.2**

*Rainfall Statistics recorded at Amrapara Block*

(in mm)

| Month | Year | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1977 | 1978 | 1979 | 1980 | 1981 | 1982 | 1983 | 1984 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| January | 9.8 | Nil | 11.4 | Nil | Nil | Nil | 15.0 | 25.2 |
| February | 8.8 | 0.8 | Nil | 9.8 | 9.4 | 2.4 | Nil | 17.0 |
| March | Nil | 0.8 | Nil | 7.5 | 35.4 | 33.8 | Nil | Nil |
| April | 36.6 | 4.0 | 24.4 | 8.6 | 49.4 | 36.8 | 36.1 | 1.5 |
| May | 129.6 | 19.6 | Nil | 27.6 | 50.9 | 20.6 | Nil | 69.8 |
| June | 496.4 | 281.8 | 89.6 | 354.8 | 67.4 | 167.0 | 128.2 | N.A. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| July | 576.7 | 231.5 | 263.4 | 172.6 | 107.6 | 98.7 | 230.4 | N.A. |
| August | 182.4 | 276.4 | 136.8 | 281.4 | 224.4 | 170.6 | 242.9 | N.A. |
| September | 204.7 | 702.2 | 294.8 | 198.2 | 215.0 | 37.6 | 378.2 | N.A. |
| October | 111.8 | 106.0 | 144.0 | 132.0 | Nil | 42.6 | 149.0 | N.A. |
| November | Nil | Nil | 25.0 | Nil | Nil | 45 6 | Nil | N.A. |
| December | 0.3 | Nil | Nil | Nil | 24.2 | 0·2 | 3.0 | N.A. |
| Total | **1757.0** | **1623.1** | **989.4** | **1192.5** | **783.7** | **655.9** | **1182.8** | .. |

N.A. : –Not Available.

The maximum and minimum temperature data recorded at Dumka (the old district headquarters) for the years 1981 to 1984 are given in the following table.

**Table I.3**

*Temperature (in degree Celsius) at Dumka Centre*

| Month | 1981 | | 1982 | | 1983 | | 1984 | |
|---|---|---|---|---|---|---|---|---|
| | Maximum | Minimum | Maximum | Minimum | Maximum | Minimum | Maximum | Minimum |
| January | 21.0 | 8.5 | 29.9 | 9.0 | 29.4 | 6.0 | 27.5 | 8.4 |
| February | 35.5 | 10.0 | 32.8 | 9.0 | 32.8 | 8.5 | 30.0 | 9.0 |
| March | 35.8 | 14.0 | 37.1 | 13.0 | 39.5 | 12.5 | 41.6 | 11.0 |
| April | 39.5 | 19.0 | 41.0 | 18.0 | 42.5 | 16.0 | 44.3 | 19.0 |
| May | 39.5 | 20.0 | 43.5 | 22.0 | 42.6 | 20.0 | 55.5 | 17.3 |
| June | 42.2 | 24.0 | 40.0 | 22.0 | 45 4 | 24.0 | 40.9 | 24.0 |
| July | 34.5 | 20.0 | 41.7 | 24.0 | 37.0 | 24 0 | 34 6 | 23.5 |
| August | 35.5 | 24.0 | 36.7 | 24 0 | 37.5 | 22.0 | 35.6 | 23.3 |
| September | 36 0 | 22.0 | 37.5 | 21.0 | 36.2 | 24.0 | 35 5 | 21 4 |
| October | 35.4 | 17.0 | 37.2 | 19 0 | 34.6 | 16.0 | 35.4 | 18.1 |
| November | 34.5 | 10.5 | 33.5 | 10 0 | 33.0 | 13.7 | N.A. | N.A. |
| December | 29.0 | 8.0 | 28.1 | 9.0 | 29.5 | 8.0 | 30 0 | 7 2 |
| Annual | 42.2 | 8.0 | 43.5 | 9.0 | 45.4 | 6 0 | 45.5 | 7.2 |

Source: Director, Regional Metreorolegical Centre, Patna.

The village is not prone to flood but has faced drought situations . During 1965-66 and 1966-67 the village had to face severe drought conditions with the rest of the State. During these scarcity periods people generally lived on millets, fruits and roots of some plants grown in the forest. People in general are accustomed to hard work. Both male and female devote to agricultural activities. Despite their hard labour and sustained efforts the agricultural produce is not high. It is partly due to people's ignorance of the improved methods of cultivation. Moreover, due to po-

verty conditions people in general can hardly afford to purchase, with their meagre resources, the modern agricultural implements and improved variety of seeds, fertilisers, etc.

**Transport and communication**

The road passing through the village is mostly non-metalled. The internal road of *Hodgo tola* is gravelled one and is comparatively in good condition. Only the road entering at *Sarak tola* (not extended beyond *Sarak tola*) which links the village from Parerkola is metalled one. The villagers generally cover the distance from Parerkola to Jamkanali (about 4 Kms.) on foot. No conveyance is available on this road. The nearest railway station is Pakur, about 44 Kms away from the village, situated on the Kiul-Burdwan section of the Eastern Railway. This village is well connected with Dumka-Pakur Road. Buses ply regularly from Dumka to Pakur and Sahebganj. The nearest bus stop is at Parerkola. The nearest Post and Telegraph office is at Pakur. There is a Branch Post Office at Parerkola. The nearest place where telephonic facilities are available is Hiranpur which is at a distance of about 22 Kms from the village.

**Demographic details**

Jamkanali is entirely a tribal village dominated by Santals who account for 97.24 per cent of the total village population. The only other tribal community in the village is that of Maraiya (Lohara or Lohra) who constitute a bare 2.76 per cent of the village population. The following table gives the population of Jamkanali for the last three censuses together with the decadal variation in population during 1961—71 and 1971—81.

**Table I·4**

*Population of Jamkanali at the last three censuses*

| Census year | Population | | | Decadal variation | Percentage variation |
|---|---|---|---|---|---|
| | P | M | F | | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1961 | 999 | 503 | 496 | .. | .. |
| 1971 | 1,096 | 546 | 550 | +97 | +9.71 |
| 1981 | 1,159 | 595 | 564 | +63 | +5.75 |

In 1961 Census the population of the village was 999 which rose to 1,096 in the 1971 Census and 1,159 in 1981 Census. The population further rose to 1,233 in the present survey conducted in March-April, 1984. The decadal increase in population during 1961—71 was 9.71 per cent and during 1971—81 it was 5.75 per cent. In the first survey conducted in March-April, 1962 the population of the village stood at 909 showing a decline in population by 90 from what it was in 1961 Census. The fall in population may not be accounted for by temporary migration because there is also a significant variation in the number of households (the number having decreased from 190 in 1961 Census to 173 in 1962 survey). Therefore, the discrepancy might have been due to an adjoining *tola* having been enumerated as a part of Jamkanali in 1961 Census.

Considering the position for the entire period from 1961 Census to the present survey conducted in 1984 the population of the village has increased by 234 in absolute numbers, thus denoting an increase of 23.42 per cent or 1.02 per cent per annum. During the period of three years from 1981 Census to 1984 survey the population of the village had increased by 6.38 per cent per denoting an increase of 2.13 per cent per annum. This increase is substantially higher compared to the increase recorded during 1971—81 (0.57 per cent per annum) but it is very much in tune with the State rural average (2.07 per cent per annum) during the same period.

**Level of Development**

People of this village are generally tradition bound and they change their outlook, pattern of living, social institution, etc. very slowly. Social and economic backwardness is the main reason for this. As regards infrastructure, the village is well connected with a metalled road coming from Parerkola and extending upto Sarak tola. Electricity connection are yet to be extended to the village. Till the time of survey, electric poles had been erected. Under the Lead Bank Programme the State Bank of India has opened its branch at Amrapara. The village lies under a very backward region of Amrapara block and therefore considering its backwadrness it has been selected under I.T.D.P. (Integrated Tribal Development Programme under I.R.D.P.). Entire Sahebganj district has been declared by the State Government as industrially backward district. Considering the degrees of industrial backwardness the State Government has categorised the districts in A, B & C categories. The State Government has made provision for subsidy of 25 per cent, 15 per cent and 10 per cent respectively for the entrepreneurs of A, B and C categories. Sahebganj district has been kept under 'B' category. During 1962 survey the village had a single primary school but now there are two primary schools, one in Sarak tola and another in Bathan tola. The adult literacy centre functioning durng 1961 survey has now been closed.

**Politico-Cultural Behaviour**

The villagers are mostly supporters of the Jharkhand Mukti Morcha (Jharkhand Liberation Front). Som Murmu, ex-resident of Jamkanali, had won previous Assembly Elections on Morcha ticket. The present M.L.A., Simon Marandi, is also an active member of Jharkhand Mukti Morcha. He is a resident of the neighbouring village. The Morcha has got a very dynamic and charismatic leader in Sibu Soren. He has great impact on the masses.

The word Jharkhand (land of forest) has been coined on the basis of *Bharat Khand* (land of *Bharat*). Jharkhahd movement is a class movement directed towards *dikus* (all outsiders who do not belong to the clan of tribals). The tribals believe that the so-called *dikus* have deprived them from their traditional land, cheated them and outraged their prestige. Christian missionary is very active in the area. Due to their proselytising activities through schools, hospitals, orphanage and other charitable institutions they are able to convert Santals even living in remote villages very fastly. During 1962 survey, none returned his religion as Christian, but during the present survey, out of 238 households 6 have returned their religion as Christian. It was learnt during the survey that the activity of the Christian missionary multiplied after 1980.

**Events/Developments of the area during the decade**

Some of the important events of the decade having bearing on the life of the people are given below:

(1) Change in the administrative district headquarters from Dumka to Sahebganj with effect from 29th May 1983. The sub-divisional and the C.D. Block headquarters have remained the same. There is a general feeling that the present district headquarters, Sahebganj is located at a more uncommon and distant place. Dumka (the previous district headquarters) is at a shorter distance (about 65 Kms) from the village compared to Sahebganj which is about 93 Kms away.

(2) The original Kutcha road from Parerkola to Jamkanali (upto *Sarak tola*) has been metalled by the Rural Engineering Department. It has come as a great relief to the people of this village as also of the neighbouring villages.

(3) A Project High School has been started at Parerkola. The Headmaster of the said school is a Santal. Previously, the students of this area had to travel a longer distance to go to Amrapara for schooling. This school has now eased their problem to a great extent.

(4) Santal women are now hesitating to participate in the folk dance in *Melas* (fairs) and other ceremonies before

*dikus*. This is a sequel to an earlier incident which had occurred on the occasion of a *Mela* when Santal girls, while dancing, were subjected to indecent treatment by *dikus*.

(5) Previously, *dikus* only were milking their milch animals but now Santals have also started doing it. It was reported during the survey that Munshi Soren of the village had first introduced the practice of milking the cows and other milch animals. He is a *Ghar Jawai* of the village.

(6) People in general mostly believe in their own traditional medicines (*Ran* in Santali) and customary *Vaidyas* (Janguru). But Allopathic drugs are also becoming common now in the area. The officially sponsored family planning methods are being practised by some people. Initially, the vasectomy operation done to one Mistri Maraiya was a failure. This incident had an adverse effect on the people but after great persuation by Govt. Officials they have realised its importance and some of them are now practising the family planning methods.

(7) A Kutcha road from Parerkola to Pakur via Hiranpur has been constructed which will soon be converted into a metalled one. The road will lessen the distance of Parerkola to Pakur by about 25 Kms.

**Criteria for selection of the village for study and re-study**

During 1962, Jamkanali was selected as a representative Santal village to have a micro-level intensive study of the socio-economic pattern of the village. The other criteria for selection at that time was that the village should be fairly away from any urban centre. During these 22 years the Government has embarked upon many plans to uplift the teeming masses, particularly for the upliftment of the tribals. The Government of Bihar has created a Co-operative Tribal Development Corporation of which Amrapara C.D. Block has been declared as a constituent tribal unit.

The criteria for selection of village for re-study were as follows:

(i) One village near effective urban centre with population of 50,000 and above (proximity to industrial towns and cities preferred).

(ii) One village away from an effective urban centre which may, however, be near a small town (within a distance of three to six miles).

(iii) One village at a distance of not less than 15 miles from any urban centre.

Besides, the suggestions made by the Planning Commission to select three or four villages—one in dry area, second in IADP area, third having irrigational facilities & electrification and the fourth having well-developed facilities for institutional financing for agricultural operations, were also kept in view.

In selection of the village for re-study the fourth suggestion of the Planning Commission has been taken into consideration. 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 Santals.

**Settlement Pattern**

The village is divided into 8 *tolas* (hamlets). Proceeding along the District Board road the first *tola* to be met is *Sarak Tola*. Houses of this *tola* are situated on both sides of the road, hence it is christened as *Sarak tola* (road hamlet). It was previously known as *Manjhil tola* since it was inhabited by *Manjhis* who shifted to *Hessa tola* prior to 1962 survey. Now they are all settled in *Indir tola*.

In the north of this *tola* is *Podo tōla* which contains only 9 households. Proceeding from *Manjhi tola*, about one-third kilometer away, there is a road branching off towards the west from the District Board road. Along this road lies *Hodgo-tola* or *Kamar tola*. Its nomenclature is due to the *Kamar* (*Maraiya*) households living in it. About one and a half kilometer away from the south-west of the road lies *Indir tola*. *Hessa tola* lies in the north-western portion of the vil-

lage. This *tola* consists of seven households. It owes its name from the abundance of *Hessa* (*Bo* or *Peepal*) trees in the area. At present there is only one small Bo tree in *Hessa tola*. Proceeding from Parerkola one has to cross paddy fields to reach *Hessa tola*. Further south-west on foot-path across the fields one finds a village road, a little before reaching *Bathan tola*, where formerly *Bathan* or cow-sheds were located. Proceeding along the road at a distance of about a kilometer to the south, lies *Bhuiya tola*. It is assumed that the *Bhuiyas*, who inhabited the village prior to *Santals'* advent, resided there. Now a days there are no *Bhuiyas* living in the village. It is believed that villagers were initially settled in two hamlets, viz., *Sarak tola* and *Hodgo tola*. The other tolas sprang up later as the number of inhabitants grew. The two oldest hamlets, *Sarak tola* and *Hodgo tola*, contain more persons than the six others put together. Both the hamlets taken together account for 60.1 per cent of the total population contained in 57.4 per cent of total households in the village. The hamlets do not appear to have been inhabited on clan and lineage basis.

**Important public places**

Two *Manjhi-thans* (headman's place) and one *Jahir-than* (worship place) are among the public places of ceremonies and worship. *Manjhi-than* consists of a small but about 10 feet square. Thatched roofs of both the *Manjhi-thans* are in wretched condition and these are unable to give protection against rains. No public sacrifices, no festival, no marriage ceremony etc. can be properly done without the *Manjhis* propitiating or taking initiation. The stone pieces represent the *bongas* (spirit of the dead). They are believed to be symbolic of the original couple of the Santal race, *Marang buru, Jahir-era, Gosain era*, etc.

*Jahir-than* was left intact and uncleared at the time of original settlement in the village. It is the abode of various *bongas* of which many are malevolent. To ward off the danger of these bongas people propitiate them regularly. The *charagah* or grazing ground is a reserved area extending over 41.88 hectares. It was recorded as *Gochar* land in the 'records of rights' prepared at the time of the last survey and settlement operations carried out about 60 years back. It is a rent-free land. It can not be appropriated by any person for his own use. The entire villagers have the right of grazing their cattle on this land.

There are two primary schools in the village. One school is located in *Sarak tola* and another in *Bathan tola*. As reported, the primary school of *Sarak tola* is not functioning properly because the teacher of this school is not quite punctual in attending the school. School building is in a ruined condition. The school located in *Bathan tola* is also not having a good house. During the 1962 survey one adult literacy centre was reported to be functioning in *Bathan tola* but this centre was not found to be in existence during the 1984 survey.

**Source of water**

There are two tube wells of the Public Health Engineering Department (PHED). There are 10 wells of which 5 are *pucca* wells and 5 *Kutcha* wells. Outside the settlement area there are three tanks. The tanks become dry during the summer season. Only wells are perennial. The only change after the first survey conducted in 1962 is the sinking of two tube wells by PHED. Surface wells are known as *Jharna*, while those of artesian type in the *depressions* as *Danri*, *Danris* are generally located in low-lying areas where water is available almost throughout the year.

**Flora and fauna**

Primitive men depended on nature more than their modern counterparts. They invented food from shrubs collected from nearby forests. The area was previously rich in forest wealth. Due to impovement in road communication system, the natural vegetation in this area is sharply declining. Illegal felling of trees is being done either due to connivance of the forest authorities or indifferent behaviour of the local administrators. Auto-rickshaws running on metalled roads provide easy transportation of logs. Transportation of log is also being done through bullock carts during night hours. Before blossoming of *mahua* (illipe butter or *madhuea indice*). The tribals generally burn the dry-fallen leaves which causes great damage to seedlings. Burning of leaves beneath *mahua* trees provide two-fold benefit to flower collectors. The flowers blossom richly and fall in a comparatively clean place. Climate is now going out of hand for *Sal*-growing which needs a natural bed. Different varieties

of wild plants of great importance have either extinguished or are facing extinction. The Range Officer of Hiranpur Range, State Forest Department, in course of talk with the survey party, had informed that *Satsal* (Dalbergia Latifolia) and *Murga* (Merocarpus marsupium) had nearly disappeared from the forests. He could find only one tree of *Satsal* in Kathikund forest *Gamhar* (Gmelina arborea) is facing its extinction. *Sal* traditionally linked with Santal life, may disappear from the area very soon.

Trees are found in the forest and also in the home-stead land of the village. The village-forest falls under the category of protected forest. According to the jurisdictional set-up of the Forest Department the village lies under Hiranpur forest range. The area of protected forest in Jamkanali is 1056 hectares. *Jahir than* is rich in young plants of *Sal Bir tola* is rich in *Arjun, Sarak tola* in *tamarind* and *Palas* and Podo tola in mango, black berry and bamboo.

The following table gives the description of different types of trees found in the village. Santali names of these trees with their corresponding Hindi and English names and the seasons during which the trees yield fruit have also been indicated in the statement.

**Table I.5**

*Names of trees found in the Village with their corresponding Hindi and English names*

| Sl. No. | Santali Name | Hindi Name | English Name | Seasons for yielding fruit |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | Hessa | Peepal, ashualta | Bo-tree | Summe |
| 2 | Pakri | Paka | Pakar | Summer |
| 3 | Bari | Bargead | Banyan | Summer |
| 4 | Sarjom | Sakhua, sal | Sal | Summer |
| 5 | Ool, Ul. | Am | Mango | Summer |
| 6 | Matkom | Mahua | Illipe butter | Summer |
| 7 | Neeme | Neem | Margosa tree | Summer |
| 8 | Kanthar | Katahal | Jack-tree | Summer |
| 9 | Tiril | Kendu | Nepal ebony Persimmon | Summer |
| 10 | Murut | Palas | Flame of the forest | Summer |
| 11 | Sinje | Bel | Wood apple | Summer |
| 12 | JoJo | Imli | Tamarind | Summer |
| 13 | (i) Kud | Jamun (small size) | Wild berry | Summer |
| | (ii) Sa | Jamun (big size) | Black berry | |
| 14 | Atna | Asan | Asan | Summer |
| 15 | Kohua | Arjun | Arjun termitnalia | Summer |
| 16 | Khajoor | Khajoor | Wild date | Summer |
| 17 | Amra | Amra | Golden apple | Summer |
| 18 | Janun | Bair | Jujube | Winter |

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| 19 | Tali | Tar | Palm | Rainy |
| 20 | Mandargom | Sharifa | Sweet-sop | Rainy |
| 21 | Munger | Sahjan | Drum-stick | Summer |
| 22 | Kasmar | Gamhar | Malay bush beech | Spring |
| 23 | Sapri | Amrud | Guava | Throughout the year |
| 24 | Yedal | Simul, semal | Red silk-cotton | Summer |

Decline of fauna is linked with the decline of flora and the combined decline of both are responsible for change in ecological balance. Leopards and bears which were once a common hunt (Sendra in Santali) are now rare. One can rarely find any wild animal in the village now. Only pet animals like sheep, cows, oxen, buffaloes, pigs, goats, dogs etc. can be seen which are domesticated by the villagers. Regarding birds one can witness *pandook*, pigeon, hen, peacock, etc. During their hunt they often kill jackal (toyo in Santali), rabbit (kulai), hog or wild pig (bir sukri), pandook (patana), peacock (mora), snake (biyam) wild hen (beer sim), beer. etc. Area is often haunted by leopard (sona cheetah) or tiger (taru) which are killed by either Paharias or Santals or by both.

**Ethnic Composition**

Generally speaking, the Santals with their reckless gaiety, their bluntness and simple honesty and their undaunted zest for all outdoor amusement, particularly for hunting, are a very attractive race. They are, on the whole, truthful, law abiding and honest people. Their word is their bond and knot on a string is as good as receipt (extract taken from District Gazetteer of Santhal Parganas, 1938—edited by Shri S. C. Mukherjee).

A Santal will never settle alone in an uncultivated area. Whenever they have found a place, which by a curious mixture of common sense and superstition they judge to be good, they go there in a body and settle with a leader and his assistants. Santals are generally of medium stature, sturdvbuilt and have light brown to jet black complexion. Some are fair complexioned too. Santals generally dress themselves scantily. While the males do not generally cover their body except putting a small piece of cloth around their waist, the females put on two pieces of cloth—one which they wrap round their waist upto the right shoulder and another which they wear to cover the portion from waist to knee.

The physical characteristics of Santal have been described by Col. E. T. Dalton* in the following terms:

> "The Santals are noticeable for a great vagueness in chiselling of the features, a general tendency to roundness of outline where sharpness is more conducive to beauty, a blubbery style of face, and both in male and female a greater tendency to corpulency than we meet in their cognates. Their faces are almost round. Cheekbones moderately prominent: eyes full and straight, not obliquely set in the head; nose, if at all prominent, of somewhat a retroussee style, but generally broad and depressed; mouth large, and lips very full and projecting; hair straight and coarse and black. Mr. Mann notes of them, and I concur in the remark that their cast of countenance almost approaches the Negro type. The females, he says, have small hands and feet, and are ox-eyed, and these are characteristics which the tribes linguistically allied to them do not possess. Mr. Hunter describes them as about the same height as the ordinary Hindu, but I should feel inclined to consider them as rather below that standard, he further well characterises them as 'created to labour

*Dalton E.T. Descriptive Ethnology of Bengal, 1872, page 211.

rather than to think, better fitted to serve the manual exigencies of the present than to speculate on the future or venerate the past."

According to H. H. Risley, *"In point of physical characteristics, the Santals may be regarded as typical example of the pure Dravidian stock. The proportions of the skull approaching the dolicocephalic type conclusively refutes the hypothesis of their Mongoloid descent."

The population composition of Jamkanali among two tribal communities—Santals and Maraiyas as revealed by the present survey is indicated in the following table.

**Table I.6**

*Population by tribal community*

| Name of tribe | Population | | | No. of households |
|---|---|---|---|---|
| | P | M | F | |
| 1 | 2 | 3 | 4 | 5 |
| 1. Santal . . . | 1,199 | 606 | 593 | 233 |
| 2. Maraiya . . | 34 | 16 | 18 | 5 |
| **Total** | **1,233** | **622** | **611** | **238** |

The Santals have as many as eight septs. The details of these septs alongwith the number of households and population within each sept are given below:

**Table I.7**

*Details of Santal septs with number of households and Population*

| Name of sept | No. of households | Population | | |
|---|---|---|---|---|
| | | P | M | F |
| 1 | 2 | 3 | 4 | 5 |
| 1. Murmu . . | 53 | 249 | 118 | 131 |
| 2. Soren . . . | 29 | 152 | 77 | 75 |
| 3. Hansda . . | 51 | 246 | 128 | 118 |
| 4. Tudu . . . | 41 | 232 | 126 | 106 |
| 5. Hembrom . . | 17 | 95 | 43 | 52 |
| 6. Kisku . . . | 16 | 73 | 39 | 34 |
| 7. Marandi . . | 19 | 110 | 52 | 58 |
| 8. Besra . . . | 7 | 42 | 23 | 19 |

*Quoted in District Gazetteer of Santhal Parganas, 1910' page 101.

Maraiyas or Loharas belong to artisan caste. Maraiyas were previously doing both blacksmithy and goldsmithy, but now they are only doing blacksmithy. According to the 1962 survey report there are four sets among the Maraiyas. These are-Soren, Tudu, Sanr Matarwa and Som-Kata Magahia. But as the position existed during the present survey the Maraiyas of the village are quite ignorant about the concept of sept. This is supported by the fact that sept endogamy is allowed among the Maraiya community while it is a taboo among the Santals.

**Origin and Historical Resume**

Santals do not keep their recorded history of their origin, migration and settlement. Dr. Buchanan was the first person to record having noticed 500 families of Santals who had migrated from Birbhum district in West Bengal and settled in Dumka sub-division. Due to Paharia's struggle for freedom John Petty Ward was appointed in 1823 to demarcate the area inhabited by aboriginals upto 1833, a vast tract of land 3471 equare Kms between 24.15' to 25.15' N latitude and 87.20' to 87.15' E longitude Known as Damin-i-Koh' which is a Persian word and means 'Skirts of the hills'. Mr. Potent was first Superintendent of the Damin area who was appointed in 1837. While Damin-i-Koh was surveyed in 1820, as many as 30 Santal villages were found within its precincts. Government ordered to attach these villages and their assignments to the Paharias but the orders were never implemented. The Paharias were unwilling to settle in Plains and, to set an example by 1838, 427 predominant Santal villages had been established. By 1851 several hundred Santal villages were reported in this area. Although Santals had been settled in the area reserved hitherto for Paharias but special amenities were not extended to the Santals.

The Santals were an honest, simple and hardy people. They became an easy prey to the unscrupulous hillmen and non-Santal traders. It was a prevalent practice amongst the Pahariyas to apply for grant of land on condition of cultivating it themselves but they frequently gave it to Santals in the hope of collecting rent from them. Santals were abjectly poor, yet surrounded by persons to have benefit from their impoverishment. *Baniyas* and *Mahajans* made heavy exaction from the innocent Santals. There was a *Kaminaiti* system, i.e. repayment of debt by physical labour. Even for small debt a debtor had to work for generations. Being cunning and crooked class, these *Baniyas* and *Mahajans* never missed any chance to exploit the meekness of Santals.

**Language**

The mother tongue of Santals is Santali. Wherever Santals moved they picked up some words from the neighbouring society. Yet they have their own distinct language. Individual Santal village surrounded by other communities were not forced by them to part with their mother tongue. They have not developed, till now, their own distinct alphabet. It is said that in Orissa, Pandit Raghunath Murmu had invented and coined purely Santali alphabet but it could not flourish. Santali books are mainly written in Roman alphabet. Now Devanagri alphabet is also widely used. Their language is deeply influenced by Bengali.

