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Village Survey Monographs on

GHUTUA, OREA AND NARESHGARH

(District Palamau)

S. D. PRASAD

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Bihar

1961 CENSUS PUBLICATIONS, BIHAR

(All the Census Publications of this State will bear Vol. no. IV)

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State Government Publications

17 Volumes of District Census Handbooks*

*Already printed †In Press

‡ Nos 1—8 (nos. 6—8 present volume) of the series already printed.

CONTENTS

	Page
Foreword	v
Preface	ix
Introduction	xi
Monograph on Ghutua	1
Monograph on Orea	29
Monograph on Nareshgarh	71
Annexures	123
Map of Palamau district showing the location of Ghutua, Orea and Nareshgarh. ..	Facing page xi

FOREWORD

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

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

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

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

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

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

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend

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

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

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

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

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

A. MITRA,
Registrar General, India

NEW DELHI:
July 30, 1964

PREFACE

This is the fourth volume of Village Survey monographs in which an attempt is being made to "invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change". It contains studies of villages Ghutua, Orea and Nareshgarh in the district of Palamau. The villages are typical of the Chero, Kharwar and Parhaiya tribes of Palamau district.

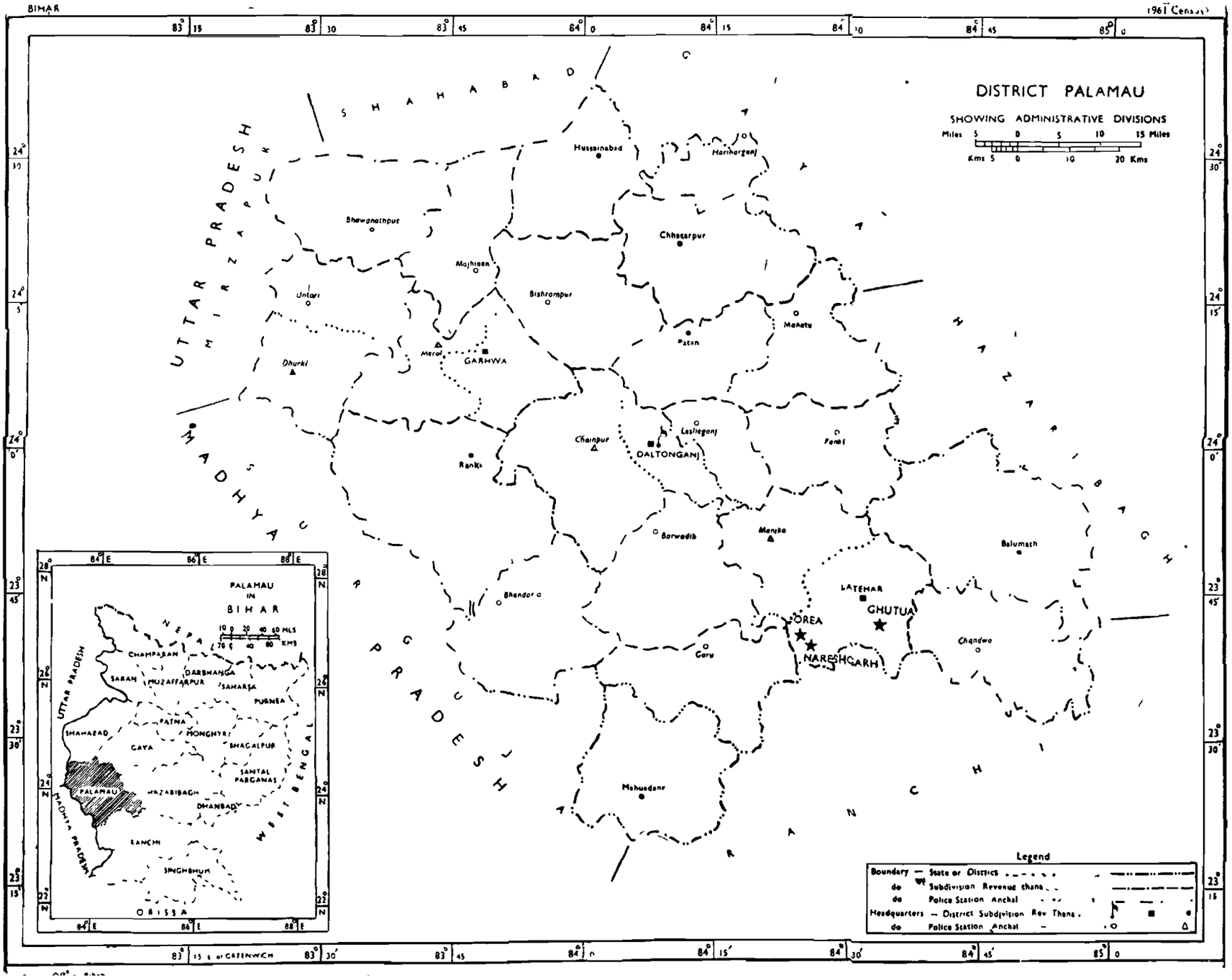
The methodology of the studies consisted, firstly, of canvassing the detailed household and village schedules (reproduced at the end of this volume). This was done initially by the Junior Statistical Supervisors of the Community Development Blocks within which the villages lay. Subsequently, wholetime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

Thus, these studies represent the fruits of common endeavour by several agencies It needs to be stated that only a few of the persons engaged on this work can make any pretensions to be experts or specialists in the line. Naturally, the reports may appear to be somewhat general and discursive in their approach and treatment though objectivity of approach was never eschewed. The difficulties in conducting such enquiries among the tribal people are many. For one thing, they are generally secretive by nature and do not easily "open out" before the outsiders. Then, the problems of language and communication can be quite real. The limited time within which the enquiries had to be conducted and the reports prepared for over 20 villages proved another handicap. The published literature so far on the subject is also rather scanty.