The language of the aboriginal Santals which is closely related to Mundari, Ho, Karku, Savara, and Gadaba belongs to Austro-Asiatic family. Many Santali words can be traced as a derivative of Sanskrit words. Details regarding this as also of Santal numerology are given in Appendix-I.

**Settlement History**

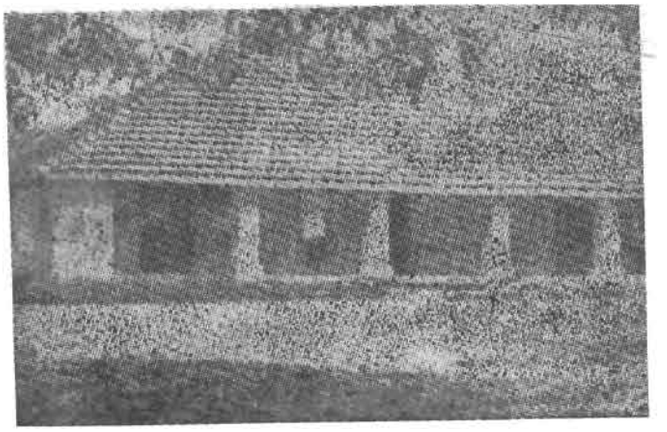
Santals and Maraiyas (Loharas) both are old settlers in the village. As people say, the village was constituted into a Santal settlement about 200 years ago and must have been one of the earliest villages to have settled by them in the locality. It was said that before the advent of Santals, the village was inhabited by the Pahariyas and the Bhuiyas, although they were very small in number. Both the communities subsequently migrated to some other areas and now there is no trace of these communities in the village. It appears that Bhuiya tola might have been named because of previous existence of Bhuiyas in the village.

As regards Maraiyas, they have also been in this area for quite a long time, as is evidenced by the existence of sept names, Soren and Tudu. If the name of sept, viz., Som-Kata Magahia has any significance, it might have originated from Magadh of the past which itself supports the view that the Maraiyas are also the old settlers. Although, Soren and Tudu septs are common in Santal community also, there is no evidence to show that the Maraiyas have any affiliation with the Santals or they are a part of the Santal community. Maraiyas have a distinct language which is a corrupt form of Hindi and is easily intelligible to a Hindi-knowing person. The mode of worship of the Maraiyas has a likeness to the worship of the Goddess *Bhagwati* by the orthodox Hindus. Their altar consists of three successive platforms of earth, built one upon the other and anointed with vermilion marks.

**A feel of the village**

Jamkanali is representative of a typical tribal village. It is under Amrapara C.D. Block, a tribal block of the present Sahebganj district. In a long span of 37 years since independence nothing remarkable appears to have been done to uplift the general milieu of the villages. Villagers are economically deprived, socially backward and culturally undeveloped. A very few infrastructural facilities have been provided to them which they are still unable to fully utilize. Nothing viable has been done to improve agriculture which is their main source of livelihood. In spite of all pervasive urban impact and the influence of Christian Missionary the pattern of living and outlook of people remains more or less unchanged. Impact of modernity can be seen a bit in the matter of dress, entertainment and other amenities.

Despite all odds the villagers are full of life and gaiety. They are a charmful lot. This fact can be noticed in their folk lore, festivals and commensality. To maintain and improve their cultural identity they have identified themselves with the Jharkhand movement. Jharkhand movement is their hope and aspiration. Through this movement they are looking forward for a better social and economic conditions.



1. An outer view of the Dak-Banglow at Parerkala.



2. A view of village street.



3. A view of village street.



4. Manjhi than—a sacred place of worship.



5. Jahir-than—Under Sal groves where sacrifices are made.



6. A hand-pump in the street for common use.

## CHAPTER-II
## SOCIAL DEMOGRAPHY AND VITAL STATISTICS

### Social Demography and Vital Statistics

To have an idea about the demographic trend of the village it would be better to discuss some of the population characteristics derived from the Primary Census Abstract (P.C.A.) data of this village along with those of a few other villages which are under the influence of Pakur town. While the main P.C.A. data (together with the related percentages) have been presented in Appendix table I, the relevant demographic details derived from the same are given in the following table.

**Table II.1**

*Demographic details of Jamkanali alongwith those of five neighbouring villages (as in 1981 Census)*

| Sl. No. | Name of Village | Population | Proportion to total population | | Density of population | 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 | Jamkanali | 1,159 | .. | 100.00 | 157 | 948 | 4.9 | 4.75 | 48.23 |
| 2 | Bhorandiha | 412 | .. | 100.00 | 149 | 1,000 | 4.7 | 9.71 | 61.41 |
| 3 | Parerkola | 1,446 | 12.31 | 81.60 | 192 | 1,031 | 5.4 | 16.60 | 60.17 |
| 4 | Sijua | 719 | .. | 100.00 | 136 | 970 | 5.5 | 5.98 | 70.65 |
| 5 | Ambadiha | 812 | .. | 100.00 | 163 | 971 | 4.9 | 9.48 | 61.33 |
| 6 | C.D. Block Amrapara | 40,417 | 2.64 | 86.04 | 148 | 963 | 5.1 | 12.88 | 60.42 |

It would appear that, except for Parerkola, all the other four villages have entire population belonging to tribes. In Parerkola, about 82 per cent of the population belong to tribal community and the rest are non-tribals including about 12 per cent belonging to scheduled caste community. As against this, in Amrapara C.D. Block, about 86 per cent of the population consist of scheduled tribes and among the rest about 3 per cent are scheduled castes.

The density of population of Jamkanali (157) is slightly higher than that in Amrapara C.D. Block (148), while it is substantially lower than that in Parerkola (192) and Ambadiha (163). Two other villages having lower densities than that of Jamkanali are Sijua (136) and Bhorandiha (149).

Except Parerkola where the sex ratio is favourable to females (1,031 females per 1,000 males) and Bhorandiha having a balanced sex ratio (1,000), all the three other villages including Jamkanali have sex ratios favourable to males. As against the sex ratio of 963 in Amrapara C.D. Block, the sex ratio of Jamkanali is 948, that of Ambadiha is 971 and of Sijua 970.

The average household size of Jamkanali (4.9 persons per household) is almost similar to that in Amrapara C.D. Block (5.1), while it is slightly higher in Sijua (5.5) and Parerkola (5.4). Of the remaining two villages, Ambadiha (4.9) has the same household size as that of Jamkanali, while Bhorandiha has a slightly lower household size (4.7).

Jamkanali has the lowest literacy rate of 4.75 per cent which is about one third of that in Amrapara C.D. Block as a whole (12.88 per cent). Parerkola is on the other extreme having the highest literacy rate of 16.60 per cent, Sijua with

a literacy rate of 5.98 per cent falls in line with Jamkanali. Bhorandiha (9.71 per cent) and Ambadiha (9.48 per cent) have literacy rates almost close to that of Amrapara C.D. Block (12.88 per cent).

Parerkola is situated by the side of the District Board road where some of the employees of Amrapara C.D. Block reside with their families. Besides, this village is also having a Tassar Rearing and Production Centre and a Project High School. The employees of these institutions living in the village have, therefore, contributed to the literacy rate of the village.

The proportion of workers (including marginal workers) is the lowest in Jamkanali (48.23 per cent), while it is the highest in Sijua (70.65 per cent). In other three villages the proportion of workers is almost similar to that for Amrapara C.D. Block as a whole (60.42 per cent): The workers' distribution in different sectors of economy can be studied with reference to Appendix table I.

As will appear from the table, the cultivators account for major share of the working population in all the five villages under discussion. In Jamkanali, the cultivators account for 46.22 per cent for males and 14.89 per cent for females as against 44.24 per cent males and 9.48 per cent females in Amrapara C.D. Block. The next prominent sector of economy engaging more workers is that of agricultural labourers where 3.87 per cent males and 4.43 per cent females are engaged in Jamkanali. The Household Industry has provided employment to 0.67 per cent workers consisting of males only.

Among the marginal workers the proportion is significantly higher for females than for males. This is as much true for Jamkanali as for other four villages also. In Jamkanali, the proportion of marginal workers is 16.13 per cent for females as against only 7.06 per cent for males. The proportion of females marginal workers is the highest in Sijua (53.47 per cent) followed by Bhorandiha (41.26 per cent) and Parerkola (40.05 per cent) as against 43.13 per cent in C.D. Block, Amrapara. Female marginal workers are mostly engaged in the making of leaf-plate (*dona*) which is a popular household industry in these tribal villages.

For a comparative study, the demographic details of Jamkanali for the last three censuses (1961, 1971 and 1981) are given in table II. 2. The basis of information of this table is the P.C.A. data which have been presented in Appendix table 2.

**Table II. 2**

*Demographic details of Jamkanali for the last three Censuses* (1961, 1971 *and* 1981).

| Name of Village | Census year | Density of population | Sex ratio | Population per household | Percentage of literacy | Percentage of total workers |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Jamkanali | 1961 | 136 | 986 | 5.1 | 1.10 | 69.67 |
| | 1971 | 149 | 1,007 | 4.7 | 4.74 | 30.29 |
| | 1981 | 157 | 948 | 4.9 | 4.75 | 48.23 |

The density of population of Jamkanali has shown a continuous rise right from the 1961 Census. The density was 136 in 1961 which rose to 149 in 1971 and 157 in 1981. It further rose to 168 in the present survey conducted in 1984. Although the village has gradually gained in density, the density as per 1984 survey (168) is much lower compared to the rural density of Santhal Pargana district (246) and of Bihar State (359) as per 1981 Census. The low density of population of Jamkanali is indicative of the fact that the village is sparsely populated.

Except for 1971 Census, when the sex ratio of Jamkanali was favourable to females (1,007 females per 1,000 males), there was always a

favourable sex ratio for males (986 in 1961 and 948 in 1981). The average population per household had slightly decreased in 1971 compared to that in 1961 but there was again a moderate rise in 1981 Census.

As regards literacy it is significant to mention that in 1951 Census, not a single person in the village was found literate. After a decade, i.e., in 1961 Census, 11 persons were returned as literate which indicated the literacy rate of 1.10 per cent. The literacy position further improved in the next Census (1971) when the literacy rate of the village rose to 4.47 per cent, the same remaining almost constant (4.75 per cent) in 1981 Census also. In the matter of female literacy the position is still worse. In 1961 there was not a single literate person in the village. Both in 1971 and 1981 Censuses, one out of total female population of the village in each was returned as literate.

The proportion of workers has shown a steep fall from 69.67 per cent in 1961 to 30.29 per cent in 1971. During 1971-81 there has been a marginal rise with the proportion of workers (including marginal workers) having increased to 48.23 per cent. The sharp decline in the proportion of workers during 1961-71 may possibly due to conceptual change in the definition of workers. In 1961 Census, a person was classified as a worker if he had worked regularly during the last season or if he had worked atleast for a day in regular (non-seasonal) work during the preceding fortnight. In 1971, a person was treated as a worker only if he spent his time mainly in work or if he worked at least for a day in regular (non-seasonal) work during the preceding week. In 1981, for main worker, the time criterion of engagement in work was the major part of the year i.e. at least 183 days in the preceding one year, while those who worked for some time during the last year but not for the major part of the year were treated as marginal workers. Due to this difference in concept the number of workers was substantially reduced in 1971 from that in 1961 Census.

## Distribution of population by age and sex

It is worthwhile to mention that during 1984 survey, data on socio-economic aspects were collected only in respect of 100 households out of a total of 238 households in the village. As against this, the 1962 survey was conducted in all the 173 households covering the entire village population. Thus, the age structure of population presented in the following table will not be strictly comparable. However, the data presented in the table will give a broad outline for a comparative study of this aspect.

**Table II. 3**

*Age Structure of Population*

| Age group | As per 1962 survey | | | | | | As per 1984 survey | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Population | | | Percentage to total | | | Population | | | Percentage to total | | |
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 0–14 | 393 | 208 | 185 | 43.23 | 45.51 | 40.93 | 181 | 90 | 91 | 35.63 | 36.59 | 34.73 |
| 15–24 | 96 | 47 | 49 | 10.56 | 10.28 | 10.84 | 85 | 34 | 51 | 16.73 | 13.82 | 19.47 |
| 25–59 | 385 | 187 | 198 | 42.35 | 40.92 | 43.81 | 219 | 112 | 107 | 43.11 | 45.53 | 40.84 |
| 60+ | 35 | 15 | 20 | 3.85 | 3.28 | 4.42 | 23 | 10 | 13 | 4.53 | 4.06 | 4.96 |
| All ages | 909 | 457 | 452 | 100.00 | 100.00 | 100.00 | 508 | 246 | 262 | 100.00 | 100.00 | 100.00 |

As will appear from the table, the pattern of distribution of population by age is not similar in both the surveys. There is a wide range of variation in the proportion particularly in the age groups 0-14 and 15-24. In the former, the proportion of persons is 43.23 per cent in 1962 survey as against 35.63 per cent in 1984 survey, while in the latter, the proportion in 1962 survey is 10.56 per cent as against 16.73 per cent in 1984 survey. The trend is similar for both the sexes. In the remaining two age groups, viz., 25-59 and 60 plus the range of variation in the proportion is not so wide.

Dependency Ratio is a ratio of persons(P) in the age groups 0-14 and 60 plus divided by persons of the age group 15-59 i.e., Dependency Ratio— $\frac{P(0-14) + P(60+)}{P(15-59)}$ .On this calculation the Dependency ratio in 1962 survey was 0.89 which declined to 0.67 during 1984 survey.

Aged-child ratio is a ratio of persons (P) of the age group 60 years and above divided by persons of the age group 0-14, multiplied by 100, i.e. Aged-child rato $\frac{P(60+)}{P(0-14)} \times 100$ Thus, the aged-child ratio computed for 1962 survey comes to 8.91 as against 12.71 for 1984 survey. This shows that the aged-child ratio has increased in 1984 survey which gives an indication of improvement in the general health conditions.

## Marital status

Appendix table 3 gives the distribution of population by age, sex and marital status based on the 1984 survey data. From the table it will appear that in Jamkanali there is higher incidence of persons getting married after the age groups is almost insignificant, there being only 2 of 19 years. Accordingly it will be seen that the number of married persons in the lower age groups is almost insignificant, there being only 2 females in the age group 10-14 and one male and female each in the age group 15-19. Married persons are almost evenly distributed in different age groups from the age group 20-24 onwards. However, they have their largest number (28 males and 24 females) in the age group 25-29 followed by age groups 35-44 and 45-54. They are comparatively in lesser number in the age groups 20-24 and 30-34. Married females have their largest number in the age group 20-24 followed by the age group 25-29. Widowed females, as usual, are in larger number in higher age groups, particularly in the age group 55-69.

A study of age at marriage based on data from 1984 survey can be had from the following table.

**Table II 4**

*Age at marriage*

| Age at marriage | 1984 survey | | | |
|---|---|---|---|---|
| | Santal | | Maraiya | |
| | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 |
| Average . . | 24 | 18 | 22 | 17 |
| Minimum . | 14 | 11 | 18 | 12 |
| Maximum . . | 35 | 30 | 31 | 20 |

The statistics thrown up by the above table will indicate that the average and maximum age at marriage is higher among Santals as compared to Maraiyas. Similar data obtained from the earlier survey, however, reveal a decline in the age at marriage which does not seem to be correct and could perhaps be due to reporting bias in age at marriage.

## Religion

Appendix table 4 will give an idea about the religious pursuits of the people of Jamkanali. As will appear from the table, the Santals are mostly Hindus. Of the total of 100 households, 91 households belonging to Santal community comprising 223 males and 237 females are Hindus and the rest 4 households are Christians. All the 5 Maraiya households belongs to Hindu community.

## Literacy and Educational level

The literacy and educational status can be studied from different angles. We may first take up the educational level of head of the household classified by type of household, as given in Appendix table 5. From the table it will appear that in the maximum number of households (87 out of 100) the head of the household is illiterate. Most of these households either belong to nuclear type (36 households) or supplemented nuclear type (21 households). In 4 households the head of

household is 'literate without educational level'. Of these, 3 belong to nuclear type and 1 to sub-nuclear type. In other 3 households the educational level of head is 'primary' and in 5 households the educational level of head is 'middle'. All these households belong to nuclear type except one which comes under supplemented nuclear type.

Considernig this aspect in terms of population it will appear from Appendix table 6 that out of a total of 219 males of the age of 5 years and above, only 40 males are literate and all the rest are illiterate. Among females, only one out of 223 females is literate. On these figures the effective literacy rate works out to 18.26 per cent for males and only 0.45 per cent for females. Illiterate persons mostly fall in the age group 25-34 both in respect of males and females. Among 16 males whose educational attainment is 'literate without educational level', 4 males belong to the age group 10-14 and 3 each to the age groups 5-9, 25-34 and 35-49. Among those having educational level 'primary or junior basic', 6 each are in the age groups 15-19 and 25-34 and 2 each in the age groups 10-14 and 20-24. Those having educational level 'middle' are 3 in number in the age group 25-34, 2 in the age group 35-49 and 1 each in the age groups 15-19, 20-24 and 50 plus. The only female member having read up to 'middle' falls in the age group 25-34.

Appendix table 7 gives the position regarding non-enrolment of school-going children in the village. Out of a total of 60 persons in the age group 5-9, only 12 persons are studying. Of them, there are only 2 females as against 10 males. In the next age group i.e., 10—14, 7 out of 27 males and 1 out of 28 females are studying. In the next higher age groups the number of persons attending institution is 5 in the age group 15-19 and 2 in the age group 20-24. All of them are males. It is significant to note (as will appear from Appendix table 8) that all the 24 males and 3 females who are attending institutions belong to Santal community. Not a single member of Maraiya community is attending any institution. The various reasons reported for never-attendance and discontinuation of studies in respect of persons up to the age of 14 years can be seen with reference to Appendix table 9. From the table it will appear that the most common reason for never-attendance is the head of household being not particular about sending their children to schools. Of the 2 cases of discontinuation of studies, one is for the reason that the person concerned has to graze the cattle and another is because of death of the child's father.

Appendix table 10 gives statistics relating to average educational score both in respect of household and population. Before discussing the table we may have some idea about the method of calculation of score. With reference to educational level each individual has been given point in the following manner:

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

The commulative score of all individuals, males and females, would be divided by total number of individuals, males and females respectively, to obtain the average per head score for total individuals, males and females.

Population aged 5 + years has been considered for calculating the educational score.

Based on the above formula the average educational score per head is 0.15 for persons, 0.29 for males and 0.01 for females. The average educational score per household is 0.66 for persons, 0.64 for males and 0.02 for females. Since all literate persons belong to Santal community, these educational scores relate to Santal population alone.

**Population Control measures, attitude and practice**

With a view to ensuring a positive check on the growth of population, the adoption of voluntary but effective family planning method is essential. The Government of India has adopted a policy to limit the areas of rapid population growth and protect such ethnic groups where the population is fast declining by extending all possible help. India's population policy is mainly limiting the family size. In the field of family planning several new techniques have been introduced. The World

Health Organisation is promoting "Health for All" and this they hope to achieve by the year 2000. But a compaign for good health cannot succeed until family planning services are adequately and easily available. Implementation of National population policy is under the Ministry of Health and Family Welfare. The Government is providing clinical methods to villagers. The Santals and Maraiyas of the village are alike on the principle of adhering to family planning methods. They are, however, not aware of all the family planning techniques. They are adopting clinical methods. According to the data available from the Primary Health Sub-Centre at Amrapara, 11 males of Jamkanali underwent vasectomy operations during 1981-82 and 12 males during 1982-83. During 1983-84 two males underwent vasectomy operation and four ladies got sterlised by laproscopic method.

The table below gives the number of eligible couples with the number of their children born to them during the period 1983-84 under Chandpur Gram Panchayat. It may be mentioned that married women below the age of 15 years and above 44 years are treated as belonging to non-reproductive age group.

**Table II.5**

*Number of couples with number of children classified by age groups of wives during the period* 1983-84 *in Chandpur Gram Panchayat.*

| Age group of wives | Number of couples with number of children | | | | | | | Total | Percentage to total eligible couples |
|---|---|---|---|---|---|---|---|---|---|
| | 0 | 1 | 2 | 3 | 4 | 5 | 6 | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 15—19 | 60 | 88 | .. | .. | .. | .. | .. | 148 | 19.05 |
| 20—24 | 33 | 24 | 58 | 3 | .. | .. | .. | 118 | 15.19 |
| 25—29 | 12 | 47 | 56 | 11 | .. | .. | .. | 126 | 16.21 |
| 30—34 | 9 | 42 | 49 | 58 | 32 | .. | .. | 190 | 24.45 |
| 35—39 | 7 | 17 | 32 | 22 | 47 | 16 | 14 | 155 | 19.95 |
| 40—44 | 1 | 2 | 1 | 6 | 8 | 10 | 12 | 40 | 5.15 |
| Total | 122 | 220 | 196 | 100 | 87 | 26 | 26 | 777 | 100.00 |

From the above table it will appear that the proportion of eligible couples in the age group of wives of 30-34 years is the highest of 24.45 per cent. This is followed by eligible couples in the age group of wives of 35-39 years with 19.95 per cent and those in the age group of wives of 15-19 years with 19.05 per cent. Couples in the age group of wives of 40-44 years have the lowest proportion of 5.15 per cent. It may further appear that out of a total of 190 couples (where the age group of wives is 30-34 years) 32 couples have four children. As is natural, in the higher age groups of wives, there are larger number of children to eligible couples than in lower age groups. In the age group of wives of 35-39 years there are 16 couples with five children and 14 couples with six children. Similarly, in the age group of wives of 40-44 years, 10 couples have five children and 12 couples have six children. On the other hand, in the age group of wives of 15-19 years, the maximum of 88 couples have one child only and 60 couples have no child at all.

The following table gives the distribution of eligible couples in quinquennial age groups

by number of children for village Jamkanali during the same period.

**Table II.6**

*Number of couples with number of children in quinquennial age groups of wives during 1983-84 in village Jamkanali*

| Age group of wives | Number of couples with Number of children | | | | | | | Total | Percentage to Total eligible couples |
|---|---|---|---|---|---|---|---|---|---|
| | 0 | 1 | 2 | 3 | 4 | 5 | 6 | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 15—19 | 9 | 33 | .. | .. | .. | .. | .. | 42 | 18.59 |
| 20—24 | 4 | 3 | 13 | 1 | .. | .. | .. | 21 | 9.29 |
| 25—29 | 4 | 20 | 24 | .. | .. | .. | .. | 48 | 21.24 |
| 30—34 | 7 | 16 | 11 | 17 | 3 | .. | .. | 54 | 23.89 |
| 35—39 | 2 | 5 | 13 | 8 | 11 | 4 | 5 | 48 | 21.24 |
| 40—44 | .. | 1 | 1 | 2 | 3 | 2 | 4 | 13 | 5.75 |
| Total | 26 | 78 | 62 | 28 | 17 | 6 | 9 | 226 | 100.00 |

Similar to the position noticed in the case of Chandpur Panchayat, in Jamkanali village also, the proportion of eligible couples is the highest (23.89 per cent) in the age group of wives of 30-34 years. In the age group of wives of 25-29 years and 35-39 years the proportion is similar (21.24 per cent each). This is followed by the age group of wives of 15-19 years with 18.59 per cent. Couples in the age group of wives of 40-44 years have the lowest proportion of 5.75 per cent. There are three couples having four children in the age group of wives of 30-34 years, 20 couples with more than four children in the age group of wives of 35-39 years and 9 couples having similar number of children in the age group of wives of 40-44 years.

The following table gives the distribution of operated couples by age groups and the number of children to couples for village Jamkanali.

**Table II.7**

*Couples with number of children having undergone family planning operation (position as in the year 1983) in village Jamkanali*

| Age group of wives | Number of children of couples who have undergone family planning operation | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|
| | 0 | 1 | 2 | 3 | 4 | 5 | 6+ | |
| 15—19 | .. | .. | .. | .. | .. | .. | .. | .. |
| 20—24 | .. | .. | .. | .. | .. | .. | .. | .. |
| 25—29 | .. | .. | .. | 1 | .. | .. | .. | 1 |
| 30—34 | .. | .. | .. | 2 | 2 | .. | .. | 4 |
| 35—39 | .. | .. | .. | .. | 1 | .. | .. | 1 |
| 40—44 | .. | .. | .. | .. | .. | .. | .. | .. |
| Total | .. | .. | .. | 3 | 3 | .. | .. | 6 |

The table shows that in the year 1983 there were 6 couples in the village whose spouse had undergone family planning operation. Of these 6 couples, one belonged to the age-group of wives of 25-29 years, 4 to the age-group of wives of 30-34 years and one again to the age-group of wives of 35-39 years. In the age group of wives of 25-29 years the spouse of the only couple had undergone family planning operation after having three childen. In the age group of wives of 30-34 years, the spouses of two couples had undergone family planning operation after 3 children and those of other two couples after four children. The spouse of the only couple in the age group of wives of 35-39 had got operated for family planning after having four children.

Surgical operation is the most prevalent method of family planning in the village. The villagers have adopted two methods of operation, viz., vasectomy and laproscopic method. Other permanent methods such as loop, copper-T, tubectomy are not being practised by the villagers. The use of *nirodh* and oral pills, etc. has also not been tried as yet. It seems that the clinical methods of family planning were accepted by the villagers for the first time in the year 1977. Failure of vasectomy operation done to one Ministry Maraiya of the village had given a jolt to the family planning concept among the villagers. Later on, by persuasion, they have realised its usefulness.

Of the total 5,084 eligible couples in Amrapara C. D. Block, the spouses of 335 couples were operated for family planning during 1983-84. Among the operated spouses there were 239 tribal and 96 non-tribal Hindus. In the Muslim community the spouse of only one couple had undergone family planning operation. Among the Christians none was reported to have undergone family planning operation.

**Vital Statistics**

As per records available in Chandpur Panchayat (of which Jamkanali is a constituent), data relating to vital events in Jamkanli for the period 1979 to 1983 are given below:

| Year | Birth | Death | Birth(—) Death |
|---|---|---|---|
| 1979 | 24 | 12 | 12 |
| 1980 | 16 | 8 | 8 |
| 1981 | 19 | 10 | 9 |
| 1982 | 11 | 6 | 5 |
| 1983 | 13 | 9 | 4 |
| | 83 | 45 | 38 |

The above statistics will show that the incidence of birth has recorded a sharp fall from 24 in 1979 to 16 in 1980. With the slight rise in 1981 it has shown a substantial decline again in 1982, while in 1983 it recorded only a marginal rise. Similary, the incidence of death has also recorded a fluctuating trend. During the period of four years from 1979 to 1983, out of 83 events of birth there were 45 incidences of death, indicating a net addition of 38 in the population. This does not, however, reflect the real position since all these vital events of the area do not get proper registration in the Panchayat records.

**Disease, sanitation and hygiene**

The villagers generally get their patients treated in the Govt. Dispensary at Parorkola, Primary Health Centre at Amrapara, Jisu Jahir Hospital at Soharghati, Mission Hospital, Hirapur and, in some cases, by the quacks available in the village itself. Some orthodox persons do not like to take any medicine and fully depend on herbal treatment done by *Janguru* (Vaidya) of the village. The following table gives the monthwise position of patients treated for different diseases in the Primary Health

Centre at Amrapara during the year 1983 pertaining to Amrapara Block as a whole.

**Table II. 8**

*Monthwise position of persons treated at Primary Health Centre, Amrapara during the year* 1983.

| Sl. No. | Name of disease | Jan. | Feb. | Mar. | Apr. | May | June | July | Aug. | Sept. | Oct. | Nov. | Dec. | Total for the year |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 1 | (a) Fever | 52 | 67 | 84 | 79 | 111 | 122 | 95 | 133 | 172 | 180 | 100 | 89 | 1,284 |
| | (b) Malaria | .. | .. | .. | 1 | 1 | 6 | 2 | 4 | 2 | 3 | 1 | .. | 20 |
| 2 | Dysentery | 36 | 22 | 47 | 30 | 75 | 68 | 86 | 140 | 64 | 20 | 43 | 36 | 667 |
| | (a) Scabies | 27 | 51 | 56 | 18 | 33 | 17 | 35 | 18 | 28 | 24 | 25 | 16 | 348 |
| | (b) Pydoderma | 13 | 16 | 3 | 5 | 15 | 18 | 20 | 23 | 16 | 3 | 7 | 2 | 141 |
| | (c) Dermatitis | .. | 3 | .. | .. | 7 | .. | .. | .. | . | . | . | .. | 10 |
| 3 | T.B. | 23 | 5 | 8 | 4 | .. | 2 | .. | .. | .. | .. | 1 | 4 | 47 |
| 4 | Filaria | 7 | 5 | 3 | 2 | 7 | 6 | 6 | 4 | 6 | 1 | 2 | 5 | 54 |
| 5 | Whooping cough | .. | 1 | .. | .. | .. | 1 | 1 | .. | 3 | .. | 1 | .. | 7 |
| 6 | Measles | .. | .. | 1 | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | 3 |
| 7 | Gastroentritis | .. | .. | .. | .. | .. | .. | .. | .. | .. | 10 | .. | 2 | 12 |
| 8 | Gonorrhoea | .. | .. | .. | .. | .. | .. | .. | 1 | .. | 1 | .. | .. | 2 |
| 9 | Influenza | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 | .. | .. | 3 |
| | **Total :—** | **158** | **170** | **202** | **139** | **250** | **241** | **245** | **323** | **291** | **245** | **180** | **154** | **2,598** |

From the above table it will appear that out of 2,598 cases treated in 1983 as many as 1,284 cases related to fever alone. There were 20 cases of malarial fever. The fever cases were generally very high in the methods of August, September and October. The largest number of 6 cases of malarial fever were treated in the month of June and a slightly lower i.e. 4 cases in August.

There were altogether 667 dysentery cases of which the maximum of 140 occurred in the month of August. Out of 47 T.B. cases as many as 23 cases were treated in the month of January and the rest 24 cases were treated in the months of February, March, April, June, November and December. There were 54 cases of filaria followed by 12 cases of gastroentritis, 7 cases of whooping cough, 3 cases each of measles and influenza and 2 cases of gonorrhoea. Besides, there were 348 cases of scabies, 141 cases of pydoderma and 10 cases of dermatitis.

On a deeper probe, it was gathered during the survey that there were some cases of goitre and sexually transmitted diseases, such as syphils and gonorrhoea and lympho granuloma Ingivala, etc. Sexually transmited diseases prevalent among the tribals are caused mainly due to pre-marital sex indulgement and tacit sex relationship with elder brother's wife (Hilly in Santali) which is allowed among the Santals. Although the Santals do not allow free mixing of their young girls with the outsiders, stray cases of such nature were still reported with hushed silence during the present survey.

During the survey itself one person was found suffering from leprosy, one from malaria,

two persons from filaria and three others from goitre.

Jamkanali falls under the jurisdiction of Primary Health Sub-Centre at Parerkola. Parerkola is one of the 14 Sub-Centres under the Primary Health Centre at Amrapara.

The villagers generally take their bath in *Joria* (canal) and use canal water for drinking purposes also. In the village, one can find a few ditches by the side of dwelling houses. These ditches are the breeding ground of mosquitoes. Due to these unhygienic conditions people generally become an easy prey to several diseases. Drinking of *Pachwai* (country wine made from fermentation of boiled rice) not only make them lazy but also unconscious of the necessity of sanitation . Their houses are generally without proper ventilation. One can find only one or two small holes in the upper portion of the walls and quite naturally, even in the day time, the rooms look almost dark. Some of the life saving herbal plants, hitherto obtained from the nearby forests, are now gradually disappearing due to large-scale felling of trees by unscrupulous traders. Poor means of communication and abject poverty prevents them from availing of the modern methods of treatment, Consequently they have to fall back upon whatever treatment they can get from the village quacks.

**Migraion (including seasonal migration)**

Migration from the village is generally of a seasonal nature. There is short-term out-migration of small groups of persons (both males and females) who go to Burdwan district of West Bengal to earn their livelihood as agricultural labourers. Between February 1983 and May 1983 the first batch of 20 males and 10 females had migrated to Burdwan followed by another batch of 30 males and 15 females between December '83 and January '84. They go to Burdwan for short duration first for transplantation and then again for harvesting of paddy crop.

As per Settlement Record published on 26th April 1927, 4 persons had in-migrated to the village at that time, namely Gonshai Marandi, son of Lakhi Marandi, of village Bardha, Sidhu Tudu, son of Harma Tudu of Bardiha, Dagru Hansda, son of Lakhan Hansda of Parerkola and Dakhin Murmu, son of Jala Murmu of Harmundi. Dolo Tudu, a resident of this village is an in-migrant from Murshidabad district. Marriage tie has brought him as *Ghar-Jawai* of Jamkanali. It was reported during the survey that the Maraiyas had come from nearby Ambadiha village and therefore they have still a link with that village. Shankar Marandi and Munshi Murmu are also in-migrants having settled in this village as *Ghar-Jawai*.

Appendix table 11 gives the distribution of households classified by number of members and migration status and place of birth of heads of households.

It will appear from the table that out of 100 selected households, the heads of 90 households were born in the village itsef, 6 heads of households were born outside the village but within the same Block (C.D. Block Amrapara) and 3 heads of households were born within the same district. One head of household was born in other country (Bangla Desh). During the survey it was gathered that this household had in-migrated from Bangla Desh in search of employment and eventually got settled in this village.

Out of 90 non-migrant households, 2 are single-member households, 54 have 2 to 5 members, 32 have 6 to 10 members and 2 households have 11 members and above. Of the 6 households whose heads were born within the C.D. Block jurisdiction, 5 households have 2 to 5 members and 1 household has 6 to 10 members. Of the 3 households whose heads were born within the same district, 2 households have 2 to 5 members and one household has 6 to 10 members. The household in-migrating from Bangla Desh has 2 to 5 members. All the migrant heads of households were born in rural areas.

## CHAPTER III

## ECONOMY

### Economic resources

Agriculture is the basic economic resource of the village. Industry and business have a very little impact on the village economy. The following table gives the land use data of Jamkandali both as per 1962 and 1984 surveys.

**Table III.1**

*Area by different kinds of land use.*

| Kind of land | 1962 survey (area in hectares) | 1984 survey (area in hectares) | Increase/ Decrease | Percentage increase/ decrease | Percentage of land distribution (1984 survey) |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| I. Uncultivable | 270.18 | 331.96 | +61.78 | +22.87 | 45.12 |
| (a) Forest | 10.56 | 10.56 | .. | .. | 1.44 |
| (b) Uncultivable waste | 113.04 | 192.52 | +79.48 | +70.31 | 26.16 |
| (c) Homestead and other land put to non-agricultural uses. | 80.98 | 63.28 | —17.70 | —21.86 | 8.60 |
| (d) Pasturs | 65.60 | 65.60 | .. | .. | 8.91 |
| II. Cultivable land (Uncultivated) | 115.08 | 105.79 | —9.29 | —8.07 | 14.38 |
| (a) Cultivable waste | 32.83 | 77.37 | +44.54 | +135.67 | 10.51 |
| (b) Old fallows (2—5 yrs.) | 6 52 | 10.19 | +3.67 | +56.29 | 1.39 |
| (c) Current fallows | 75.73 | 18.23 | —57.50 | —75.93 | 2.48 |
| III. Cultivated | 350.61 | 298.12 | —52.49 | —14.97 | 40.51 |
| Grand Total :— | 735.87 | 73.587 | .. | .. | 100.00 |

Comparing the 1984 survey data with those of 1962 survey it will appear that out of the total uncultivable land, the homestead land has decreased by 17.70 hectares indicating a decrease of 21.86 per cent. The loss has been compensated by uncultivable waste land which has increased by 79.48 hectares (+ 70.31 per cent). There has been no increase in the area under forest and pasture land. Similarly, out of the total cultivable land there has been reduction in the area under current fallow to the extent of 75.93 per cent, while there has been substantial increase (135.67 per cent) in the cultivable waste land and a marginal increase (56.29 per cent) in the old fallow land. It is worthwhile to mention that the area under cultivation also recorded a decrease from 350.61 hectares in 1962 survey to 298.12 hectares in 1984 survey indicating a net decrease of 52.49 hectares or 14.97 per cent between the two surveys.

### Forest

The forest land covering 10.56 hectares falls under Hiranpur Forest Range and is protected forest. The villagers have a right to collect fuel

and obtain fruits from the forest. They have the privilege to obtain timber at half the rate at which it is available to outsiders. The forest area comprises 1.44 per cent of the total land area of the village.

The pasture land comprises 8.91 per cent of the total land area of the village. It is known as Gochar or Charagah where the villagers have free access for grazing their cattle. This land is the common property of the villagers and nobody has the right to obtain any portion of it by sale nor can it be encroached upon by anybody. The villagers keep strict vigil against any misuse of the pasture land.

The land actually put under cultivation is 40.51 per cent of the total land area. Despite best efforts of the villagers to put more and more area under cultivation the total acreage of the cultivated land has decreased substantially in 1984 survey from what it was in the 1962 survey. The change is mainly due to weather conditions, such as untimely and scanty rain fall etc. and lack of proper irrigational facilities. Due to irratic monsoonal conditions a large tract of agricultural land of the village could not be put under cultivation.

Of the eight constituent villages of Chandpur Panchayat, Jamkanali has the largest land area of 735.88 hectares followed by Bohra having 593.55 hectares and Sijua 529.80 hectares. Parbad (Parabandh) has the lowest land area of 39.21 hectares. The cultivated area of village Bohra only exceeds that of Jamkanali. The cultivation of Garma crop (summer harvested crop) is done only in two villages of Chandpur Panchayat. viz. Chandpur and Jamkanali.

As discussed earlier, there are two classes of land in the village—*dhani* i.e. low land used for rice producing, and *bari* i.e. upland used for Bhadai crops. Similar to the position of the 1962 survey, the bulk of the cultivated land in the village is *dhani*. The main crops of the village are *agahani*, *bhadai* and *rabi*. The harvesting of *agahani* crop is done in *Agrahan* (December-January) and that of *bhadai* crop in Bhadra (August-September). Rabi crop is harvested in Chaitra (April—May). The table below gives the area under different seasonal crops for 1962 and 1984 surveys.

**Table III.2**

*Area under each kind of seasonal crop.*

| Seasonal denomination | Area in hectares | | Increase (+) Decrease (—) | Percentage |
|---|---|---|---|---|
| | 1962 survey | 1984 survey | | |
| Agahani . . | 289.86 | 266.70 | —23.16 | —7.99 |
| Bhadai . . | 57.75 | 104.95 | +48.20 | +83.46 |
| Rabi . . . | 44.02 | 9.21 | —34.81 | —79.08 |
| Garma . . | .. | 0.19 | +0.19 | .. |
| **Total** | **391.63** | **382.05** | **—9.58** | **—2.45** |

From the above table it will appear that between the two surveys the cultivation of *agahani* crop has decreased by about 8 per cent and that of rabi crop by a little over 79 per cent. The area under *Bhadai* crop has shown a substantial increase by as much as 83.46 per cent. A new variety of maize crop has been under cultivation covering an area 0.19 hectare in the 1984 survey. This crop is harvested during summer and is, therefore, known as *garma* crop. According to the land use data, 298.12 hectares of land have been shown under cultivation but in the preceding table the total acreage under the four seasonal crops has been shown as 382.05 hectares. The difference is due to 83.93 hectares of land being under double or triple cropping.

Efforts have been made by the Government agencies to bring more area under cultivation. The Amrapara unit of the Soil Conservation department of the Bihar Government had reclaimed 9 hectares of waste land in the year 1983 and 11 hectares in 1984. The land so reclaimed has not been put under cultivation as yet.

**Occupations**

Agriculture: As mentioned earlier, there are two classes of land, known as *dhani* (low land) and *bari* (upland). The *dhani* lands are used mainly for the cultivation of paddy and *bari* lands for the cultivation of Bhadai crop. The homestead lands which form part of upland are equally fertile due to regular manuring done through compost prepared from cow or buffalo dung.

The tools and implements used for agricultural operations are of old model. There is no serious effort on the part of the villagers to introduce the modern and improved tools for agricultural operations. Some people are, however, handicapped to procure improved tools and implements due to poverty and lack of consciousness.

*Ploughing*: The villagers generally use the traditional ploughs for ploughing their fields. The wooden portions of the plough are prepared by the cultivators themselves while the iron parts are manufactured by the village blacksmiths. In some cases the iron parts are purchased from local markets also depending on the urgency of work. For ploughing, oxen are mainly used but, in some cases, draught cows and buffaloes are also used. The bullocks and cows found in the area are of small sizes and are, therefore, not capable of drawing heavy carriages. Ploughing is done by males and females both. In the plain field, contour ploughing is done while, in the slope, field ploughing is done by cross method i.e. starting from one corner on the upper slope and ending on the adjacent corner on the lower slope.

*Irrigation*: The main source of irrigation in the village is *danri* or *nalah*. There is one irrigation well but it is not used for irrigation purposes. People generally use the water of this well for drinking purposes. The *danri* flowing in the village is not perennial. During the summer season it generally dries up making the irrigation difficult. Therefore, for cultivation, people generally depend on monsoon.

*Bunding*—Bunding on all the four sides of the field is done in order to get the water stored in a particular field for transplantation of paddy. This work is mainly done by the cultivators themselves but in a few cases it is done by hired agricultural labourers also. For bunding, the villagers use spades locally made by the village blacksmiths.

*Sowing*—Sowing is done either by broadcasting method or by dropping the seeds in furrows behind the ploughs. The method generally adopted is that while ploughing is done by males, the sowing of seeds is done simultaneously by their female counterparts. Seeds used by the villagers are generally of old variety. Improved seeds are used only in exceptional cases where these are supplied by the C.D. Block authorities for demonstration purposes. Transplantation of paddy crop is done by males and females boh.

*Weeding*—Weeding is done by both males and females. For this, spades or *Khurpi* are used. In maize fields weeding is done with the help of implements while in paddy fields it is done by hand.

*Thrashing*—Thrashing is done by striking the plants against stones or logs of wood specially fixed for the purpose. For thrashing purpose the oxen and other draught cattle are used. The process adopted is that the plants are spread on the ground in a circular order with a big bamboo pole in the middle and the required number of oxen, fastened together by their neck and ultimately tied to the bamboo pole, are allowed to move on the plants till the grains are removed from the plants. This is the traditional method of thrashing which is generally being adopted in the village by comparatively bigger cultivators.

*Winnowing*—Winnowing is a process to remove from the grain the dust and other small particles which get mixed up with the grain at the time of thrashing. For this again, people mainly depend on natural wind. Grains are dropped from a considerable height against the direction of the wind and the grains being heavier fall on the ground almost strainghtway while the dust and other substance fall some distance. Thereafter, further processing is done manually by the housewives.

*Storing*—Grains are stored in either mud-built containers or these are wrapped in straw containers specially designed for the purpose.

**Crop.production—its consumption and Marketing**

Appendix table 12 gives the details regarding production of different crops, their consumption and marketing in respect of 100 sample households classified by religion, tribe and community. Paddy is the main crop of the village. The cultivation of paddy engages 99 per cent households in the village. Among them 94 households belong to Santal community and 5 households to Maraiya community. Of the total Santal households engaged in paddy cultivation, 90 households are Hindus and 4 are Christians. All the 5 Maraiya households engaged in paddy cultivation belong to Hindu religion.

The average yield of paddy per cultivating household in the case of Santal (Hindu) households is 12.28 quintal per year, against which the consumption per cultivating households is 10.42 quintal and the marketable surplus is 1.76 quintal. Similarly, in the case of Santal (Christian) households, as against the total yield of 11.50 quintal of paddy per cultivating households the consumption is 9.25 quintal and the marketable surplus is 2.25 quintal. As regards Maraiya households, the average yield of paddy per cultivating household is slightly higher (13.00 quintal). As against the production the consumption in their case is 9.80 quintal and the marketable surplus 3.20 quintal.

Maize is the chief *Bhadai* crop which is cultivated by 91 Santal households (87 Santal-Hindus and 4 Santal-Christians) and 5 Maraiya (Hindu) households. The marketable surplus of maize crop is 0.40 quintal only in the case of Santal (Hindu) households, while there is no surplus of this crop either in respect of Maraiya (Hindu) and Santal (Christian) households.

Among the *Rabi* crops the cultivation of gram is more common in which 45 per cent households are engaged, most of whom belonging to Santal (Hindu) community (42 households). Next in order of importance is *Khesari* crop which is cultivated by 38 Santal household (36 belonging to Hindu and 2 to Christian community). No Maraiya household is engaged in the cultivation of this crop. It is significant to mention that there is no cultivation of *Arhar* crop in this village. Mustard seed is the chief oil crop which is cultivated by 11 Santal households (9 households belonging to Hindu community and 2 to Christian community) and 2 Maraiya (Hindu) households. Other crops cultivated in the village are *Kulthi, Masoor, Red gram, Ghagra, Millet, Turi, Mahua, Tisi* and *Kodo*. The cultivation of wheat is not at all popular in the village, only 2 households (both Santal-Hindus) being engaged in its cultivation.

**Animal husbandry and poultry**

The following table gives an idea about the different kinds of cattle wealth available in the village for both 1962 and 1984 surveys.

**Table III.3**

*Number of livestock available in the village.*

| Description | No. of livestock | |
|---|---|---|
| | 1962 survey | 1984 survey |
| 1. Milch cattle | 187 | 363 |
| 2. Bullock | 293 | 282 |
| 3. Goats and sheep | 153 | 495 |
| 4. Pigs | 211 | 155 |
| 5. Fowl | 435 | 1383 |

The above table will show that the number of bullocks and pigs has declined in the 1984 survey while the number of milch cattle, goats and fowls has increased substantially. As per report of the villagers, oxen and draught cows, both are used for ploughing purposes.

As regards the method of livestock rearing a reference can be made to Appendix table 13. No sufficient details as per requirement of this table could be available during the survey. However, on the basis of the available data we find that 40 households have bullocks for agricultural purposes and 64 households have cows for agricultural purposes as well as for domestic consumption of meat. Besides, cows, some other animals are also used for domestic consumption, e.g., pig in 43 households, goat in 36 households, sheep in 12 households, buffalo in 5 households and swine in 4 households. Apart from domestic consumption, these animals (except buffalo) are also being used for sale by some of the households. Poultry rearing is done by 57 households of which 11 households use them both for domestic consumption and sale and the rest use them solely for domestic consumption of meat.

Straw is the common fodder for the cattle. Straw is generally served to the animals only during night hours. In the day time the animals are set free to graze in the jungle. The animals graze in the jungle for the whole day and they are taken back home only in the evening. The

whole-day grazing of cattle makes up much of the fodder requirement of the villagers.

Sale and purchase of cattle is done locally in the village *hat* (market). The average cost per head of cow is Rs. 300 to 400 and that of bullocks is Rs. 600 to 800 depending on breed and general physique of the cattle.

Treatment of ailing animals is generally done in the village itself by local method. However, in the case of serious diseases the animals are taken to the Veterinary Hospital at Parekola for treatment.

**Household Industry**

The industrial life of the village is limited only to the traditional household industries which are run by the members of the households themselves and in which no hired labour is engaged at any stage. Such household industries include carpentry, blacksmithy, oil crushing, rope making, mat making etc. Although traditional village industries do not provide full-time employment to workers, they give part-time employment mostly to agricultural labourers and skilled artisans. Maraiyas (Loharas) by their profession are engaged in their traditional household industry of blacksmithy. Appendix table 14 will give an idea about the households engaged in small-scale industries by types of product.

As many as 60 households out of a total of 100 households are engaged in different kinds of household industries. Of them, the bulk i.e. 50 house holds are engaged in the making of *dona* (making plates from leaves collected from the forest). 5 households are engaged in blacksmithy including making of agricultural implements. One household each is engaged in oil crushing, rope making and mat making and 2 households in carpentry. It will be seen that the households engaged in blacksmithy belong to Maraiya community alone.

**Trade and commerce**

The village trade is generally carried on through local markets (*hats*) located at Parekola, Amrapara and Hiranpur. Items of daily consumption are available in these *hats*. Appendix table 15 gives the description of trade and commerce classified by religion and tribe/community of heads of household and the volume of transaction.

From the above table it will appear that 2 households are engaged in running tea shops which gives an average earning of Rs. 680/- per year. One household is engaged in selling of Ranu (intoxicating material) with an average annual earning of Rs. 1,200/-. All the households engaged in these trades belong to Santal community.

**Source of income**

To have an idea about the family income it would be convenient to classify the households into three broad income groups, viz., (i) low income group (annual income up to Rs. 2,000), (ii) middle income group (Rs. 2,001 to 4,000) and high income group (Rs. 4,001 and above). Appendix table 16 gives the distribution of households by different income groups and the average annual income derived from each source of income.

It will appear from the table that all households, except one, derive their income from cultivation. of them, the maximum of 55 households fall in the the middle income group and a fairly large number of households (31) fall in high income group. Apart from cultivation, a few prominent occupations providing income to a considerably large number of households in each income group are agricultural labour, livestock rearing, forestry, household industry relating to preparation of leaf plate etc. Carpentary and blacksmithy, which also form part of the household industry, provide income to 7 households—5 households falling in middle income group and 2 in high income group. Of the 12 households deriving income from cutting of soil, 10 belong to middle income group and one each to low and high income groups. One household engaged in trade and commerce belonging to middle income group with an average annual earning of Rs. 960 and one households engaged in rope making belongs to low income group with an average annual earning of Rs. 800.

**Expenditure**

An idea about the pattern of expenditure can be had from Appendix table 17. From the table

it will appear that food, clothing and drinks are the major items on which more than 80 per cent of the family income is spent under each income group of the household. Other prominent items taking a considerably big share of family income are travel and recreation and construction & improvement of building and other structures. The expenditure on education is almost negligible—not even 1 per cent in any income group. On medical care, etc. the proportion of expenditure is less than 1 per cent in most cases and a little more than 1 per cent in a few cases.

**Indebtedness**

In recent years loans have been advanced to the villagers under the Integrated Rural Development Programme (IRDP). The Community Development Block, Amrapara (under which Jamkanali falls) has been selected as a tribal component under the I.R.D.P. Under this programme a survey is conducted in each C.D. Block to list out the households and thereafter the villagewise lists are published for the entire C.D. Block in the form of a booklet. On the basis of these lists, plans for economic upliftment of rural population are chalked out and the institutional finance for them is secured. A list of beneficiaries under this programme relating to village Jamkanali for three years preceding the year of survey (1984) is given below:

**Table III.4**

*Beneficiaries under I.R.D.P. Programme.*

| Year | Name | Father's Name | Purpose | Amount of loan | Subsidy |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1981 | 1. Hopna Mrumu | Tika Murmu | (i) Purchase of pumping set | 3750·00 | 1000·00 |
| | | | (ii) Crop loan | 2000·00 | |
| | 2. Balhu Murmu | Cluram Murmu | (i) Purchase of pumping set | 3750·00 | 2500·00 |
| | | | (ii) Crop loan | 2000·00 | |
| 1982 | 1. Sakal Soren | Dandu Soren | Purchase of ox | 750·00 | 750·00 |
| | 2. John Soren | Som Soren | -do- | 750·00 | 750·00 |
| | 3. Matal Hansda | Tode Hansda | -do- | 750·00 | 750·00 |
| | 4. Chunka Kisku | Jitan Kisku | Purchase of ox | 750·00 | 750·00 |
| | 5. Chunka Murmu | Babulal Murmu | -do- | 750·00 | 750·00 |
| | 6. Bable Murmu | Munshi Murmu | -do- | 750·00 | 750·00 |
| 1983 | 1. Romeshwar Hansda | Marang Hansda | -do- | 737·00 | .. |
| | 2. Ravan Murmu | Manjhi Murmu | -do- | 740·00 | .. |
| | 3. Sorjam Murmu | Saheb Murmu | -do- | 725·00 | .. |
| | 4. Swastin Tudu | Ragta Tudu | -do- | 730·00 | .. |

Appendix table 18 gives the number of households in debt classified by occupation of the head of household and the purpose of loan taken.

Out of 85 households with cultivation as the main occupation, 23 households are in debt of which 3 households belong to low income group, 18 to middle income group and 2 households to high income group. Of these 23 households, 12 households have taken loan for agricultural purposes, 3 households for purchase of livestock and 8 households for meeting the expenditure on food

items. Of the 3 households belonging to the agricultural labour class, one household has taken loan for meeting the expenditure on purchase of food articles. The households belonging to other occupational groups are very few in number, most of whom have taken loan for agricultural purposes.

Appendix table 19 gives the classification of households indebted by source and the terms and conditions.

It will appear from the table that there are altogether 15 households who have taken loan rangins from Rs. 100 to 500 from local *mahajans* (money lenders). These households have to pay very high rates of interest (ranging between 31 and 5S0 per cent). These local *mahajans* advance loans to the villagers mostly on personal security. Only one household has taken loan on mortgage of valuables. The co-operative society has advanced loan to 2 households and the public sector Banks to 6 households. The rate of interest for loan by co-operative society is 10 per cent in the case of one household and 14.5 per cent in the case of next one household. It may be mentioned that, after 31st March, 1984, the Co-operative Society had revised their rate of interest from 10 per cent to 14.5 per cent. Accordingly, the loan which was advanced to the next household after 31st March, 1984 bears a higher rate of interest, i.e. 14.5 per cent. The rate of interest on loan advanced by the Bank is 10 per cent. All the loans advanced either by the co-operative society or the Bank are on personal securities. The Community Development Block has advanced loan to 6 households on 10 per cent interest.

In course of survey it was gathered that there were two main *mahajans* in the area who used to advance loans to the needy poor people on high rates of interest. One is Khokhua Bhagat of Dumarchir and the next one is Chethru Bhagat of Pokhna. In order to let their business flourish, they have created a scare among the people of the village that taking loans from Government agencies is risky enough and, in case of default in repayment of loan, the loanees can be either arrested or their property attached. Even in the face of these misundertandings created by the local money lenders the bank officials of Amrapara unit of the State Bank of India have been able to advance small loans to the villagers for the purchase of cattle and other agricultural purposes.

**Co-operative Societies**

During the 1962 survey there was one co-operative society existing in the village. In 1984 survey this co-operative society was found to have become defunct. One Large Area Multi-purpose Co-operative Society is, however, functioning at Parerkola and its membership is extended to some of the neighbouring villages including Jamkanali. This co-operative society was started in 1978 and has been functioning quite properly since then. It has two types of members—ordinary members and business members. The number of ordinary members is 2,163 and that of business members is 25. The approved share capital of this Co-operative Society is Rs. 1 lakh and its paid-up capital Rs. 92,298/-. The value of each share is Rs. 10/-. The Society generally advances loans to ordinary members mainly for agricultural purposes and to business members for business purposes.

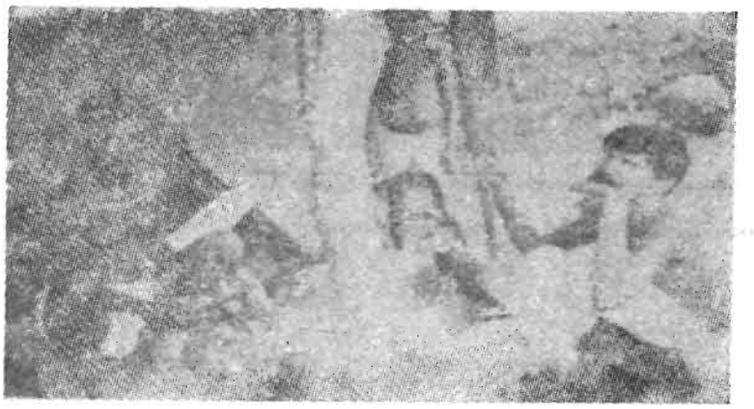
**Employment position**

Appendix tables 20 and 21 will give a comparative picture on employment position in the village. From the tables it will appear that out of 100 sample households only one household is without any worker. In all other households there are workers, their number varying from 1 to 9. The maximum number of 82 households have 2 to 4 workers and the rest 14 households have 5 to 9 workers. Most of these workers are those who, for want of better employment, are engaged in their own agricultural [illegible] or household industries. This contention finds a good support by the position emerging from Appendix table 21 dealing with unemployment depth. From the table it will be seen that in as many as 77 households there are no unemployed persons or job seekers. In another 21 households the number of non-working person is limited to 1 only. There are only 2 households where there are 2 to 3 unemployed persons. In one out of these two households the number of unemployed is 2 against 6 adult members and in the next one household the number of unemployed is 3 against 6 adult members. For further elucidation a reference may be made to Appendix table 22 which gives the number of workers seeking employment classified by nature of present occupation and

age groups. From the table it will appear that among the workers engaged in different occupations very few (11 out of a total of 312 worker or 3.53 percent) workers are seeking better employment. Thus, on the face of it one can say that the village is not facing unemployment problem. Even if some of the people may not be properly employed they find easy engagement in their own cultivation and household industry.

**Transfer of wealth**

Reference in this regard can be made to two tables, (Appendix tables 23 and 24) which give information regarding sale and purchase of valuable assets. Data presented in these tables will indicate that out of 100 selected households, 45 households have reported sale and only 9 households have reported purchase of valuable assets. While the sale relates only to the sale of livestock, the purchase relates, besides the purchase of livestock, to the purchase of tools and implements both for cultivation and carpentry work. The total money value from sale of livestock come to Rs. 13,546. Most of these selling has been done by the households engaged in cultivation. As regards purchase the households engaged in carpentry have reported purchase of machinery worth Rs. 6,250. The cultivators, on the other hand, have reported purchase of livestock worth Rs. 2,685 and of machinery worth Rs. 4,000. As will appear from Appendix table 25 the sources of finance for these purchases, as also for expenditure on other items, are mainly loans taken from Bank, Co-operative Society and under I.R.D.P. Besides, a sum of Rs. 5,671 has also been shown as personal savings of the households, a major part of which (Rs. 5,130) has been spent on the construction and improvement of building and other structure. A total sum of Rs. 8,083 has been spent on the purchase of land and other productive assets.



7. A Maraiya family making agricultural implements with the help of bellows and hammer.



8. A Santal Cultivator setting his plough right.



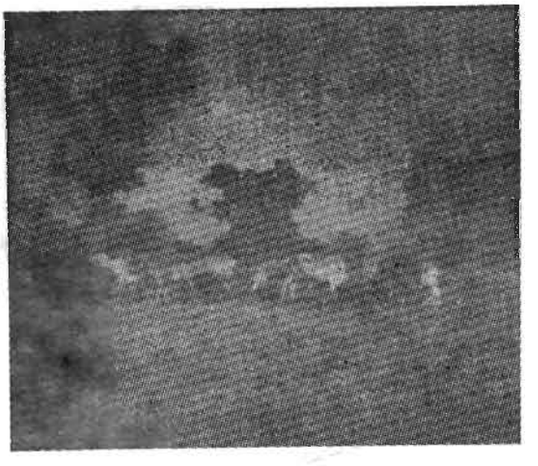
9. Scene of ploughing of land with the help of cows and buffaloes instead of bullocks.



10. A Santal with the agricultural tools and implements.



11. A santal woman winnowing rice.



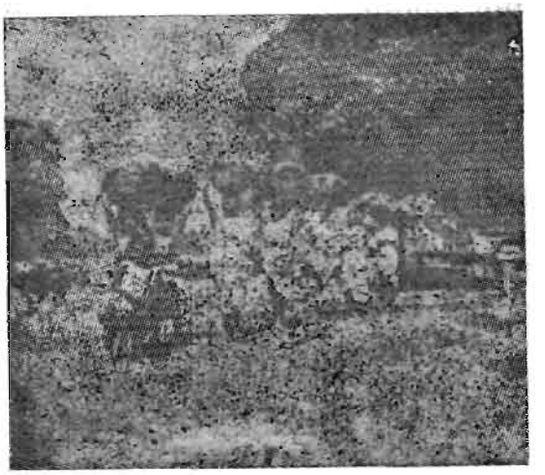
12. Eating place of Cattle of a family.



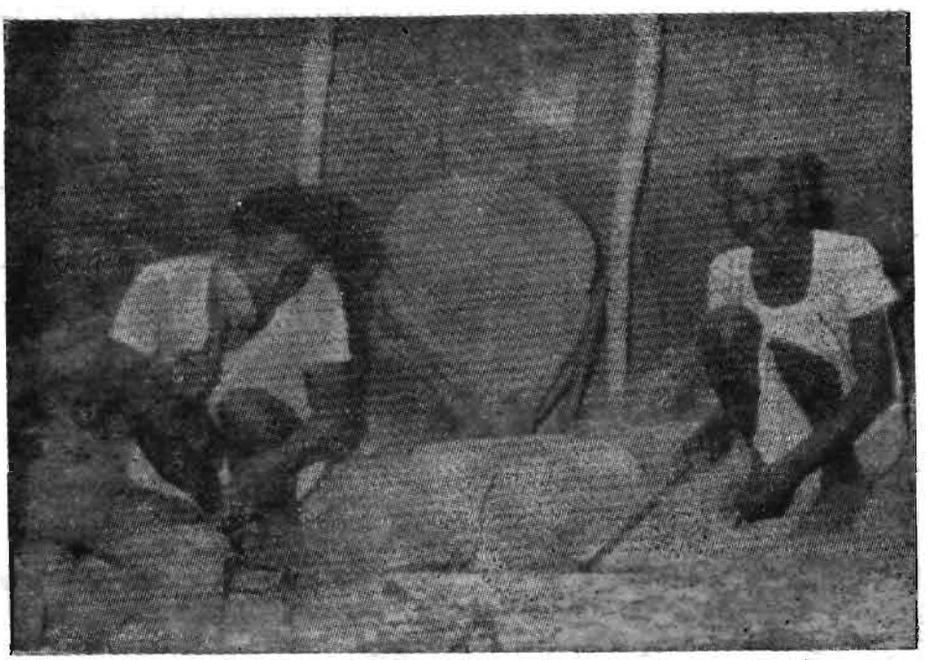
**13. A Santal family preparing plates and Cups from Sal leaves.**



**14. A Santal separating covers of corollas before Crushing them for oil.**



**15. A Scene of Santal women carrying Sal leaves for preparing plates and cups.**



**16. A Maraiya household on job (Blacksmithy).**

# CHAPTER — IV

## Social and Cultural life

### House-type

House-type is the key indicator for assessing the social and cultural life of an individual. It provides first hand information about the socio-economic status of the inmates. Although the Santals are a poor lot, they take great care in the construction of their houses and their cleanliness compared to their counterparts, Maraiyas. For construction of a new house the selection of site is done after testing the soil by local method and getting fully satisfied about the correct site. This is done under the advice of *Janguru* (the village doctor and religious adviser). If the site is found to be auspicious the construction of house starts, followed by propitiation of the *bongas* with the sacrifice of one pair of pigeon and one pair of hen. If the site is found to be inauspicious and the household, in view of certain compelling reasons, has no alternative than to construct the house on the same site, it has to propitiate the bongas with the sacrifice of one goat in addition to one pair of pigeon and one pair of hen. Besides, there are certain other considerations for the selection of site, such as proximity to agricultural land, the site being free from water logging, closeness to the house site of fellow villagers, availability of drinking water facility, etc. The construction of houses is generally done in two rows, each row being opposite to the other and being located preferably by the side of the village road. The homestead land is generally upland.

The walls are generally made with mud. The roof is made by providing rafters over which bamboo poles, cut to sizes, are tied with rope and the whole structure is thatched with jungle grass. The houses are generally without plinth. Persons who are well of economically use tiles as the roof materials. A dwelling complex generally consists of one or more huts facing each other with an outer verandah and a cattle shed. The principal room where the head of the family lives has a portion partitioned by a low wall. That portion of the house, known as *bhitar* (interior) is used as sacred place for *orak bonga* (family deity) and *hapram bonga* (ancestral spirit). Entry of female to *bhitar* is forbidden because it is feared that the *bongas* in contact with female will get polluted. In the verandah there happens to be a husking-lever (dhenki). Rooms generally have a single entrance with no provision for window. Small holes (one or two in number), somewhere near the roof, work as ventilator. The reason for not providing windows is that the tribals, being a superstitious lot, are afraid of the fact that malevolent *bongas* (evil spirits) may enter their houses through the windows and trouble them in night. Due to this apprehension they avoid to have door facing the road because they feel that the malevolent *bonga* will then have an easy access to their houses. The poor people can hardly afford to meet the cost of structure as described above and therefore they remain contented with one or two small rooms of which both walls and roof are made of reed and grass or dry leaves with no outer verandah. Latrines are not provided in the houses. People (both males and females) go to the nearby fields for easing themselves.

The houses are maintained and kept neat and clean. The plastering of wall is generally done with mud. The plastering is usually done by the women-folk either by hand or wooden smoothing material. For plastering, mud of different colours is used. The lower parts of the wall are generally coated with black mud specially prepared for the purpose after mixing the desired quantity of burnt straw and animal dung with the mud. The upper portion is coated with white mud which is locally available in sufficient quantity. The floor is plastered with mud mixed with cow or buffalo dung. Doors are made of wood or bamboo depending on the economic condition of the household.

The mural paintings done by the women-folk reflect the sense of appreciation they have for fine art. A pair of peacock facing each other is a common motif for wall painting which can be found in many households. Depiction of horses and of men killing the tiger is a common feature of wall painting found in the village. The Christians invariably depict 'Cross' symbolising the crucification of Lord Christ.

Appendix tables 26 and 27 give the distribution of (i) houses by predominant materials of floor, wall, roof and ceiling and (ii) households classified by number of members and number of rooms occupied. These tables, which are based on 100 selected households, will give an idea about the living conditions of the people in general. From table 26 it will appear that all the 100 households have invariably used 'mud' as the predominant material of both floor and wall. Straw has been used as the material of roof by 82 out of 100 households, while the rest 18 households have used tiles. For the material of door and window, bamboo has been used by 55 households and wood by 38 households. The rest 7 households used straw for this purpose.

Table 27 shows that majority of households (81 out of 100) live in one-roomed house. Of the rest, 14 households live in two-rooms set, 4 households in three-rooms set and one household in five-rooms set. Out of 81 households living in one-roomed house, only 3 households belong to Christian community and all the rest are Hindus. Similarly, only one out of 14 households living in two-roomed house is a Christian and the rest are Hindus.

As regards amenities available to villagers a reference can be made to Appendix tables 28 and 29. Table 28 indicates that all the 100 households belonging to different occupational groups have separate kitchens in their houses, but none is having either bath room or lavatory. No household is having a separate drinking water facility. This facility, in the case of all, is being shared by more than one household. Similarly, the facility of electricity is not available to any household. Table 29 will indicate that as regards the availability of these amenities there is no difference in the position between households belonging to either Hindu or Christian community as also between the Santals and the Maraiyas.

**Dress and Ornaments**

By tradition and habits the Santals dress themselves very scantily. Their traditional dress is *Panchi* and *Parahan*. *Panchi* is a piece of cloth which they wrap round their waist up to left shoulder. *Parahan* is the lower garment which covers the portion from waist to knee. It is a common belief among the Santals that their forefathers—Sugriva, Nal, Neel, Hanuman etc. helped Lord Rama while he was in search of his consort, beloved Sita, and so the traditional like Rama. During hunt one can see Santals feel pride in getting themselves dressed the Santal lads being dressed like Lord Rama of *Kiskindha*, wearing loin-cloth up to knee with arrow and bow hanging on shoulder.

The Santals generally remain half-naked. Males generally do not wear upper garment. The upper garments used by women are hardly adequate to cover the body. Some young persons were, however, seen using full pants (made of ordinary coarse cloth) and shirts. School-going children wear half-pants and shirts. Women while going outside try to wear *sari* and blouse. On festive occasions or while visiting *melas* women generally put on *sari* and blouse of somewhat better quality according to their means. Originally the Santal women did not wear undergarment but now some of them also use petti-coats.

In the matter of dress the Maraiyas are a bit more sophisticated. The Maraiya women can be seen wearing *sari* and blouse even at home. Persons belonging to Christian community put on somewhat better dress. While attending Church or while going outside the village to meet their relations they put on *ganji* and shirt as the upper garment and *dhoti* as lower garment. Their dresses are comparatively more neat and clean.

Appendix tables 30 and 31 give the description of male and female dresses classified by religion and tribe/community of head of the household.

**Ornaments**

Santal ladies have great fascination for ornaments but due to poverty they are hardly able to wear costly ornaments. Young girls, however, satisfy their craze by using cheap ornaments made of aluminimum or other galvanised metals. Items mainly used by them are hair pins, nose pins, nose tops, etc. These are available in local hats at Parerkola, Amrapara and Hiranpur. Young ladies, whenever they go to attend mela, usually tuck flowers grotesquely in their hairs. They have a fascination for keeping big bun embeded with flower pins.

Previously, the ornaments commonly used in the village were—*Hansuli* writlet, *Harhari, Makari*, etc. made up of silver, brass and bell-metal. In the present survey, on enquiry it was gathered that some people do have even *makaries* and *hansuli* made up of gold but most of these items were put on mortgage.

**Tatooing**

Tattooing is still prevalent in the village but this system is now in less practice than before. Girls get tattooed before attaining puberty. The tatoo marks are designed with small pointed piece of wood and thereafter a needle, diped in soot-ink, is used to prick along the design. The designs are generally floral or those of the depiction of tiger or other animals. After tattooing, turmeric is applied on the affected part as medicine. The wounds heal up within a fortnight or so. Young girls now hesitate to get themselves tattooed.

**Household goods and furniture**

There is no significant change in the items of furniture which were in use earlier. Old fashinode cots (locally known as *Parkom*) are still found in most of the households. The mats (locally known as *Patia*) made up of date leveaves are common in most of the households. These are used for twin purposes—sleeping as well as for drying up paddy or other corns. Nearly every household possesses *dhenki* (dehusking implement), *Janta* (grinding implement) and fishing hook. Modern furniture, such as tables, chairs, almirah, etc. are rarely found in the village.

Among the cooking utensils, the earthen pots which were in use earlier are now becoming uncommon. Utensils made up of aluminium are now in greater use. Among the serving utensils the most common are those made up of aluminium. The serving utensils made up of brass, bronze, etc. are also found to be in use but only rarely.

Earthen pitcher is the common item found invariably in every household. Baskets made of bamboo are also among the common items of use in the household. These are available in local *hat* in sufficient quantities. *Dagra* or *Soop* is used in every household for winnowing purposes. Besides, almost every household possesses the hunting implements including fishing hook. In the entire village only four households were possessing bullock-carts at the time of survey.

Appendix tables 32 and 33 give the description of furniture used in the village and the materials of cooking and serving utensils as per survey conducted in 100 selected households of the village.

**Food and Drink**

Jamkanali is situated in a predominantly rice producing area and rice is, there fore, the staple food of this village. Rice is produced by dehusking the dried-up paddy after boiling. People generally use coarse rice of low quality. Alongwith rice the other supplementary food items are maize, millet, etc. Prominent among the pulses used are *Kulthi, Khesari* and, in some cases, *arhar* too. Rice is taken alongwith pulse. But among the Santals it is the usual practice not to take rice mixed with pulse. In the principal meal they give little importance to pulse and green vegetables. Santals are generally non-vegetarian. They take animal meat of almost all animals hunted by them in the forest. Pork is the most relished item of food. Pork meat is available at the rate of rupees 10 per Kg. in the local *hats*. They also relish taking chicken and fish.

Fruits commonly used include seasonal fruits such as mango, jack-fruit, black-berry, oulm, guava, etc. *Pachwai* is the most common drink. It is prepared by keeping the desired quantity of boiled rice mixed with water in

an earthen vessel and thereafter putting a few tablets of *ranu* (herban tablet) in the vessel. After keeping the vessel for a few days the rice within the vesel gets fermented and thus the intoxicant is prepared. *Pachwai* prepared with one Kilo. of rice is considered to be sufficient for eight to ten persons. To serve *Pachwai* to guests is a common courtesy among the Santal community. It is served even without food items. The other variety of country wine is made from illipe flower. But this wine is considered somewhat inferior to *pachwai.*

Tobacco chewing is most common particularly among males. *Chuti* smoking is also common both among males and females. *Chutis* are the local brand of cigarettes. They are prepared by putting some quantity of raw tobacco in the whole *Sal* leaf and thereafter getting it wrapped in the desired fashion. Compared to cigarette it is much bigger in size.

**Household composition**

The composition of households of Jamkanali village can be studied with reference to two tables (Appendix tables 34 and 35). Table 34 gives the distribution of members classified by age, sex and relationship to the head of household where the head is male and table 35 gives similar distribution where the head is female.

The two tables studied together will indicate that 90 out of 100 households of the village are being headed by males, the females heading 10 households only. A significant feature of table 35 is that in the entire 10 households headed by females there is only one husband-member. This shows that these households are headed by females possibly because the female-heads are either widowed or their spouses are not living with them being away from the village. As a natural corollary it may be deduced that the households of this village are mostly dominated by males.

It will further appear that in the households headed by either males or females there are larger number of members consisting of direct relations, such as wife, son, minor daughters, etc. Among the members of households the number of son's wives is very small compared to the number of sons. This is not unnatural because the sons shown as members are mostly minors. Similarly, most of the daughter-members are minors aged up to 14 years. In the households headed by males there is a solitary case where father has been shown as member of the household. Also there are very small number of mothers shown as members of household. This shows that in Jamkanali the joint family system is not popular. It may be possible that the fathers, after the marriage of their sons, generally prefer to manage their own households separate from the household of their sons.

Appendix table 36 gives the distribution of households classified by tribe/community of head of household and the types of households. From the table it will appear that the bulk of households belong to nuclear type (46 households). All these are Santal houesholds—43 households belonging to Santal (Hindus) and 3 to Santal (Christians). Next in order of importance are the supplemented nuclear and lineal types of households, their number being 22 and 15 respectively. Of the 22 supplemented-nuclear type of households, 20 belong to Santal (Hindus) and to Maraiyas (all Hindus). Similarly, 13 out of a total of 15 lineal type of households belong to Santal (Hindus) and 2 households to Maraiya community. Households belonging to other types are comparatively very small in number.

Appendix table 37 gives the distribution of households classified by number of members and age of the head of household. It would appear from the table that out of 100 selected households, 66 have 4 to 7 members-23 households with 4 members, 20 households with 5 members and other 23 households with 6-7 members. Most of these households are headed by persons who fall in the age group of 30-39 and 50-59 years. There are 10 households with 8-9 members and 3 households with 10-12 members. Besides, there are 2 single-member households, 7 households having two members and 12 households having three members. On the whole we find that the majority of households in the village are of moderate sizes.

**Net work of social relations**

Birth, marriage and death are important social functions which are performed according to the traditional customs of Santals.

*Birth*—All births generally take place in the village itself. Socially it is recognised as auspicious blessings from the heaven. After conception the head of the household seeks blessings from the heaven for the pregnant women through the *naike* or the village priest. The *naik* is summoned by the household and, on his advice, one fowl, some quantity of *arwa* rice and vermillion are offered to the *bongas*. The naike then incants for bestowing blessings on the mother as well as on the in-coming child. The woman generally gives birth to a child at her husband's house. However, if there is no female member in the household to look after the pregnant lady, she has naturally to go to her father's place for delivery and after-delivery care.

Delivery is attended to by a village midwife, known as *Dagrin Burhi* who belongs to Santal community itself. This lady is considered to be quite experience and efficient and the villagers generally depend on her for safe delivery. Birth of a male child is always preferred over a female one. Male births are, therefore, more rejoiceful.

The incidence of birth entails pollution to the entire households in the village. No communal worship or social function is performed until the period of pollution ends. During the period of pollution drinking is also forbidden. The period of pollution ends by a special function called *neem-da-mandi* on which shaving of heads of all the male members including children is done. Thereafter they observe *Janam Chhatiar* after which the household becomes free from pollution.

Naming of child is done on the following pattern:

| Birth-order of the child | Relative of child whose name is taken |
|---|---|
| 1. First son | Father's father |
| 2. First daughter | Father's mother |
| 3. Second son | Mother's father |
| 4. Second daughter | Mother's mother. |

Appendix tables 38 and 39 give the details regarding restriction and prescription of food and work to expectant mother. Items of food restricted, both during prenatal and postnatal periods, are pork, chicken, meat, *arwa* rice and *Khesari* dal. Food items specially prescribed are-*arhar* and *Kulthi* dal. After the birth of child the mother is advised not to do any hard work atleast for a month. She is also advised to take bath preferably with hot water during the next one month after delivery. These precautions are commonly observed by both the communities-Santals and Maraiyas irrespective of the religion to which they belong.

**Marriage**

*Bapla* is a generic name of marriage used by Santals. In Santal community there are fifteen traditional forms of marriages .These are detailed below:

1. *Kiring-bahu (buying a bride)*—It is the most prevalent form of marriage contracted between unmarried boys and unmarried girls requiring payment of bride-price to the father of the girl. The marriage is negotiated and the contract settled by a broker known as *raebar*.

2. *Kiring-jawae*—It is a marriage in which bridgroom is purchased by paying certain amount for such girl who has given birth to a child even before her marriage.

3. *Tunki-dipil*—It is a poor man's marriage in which the girl is brought to the boy's house and much of the paraphernalia and expense of marriage is dispensed with.

4. *Sangha or Sanga*—It is a marriage of divorced and widowed woman. In this form of marriage the bride price is just half of the amount paid in *Kiring-babu Bapla*.

5. *Hirom-Chetan*—It is a form of marriage in which induction of a co-wife is done publicly.

6. *Ghardi-jawae*—In this form of marriage the son-in-law has to live at the father-in-law's house for some years after the marriage.

7. *Ghar-jawai*—In this form of marriage the son-in-law has to live permanently at the father-in-law's house.

8. *Ore-ader or Ore-Bapla*—It is a marriage by capture wherein the boy or the girl pulls each other into the house.

9. *Nirbolok*—It is a marriage in which the girl comes to the family by force.

10. *Itut or Iputut*—It is a marriage by forcible smearing of vermilion or its substitute on the forehead of the girl.

11. *Kundal Napam*—In this form of marriage, when the boy and the girl both are seen sleeping together they are forced to marry.

12. *Bariatko*—It is a full-dress wedding in which the *barat* party comes to the house of the bride's father and then the marriage is celebrated with dancing and drumming. The *barat* party is served with non-vegetarian meal along with drinks.

13. *Golaeti*—*Golaetism* is the form of marriage in which the brother and sister of one side marry with the sister and brother of the other side.

14. *Agu hater*—It is a *Ghar-Jawae-Bapla* in anticipation.

15. *Apangir or Angir*—It is a type of marriage in which the pair in love with each other elopes without giving information to their parents.

Marriage deal is generally settled in a market place in the presence of both the parties. The amount of bride-price is decided on mutual agreement. The usual bride-price during the previous survey was Rs. 18. Now the minimum bride-price is Rs. 65 alongwith some quantity of paddy or rice and one bullock. Higher amounts are realised in the case of bride having exceptional attributes.

Appendix table 40 gives the description of marriage payment given by the households in the case of marriage of male classified by religion and tribe/community. It may be mentioned that, according to the life-cycle of households, all the 100 households covered under the survey have made marriage payment in the case of marriage of their male members-some households having made payment on more than one occasion of marriage. But the data presented in the table relate to one occasion of marriage only since the range of payment for all marriages of any particular household is more or less the same. The table indicates that payment under different years of marriage time has been made in two ranges only, viz., below Rs. 200 and Rs. 200-1000. Payment includes both payment in cash and cash value of other items, such as paddy or rice, bullock, etc.

Appendix table 41 gives similar information in the case of marriage of females. From the table it would appear that only 6 Santal (Hindu) and 1 Maraiya (Hindu) households have received marriage payment, although, in fact, many more households would also have received such payments during these long years. The difference is because of the fact that information on this aspect could be elicited only in respect of such households where the concerned female member (in whose marriage the payment was received) did exist in the household at the time of survey.

Most of the marriages are held within the village itself. In Christian community the marriages, the usual, are solemnised in the Church. In this community the *Golaeti* form of marriage is encouraged because of their small number in the village. *Kiring Jawae* and *Hirom Chetan* are forbidden among Christian Santals. Similarly, *Ore-ader*, *Nirbolok* and *Kundal Napam* are also not seen among them.

In Santal (Hindu) marriage the bridegroom and the bride both sit in a *dauri* or *dagra* (a big sized bamboo basket), the girl facing east opposite the boy. The *dagra* in which girl is sitting is lifted upward by 3 to 5 persons and the boy is carried on the shoulder of his sister's husband and from there itself he smears vermilion (*Sindur*) on the forehead of the bride.

*Jogmanjhi* of the village attends most of the marriage functions as a special functionary. *Jog-Manjhi* also controls the gathering. It is *Jog-manjhi* who receives the contract money from the groom's father and hands it over to the bride's father. It is also through him that vermilion (Sindur) is offered to the bridegroom for applying the same to the bride's forehead. The village priest (*Naike*) has no special role to perform except that he participates in the function as a guest. Among other functionaries are *Dom* who beats the drum and *Napit* who performs the functions of a *Nai* (*barber*).

The ritual role performed by *Jogmanjhi* is obligatory for which no payment is received by him. Payment is, however, made for the services rendered by other functionaries, such as *Dom*, *Napit*, *Raibar*, etc. according to the means of the household concerned.

The occasion of marriage is one of merriment in which the host villagers participate with full co-operation. Appendix table 42 gives the description of participants in the marriage feast in the case of marriage of males. Similar description in the case of marriage of females is given in appendix table 43. Details regarding items of food served to participants in the marriage feast in the case of marriage of males and females are given in appendix tables 44 and 45 respectively.

**Death**

Life birth, the incidence of death also entails pollution to the entire Santal households in the village. A purificatory ceremony is performed which ends with *Bhandan* (mass feeding).

The disposal of corpse is done by two methods-*Topa* and *Rapa* methods. In *Topa* method the dead body is buried naked under the ground. In *Rapa* method the dead body is disposed of by burning. In *Topa* method, after burial, hair and nails of the deceased are brought home by *Karta*—the person who sets fire to the mouth of the dead.

A purification ceremony, called *tel nehan* (literally meaning "oil bathing"') is held on the fifth day. The villagers gather at the house of the dead person and male members are shaved. Then they proceed to bathe in two groups separately of men and women. The men take with them three cakes made of pounded and flattened rice boiled in oil, *sal* leaves and tooth-brush twigs, as also some sand (to be used as soap for washing their hair) and oil. The *sal* leaves are placed on the edge of the water. An oil-cake and a tooth-brush twig are kept on each leaf. The leaf and some soapy earth are then offered with the left hand to the dead, then to *Pilchu Haram* and *Pilchu Budhi* (the original couple) and finally to *Marang Buru*. The latter are exhorted to look after the dead person who is not under their care.

After this the people make a bag out of some of the dead person's clothes and assemble at the end of the village. The women cary water, milk and turmeric in brass cups. They proceed to the place where the bones had earlier been buried and fetch the pot. The bones are taken out and the women pour water, milk and turmeric on them. The bones are then placed in a new pot by the heir and brought home.

The next ceremony is the consignment of the bones to the river or the stream .The hair takes the bones into the deep water and, facing east, takes a dip into the water and leaves the bones there itself. The finale is the *bhandan* ceremony. After having shaved and bathed, the villagers assemble at the dead man's house. Goats and pigs are sacrificed to the dead and feasting follows. It is only after the conclusion of *bhandan* that the veil of pollution is really lifted and the family is free to offer sacrifices, get a member married or use *sindur* (vermilion).

**Religion and Sacrament**

As discussed earlier, there are two tribal communities in the village—Santals and Maraiyas. Maraiyas are the followers of Hinduism alone while Santals are the followers of both Hinduism and Christianity. Maraiyas, in fact, are more Hinduised than Santals.

The religion in Santal community is termed as *Dhoram*. *Dhoram* means righteousness and propitiation of the Creator and *Bongas* (spirits). The Santals believe in one supreme daity called *Jiu Thakur* or *Chand Baba* or Chando-Bonga. The most venerated and worshipped deity of Santals is Marang Buru. Marang Buru means the great God living on the mountain top. This concept is similar to the common belief among the Hindus saying that the abode of Lord Shiva and Goddess Parvati is *Kailash*.

In the district Gazetteer of Santal Parganas (1965) edited by P. C. Roy Choudhary the following observation has been made on Santal religion.

> "Santal religion as discussed indicates a certain moral order and a good deal of emotion and thrill. At first, their religion was described as animism but in the 1961 Census the term 'animism' described as the religion of the Santals was given up. Shri Sarat Chandra Roy has used the expression spiritism while discussing the religion of the Kharias, a Munda tribe and probably this expression may be used (Charu Lal Mukherjee- -The Santals 1962, Page-286)".

A brief description of Santal deities are given below.

1. In the deital hierarchy the highest devinity recognised by Santals is *Chando* or *Jiu Thakur*. He is the Supreme Being and the Creator capable of giving life and creating natural beings including animals, trees, plants, etc.

2. The dead ancestors are regarded with awe and reverence and their spirits are placed in a separate class. In all festivals *Haramko* or *Burha-Burhi* are offered a cook and a hen respectively added with liberal share of rice-beer. The spirits of dead brothers and unmarried sisters are offered oblations after *Burha-Burhi*.

3. Santals propitiate household spirits known as *Orak-Bonga*s and tutelary spirits known as *Abge-Bongas*, the kinds of which are given below separately.

*Orak Bongas*

(i) Baspahar
(ii) Deswali
(iii) Goraiya
(iv) Barapahar
(v) Sas
(vi) Sar Chawdi
(vii) Than tatursa

*Abge-Bongas*

(i) Dharasanda
(ii) Ketkomkundra
(iii) Champa Sanagarh
(iv) Garsimka
(v) Lilachandi
(vi) Dhangarha
(vii) Kudrachandi
(viii) Gosain Era
(ix) Barhara
(x) Duarseri
(xi) Kudraj
(xii) Achati

Names of Orak-bongas are kept secret. It is known only to the eldest son of the household. Offerings given to *Orak-bongas* are taken by whole family but those given to *Abge-bongas* are taken by male members only. The unused offerings given to *Abge-bongas* are set on fire on the spot itself. The propitiation of *Abge-bongas* is done at a place outside the village where only male members of the household, as also male relatives, remain present.

4. Another class of spirit is known as Rongo-Raji which is propitiated with vulgar songs during night.

5. There are also a few village deities, the names of which are given below.

(i) *Marang Buru* (Male)
(ii) *Moreko-Turiko* (Male)
(iii) *Gosai Era* (Female)
(iv) *Jahir Era* (Female)

*Marang-Buru* or Lita is most revered or venerated. He is supposed to possess wide powers capable of producing both good and evil effects.

*Moreko-Turiko* have five to six names. It is believed that they were five brothers married to six sisters—*Dangi, Pungi, Hisi, Dumni, Chita* and *Kapra*. *Gosai-Era*, the younger sister, has a separate place in *Jahir-than* and she is supposed to be the custodian of welfare of the villagers. Another sister of *Moreko-Turiko* is Jahir-Era. She is the goddess of *Jahir-than* which is named after her. She is worshipped for general welfare of the village.

*Jahir-Than* provides separate shrines for *Jahir-era, Gosai era, Marang-buru* and *Moreko*. The Manjhi has its separate shrine in the village known as *Manjhi-than*. *Manjhi-bonga* is supposed to represent the spirits of the dead *Manjhis*.

6. Another class of devinities are *Sima-bongas* representing spirits of the village-boundary and *Bahre bongas* representing spirits of outskirts of the village.

7. There are another spirits representing events related to unnatural death or Akalmrityu.

Propitiation of evil spirits is done by local '*Ojhas*' who have expertise in this art.

## Religious ceremonies and festivals

Santals have three main places of worship—Bhitar, *Manjhi-than* and *Jahir-than*. *Bhitar* is within the house hold, *Manjhi than* within the village and *Jahir-than* is located outside the habitation area but within the village boundary. *Jahir-than* consists of trees belonging to the primaeval forest. To establish *Jahir-than*, a grove of 20—25 Sal-trees is essential. Of these 3 (three) trees should essentially be in a row. At the foot of each of these trees, small pieces of stone are placed representing *Jahir-era*, *Turiko-Moreko* and *Marang-buru* respectively. At the base of a Mahua tree a stone is placed which presents *Gosai-era*, the Lady of the grove.

The Santals are very joyous people and they observe various festivals almost throughout the year, mostly connected with the agricultural operations. For them a festival is an occasion centered round rituals and prayers enjoyed with mirth, merry-making, rejoicing and get-together. The annual festival commences in the month of *asarh*. The following calendar includes the main festivals.

TABLE IV.2

*Calendar of festivals*

| Sl. No. | Hindi month | English month | Festival | Occasion |
|---|---|---|---|---|
| 1 | Phalgun . . | February-March | Baha | New-year |
| 2 | Asarh . . . | June-July | Erok-sim | Commencement of sowing o crops. |
| 3 | Shravan . . . | July-August | Hariar-sim | Sprouting of paddy |
| 4 | Bhado . . . | August-September | Irigungli nawari | Harvesting of bhadai crops |
| 5 | Agrahan . . . | November-December | Janthar Puja | Harvesting of early paddy |
| 6 | Paus . . . | December-January | Sohrae | Harvesting of paddy |
| 7 | Paus . . . | December-January | Sakrat | Close of the month of Paus |
| 8 | Magh . . . | January-February | Magh-sim | Cutting of the jungle grass |

*Erok-Sim*, *Sohrae* and *Baha* are festivals on which the villagers perform sacrifices in public collectively as well as in their own houses.

*Sohrae*—This festival is also known as *Bandana parab* and is celebrated during the harvesting season in the month of *Paus*. It is celebrated near a pond or canal and continues for 4-5 days. On this occasion the Santal women get their old earthen vessels (including pitchers) replaced by new ones. The harvesting of paddy makes the people generally happy and this festival is, therefore, observed with tumultuous joy, mass-feeding, drinking, singing and dancing.

*Baha*—This festival is generally celebrated on the full-moon night of *Phalgun*. It is observed when the Sal trees blossom. The centre of celebration of this festival is *Jahir than*, at the base of illipe tree, where oblation is made by the ordained priest known as *naike*. At the base of another *illipe* tree in *Jahir-than* the worshipping of *Gosain-era* and *Chando-bonga* is done. At another place, *Singh-bahini* is worshipped by *Kudam naike*.

Erok-Sim—This festival is observed during the sowing season coinciding in the month of *Asarh*. The venue of celebration of this festival is also *Jahir-than*. *Janthar Puja* is observed in the month of *Agrahan* to enjoy the first fruits of winter crop. *Sakrat* is observed on *Paus Sankrant* day.

## Leisure and recreation

The Santals spend their leisure hours in singing and group dancing. There are various types of songs (Sereyn) which are sung by them on different occasions. The typical names of some of the sons are *Sohrae Sereyn*, *Baha Sereyn*, *Jagan Sereyn*, etc. Dances are also of different

types. Some of the dances and the occasions on which these are performed are given below:

TABLE IV.3

*Names of dances and the occasion when these are held*

| Sl. No. | Name of dance | Occasion |
|---|---|---|
| 1 | Baha dance | Baha festival |
| 2 | Sohrae, Matwar and ganjar | Sohrae festival |
| 3 | Pakdom and lauria | Sohrae festival |
| 4 | Ringa and bhimsar | Karam festival |
| 5 | Don enech | Marriage and Chatiar |
| 6 | Jhika Logren enech | Chatiar |
| 7 | Gulane and humti | Any time |
| 8 | Dahar | Restricted to hot season only. |
| 9 | Jatur | Baha and Sohrae festival |

*Dahar* dance is restricted to girls only. *Pakdom* and *Lauria* are performed by young lads. Santal children learn dances and songs only by imitation from their elders.

Young boys also engage themselves in playing foot-ball. There are a few organised foot-ball teams in the area. As a token of prize, the winner team is awarded a cow and the runner team a goat.

Appendix table 46 gives description about the leisure-time activities of the villagers.

**Influential and prestigious persons**

The *Manjhi* is considered to be the most influential and respectable person. He is elected by the village people themselves and he is bestowed with the powers to execute the rights, rules and regulations for the welfare of the village community.

The *Naike* is the village priest. All religious ceremonies are performed under his advice.

*Jogmanjhi* is the custodian of moral of young boys and girls. Reporters of sex offences are first looked into by him and a compromise settled by traditional methods of imposition of fines or, in extreme cases, by allowing the couples to marry by customs.

*Janguru* is the sooth-sayer as well as the herbal doctor of the village. Person becomes *Janguru* by self acquired knowledge. Even non-Santals can be *Janguru* of Santals.

Besides, the various functionaries of the Gram Panchayat, such as *Mukhiya*, *Sarpanch*, etc. are also considered to be respectable persons of the locality and people often go to them for advice.

**Functioning of the administrative and developmental organisations in the village**

The village Gram Panchayat is the lowest administrative units of the village which is directly controlled by the Community Development Block. The Panchayat headquarters is at Chandpur. The *Mukhiya* is the administrative head of the Gram Panchayat and *Sarpanch* is the administrative head of the *Gram Kutchery*. The Police Station located at Amrapara looks into crime cases. The district and subdivisional authorities operate through C. D. Block.

Within the Santal community there are five caste officials, viz. (1) *Pradhan* or *Manjhi*, (2) *Pramanik*, (3) *Parganait*, (4) *Desh Manjhi* and (5) *Chakladar*. They are all known as Panchamadhikari. The dispute is first referred to the village *Manjhi*. If the village *Manjhi* is not able to settle the dispute, it is referred to a bench consisting of *manjhis* of 5 neighbouring villages. Even then, if the dispute remains unresolved, the *Parganait* is summoned. The hearing of the case is done by *Parganait* in a specially convened court known as *Lobir Baisi*. *Lobir Baisi* is considered as the supreme court for the Santals.

Cases which remain unresolved by the Santal Court are referred to the Gram Panchayat and thereafter to the Subdivisional and District Courts.

Jamkanali is a constituent village of Chandpur Gram Panchayat. The other seven constituent villages are (1) Bhilai, (2) Chandpur, (3) Pondbad, (4) Bohra, (5) Balidih, (6) Bhorandiha and (7) Sijua.

**Caste and community associations and other voluntary organisations**

The villagers of Jamkanali, comprising both the communities—Santals and Maraiyas, have a common caste association. For settlement of small village disputes people first go to Dubraj Tudu (Ex-Parganait) who commands great respect in the area. The Santals do not like the cases of adultery being arbitrated by the Gram Panchayat. Cases like within-sept marriages, illicit sex relationship of Santal girls with the boys of other communities are generally referred to *Lobir-Baisi*. Other cases, such as separation, divorce, theft, burglary, etc. are arbitrated by Dubraj Tudu. Dubraj Tudu arbitrates not only the cases of Santal community but also of Maraiya community. Rarely any case goes to Amrapara Police Station. No voluntary organisation is functioning in the village.

**Factions and cliques**

As discussed earlier, among the two tribal communities of the village Maraiyas are too small in number compared to their Santal counterparts. Maraiyas are service class people. But, being small in number, they have accepted the dominance of Santal people and therefore there is no scope for inter-community rivalry and tension in the village. Persons belonging to Christian community, because of their better literacy position, consider themselves superior to Santals and this, at times, creates a feeling among the Santal community, but this feeling is not so strong to cause any conflict. On the whole, the villagers live in complete harmony with each other.

**Political Parties**

The villagers are not politically conscious. Yet they are influenced by their community leader. People are, however, aware about the political organisations like *Hul-Jharkhand* and *Jharkhand Mukti Morcha*. Other Political parties, such as C.P.I., C.P.M. Janta Party, Bhartiya Janta Party etc. have practically little or no impact in the village.

**Voting behaviour**

The villagers are not very conscious about the value of franchise People cast their votes only on persuation of their caste leaders. During the election of *Mukhiya* for Chandpur Panchayat conducted in 1978, out of 2,264 votes only 591 turned up to cast their votes. Jamkanali falls under Litipara Assembly Constituency and Raj mahal Parliamentary Constituency.

**Range of contact**

The villagers have little contact with the outside people. They go out of the village only when they have to attend *mela* or to meet their relations in the neighbouring villages. There are some persons who have not gone even beyond the local market. However, during the agricultural season, some people go to Burdwan to work there as agricultural labourers. In the course of survey it was reported that one Babulal Maraiya had travelled up to Bhagalpur and Durbin Hembrom up to Dumka. A few persons were reported to have gone up to Nepal.

Appendix table 47 gives Travel Index of persons, males and females classified by religion and tribe/community for Jamkanali village. To determine Travel Index, the maximum distance (in Kilometer) travelled by all persons, males and females aged 5 years and above has been added up separately and the respective totals thus arrived at have been divided by the number of sons, males and females aged 5 years and above. Travel Index by occupation for persons, males and females has been given in appendix table 48. The tables are self explanatory.

**Knowledge, attitude and opinion about important matters of public interest**

People of the village, in general, are quite unaware about the political developments in the State or the country. They are little conscious about their rights and duties. They do not even know as to what type of Govt. is there in the country. What is the Govt. machinery and how it functions. They have practically no knowledge about social legislations. Some of them are so ignorant that they cannot count the numbers beyond six even in Santali what to talk of counting Hindi and English numerals. People are also not fully conscious about the usefulness of family planning programme. Whenever required, people get the official work of Block of Sub-divisional office done through the local V.L.W. who is popularly known in the village as 'W'.

# CHAPTER — V

## CONCLUSION

**Conclusion**

As discussed earlier, Jamkanali is entirely a tribal village inhabited by only two tribal communities--Santals and Maraiyas. Santals are in commanding majority comprising as much as 97.24 per cent of the village population. Maraiyas, being very small in number, account for a bare 2.76 per cent. During the 1962 survey the population of Jamkanali was 909 which rose to 1,233 in 1984 survey. Thus, during the period of two surveys i.e. from 1962 to 1984 the population of the village has increased by 35.64 per cent or 1.62 per cent per annum. Considering the position from 1981 Census upto 1984 survey the rate of increase in population has been substantially higher being 2.13 per cent per annum. No specific reason can be ascribed to this higher rate of increase in population. However, the possible reason may be the return of persons who had gone to Burdwan on short-term migration between December, 83 and January, 84. This fact had been discussed in chapter II under the head 'migration'.

Jamkanali lies in Parerkola Damin Bungalow within Amrapara Community Development Block under Pakur Sub-division of Sahebganj district. It is about 16 Kms. from Amrapara, the Block headquarters, about 42 Kms. from Pakur, the Sub-divisional headquarters and about 93 Kms. from Sahebganj, the district headquarters. Sahebganj was previously a Sub-Division of the old Santhal Pargana district with its headquarters at Dumka. It was elevated to the status of a district with effect from the 29th May, 1983.

The following are some of the important changes that have taken place between the two survey periods.

(i) Change of the district headquarters from Dumka to Sahebganj.

(ii) Conversion of the existing Kutcha road from Parerkola to Jamkanali (extended up to **Sarak** tola) into a metalled one.

(iii) A Project High School has been started at Parerkola. This school has eased the problem of school-going children of Jamkanali who had previously to travel a longer distance to go to Amrapara for schooling.

(iv) Construction of a Kutcha road from Parerkola to Pakur via Hiranpur which is proposed to be converted into a metalled one very soon.

(v) During the 1962 survey the village had a single Primary School but now there are two primary schools—one in **Sarak** tola and the next one in **Bathan** tola. The one adult literacy centre functioning in the village at the time of 1962 survey has now been closed.

(vi) There was one Co-operative Society in the village at the time of 1962 survey. During 1984 survey this Society was found to have become defunct. One Large Area multipurpose Co-operative Society has been functioning at Parerkola since 1978. Its membership is extended to some of the neighbouring villages including Jamkanali. This Society has been advancing loan to its members both for agricultural and business purposes. Jamkanali is yet to come on the electricity map of the district. Although electric poles have been erected, the electric connections are yet to be provided.

From 1962 survey onwards there has been no significant change in the social and cultural behaviour of the people of this village. In the field of agriculture there is no significant headway in the matter of improved cropping pattern. Improved seeds and fertilizers are used only in

the cases where these are supplied by the C. D. Block authorities for demonstration purposes. To some extent, this may be because of economic backwardness of the people in general.

Leaf-plate making is a common household industry in the village. This is in addition to the traditional household industries, such as carpentry, blacksmithy, rope-making mat-making, etc. Agricultural workers during their leisure time, engage themselves in these household industries on part-time basis. Proselytising attitude of the Church is greatly at work in the village. During the 1962 survey there was no Christian Santal in the village but in the 1984 survey, as many as 5 Santal households are reported to have adopted Christianity. There is a general feeling that by becoming a Christian one can get good education and secure some job. Due to this feeling some of the Hindu Santals got allured to adopt Christianity.

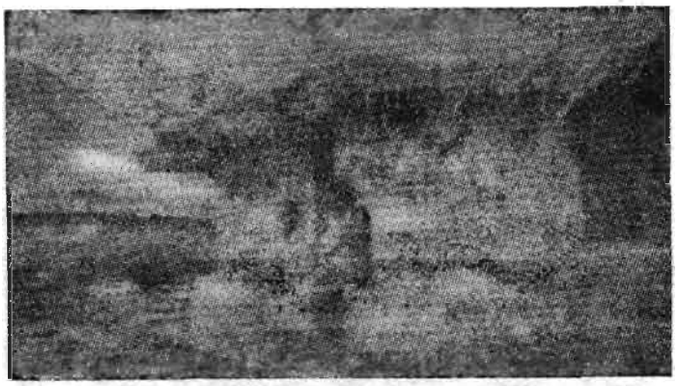
There is no impact of urbanisation in the village. Some changes in the day-to-day activities of the villagers are, however, perceptible which give an impression of a tilt towards modernity. Taking of tea, wearing of shoes, chappals and full-pants by young lads etc., which was quite uncommon earlier, is now being adopted by a sizeable section of the village population. Playing of foot-ball is now an important leisure-time activity for the youngesters. Wearing of ornaments made of cheap metals such as aluminium, brass, etc. has now become a craze for young girls. Earlier, tatooing was a must as per custom and tradition of the Santals but now this practice is gradually losing its credibility with the young girls hesitating to get themselves tatooed. Earthen pots being used as cooking utensils are now getting replaced by those made of aluminium in most of the households. There is also no perceptible change in the age at marriage both for girls and boys.

**Pachwai** is the most common drink of Santals. Santals are a joyous lot—less industrious and litle caring for future. Impact of **Pachwai** makes them lazy and unable to work. Consequently they have to borrow money for maintenance of their families and thus they easily fall in the clutches of private money-lenders (**mahajans**). During the months of **Agrahan** and **Jyestha a** number of private money lenders are seen moving in the village who come to collect their share of crops against the loan advanced to the villagers.

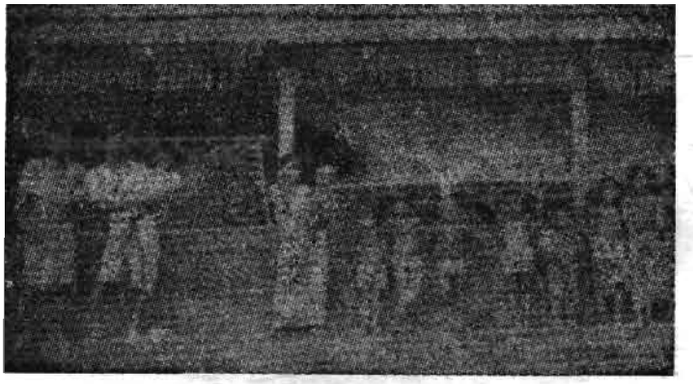
The village life, on the whole, is calm and quiet. There is no intra or inter-communal difference. Santal outlook permits sex relationship with *hilli* (elder brother's wife) and *Yerwel* (wife's sister). Whenever cases of sex crime are reported these are settled by their own leaders. Santals and Maraiyas, both communities of the village, live together in complete harmony. Whenever any case of land dispute or other small disputes arise these are amicably settled through their own leaders in Community Panchayat. Cases are rarely referred to law courts.

Family Planning scheme is still to get the desired momentum in the village. The political developments taking place outside have little impact on the village life. Among the political parties known to the villagers are Hul Jharkhand and Jharkhand Mukti Morcha.

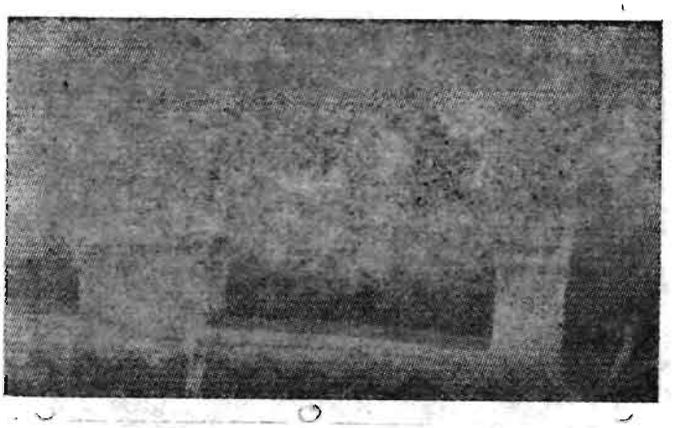
As a measure of suggestion for improvement it may be mentioned that before taking up the study of any tribal village the investigator canvassing the schedules should be well conversant with the language and culture of the area. The household schedule should be simplified to the extent possible. The lengthy questionnaire does not serve the desire purpose as information on most of the items are generally not available. This is mainly because of the fact that the tribals do not keep proper account of the events and happenings taking place in the household due to their illiteracy and ignorance. Naturally, this makes the collection of data pretty difficult in the field.



17. An outer view of a typical Santal house.



18. A house of a well-to-do Santal with outer verandah.



19. A view of the verandah of a Santal house (The decoration on the wall of the verandah).



20. Plastering of house with mixture of cowdung, mud and water by housewife.



21. Santal girls in their traditional dress.



22. A Santal family.



**23. A Santal family.**



**24. A Santal mother with her child.**



25. A child sucking his mother's breast.



26. A Santal woman in her ceremonial attire.



**27. A Santal woman in her ceremonial attire.**



**28. A Santal Couple taking support of a bamboo stick while operating on "Dhenki".**



**29. A Santal woman dehusking rice by "Dhenki".**



**30. A Santal woman plaiting her hair.**



**31. Santal women drawing water with the help of earthen pitcher.**



**32. A Santal girl fetching water from the village well.**



**33. A Scene of drawing water by women folk from the village well.**



**34. Household utensils.**



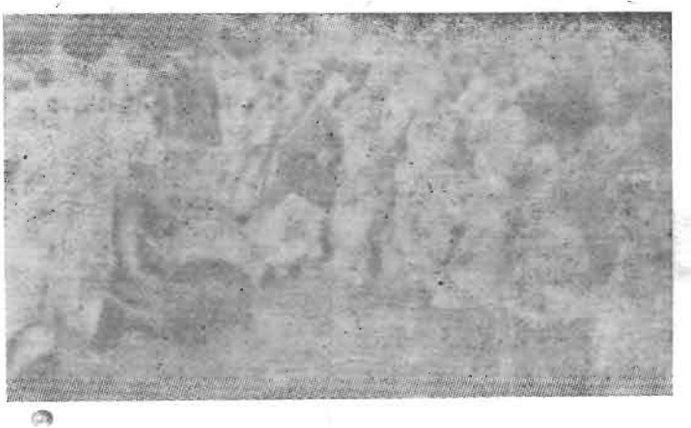
35. A Scene of indigenous distillery from dried Mohna flowers.



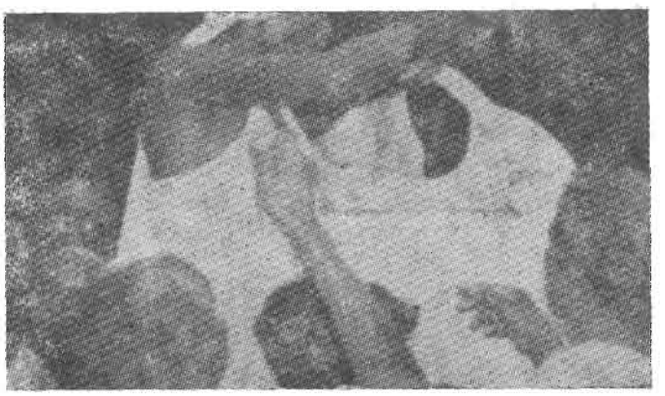
36. A Scene of Santal women with bows and arrows in dancing pose in a marriage 'Mandap'.



**37. A Scene of a marriage procession—the bridegroom in palanquine.**



**38. Santal women folk going for 'Bapla'—a Customary function prior to marriage.**



**39. Vermilion ceremony being performed.**



**40. Bride's brother standing with a log in his hands.**



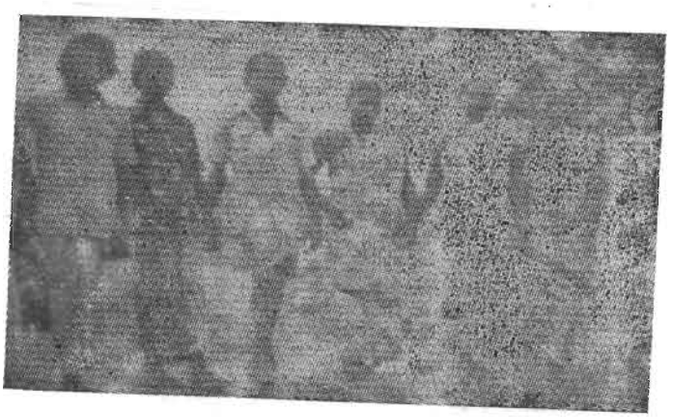
**41. A Couple after marriage.**



**42. A Santal youth playing on Ektara (local guitar) and Mandar (Musical drum) while carrying grain in a bag suspended on bamboo stick.**



43. Santals with bows and arrows.



44. Santal folk-dancers in dancing pose.



45. Santal boys playing football in the village.



46. A Scene of customary folk-dance on occasion of bridal ceremony.



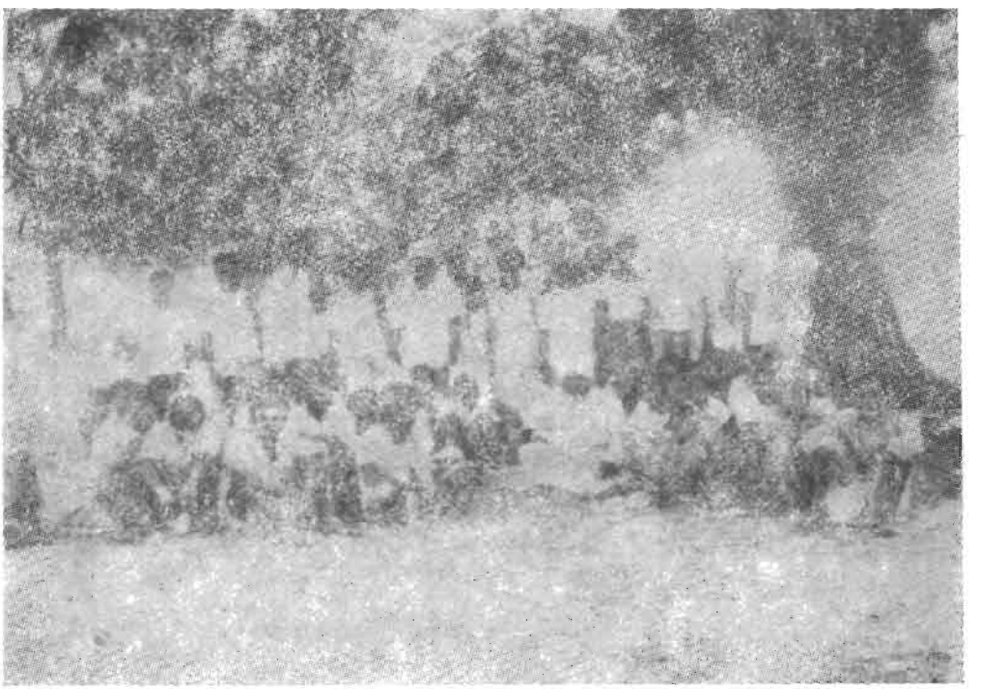
47. A Santal lad with bow and arrow aiming at a target.



**48. Playing on flute.**



49. Division of family land in the presence of Parganait.



50. Arbitration by Parganait in a dispute between a Couple.

APPENDIX—I

*Santali words as a derivative of Sanskrit words and their equivalent English words*

| Sanskrit | Santali | English |
|---|---|---|
| 1. Datram | Datrom | Sickle |
| 2. Paryankam | Parkom | Cot |
| 3. Yab | Jab | Malt (Barley) |
| 4. Reen | Rin | Debt |
| 5. Dhoti | Dhuti | Dhoti (*loin*-cloth) |
| 6. Gau | Gay | Cow |
| 7. Langal | Lahal | Tiller |
| 8. Manju | Monj | Nice |
| 9. Desh | Disom | Country |
| 10. Godhum | Guhum | Wheat |
| 11. Tula | Tulam | Cotton |
| 12. Keshetra | Khet | Field |
| 13. Batsar | Bachhar | Year |

*Santali numerology with their English equivalents*

| Santali | English |
|---|---|
| 1. Mit | One |
| 2. Bar | Two |
| 3. Pe | Three |
| 4. Pon | Four |
| 5. More | Five |
| 6. Turui | Six |
| 7. Yeyay | Seven |
| 8. Iral | Eight |
| 9. Are | Nine |
| 10. Gelo | Ten |
| 11. Gel Mit | Eleven |
| 20. Bar Gel | Twenty |

For numbers above ten, Hindi words viz. Gyarah, Baro, Tero, etc. are also used. Instead of Bar, Pe and Pon, respectively Barya, Peya and Ponga are also used. For twenty Bis, Isi, Kori and Bar Gel are also used. Numbers from twenty onwards are counted in two ways, thus:

| Hindi | Santali |
|---|---|
| Bees . | Bar Gel or Mit Isi |
| Ikkis . | Bar Gef Mit or Mit Isi Mit |
| Ek saw | Mit Say or More Isi |

APPENDIX—II

*Glossary*

(Local terms with their English equivalents—arranged in alphabetical order)

| Local terms | English equivalents |
|---|---|
| Arwa rice | rice prepared from raw (unboiled) paddy |
| Bari | upland |
| Baniya | shop-keeper |
| Bentonite | a type of clay having the special quality of colour absorption |
| Chuti | local brand of cigarette |
| Dagra or Soop | made of bamboo used for winnowing the crops |
| Danri | a type of canal (*nalah*) |
| Dhani | rice producing land |
| Dhenki | dehusking implement |
| Diku | outsider not belonging to the clan of tribals |
| Dona | leaf-plate |
| Gochar | grazing land |
| Hat | market |
| Janta | grinding implement |
| Jharna | Spring |
| Kaminaiti system | bonded labour system |
| Khurpi | small iron implement used for weeding out the plats |
| Khesari | a kind of pulse |
| Kulthi | a kind of pulse |
| Mahajan | money-lender |
| Mela | fair |
| Ojha | person treating patients suffering from the effect of evil spirits by his so-called supernatural power. |
| Pachwai | Local wine |
| Patia | mat |
| Parb | festival |

APPENDIX—III

TABLE No. 1

PRIMARY CENSUS ABSTRACT (1981)

| Sl. No. | Name of Village | Area of village (in hectares) | No. of occupied Residential Houses | No. of House-holds | Total Population (including Institutional and Houseless Population) | | | Scheduled Castes | | Scheduled Tribes | | Literates | | Total Main-Workers (I-IX) | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | P | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | **Bungalow-Parerkola** | | | | | | | | | | | | | | |
| 1 | Jamkanali | 735.88 | 234 | 234 | 1,159 | 595 | 564 | .. | .. | 595 | 564 | 54 | 1 | 316 | 110 |
| | | | | | | (51.34) | (48.66) | | | (100.00) | (100.00) | (9.08) | (0.18) | (53.11) | (19.50) |
| 2 | Bhorandiha | 276 51 | 88 | 88 | 412 | 206 | 206 | .. | .. | 206 | 206 | 26 | 14 | 114 | 40 |
| | | | | | | (50.00) | (50.00) | | | (100.00) | (100.00) | (12.62) | (6.80) | (55.34) | (19.42) |
| 3 | Parerkola | 753.03 | 261 | 265 | 1,446 | 712 | 734 | 85 | 93 | 582 | 598 | 194 | 46 | 437 | 119 |
| | | | | | | (49.25) | (50.76) | (11.94) | (12.67) | (81.74) | (81.47) | (27.25) | (6.27) | (61.38) | (16.21) |
| 4 | Sijua | 529.80 | 129 | 130 | 719 | 365 | 354 | .. | .. | 365 | 354 | 26 | 17 | 222 | 40 |
| | | | | | | (50.76) | (49.24) | | | (100.00) | (100.00) | (7.12) | (4.80) | (60.82) | (11.30) |
| | **Bungalow Amrapara** | | | | | | | | | | | | | | |
| 5 | Ambadiha | 498.16 | 153 | 164 | 812 | 412 | 400 | . | .. | 412 | 400 | 73 | 4 | 238 | 146 |
| | | | | | | (50.74) | (49 26) | | | (100.00) | (100.00) | (17.72) | (1.00) | (57.77) | (36.50) |
| 6 | Amrappra. | 27,328.92 | 7,643 | 7,942 | 40,417 | 20,595 | 19,822 | 534 | 533 | 17,524 | 17,250 | 3,948 | 1,257 | 12,371 | 2,623 |
| | C.D. Block | | | | | (50.96) | (49.04) | (2.59) | (2.68) | (85.09) | (87.02) | (19.17) | (6.34) | (60.07) | (13.23) |

| Main Workers | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Cultivators (I) | | Agricultural Labourers (II) | | Household Industry-Manufacturing, Processing, Servicing and Repairs V(a) | | Other Workers (III, IV, V(b), and VI to IX) | | Marginal Workers | | Non-Workers | | Seeking/Available for work | |
| M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 275 | 84 | 23 | 25 | 4 | .. | 14 | 1 | 42 | 19 | 237 | 363 | 55 | 46 |
| (46.22) | (14.89) | (3.87) | (4.43) | (0.67) | .. | (2.35) | (0.18) | (7.06) | (16.13) | (39.83) | (64.36) | (9.24) | (8.16) |
| 113 | 36 | 1 | 4 | .. | .. | .. | .. | 14 | 85 | 78 | 81 | .. | |
| (54 85) | (17.48) | (0.40) | (1.94) | | | | | (6.80) | (41.26) | (37.86) | (39.32) | | |
| 275 | 78 | 41 | 24 | 6 | 11 | 115 | 6 | 20 | 294 | 255 | 321 | 48 | 139 |
| (38 62) | (10.63) | (5.76) | (3.27) | (0.84) | (1.50) | (16.15) | (0.82) | (2.81) | (40.05) | (35.81) | (43.73) | (6.74) | (18.94) |
| 179 | 22 | 33 | 15 | 6 | 2 | 13 | 1 | 39 | 207 | 104 | 107 | 3 | 21 |
| (46.58) | (6.21) | (9.04) | (4.24) | (1.64) | (0.56) | (3.56) | (0.28) | (10.68) | (58.47) | (28.49) | (30.23) | (0.82) | (5.93) |
| 168 | 103 | 42 | 22 | 23 | 21 | 5 | .. | 17 | 97 | 157 | 157 | .. | .. |
| (40.78) | (25.75) | (10.19) | (5.50) | (5.58) | (5.25) | (1.21) | | (4.13) | (24.25) | (38.11) | (39.25) | | |
| 9,111 | 1,880 | 1,170 | 507 | 434 | 136 | 1,656 | 100 | 876 | 8,549 | 7,348 | 8,650 | 460 | 1,280 |
| (44.24) | (9.48) | (5.68) | (2.56) | (2.11) | (0.69) | (8.04) | (0.50) | (4.25) | (43.13) | (35.68) | (43.64) | (2.23) | (6.46) |

TABLE No. 2

PRIMARY CENSUS ABSTRACT (1961, 1971 and 1981)

| Sl. No. | Name of Village | Census year | Area of Village (in hectares) | No. of occupied Residential Houses | No. of Households | Total Population (Including Institutional and Houseless Population) | | | Scheduled Castes | | Scheduled Tribes | | Literates | | Total Main Workers (I–IX) | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | P | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 2(a) | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 1 | Jamkanali . . | 1961 | 735.88 | 190 | 193 | 999 | 503 | 496 | .. | .. | 484 | 484 | 11 | . | 342 | 354 |
| | | | | | | | (50.35) | (49.65) | | | (96.22) | (97.58) | (2.19) | | (67.99) | (71.37) |
| | | 1971 | 735.88 | 206 | 229 | 1,096 | 546 | 550 | .. | .. | 528 | 550 | 51 | 1 | 320 | 12 |
| | | | | | | | (49.82) | (50.18) | | | (96 70) | (100.00) | (9.34) | (0.18) | (58.61) | (2.18) |
| | | 1981 | 735.88 | 234 | 234 | 1,159 | 595 | 564 | .. | .. | 595 | 564 | 54 | 1 | 316 | 110 |
| | | | | | | | (51.34) | (48.66) | | | (100.00) | (100.00) | (9.08) | (0.18) | (53.11) | (19.50) |

MAIN WORKERS

| Cultivators (I) | | Agricultural Labourers (II) | | Household Industry Manufacturing, Processing, Servicing and Repairs V(a) | | Other Workers (III, IV, V(b) and VI to IX) | | Marginal Workers | | Non-Workers | | Seeking/Available for work | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 283 | 317 | 1 | 1 | .. | .. | 58 | 36 | .. | .. | 161 | 142 | .. | .. |
| (56.26) | (63.91) | (0.20) | (0 20) | | | (11.53) | (7 26) | | | (32.01) | (28.63) | | |
| 302 | 10 | 2 | 1 | .. | .. | 16 | 1 | .. | .. | 226 | 538 | .. | .. |
| (55.31) | (1.82) | (0.37) | (0.18) | | | (2 93) | (0 18) | | | (41.39) | (97.82) | | |
| 275 | 84 | 23 | 25 | 4 | .. | 14 | 1 | 42 | 91 | 237 | 363 | 55 | 46 |
| (46.22) | (14.89) | (3.87) | (4.43) | (06.7) | | (2.35) | (0.18) | (7.06) | (16.13) | (39.83) | (64.36) | (9.24) | (8.16) |

Table No. 3

*Distribution of Population Classified by Age, Sex and Marital status*

| Age Group | Never Married | | | Married | | | Widowed | | | Divorced or Separated | | | Total | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 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 |
| 0—4 | 66 | 27 | 39 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 66 | 27 | 39 |
| 5—9 | 60 | 36 | 24 | .. | .. | .. | .. | .. | .. | .. | 2 .. | .. | 60 | 36 | 24 |
| 10—14 | 53 | 27 | 26 | 2 | .. | 2 | .. | .. | .. | .. | .. | .. | 55 | 27 | 28 |
| 15—19 | 32 | 16 | 16 | 2 | 1 | 1 | .. | .. | .. | .. | .. | .. | 34 | 17 | 17 |
| 20—24 | 20 | 12 | 8 | 30 | 5 | 25 | .. | .. | .. | 1 | .. | 1 | 51 | 17 | 34 |
| 25—29 | 13 | 8 | 5 | 52 | 28 | 24 | .. | .. | .. | 1 | 1 | .. | 66 | 37 | 29 |
| 30—34 | 4 | 1 | 3 | 31 | 16 | 15 | 1 | .. | 1 | 1 | 1 | .. | 37 | 18 | 19 |
| 35—44 | .. | .. | .. | 44 | 22 | 22 | 1 | .. | 1 | 1 | 1 | .. | 46 | 23 | 23 |
| 45—54 | .. | .. | .. | 40 | 23 | 17 | 11 | 2 | 9 | .. | .. | .. | 51 | 25 | 26 |
| 55—69 | .. | .. | .. | 22 | 14 | 8 | 16 | 4 | 12 | .. | .. | .. | 38 | 18 | 20 |
| 70+ | .. | .. | .. | 2 | 1 | 1 | 2 | .. | 2 | .. | .. | .. | 4 | 1 | 3 |
| Age not Stated | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **248** | **127** | **121** | **225** | **110** | **115** | **31** | **6** | **25** | **4** | **3** | **1** | **508** | **246** | **262** |

Table No. 4

*Distribution of Households and Population classified by Religion and Tribe/Community and Sex*

| Religion | TRIBE | | | | | | Total | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Santal | | | Maraiya (Lohara) | | | | |
| | Household | Male | Female | Household | Male | Female | Household | Male | Female |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Christians . | 4 | 7 | 7 | .. | .. | .. | 4 | 7 | 7 |
| Hindus . | 91 | 223 | 237 | 5 | 16 | 18 | 96 | 239 | 255 |
| **Total .** | **95** | **230** | **244** | **5** | **16** | **18** | **100** | **246** | **262** |

Table No. 5

*Distribution of households classified by type and Educational level of Head of household*

| Type of household | Number of households where educational level of head of household is | | | | | Total |
|---|---|---|---|---|---|---|
| | Illiterate | Literate without educational level | Below Primary | Primary | Middle | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. Nuclear | 36 | 3 | .. | 2 | 5 | 46 |
| 2. Supplemented Nuclear | 21 | .. | .. | 1 | .. | 22 |
| 3. Sub-nuclear | 7 | 1 | .. | .. | .. | 8 |
| 4. Single person | 2 | .. | .. | .. | .. | 2 |
| 5. Supplemented Sub-nuclear | .. | .. | 1 | .. | .. | 1 |
| 6. Collateral Joint | 1 | .. | .. | .. | .. | 1 |
| 7. Supplemented Collateral Joint | 1 | .. | .. | .. | .. | 1 |
| 8. Lineal | 15 | .. | .. | .. | .. | 15 |
| 9. Supplemented lineal Joint | .. | .. | .. | .. | .. | .. |
| 10. Lineal collateral Joint | 3 | .. | .. | .. | .. | 3 |
| 11. Supplemented lineal collateral | 1 | .. | .. | .. | .. | 1 |
| **Total** | **87** | **4** | **1** | **3** | **5** | **100** |

Table No. 6

*Distribution of Population classified by Age, Sex and Educational level*

| Educational level | Age and Sex | | | | | | | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 5—9 | | 10—14 | | 15—19 | | 20—24 | | 25—34 | | 35—49 | | 50 & Above | | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 1. Illiterate . . | 33 | 24 | 21 | 28 | 9 | 17 | 13 | 34 | 43 | 47 | 31 | 39 | 29 | 33 | 179 | 222 |
| 2. Literate without educational level . | 3 | .. | 4 | .. | 1 | .. | 1 | .. | 3 | .. | 3 | .. | 1 | .. | 16 | .. |
| 3. Primary or Junior Basic . . . | .. | .. | 2 | .. | 6 | .. | 2 | .. | 6 | .. | .. | .. | .. | .. | 16 | .. |
| 4. Middle . . | .. | .. | .. | .. | 1 | .. | 1 | .. | 3 | 1 | 2 | .. | 1 | .. | 8 | 1 |
| **Total** | **36** | **24** | **27** | **28** | **17** | **17** | **17** | **34** | **55** | **48** | **36** | **39** | **31** | **33** | **219** | **223** |

Table No. 7

*Number of persons by Age, Sex and Religion who are studying/not studying in Educational institutions*

| Religion | Age group | Total | | Number studying | | Number not studying | |
|---|---|---|---|---|---|---|---|
| | | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Hindus | 5—9 | 35 | 24 | 9 | 2 | 26 | 22 |
| | 10—14 | 26 | 28 | 6 | 1 | 20 | 27 |
| | 15—19 | 17 | 15 | 5 | .. | 12 | 15 |
| | 20—24 | 16 | 34 | 2 | .. | 14 | 34 |
| | 25+ | 118 | 115 | .. | .. | 118 | 115 |
| | Total | 212 | 216 | 22 | 3 | 190 | 213 |
| Christians | 5—9 | 1 | .. | 1 | .. | .. | .. |
| | 10—14 | 1 | .. | 1 | .. | .. | .. |
| | 15—19 | .. | 2 | .. | .. | .. | 2 |
| | 20—24 | 1 | .. | .. | .. | 1 | .. |
| | 25+ | 4 | 5 | .. | .. | 4 | 5 |
| | Total | 7 | 7 | 2 | .. | 5 | 7 |
| Total | 5—9 | 36 | 24 | 10 | 2 | 26 | 22 |
| | 10—14 | 27 | 28 | 7 | 1 | 20 | 27 |
| | 15—19 | 17 | 17 | 5 | .. | 12 | 17 |
| | 20—24 | 17 | 34 | 2 | .. | 15 | 34 |
| | 25+ | 112 | 120 | .. | .. | 122 | 120 |
| | Total | 219 | 223 | 24 | 3 | 195 | 220 |

Table No. 8

*Number of persons by Age, Sex and study in Educational Institution by Scheduled Tribes and other communities*

| Name of Tribe | Age group | Total | | Number studying | | Number not studying | | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | M | F | M | F | M | F | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Maralya (Lohara) | 5—9 | 2 | 2 | .. | .. | 2 | 2 | |
| | 10—14 | .. | 4 | .. | .. | .. | 4 | |
| | 15—19 | 1 | .. | .. | .. | 1 | .. | |
| | 20—24 | 1 | 2 | .. | .. | 1 | 2 | |
| | 25+ | 9 | 9 | .. | .. | 9 | 9 | |
| | Total | 13 | 17 | .. | .. | 13 | 17 | |
| Santal | 5—9 | 34 | 22 | 10 | 2 | 24 | 20 | |
| | 10—14 | 27 | 24 | 7 | 1 | 20 | 23 | |
| | 15—19 | 16 | 17 | 5 | .. | 11 | 17 | |
| | 20—24 | 16 | 32 | 2 | .. | 14 | 32 | |
| | 25+ | 113 | 111 | .. | .. | 113 | 111 | |
| | Total | 206 | 206 | 24 | 3 | 182 | 203 | |
| Total | 5—9 | 36 | 24 | 10 | 2 | 26 | 22 | |
| | 10—14 | 27 | 28 | 7 | 1 | 20 | 27 | |
| | 15—19 | 17 | 17 | 5 | .. | 12 | 17 | |
| | 20—24 | 17 | 34 | 2 | .. | 15 | 34 | |
| | 25+ | 122 | 120 | .. | .. | 122 | 120 | |
| | Total | 219 | 223 | 24 | 3 | 195 | 220 | |

Table No. 9

*Never attendance and Discontinuation After Ever Attendance of Children of school-going age by Age and Sex and Reason*

| Age | Total number | | Never attendance | | | | | | | | Discontinuation after | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Males | | | | | Females | | | Males | |
| | M | F | Head of household not particular | Minor | Mad | Father's death | Poverty | Head of household not particular | Minor | Father's death | Looking after cattle | Father's death |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 5. . . . . | 3 | 9 | .. | 3 | .. | .. | .. | 6 | 3 | .. | .. | .. |
| 6. . . . . | 9 | 5 | 3 | 4 | .. | 1 | .. | 4 | 1 | .. | .. | .. |
| 7. . . . . | 8 | 4 | 6 | 1 | .. | .. | .. | 3 | .. | .. | .. | .. |
| 8. . . . . | 8 | 6 | 5 | .. | 1 | .. | .. | 5 | .. | .. | .. | .. |
| 9. . . . . | 8 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 10. . . . . | 7 | 9 | 4 | .. | .. | .. | .. | 7 | .. | 1 | .. | .. |
| 11. . . . . | 4 | 2 | 3 | .. | .. | .. | .. | 2 | .. | .. | 1 | .. |
| 12. . . . . | 7 | 10 | 4 | .. | .. | . | .. | 10 | .. | .. | .. | 1 |
| 13. . . . . | 6 | 2 | 3 | .. | .. | .. | 2 | 2 | .. | .. | .. | .. |
| 14. . . . . | 3 | 5 | 2 | .. | .. | .. | .. | 5 | .. | .. | .. | .. |
| **Total** . . . . | **63** | **52** | **32** | **8** | **1** | **1** | **2** | **44** | **4** | **1** | **1** | **1** |

Table No. 10

*Distribution of Households classified by Tribe/Community of Head of Household and Average Educational Score*

| Name of tribe | No. of households | Population | | | Average educational Score | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | per head | | | per household | | |
| | | P | M | F | P | M | F | P | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Santal | 95 | 412 | 206 | 206 | 66 | 64 | 2 | 66 | 64 | 2 |
| | | | | | (0.16) | (0.31) | (0.01) | (0.69) | (0.67) | (0.02) |
| Maraiya (Lohara) | 5 | 30 | 13 | 17 | .. | .. | .. | .. | .. | .. |
| TOTAL . . . | 100 | 442 | 219 | 223 | 66 | 64 | 2 | 66 | 64 | 2 |
| | | | | | (0.15) | (0.29) | (0.01) | (0.66) | (0.64) | (0.02) |

NOTE :—Figures shown in col. 3 to 5 exclude population in the age group 0—4.

## Table No. 14

*Distribution of Households Classified by Number of Members and Migration Status and Place of Birth of Head of Household*

| Migration Status and place of brith of head of household | Number of households having members | | | | |
|---|---|---|---|---|---|
| | Single | 2—5 | 6—10 | 11 and above | Total |
| 1 | 2 | 3 | 4 | 5 | 6 |
| A. Non-migrant (Born in the village) | 2 | 54 | 32 | 2 | 90 |
| B. Migrant | | | | | |
| I. Born outside the village in the same C.D. Block | | | | | |
| (a) Rural | .. | 5 | 1 | .. | 6 |
| (b) Urban | .. | .. | .. | .. | .. |
| II. Born within the same District in C.D. Block (Maheshpur) | | | | | |
| (a) Rural | .. | 2 | .. | .. | 2 |
| (b) Urban | .. | .. | .. | .. | .. |
| III. Born within the same District in C.D. Block (Pakur) | | | | | |
| (a) Rural | .. | .. | 1 | .. | 1 |
| (b) Urban | .. | .. | .. | .. | .. |
| IV. Born in Other Country (Bangla Desh) | .. | 1 | .. | .. | 1 |
| Total | 2 | 62 | 34 | 2 | 100 |

**Table No. 12**

*Crop Production, Consumption and Marketing, classified by Religion and Tribe Community*

| Religion and Tribe/Community | Total number of house-holds | Number of house-holds having agricul-tural or horticul-tural land | Crops cultivated | Number of house-holds cultiva-ting | Yield per cultiva-ting house-hold (in Kg.) | Consump-tion per cultiva-ting house-hold (in Kg.) | Market-ing per cultiva-ting house-hold (in Kg.) |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| *Hindus* | | | Paddy | 90 | [1,228 | [1,042 | 176 |
| (1) Santal . . . | 91 | 90 | Maize | 87 | 402 | 362 | 40 |
| | | | Kurthi | 28 | 186 | 153 | 33 |
| | | | Masoor | 11 | 185 | 162 | 23 |
| | | | Gram | 42 | 299 | 246 | 53 |
| | | | Redgram | 5 | 32 | 25 | 7 |
| | | | Mustard Seed | 9 | 101 | 44 | 57 |
| | | | Ghagra | 13 | 139 | 123 | 16 |
| | | | Millet | 6 | 213 | 180 | 33 |
| | | | Turi | 35 | 20 | 19 | 1 |
| | | | Khesari | 36 | 90 | 71 | 19 |
| | | | Mahua | 2 | 58 | 58 | .. |
| | | | Wheat | 2 | 105 | 105 | .. |
| | | | Tisi | 6 | 15 | 12 | 3 |
| | | | Kodo | 1 | 60 | 60 | .. |
| (2) Maraiya (Lohra) | | | Paddy | 5 | [1,300 | 980 | 320 |
| (Lohra) . . . | 5 | 5 | Maize | 5 | 96 | 96 | .. |
| | | | Masoor | 3 | 50 | 50 | .. |
| | | | Gram | 2 | 23 | 23 | .. |
| | | | Mustard Seed | 2 | 25 | 25 | .. |
| | | | Turi | 1 | 5 | 5 | .. |
| *Christians* | | | Paddy | 4 | 1,150 | 925 | 22 |
| Santal . . . . | 4 | 4 | Maize | 4 | 85 | 85 | .. |
| | | | Kurthi | 2 | 18 | 18 | .. |
| | | | Gram | 1 | 40 | 40 | .. |
| | | | Mustard Seed | 2 | 28 | 28 | .. |
| | | | Ghagra | 1 | 10 | 10 | .. |
| | | | Turi | 2 | 15 | 15 | .. |
| | | | Khesari | 2 | 30 | 30 | .. |

**Table No. 13**

*Animal husbandry Classified by purpose Method of feeding problems and prospects*

| Description of live stock and poultry | Number of households rearing | Purpose | Number of households rearing and following in respect of feeding Traditional |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Bullock | 40 | (a) Use as draught power | 4 |
| | | (b) Agricultural | 40 |
| Cow | 64 | (a) Domestic use (Milk and Cow duna) | 64 |
| | | (b) Agricultural | 64 |
| Pig (Boar) | 43 | (a) Domestic use | 43 |
| | | (b) *Sale* | 8 |
| | | (i) Locally | 8 |
| | | (ii) Export | .. |
| Goat | 36 | (a) Domestic use | 36 |
| | | (b) *Sale* | 12 |
| | | (i) Locally | 12 |
| | | (ii) Export | .. |
| Sheep | 12 | (a) Domestic use | 12 |
| | | (b) *Sale* | 6 |
| | | (i) Locally | 6 |
| | | (ii) Export | .. |
| Buffalo | 5 | Domestic use | 5 |
| Hen | 57 | (a) Domestic use | 57 |
| | | (b) *Sale* | 11 |
| | | (i) Locally | 11 |
| | | (ii) Export | : |
| Swine | 4 | Domestic use | 4 |

**Table No. 14**

*Household and small scale Industry by type of Product Classified by Religion & Tribe/Community of head of household*

| Type of Product | Total No. of households engaged in household and small scale Industry | Number of households engaged in manufacture belonging to | | | | | |
|---|---|---|---|---|---|---|---|
| | | Hindus (Santal) | | Hindus (Maraiya) | | Christians (Santal) | |
| | | House hold engaged | Number manufactured | House hold ngaged | Number manufactured | House hold engaged | Number manufactured |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Leaf plate making | 50 | 47 | 17,9600 pieces | 1 | 2000 Pieces | 2 | 11,000 Pieces |
| Oil crushing such as Kusum Mahua, Karanj etc. | 1 | 1 | 17 Kg. | .. | .. | .. | .. |
| Furniture such as Chair, table, stool etc. | 1 | 1 | 50 Pieces | .. | .. | .. | .. |
| Rope making | 1 | 1 | 75 Kg. | .. | .. | .. | .. |
| Domestic & Agricultural goods such as tiller, yoke, window etc. | 1 | 1 | 500 Pieces | .. | .. | .. | .. |
| Agricultural tools such as sickle, axe, spade etc. | 5 | .. | .. | 5 | 400 Pieces | .. | .. |
| Mat maktng | 1 | .. | .. | .. | .. | 1 | 24 Pieces |
| **Total** | 60 | 51 | .. | 6 | .. | 3 | .. |

**Table No. 15**

*Trade and Commeree by Description Classified by Religion and Tribe/Community of Head of the Household and Volume of Transaction*

| Description of Trade and Commerce | Total Number of households | Number of households engaged in Trade and Commerce Religion and Tribe/Community | |
|---|---|---|---|
| | | Hindus | Santal |
| | | Households engaged | Average Value of Transaction (in money value) |
| 1 | 2 | 3 | 4 |
| Tea stall | 2 | 2 | Rs.680/-per year |
| Sale of *Rana* (Intoxicant) | 1 | 1 | Rs. 1200/- per year |

TABLE No. 16

DISTRIBUTION OF HOUSEHOLDS WITH REFERENCE TO INCOME-GROUP AND AVERAGE INCOME FROM EACH SOURCE IN EACH INCOME-GROUP

| Income-group | No. of households | Cultivation | | Ag. Labourer | | Livestocks Product | | Forestery | | Preparation of leaf plate | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source |
| | | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Upto 1000 . . . . | 2 | 1 | 600 | 1 | 300 | .. | .. | .. | .. | 1 | 100 |
| 1001—2000 . . . . | 12 | 12 | 1,237 | 3 | 747 | 2 | 140 | 5 | 178 | 4 | 238 |
| 2001—3000 . . . . | 32 | 32 | 1,715 | 15 | 807 | 10 | 265 | 8 | 197 | 13 | 256 |
| 3001—4000 . . . . | 23 | 23 | 2,354 | 10 | 990 | 10 | 477 | 4 | 212 | 14 | 285 |
| 4001—5000 . . . . | 22 | 22 | 3,439 | 8 | 700 | 13 | 225 | 5 | 280 | 10 | 243 |
| 5001+ . . . . . | 9 | 9 | 5,216 | 5 | 1,400 | 2 | 280 | 2 | 225 | 1 | 138 |

| Income-group | No. of households | Rope making | | Carpentary | | Mat netting | | Cutting of Soil | | Trade & Commerce | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source |
| | | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) |
| 1 | 2 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| Upto 1000 . . . . | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 1001—2000 . . . . | 12 | 1 | 800 | .. | .. | .. | .. | 1 | 300 | .. | .. |
| 2001—3000 . . . . | 32 | .. | .. | 1 | 300 | 1 | 240 | 6 | 458 | 1 | 969 |
| 3001—4000 . . . . | 23 | .. | .. | .. | .. | .. | .. | 4 | 888 | .. | .. |
| 4001—5000 . . . . | 22 | .. | .. | 1 | 2,000 | .. | .. | 1 | 850 | .. | .. |
| 5001+ . . . . | 9 | .. | .. | 1 | 3,000 | .. | .. | .. | .. | .. | .. |

TABLE No. 16—*contd.*

| Income-group | No. of households | Household Industry | | Dairy | | Stipend | | Dehusking of paddy | | Sale and purchase of Goat | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source |
| | | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) | (A) | (B) |
| 1 | 2 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| Upto 1000 . . . . | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 1001—2000 . . . . | 12 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 2001—3000 . . . . | 32 | 1 | 225 | .. | .. | 1 | 144 | 1 | 100 | 1 | 400 |
| 3001—4000 . . . . | 23 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 4001—5000 . . . . | 22 | .. | .. | 1 | 1,800 | 1 | 288 | 1 | 350 | .. | .. |
| 5001+ . . . | 9 | .. | .. | .. | .. | 1 | 288 | .. | .. | .. | .. |

| Income-group | No. of households | Old age Pension | | Income from life-term gifted land | | Black-smithy | | Average for all households in the Income-group |
|---|---|---|---|---|---|---|---|---|
| | | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | No. of households receiving Income from the Source | Average Income per household of the households deriving means from the Source | |
| | | (A) | (B) | (A) | (B) | (A) | (B) | |
| 1 | 2 | 33 | 34 | 35 | 36 | 37 | 38 | 39 |
| Upto 1000 . . . . | 2 | .. | .. | 1 | 740 | .. | .. | 870 |
| 1001—2000 . . . . | 12 | .. | .. | .. | .. | .. | .. | 1,692 |
| 2001—3000 . . . . | 32 | .. | .. | .. | .. | 2 | 760 | 2,537 |
| 3001—4000 . . . . | 23 | .. | .. | .. | .. | 2 | 1,900 | 3,522 |
| 4001—5000 . . . . | 22 | .. | .. | .. | .. | .. | .. | 4,354 |
| 5001+ . . . . . | 9 | 2 | 360 | .. | .. | .. | .. | 6,571 |

**Table**

*Distribution of Households by Income-Group*

| Income Group | No. of Households | Food | Drink | Cloth | Ornament | Fuel and light |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Upto 1000 | 2 | 68.54% | 1.69% | 8.98% | .. | .. |
| 1001-2000 | 12 | 73.60% | 5.03% | 7.72% | .. | 0.68% |
| 2001-3000 | 32 | 67.94% | 6.15% | 12.08% | .. | 1.06% |
| 3001-4000 | 23 | 65.57% | 5.01% | 15.16% | 0.68% | 1.01% |
| 4001-5000 | 22 | 64.72% | 6.55% | 11.17% | 0.81% | 0.73% |
| 5001+ | 9 | 66.33% | 8.58% | 7.46% | .. | 0.42% |

*and Nature of Expenditure*

| Travel & recreation | Education | House rent & Repair | Medical | Rent & cess | Hired labour | Interest | Purchase for production | Purchase fixed assets | Constructions Improvement of building and other structure | Other miscellaneous items | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 5.62% | .. | .. | .. | .. | .. | .. | .. | .. | .. | 15.17% | |
| 6.59% | .. | .. | 0.68% | 0.40% | .. | 0.26% | 1.16% | .. | .. | 3.88% | |
| 4.90% | 0.12% | 0.71% | 0.16% | 0.23% | 0.04% | .. | 1.99% | 0.12% | 2.44% | 2.06% | |
| 4.37% | 0.20% | 0.78% | 1.56% | 0.20% | .. | .. | 1.44% | 0.60% | 1.53% | 1.89% | |
| 5.65% | 0.28% | 0.27% | 0.61% | 0.19% | 0.67% | 0.24% | 0.90% | 0.22% | 3.21% | 3.81% | |
| 7.30% | 0.62% | 0.89% | 0.36% | 0.15% | 1.07% | .. | 0.71% | 0.07% | 4.28% | 1.76% | |

**Table No. 18**

*Number of Households in Debt classified by occupation of Head of Household, purpose and Income Group*

| Occupation of head of household | Total Number of households by occupation of head of household | Number of households indebted in the Income-group (in Rs. | | | | Number of households indebted for | | |
|---|---|---|---|---|---|---|---|---|
| | | up to 1000 | 1001-2000 | 2001-5000 | 5001 and above | Purchase of food Items | Agricultural implements | Purchase of Live-stock |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Cultivation . . . . . | 85 | .. | 3 | 18 | 2 | 8 | 12 | 3 |
| Agricultural Labour . . . | 3 | .. | .. | 1 | .. | 1 | .. | .. |
| Black smithy . . . . . | 4 | .. | .. | .. | .. | .. | .. | .. |
| Carpentry . . . . . | 1 | .. | .. | .. | 1 | .. | 1 | .. |
| Rope making . . . . . | 1 | .. | 1 | .. | .. | 1 | .. | .. |
| Cutting of soil . . . . | 2 | .. | 1 | .. | .. | .. | 1 | .. |
| Mat Netting . . . . . | 1 | .. | .. | 1 | .. | .. | 1 | .. |
| Dependent . . . . . | 3 | .. | .. | .. | 1 | .. | 1 | .. |
| **Total . . . .** | **100** | .. | **5** | **20** | **4** | **10** | **16** | **3** |

Table No. 19

*Households Indebted Classified by Source, Terms and Conditions*

| Source | No. of households having taken loan (in Rs.) | | | | No. of households who have taken loan at the Interest of | | | | No. of households who have taken loan | |
|---|---|---|---|---|---|---|---|---|---|---|
| | upto 100 | 100—200 | 201—500 | 501 and Above | upto 10% | 11-15% | 31-40% | 41-50% | Security (Personal) | Securi: (Mortg-age) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1. Local-Mahajan | 7 | 4 | 4 | .. | .. | .. | 2 | 13 | 14 | .. |
| 2. Co-operative Society | 1 | .. | .. | 1 | 1 | 1 | .. | .. | 2 | .. |
| 3. Bank | .. | .. | 3 | 3 | 6 | .. | .. | .. | 6 | .. |
| 4. Circle/C.D. Block | 3 | 2 | .. | 1 | 6 | .. | .. | .. | 6 | .. |
| **Total** | 11 | 6 | 7 | 5 | 13 | 1 | 2 | 13 | 28 | .. |

Table no. 20

*Distribution of Households classified by Employment Depts. (Number of Workers in the Household)*

| Number of workers in the household | Number of households by size & number of adults having no. of workers | | | | | Remarks |
|---|---|---|---|---|---|---|
| | All Households | 1—3 | 4—6 | 7—10 | 10+ | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11 | 1 | 1/(1) | .. | .. | .. | Note:—Only 11 |
| 3 | 3 | 2/(3) | 1/(1) | .. | .. | Minor-workers are |
| 38 | 38 | 15/(30) | 21/(46) | 2/(4) | .. | included in this Table. |
| 24 | 24 | 3/(9) | 18/(59) | 3/(11) | .. | |
| 4 | 20 | .. | 13/(53) | 7/(32) | .. | |
| 5 | 9 | .. | 4/(17) | 4/(18) | 1/(6) | |
| 6 | 2 | .. | .. | 2/(12) | .. | |
| 7 | 1 | .. | .. | 1/(7) | .. | |
| 8 | 1 | .. | .. | 1/(8) | .. | |
| 9 | 1 | .. | .. | .. | 1/(9) | |
| Total | 100 | 21/(43) | 57/(176) | 20/(92) | 2/(15) | |

Table No. 21

*Distribution of Households classified by unemployment Depth. (Number of unemployed in the Household)*

| Number of unemployed including those seeking work | Number of households by size and number of adults having number of non-workers | | | | |
|---|---|---|---|---|---|
| | All households | 1—3 | 4—6 | 7—10 | 11+ |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Nil | 77 | 19/(40) | 47/(136) | 10/(49) | 1/(9) |
| 1 | 21 | 2/(3) | 9/(34) | 9/(37) | 1/(6) |
| 2 | 1 | .. | .. | 1/(6) | .. |
| 3 | 1 | .. | 1/6 | — | .. |
| **Total** | 100 | 21/(43) | 57/(176) | 20/(92) | 2/(15) |

Table No. 22

*Number of workers Seeking Employment Classified by Nature of Present Occupation and Age Groups*

| Occupation | All workers | | | Workers seeking employment | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Total | | | 0—14 | | | 15—24 | | | 25—34 | | | 35—49 | | | 50+ | | |
| | | | | Number of workers | | | Number of workers | | | Number of workers | | | Number of workers | | | Number of workers | | | Number of workers | | |
| | P | M | F | P | M | F | 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 | 17 | 18 | 19 | 20 | 21 | 22 |
| Cultivation | 281 | 128 | 153 | 3 | 3 | .. | .. | .. | .. | 2 | 2 | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. |
| Leaf-plate making | 4 | .. | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Agricultural Labour | 10 | 6 | 4 | 6 | 6 | .. | .. | .. | .. | 3 | 3 | .. | 2 | 2 | .. | 1 | 1 | .. | .. | .. | .. |
| Cutting of Soil | 2 | 1 | 1 | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Mal making | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Blacksmithy | 10 | 9 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Rope making | 1 | 1 | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. |
| Carpentry | 3 | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | 312 | 148 | 164 | 11 | 11 | .. | .. | .. | .. | 6 | 6 | .. | 4 | 4 | .. | 1 | 1 | .. | .. | .. | .. |

Table No. 23

*Sale of Valuable Assets During last five years Classified by Occupation of Head of Household*

| Occupation of head of the household | Number of households reporting sale during | Households reporting sale of Assets |
|---|---|---|
| | | Live-stock (Money Value) |
| 1 | 2 | 3 |
| Cultivation | *Less than 6 months* | |
| | 3 | 660.00 |
| | *6 months—1 year* | |
| | 1 | 660.00 |
| | *2+years* | |
| | 35 | 10,206.00 |
| Agricultural Labourer | *2+years* | |
| | 1 | 800.00 |
| Mat netting | *6 months—1 year* | |
| | 1 | 120.00 |
| Rope making | *2+years* | |
| | 1 | 400.00 |
| Soil cutting | *6 months—1 year* | |
| | 1 | 220.00 |
| | *2+years* | |
| | 1 | 180.00 |
| Dependent | *2+years* | |
| | 1 | 300.00 |
| **Total** | **45** | **13,546.00** |

Table No. 24

*Purchase of Valuable Assets During Last Five years classified by occupation of Head of Household*

| Occupation of head of the household | Number of households reporting purchase during | Households reporting purchase of Assets | | |
|---|---|---|---|---|
| | | Live stock (Money Value) | Machinery (Money Value) | Tools (Money Value) |
| 1 | 2 | 3 | 4 | 5 |
| Cultivation . . . . . | 6 months—1 year 1 | 725.00 | .. | .. |
| | 1—2 years 5 | 1,960.00 | .. | 8.00 |
| | 2+years 2 | .. | 4,000.00 | 20.00 |
| Carpentry . . . . . | 2+years 1 | .. | 6,250.00 | 21.00 |
| **Total** | **9** | **2,685.00** | **10,250.00** | **49.00** |

Table No. 25

*Source of Finance for Capital Expenditure*

| Source | Number of households who spent for | | |
|---|---|---|---|
| | Construction and improvement of building and other structure (Money value) | Land development (Money value) | Purchase of land & other productive assets |
| 1 | 2 | 3 | 4 |
| 1. Personal saving (Rs. 5,671) | 5,130.00 | 200.00 | 341.00 |
| 2. I.R.D.P. Loan (Rs. 740) | .. | .. | 740.00 |
| 3. Borrowed from Credit Co-operation Society (Rs. 75) | .. | .. | 75.00 |
| 4. Bank loan (Rs. 4,725) | .. | .. | 4,725.00 |
| 5. L.I.C. (Rs. 60) | .. | .. | 60.00 |
| 6. Sale of assets (Rs. 3,002) | 1,410.00 | .. | 1,592.00 |
| 7. Circle/Govt. office (Rs. 450) | .. | 100.00 | 350.00 |
| 8. By selling livestock (Rs. 200) | .. | .. | 200.00 |
| **Total Rs. 14,923.00** | **6,540,00** | **300.00** | **8,083,00** |

Table No. 26

*Distribution of Houses by Predominant Materials of Floor, Wall, Roof and Ceiling Classified by Religion and Tribe/Community of Head of the Household*

| Religion of Tribe/Community | Predominant material of floor | Predominant material of wall | Predominant material of Roof | | Predominant material of Door and Window | | |
|---|---|---|---|---|---|---|---|
| | Mud | Mud | Straw | Tiles | Bamboo | Wood | Straw |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Hindus (Santal) . . . . . | 91 | 91 | 75 | 16 | 50 | 36 | 5 |
| Hindus (Maraiya) . . . . . | 5 | 5 | 5 | .. | 3 | .. | 2 |
| Christians (Santal) . . . . . | 4 | 4 | 2 | 2 | 2 | 2 | .. |
| **Total** . | **100** | **100** | **82** | **18** | **55** | **38** | **7** |

Table No. 27

*Households classified by Number of Members, Number of Rooms occupied and Religion and Tribe/ Community of Head of the Household*

| Religion and Tribe/ Community of head of Household | Total No. of House-holds | Total No. of mem-bers | | Total No. of Rooms | Households with one Room | | | Household with two Rooms | | | Households with three Rooms | | | Households with five and above rooms | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | No. of house-hold | No. of members | | No. of house-hold | No of mem-bers | | No. of house-hold | No of mem-bers | | No. of house-hold | No. of members | |
| | | M | F | | | M | F | | M | F | | M | F | | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Santal (Hindus) . . | 91 | 223 | 237 | 116 | 73 | 175 | 176 | 13 | 29 | 43 | 4 | 15 | 14 | 1 | 4 | 4 |
| Maraiya (Hindus) . . | 5 | 16 | 18 | 5 | 5 | 16 | 18 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Santal (Christians) . | 4 | 7 | 7 | 5 | 3 | 5 | 5 | 1 | 2 | 2 | .. | .. | .. | .. | .. | .. |
| **Total** | **100** | **246** | **262** | **126** | **81** | **196** | **199** | **14** | **31** | **45** | **4** | **15** | **14** | **1** | **4** | **4** |

Table No. 28

*Availability of Amenities Classified by Occupation of Head of Household*

| Occupation of head of household | Amenities and availability: Kitchen — Availability | Kitchen — No. of households | Bathroom — Availability | Bathroom — No. of households | Lavotary — Availability | Lavotary — No. of households | Source of drinking water (well) — Availability | Source of drinking water (well) — No. of households | Water for washing — Availability | Water for washing — No. of households | Electric power — Availability | Electric power — No. of households |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Cultivation | (a) Not having | .. | (a) Not having | 85 | (a) Not having | 85 | (a) Not having | .. | (a) Not having | .. | (a) Not having | 85 |
| | (b) Having Separately | 85 | (b) Having Separately | .. | (b) Having Separately | .. | (b) Having Separately | .. | (b) Having Separately | .. | (b) Having Separately | .. |
| | (c) Shares with other households | .. | (c) Shares with other households | .. | (c) Shares with other households | .. | (c) Shares with other households | 85 | (c) Shares with other households | 85 | (c) Shares with other households | .. |
| Ag. labour | (a) | .. | (a) | 3 | (a) | 3 | (a) | .. | (a) | .. | (a) | 3 |
| | (b) | 3 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 3 | (c) | 3 | (c) | .. |
| Carpentry | (a) | .. | (a) | 1 | (a) | 1 | (a) | .. | (a) | .. | (a) | 1 |
| | (b) | 1 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 1 | (c) | 1 | (c) | .. |
| Rope Making | (a) | .. | (a) | 1 | (a) | 1 | (a) | .. | (a) | .. | (a) | 1 |
| | (b) | 1 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 1 | (c) | 1 | (c) | .. |
| Mat netting | (a) | .. | (a) | 1 | (a) | 1 | (a) | .. | (a) | .. | (a) | 1 |
| | (b) | 1 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 1 | (c) | 1 | (c) | .. |
| Black smithy | (a) | .. | (a) | 4 | (a) | 4 | (a) | .. | (a) | .. | (a) | 4 |
| | (b) | 4 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 4 | (c) | 4 | (c) | .. |
| Cutting of soil | (a) | .. | (a) | 2 | (a) | 2 | (a) | .. | (a) | .. | (a) | 2 |
| | (b) | 2 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 2 | (c) | 2 | (c) | .. |
| Dependent | (a) | .. | (a) | 3 | (a) | 3 | (a) | .. | (a) | .. | (a) | 3 |
| | (b) | 3 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 3 | (c) | 3 | (c) | .. |
| **Total** | **(a)** | .. | **(a)** | **100** | **(a)** | **100** | **(a)** | .. | **(a)** | .. | **(a)** | **100** |
| | **(b)** | **100** | **(b)** | .. | **(b)** | .. | **(b)** | .. | **(b)** | .. | **(b)** | .. |
| | **(c)** | .. | **(c)** | .. | **(c)** | .. | **(c)** | **100** | **(c)** | **85** | **(c)** | .. |

Table No. 29

*Availability of Amenities classified by Religion and Tribe/Community of Head of Household*

| Religion/Tribe/ Community of the household | Amenities and availability | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Kitchen | | Bathroom | | Lavatory | | Source of Drinking water (well) | | Water for washing | | | Electric power | |
| | Availability | No. of household | Availability | No. of household | Availability | No. of household | Availability | No. of household | Availability | No. of household | | Availability | No. of household |
| | | | | | | | | | | Canal | Pond | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| Hindus (Santal) | (a) Not having | .. | (a) | 91 | (a) | 91 | (a) | .. | (a) | .. | .. | (a) | 91 |
| | (b) Having Separately | 91 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | .. | (b) | .. |
| | (c) Shares with other Household | .. | (c) | .. | (c) | .. | (c) | 91 | (c) | 27 | 64 | (c) | .. |
| Hindus (Maraiya) | (a) | .. | (a) | 5 | (a) | 5 | (a) | .. | (a) | .. | .. | (a) | 5 |
| | (b) | 5 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 5 | (c) | 5 | .. | (c) | .. |
| Christians (Santal) | (a) | .. | (a) | 4 | (a) | 4 | (a) | .. | (a) | .. | .. | (a) | 4 |
| | (b) | 4 | (b) | .. | (b) | .. | (b) | .. | (b) | .. | .. | (b) | .. |
| | (c) | .. | (c) | .. | (c) | .. | (c) | 4 | (c) | 3 | 1 | (c) | .. |
| Total | | 100 | .. | 100 | .. | 100 | .. | 100 | .. | 35 | 65 | .. | 100 |

**Table No. 30**

*Male Dress classified by Religion and Tribe/Community of Head of the Household and State to which head of household belongs*

| Religion and Tribe/Community of head of household | State to which head of household belongs | Number of house holds where | | | | | | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Adult male normally use | | | | | Minor male normally use | | | | | |
| | | Lungi, Panchi, Shirt | Panchi, Shirt, Towel | Lungi, Shirt | Lungi, Panchi, Ganji | Panchi, Ganji | Pant | Pant, Shirt | Lungi, Panchi | Panchi, Ganji, Shirt | Gamchi, Ganji | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Hindus (Santal) | Bihar | 11 | 8 | 1 | 12 | 53 | 28 | 10 | 4 | 6 | 2 | Five households have no adult male members |
| | Bangla Desh | .. | .. | .. | 1 | .. | .. | .. | .. | .. | 1 | |
| Hindus (Maraiya) | Bihar | .. | .. | .. | 1 | 4 | 1 | 1 | .. | 2 | .. | |
| Christians (Santal) | Bihar | 1 | .. | .. | 1 | 2 | 1 | .. | .. | .. | .. | |
| **Total** | | **12** | **8** | **1** | **15** | **59** | **30** | **11** | **4** | **8** | **3** | |

Table No. 31

*Female Dress classified by Religion and Tribe/Community of Head of the household and State to which head of household belongs*

| Religion and Tribe/ Community of head of the household | State to which head of household belongs | Number of households where | | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | Adult female normally use | | | Minor female normally use | | | |
| | | Lungi, Panchi | Lungi, Panchi, Blouse | Lungi, Panchi, Parhat | Lungi, Panchi | Lungi, Blouse | Lungi, Panchi, Putli | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Hindus (Santal) | Bihar | 41 | 42 | 5 | 36 | 18 | 4 | Two households have no adult female members |
| | Bangla Desh | 1 | .. | .. | 1 | .. | .. | |
| Hindus (Maraiya) | Bihar | 1 | 4 | .. | 1 | 2 | .. | |
| Christians (Santal) | Bihar | 1 | 2 | 1 | .. | .. | .. | |
| **Total** | | 44 | 48 | 6 | 38 | 20 | 4 | |

Table No. 32

*Existence of Furniture classified by Religion/Tribe/Community and duration of Present Residence of Head of Household*

| Religion/Tribe/Community of Head of the Household | Duration of Present Residence | Total Number of Households | Number of households having no Furniture | Number of Households having | | |
|---|---|---|---|---|---|---|
| | | | | Chair | Cot | Bench |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindus (Santal) | 1—4 years | 4 | .. | .. | 4 | .. |
| | 5+ Years | 87 | 2 | 1 | 83 | 1 |
| Hindus (Maraiya) | 5+years | 5 | .. | .. | 5 | .. |
| Christians (Santal) | 5+years | 4 | 1 | .. | 3 | .. |
| **Total** | | **100** | **3** | **1** | **95** | **1** |

TABLE No. 33

*Materials of which Utensils are made Classified by Religion and Tribe/Community and Migration Status (Migrant or Non-Migrant with Reference to place of last Residence of Head of Household)*

| Religion and Tribe/Community of head of the household | Migration status | Total Number of house-holds | Number of households where cooking utensils are made of | | | Number of households where utensils for serving food are made of | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | Alumi-nium | Brass | Barthen Pots | Alumi-nium | Leaf plate | Brass | onze |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Hindus (Santal) . . | Non-Migrant | 85 | 55 | 5 | 33 | 72 | 13 | 21 | 18 |
| Hindus (Maraiya) . . | Non-Migrant | 4 | 4 | 1 | .. | 4 | .. | .. | .. |
| Christians (Santal) . . | Do. | 1 | 1 | .. | .. | 1 | .. | .. | .. |
| Hindus (Santal) . . | Migrant | 6 | 4 | 1 | 5 | 6 | 4 | 3 | 3 |
| Hindus (Maraiya) . . | Migrant | 1 | 1 | .. | .. | 1 | .. | .. | .. |
| Christians(Santal) . . | Do. | 3 | 2 | .. | 1 | 3 | .. | .. | .. |
| **Total . . . ..** | | **100** | **67** | **7** | **39** | **87** | **17** | **24** | **21** |

TABLE No. 34

*Distribution of Members Classified by Age, Sex and Relationship to Head of Household where the Head is Male*

| Age group | Number of Persons who are related to head of household as | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Head of the house-holds | Wife | Son | Brother | Son's wife | Brothers wife | Daug-hter | Sister | Daugh-ter's Husband | Father | Mother | Other Males | Other Fem-ales | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 0—9 | .. | .. | 51 | .. | .. | .. | 47 | .. | .. | .. | .. | 7 | 12 | 117 |
| 10—14 | .. | .. | 21 | 1 | 1 | .. | 22 | 1 | .. | .. | .. | 3 | 1 | 50 |
| 15—24 | 3 | 8 | 24 | 3 | 10 | 1 | 17 | 6 | .. | .. | .. | 1 | 1 | 74 |
| 25—44 | 44 | 48 | 20 | 3 | 5 | .. | 7 | 4 | 5 | .. | .. | 1 | .. | 137 |
| 45—59 | 34 | 20 | .. | .. | .. | .. | .. | .. | .. | .. | 11 | .. | .. | 65 |
| 60+ | 9 | 4 | .. | .. | .. | .. | .. | .. | .. | 1 | 4 | .. | 3 | 21 |
| **Total** | **90** | **80** | **116** | **7** | **16** | **1** | **93** | **11** | **5** | **1** | **15** | **12** | **17** | **464** |

TABLE No. 35

*Distribution of Members Classified by Age, Sex and Relationship to Head of Household where the Head is Female.*

| Age group | Number of Persons who are related to head of household as | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Head of the household | Husband | Son | Brother | Son's wife | Daughter | Sister | Other Males | Other Females | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 0—9 . . . . . | .. | .. | 3 | .. | .. | 2 | 1 | 2 | 1 | 9 |
| 10—14 . . . . . | .. | .. | 2 | .. | .. | 3 | .. | .. | .. | 5 |
| 15—24 . . . . . | 1 | 1 | 2 | .. | 2 | 5 | .. | .. | .. | 11 |
| 25—44 . . . . . | 2 | .. | 5 | .. | 3 | 2 | .. | .. | .. | 12 |
| 45—59 . . . . . | 5 | .. | .. | .. | .. | .. | .. | .. | .. | 5 |
| 60+ . . . . . | 2 | .. | .. | .. | .. | .. | .. | .. | .. | 2 |
| **Total . . .** | **10** | **1** | **12** | .. | **5** | **12** | **1** | **2** | **1** | **44** |

TABLE No. 36

*Distribution of Households Classified by Tribe/Community of Head of Household and Types of Household.*

| Types of household | Number of households where head of household belongs to | | | | |
|---|---|---|---|---|---|
| | Santal (Hindus) | Maraiya (Hindus) | Santal (Christians) | Total | Remarks |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1. Nuclear | 43 | .. | 3 | 46 | |
| 2. Supplemented nuclear | 20 | 2 | .. | 22 | |
| 3. Sub-nuclear | 7 | .. | 1 | 8 | |
| 4. Single person | 2 | .. | .. | 2 | |
| 5. Supplemented Sub-nuclear | 1 | .. | .. | 1 | |
| 6. Collateral Joint | 1 | .. | .. | 1 | |
| 7. Supplemented Collateral Joint | 1 | .. | .. | 1 | |
| 8. Lineal | 13 | 2 | .. | 15 | |
| 9. Supplemented Lineal Joint. | .. | .. | .. | .. | |
| 10. Lineal Collateral Joint | 2 | 1 | .. | 3 | |
| 11. Supplemented Lineal Collateral | 1 | .. | .. | 1 | |
| **Total** | **91** | **5** | **4** | **100** | |

TABLE No. 37

*Distribution of Households Classified by Number of Member and Age of Head of Household.*

| Age of head of household | Number of households having members: | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Single | 2 | 3 | 4 | 5 | 6-7 | 8-9 | 10-12 | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Below—20 . . . | .. | .. | 1 | .. | .. | .. | .. | .. | 1 |
| 20—29 . . . | .. | .. | 4 | 7 | 1 | 2 | .. | .. | 14 |
| 30—39 . . . | .. | .. | 3 | 6 | 7 | 8 | 2 | .. | 26 |
| 40—49 . . . | 1 | 3 | 3 | 2 | 6 | 5 | 4 | 1 | 25 |
| 50—59 . . . | .. | 1 | 1 | 6 | 5 | 7 | 2 | 1 | 23 |
| 60 and Above . . . | 1 | 3 | .. | 2 | 1 | 1 | 2 | 1 | 11 |
| **Total . . . .** | **2** | **7** | **12** | **23** | **20** | **23** | **10** | **3** | **100** |

TABLE No. 38

## RESTRICTIONS AND PRESCRIPTIONS OF FOOD AND WORK CONNECTED WITH BIRTH OF A CHILD WITH REFERENCE TO SEX OF THE CHILD CLASSIFIED BY RELIGION AND TRIBE OF HEAD OF THE HOUSEHOLD (MALE CHILD)

| Religion and Tribe of head of the household | Number of births that occurrred at | | Number of births where mother was subjected to restriction in respect of food-pork chicken, Jack fruit Arwa rice Meat, Khesari dal | Number of births where mother was subjected to restriction in respect of work (No work for one month) | Number of births where for mother specially prescribed food was Arhar and Kulthi dal Boiled rice and hot water | Number of births where for mother specially prescribed work was (No work prescribed) |
|---|---|---|---|---|---|---|
| | Father's place | Mother's place | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindus (Santal) . . . . . | 34 | 3 | 37 | 37 | 37 | 37 |
| Hindus (Maraiya) . . . . . | 3 | .. | 3 | 3 | 3 | 3 |
| Christians (Santal) . . . . . | 2 | .. | 2 | 2 | 2 | 2 |
| **Total** . . . . . | 39 | 3 | 42 | 42 | 42 | 42 |

TABLE No. 39

RESTRICTIONS AND PRESCRIPTIONS OF FOOD AND WORK CONNECTED WITH BIRTH OF A CHILD WITH REFERENCE TO SEX OF THE CHILD CLASSIFIED BY RELIGION AND TRIBE OF HEAD OF THE HOUSEHOLD (FEMALE CHILD)

| Religion and Tribe of head of the household | Number of births that occured at | | Number of births where mother was subjected to restriction in respect of food—Pork, Chicken, Jack fruit, Arwa rice, Meat, Kesari dal | Number of births where mother was subjected to restriction in respect of work (No work for one month) | Number of births where for mother specially prescribed food was Arhar and Kulthi dal, Boiled rice, hot water | Number of births where for mother specially prescribed work was (No work prescribed) |
|---|---|---|---|---|---|---|
| | Father's place | Mother's place | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindus (Santal) . . . . . | 48 | 1 | 49 | 49 | 49 | 49 |
| Hindus (Maraiya) . . . . . | 2 | .. | 2 | 2 | 2 | 2 |
| Christians (Santal) . . . . . | 2 | .. | 2 | 2 | 2 | 2 |
| Total . . . . . | 52 | 1 | 53 | 53 | 53 | 53 |

TABLE No. 40

*Amount of marriage payment given by household in case of marriage of male classified by Religion and Tribe community and Time of marriage*

| Religion and Tribe/ Community | Number of households which gave in cash or cash value during marriage of male held at | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Less than 5 Years | | 5-9 Years | | 10-19 Years | | 20-39 Years | | 40 + Years | |
| | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Santal (Hindus) . | 3 | 10 | 9 | 14 | 11 | 14 | 16 | 8 | 8 | .. |
| Maraiya (Hindus) . | .. | 1 | .. | .. | .. | 3 | 1 | .. | .. | .. |
| Santal (Christians) . | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. |
| Total . . | 3 | 11 | 9 | 14 | 11 | 17 | 18 | 9 | 8 | .. |

Table No. 41

*Amount of Marriage Payment Received by Households in Case of Marriage of Female Classified by Religion and Tribe/ Community and Time of Marriage*

| Religion and Tribe/Community | Number of households receiving in Cash or Cash value during marriage of Female held at. | | | | | |
|---|---|---|---|---|---|---|
| | Less than 5 years | | 5—9 years | | 10—19 years | |
| | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 | Payment range below Rs. 200/- | Payment range Rs. 200-1000 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Santal (Hindus) . . . . . | .. | 1 | 1 | 3 | .. | 1 |
| Maraiya (Hindus) . . . . . | 1 | .. | .. | .. | .. | .. |
| Total . . . . . | 1 | 1 | 1 | 3 | .. | 1 |

Table No. 42

*Categories of Participants in marriage feast classified by Religion a id Tribe/Community of Head of the Household*

| Categories of Participants | No. of marriage where the head of the household | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Less than 5 years ago with Categories of Participants as in col. 1 | | | 5—9 years ago with Categories of Participants as in col. 1 | | | | | 10—19 years ago with Categories of Participants as in col. 1 | | | | |
| | 10—24% of total Partici-pants | 25—49% of total Partici-pants | 50—74% of total Partici-pants | Less than 10% of total Partici-pants | 10—24% of total Partici-pants | 25—49% of total Partici-pants | 50—74% of total Partici-pants | 75% of total Partici-pants | Less than 10% of total Partici-pants | 10—24% of total Partici-pants | 25—49% of total Partici-pants | 50—74% of total Partici-pants | 75% of total Partici-pants |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| Lineage Member . . . | 7 | 10 | 1 | 3 | 8 | 4 | 1 | .. | 1 | 7 | 10 | 1 | .. |
| Affinal Kin . . . . | 6 | 9 | 3 | .. | 3 | 13 | .. | .. | 3 | 4 | 12 | .. | 1 |
| Caste fellow . . . . | 4 | 9 | 6 | .. | .. | 9 | 5 | 1 | .. | 1 | 11 | 5 | 2 |
| **Total .** | **17** | **28** | **10** | **3** | **11** | **26** | **6** | **1** | **4** | **12** | **33** | **6** | **3** |

*and Time of marriage of the person married (MALE)*

| belongs to Santal (Hindus) | | | | | Maraiya (Hindus) | | | | | | Santal (Christians) | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 20—39 years ago with Categories of Participants as in col. 1 | | | | | Less than 5 years ago with Categories of participants as in col. 1 | | 5—9 years ago with Categories of participants as in col. 1 | | | 10—19 years ago with categories of participants as in col. 1 | 10—19 years ago with categories of participants as in col. 1 | | | | 20—39 years ago with categories of participants as in col. 1 |
| Less than 10% of Participants | 10—24% of total Participants | 25—49% of total Participants | 50—74% of total Participants | 75% of total Participants | 10—24% of total Participants | 50—74% of total Participants | 10—24% of total Participants | 25—49% of total Participants | 50—74% of total Participants | 10—24% of total Participants | 25—49% of total Participants | 10—24% of total Participants | 25—49% of total Participants | 50—74% of total Participants | 75% of total Participants |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 1 | 8 | 7 | .. | .. | 1 | .. | 2 | .. | .. | 1 | .. | 1 | 1 | .. | .. |
| 1 | 8 | 7 | .. | .. | 1 | .. | 1 | 1 | .. | .. | 1 | 1 | 1 | .. | 1 |
| .. | .. | 8 | 7 | 1 | .. | 1 | .. | 1 | 1 | .. | 1 | .. | 1 | 1 | .. |
| **2** | **16** | **22** | **7** | **1** | **2** | **1** | **3** | **2** | **1** | **1** | **2** | **2** | **3** | **1** | **1** |

Table No. 43

*Categories of Participants in marriage feast classified by Religion and Tribe/ Community of Head of the Household and Time of Marriage of the person married (Female)*

| Categories of Participants | *No. of Marriage where the Head of the Household belongs to Santal (Hindus)* | | | | | | | | | | | | | | Maraiya (Hindu) | Santal (Christian) |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Less than 5 years ago with categories of Participants as in col. 1 | | | | | 5-9 years ago with categories of Participants as in col. 1 | | | | 10-19 years ago with categories of Participant as in col. 1 | | 20-39 years ago with categories of Participants as in col. 1 | | | Less than 5 years ago with Categories of Participants as in Col. 1 | Less than 5 years ago with Categories of Participants as in Col. 1 |
| | Less than 10% of total Participants | 10-24% of total Participants | 25-49% of total Participants | 50-74% of total Participants | 75% of total Participants | 10-24% of total Participants | 25-49% of total Participants | 50-74% of total Participants | 75% of total Participants | 10-24% of total Participants | 50-74% of total Participants | 10-24% of total Participants | 25-49% of total Participants | 50-74% of total Participants | 25-49% of total Participants | 75% of total Participants |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Lineage Member . . . | .. | 1 | 1 | 1 | .. | 1 | .. | .. | .. | 1 | .. | 1 | 1 | .. | 1 | .. |
| Affinal Kin . . . . . | 1 | .. | 1 | 1 | .. | .. | 1 | .. | .. | 1 | .. | .. | 2 | .. | 1 | .. |
| Caste Fellow . . . . | .. | .. | .. | .. | 1 | .. | .. | 1 | 1 | .. | 1 | 1 | 1 | 1 | 1 | 1 |
| **Total . . . . .** | **1** | **1** | **2** | **2** | **1** | **1** | **1** | **1** | **1** | **2** | **1** | 2 | **4** | **1** | **3** | **1** |

Table No. 44

*Items of food served to different Categories of Participants at the marriage feast classified by Religion and Tribe/Community of head of the household and Time of marriage of Person married (Male)*

| Categories of Participants | Number of marriages during less than 5 years where meal was served | | Number of marriages during 5-9 years where meal was served | | Number of marriages during 10—19 years where meal was served | | Number of marriages during 20-39 years where meal was served | | Number of marriages during 40 + years where meal was served | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Santal (Hindus)** | | | | | | | | | | | |
| Lineage Member . | 3 | 9 | 3 | 14 | 3 | 24 | 3 | 14 | .. | 2 | |
| Affinal Kins . | 3 | 9 | 3 | 14 | 3 | 25 | 3 | 14 | .. | 2 | *Vegetarian meal* |
| Caste Fellow and Others . | 3 | 10 | 3 | 14 | 3 | 24 | 3 | 14 | .. | 2 | Rice, Pulse, vegtable |
| **Maraiya (Hindus)** | | | | | | | | | | | |
| Lineage Member . | .. | 1 | .. | 2 | .. | 1 | .. | .. | .. | .. | Local Wine (Hasia) |
| Affinal Kins . | .. | 1 | .. | 2 | .. | 1 | .. | .. | .. | .. | |
| Caste Fellow and others | .. | 1 | .. | 2 | .. | 1 | .. | .. | .. | .. | *Non-vegetarian meal:* Rice, Pulse, meat (goat, sheep, Bear, Hen, Cock etc.) and Haria (local wine) |
| **Santal (Christians)** | | | | | | | | | | | |
| Lineage Member . | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | |
| Affinal Kins . | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | |
| Caste Fellow & others . | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | |

Table No. 45

*Items of food served to different Categories of Participants at the marriage feast Classified by Religion and Tribe/Community of head of the household and Time of marriage of Person married (Female)*

| Categories of Participants | Number of marriages during less than 5 years where meal was served | | Number of marriages during 5-9 years where meal was served | | Number of marriages during 10-19 years where meal was served | | Number of marriages during 20-39 years where meal was served | | Remarks |
|---|---|---|---|---|---|---|---|---|---|
| | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | Vegetarian meal | Non-Vegetarian meal | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **Santal (Hindus)** | | | | | | | | | |
| Lineage Member . . . | 1 | 1 | .. | 1 | .. | 1 | .. | 3 | *Vegetarian meal :* |
| Affinal Kins . . . . | 1 | 1 | .. | 1 | .. | 1 | .. | 3 | Rice, Pulse, vegetable |
| Caste Fellow and others . | .. | 1 | 1 | 1 | .. | 1 | .. | 3 | & local wine (Haria) |
| **Marrige (Hindus)** | | | | | | | | | |
| Lineage Member . . . | .. | 1 | .. | .. | .. | .. | .. | .. | *Non-vegetarian meal :* |
| Affinal Kins . . . | 1 .. | 1 | .. | .. | .. | .. | .. | .. | Rice, Pulse, meat (goat sheep, Borc |
| Caste Fellow and others . | .. | 1 | .. | .. | .. | .. | .. | . | Hen, Cock etc.) and local wine (Haria) |
| **Santal (Christians)** | | | | | | | | | |
| Lineage Member . . . | .. | .. | .. | .. | .. | .. | .. | .. | |
| Affinal Kins . . . | .. | .. | .. | .. | .. | .. | .. | .. | |
| Caste Fellow and others | 1 | .. | .. | .. | .. | .. | .. | .. | |

**Table**

*Liesure time of worker's Classified by Religion,*

| Religion | Occupation | Description of liesure time activity | Age and | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | 0—14 | | | 15—19 | | |
| | | | P | M | F | P | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Hindus | Cultivation | Singing, Dancing and Merry making | .. | .. | .. | 7 | .. | 7 |
| | | Meeting with co-villager's and Relatives | .. | .. | .. | 3 | 2 | 1 |
| | | Hunting in the forest | .. | .. | .. | .. | .. | .. |
| | | Rope making | .. | .. | .. | .. | .. | .. |
| | | Cattle grazing | 1 | 1 | .. | 1 | .. | 1 |
| | | Entertainment with Drinks | .. | .. | .. | .. | .. | .. |
| | | Preparation of leaf plates for selling | 2 | .. | 2 | 1 | .. | 1 |
| | | Repairing of roof | .. | .. | .. | .. | .. | .. |
| | Leaf plates making | Singing, Dancing and merry making | 1 | .. | 1 | .. | .. | .. |
| | Labourer | Singing, Dancing and merry making | .. | .. | .. | .. | .. | .. |
| | | Entertainment with drinks | .. | .. | .. | .. | .. | .. |
| | Agriculture Labourer Carpentry | Entertainment with drinks | .. | .. | | .. | .. | .. |
| | | Meeting with Co-Villager's and Relatives | .. | .. | .. | .. | .. | .. |
| | Rope-making | Meeting with Co-Villager's and Relatives | .. | .. | .. | .. | .. | .. |
| | Black smithy | Meeting with Co-Villager's and Relatives | .. | .. | .. | .. | .. | .. |
| | | Entertainment with drinks | .. | .. | .. | 1 | 1 | .. |
| Christians | Cultivation | Singing, Dancing and Merry making | .. | .. | .. | .. | .. | .. |
| | | Hunting in the forest | .. | .. | .. | .. | .. | .. |
| | | Rope making | .. | .. | .. | .. | .. | .. |
| | | Cattle grazing | .. | .. | .. | 2 | .. | 2 |
| | Mat netting | Singing, Dancing and Merry making | .. | .. | .. | .. | .. | .. |
| | Agricultural Labourer | Meeting with Co-Villager' and Relatives | .. | .. | .. | .. | .. | .. |
| **Hindus** | .. | .. | 4 | 1 | 3 | 13 | 3 | 10 |
| **Christians** | .. | .. | .. | .. | .. | 2 | .. | 2 |
| **Total** | .. | .. | 4 | 1 | 3 | 15 | 3 | 12 |

**No. 46**

*Occupation, Age and Sex*

| Sex | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 20—24 | | | 25—34 | | | 35—44 | | | 45—59 | | | 60+ | | | |
| P | M | F | P | M | F | P | M | F | P | M | F | P | M | F | |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | |
| 15 | 3 | 12 | 20 | 1 | 19 | 12 | .. | 12 | 9 | 9 | .. | 2 | .. | 2 | |
| 2 | 2 | .. | 11 | 11 | .. | 3 | 3 | .. | 6 | 5 | 1 | 1 | 1 | .. | |
| .. | .. | .. | 2 | 2 | .. | 2 | 2 | .. | 4 | 3 | 1 | 1 | 1 | .. | |
| .. | .. | .. | 2 | 2 | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | |
| 3 | 3 | .. | 3 | 3 | . | .. | .. | .. | 2 | 2 | .. | .. | .. | .. | |
| .. | .. | .. | 3 | 3 | .. | .. | .. | .. | 4 | 4 | .. | 1 | 1 | .. | |
| .. | .. | .. | 10 | .. | 10 | 5 | 5 | .. | 5 | 1 | 4 | 1 | .. | 1 | |
| .. | .. | .. | 1 | 1 | .. | 1 | 1 | .. | 1 | 1 | .. | .. | .. | .. | |
| 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | | | |
| .. | .. | .. | 10 | .. | 1 | .. | .. | .. | .. | .. | . | . | .. | .. | |
| .. | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | |
| | .. | .. | 2 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | |
| .. | .. | .. | 1 | 1 | .. | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | |
| .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | . | 1 | 1 | | |
| .. | | .. | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | |
| .. | .. | .. | 1 | 1 | .. | 2 | 2 | .. | .. | .. | .. | .. | .. | .. | |
| .. | .. | .. | .. | .. | .. | 1 | .. | 1 | 1 | .. | 1 | .. | .. | .. | |
| .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | |
| .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | |
| .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | |
| 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | |
| .. | .. | .. | .. | . | .. | .. | .. | .. | 1 | .. | 1 | .. | .. | .. | |
| 21 | 8 | 13 | 59 | 27 | 32 | 26 | 9 | 17 | 33 | 27 | 6 | 8 | 5 | 3 | |
| 1 | .. | 1 | .. | .. | .. | 2 | 1 | 1 | 3 | 1 | 2 | 1 | 1 | .. | |
| 22 | 8 | 14 | 59 | 27 | 32 | 28 | 10 | 18 | 36 | 28 | 8 | 9 | 6 | 3 | |

Table No. 47

*Travel Index of Persons Males and Females Classified by Religion and Tribe/Community*

| Religion and Tribe/Community | Travel Index | | | Remarks |
|---|---|---|---|---|
| | Persons | Male | Female | |
| 1 | 2 | 3 | 4 | 5 |
| 1. Santal (Hindus) . . . . . | 77·64 | 136·42 | 18·85 | *Note* : To determine Travel Index the maximum distance (in kilometres) travelled by Persons, Males and Females aged 5 and above has been added up and the figure thus obtained has been divided by Persons of the same sex aged 5 and above. |
| 2. Maraiya (Hindus) . . . . . | 59·66 | 79·30 | 44·70 | |
| 3. Santal (Christians) . . . . . | 31·10 | 40·13 | 23·08 | |

Table No. 48

*Travel Index of Persons, Males and Females Classified by Occupation*

| Occupation | Persons | | | Travel Index | | | Remarks |
|---|---|---|---|---|---|---|---|
| | Total | Male | Female | Total | Male | Female | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Cultivation | 281 | 128 | 153 | 44.84 | 62.95 | 29·69 | *Note* : To determine Travel Index the maximum distance (in Kilometres) travelled by Persons Males and Females aged 5 and above has been added up and the figure thus obtained has been divided by Persons of the same sex aged 5 and above. |
| Ag. Labourer | 10 | 6 | 4 | 71·90 | 81·17 | 58·00 | |
| Cutting of Soil | 2 | 1 | 1 | 22·00 | 22·00 | 22·00 | |
| Rope Making | 1 | 1 | .. | .. | .. | .. | |
| Carpentry | 3 | 3 | .. | 34·67 | 34·67 | .. | |
| Mat Netting | 1 | .. | 1 | 22·00 | .. | 22·00 | |
| Black Smithy | 10 | 9 | 1 | 69·10 | 60·11 | 150·00 | |
| Collection of Leaf and Plate Preparation | 4 | .. | 4 | 21·00 | .. | 21·00 | |
| **Total** | **312** | **148** | **164** | **45·72** | **62·24** | **30·81** | |

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