Notwithstanding these difficulties and drawbacks, the studies have brought their own reward in the shape of a fruitful diversion from the humdrum of cold statistics. The efforts will have been certainly worthwhile if the monographs can also help in a better understanding of the life and environs of the people they seek to depict, and thus lead to a more realistic appreciation of their pressing problems.

S. D. PRASAD
Superintendent of Census Operations, Bihar

PATNA:
January 15, 1969


DISTRICT PALAMAU
SHOWING ADMINISTRATIVE DIVISIONS
Miles 5 0 5 10 15 Miles
Kms 5 0 10 20 Kms
SHAHABAD
UTTAR PRADESH
MIRZAPUR
MADHYA PRADESH
BIHAR
Hussainabad
Harihargunj
Bhawanathpur
Chhatarpur
Majhiaon
Untari
Bishrampur
Manatu
Patan
Dhurki
Merol
GARHWA
Chainpur
Lesliegunj
DALTONGANJ
Pamri
Ranka
Barwadih
Manika
Balumath
Bhandaro
LATEHAR
GHUTUA
OREA
NARESHGARH
Chandwa
Garu
Mahuadanr
Legend
Boundary — State or District
do Subdivision Revenue thana
do Police Station Anchal
Headquarters — District Subdivision Rev Thana
do Police Station Anchal
PALAMAU IN BIHAR
10 0 20 40 60 MLS
70 0 40 80 KMS
NEPAL
CHAMPARAN
SARAN
MUZAFFARPUR
DARBHANGA
SAHARSA
PURNEA
PATNA
MONGHYR
SHAHABAD
GAYA
BHAGALPUR
SANTAL PARGANAS
PALAMAU
HAZARIBAGH
DHANBAD
RANCHI
SINGHBHUM
ORISSA
WEST BENGAL
MADHYA PRADESH
UTTAR PRADESH

INTRODUCTION

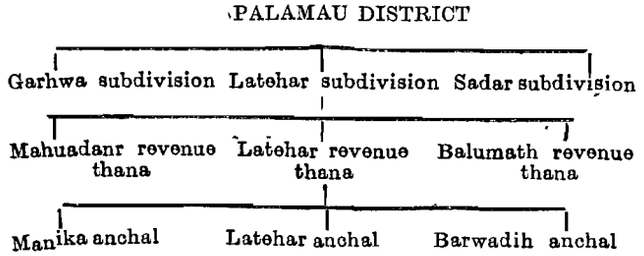
The district and its administrative divisions

The district of Palamau is situated in the south-west of Bihar State. It is bordered on the west by Mirzapur district of Uttar Pradesh. Sarguja district of Madhya Pradesh lies to its south. Palamau forms the north-western fringe of the low-density Chotanagpur Plateau in which the districts of Ranchi, Hazaribagh, Singhbhum and Santal Parganas are all larger in area. Palamau has the lowest density of population among the districts in Bihar. It has only 214 persons per square mile. Palamau is also the least populous district in the State, with the sole exception of Dhanbad. However, the density of population of Dhanbad is more than four times that of Palamau.

Palamau formed a part of Lohardaga district till 1892. In that year it was constituted into a separate administrative district. Its boundaries have remained unchanged since its formation.

When the British took over Palamau (towards the close of the eighteenth century), it was divided into four fiscal divisions called *Parganas*. These were Palamau, Tori, Japla and Belaunja. Each was further subdivided into units known as *tappas*. These fiscal divisions became more or less obsolete after the completion of Revenue Survey and Settlement Operations which gave rise to the revenue thanas. The revenue thanas of Balumath, Latehar and Mahuadanr comprise Latehar subdivision which was constituted in 1924. Consequent upon the abolition of intermediary rights on land by the Bihar Land Reforms Act, 1950, and the decision of the Government to cover the entire country by Community Development Blocks, the district was divided into 25 Anchal-*cum*-Community Development Blocks. Seven of these lie in Latehar subdivision and three, viz., Latehar, Manika and Barwadih, in Latehar revenue thana.

The three villages for which the survey monographs are printed in this volume lie in Latehar Anchal-*cum*-Community Development Block. Its place *vis-a-vis* the larger administrative divisions in the district is diagrammatically represented below:



According to the now obsolete set-up, Latehar anchal is a part of Palamau *Pargana,* and the three villages are situated in areas covered by *tappas* Mankeri and Sima. Both the *Pargana* and *tappa* are, however, mentioned in the cadastral survey maps of the villages which were prepared at the time of last Survey and Settlement Operations concluded in 1920.

The district map of Palamau showing administrative divisions on the facing page, depicts Latehar subdivision, Latehar revenue thana and Latehar anchal. The location of the selected villages has also been shown.

The People

Almost half (45 per cent) of the population of Palamau is comprised of members of the scheduled communities, 26 per cent being members of scheduled castes and 19 per cent members of the scheduled tribes. Palamau being a low-density area, the absolute number of people belonging to the Scheduled Tribes is not very high and only 1 out of every 20 members of the scheduled tribes in the State live in the district. Yet, due to its peculiar geographical position, Palamau has a diverse tribal population and as many as 23 out of the 30 communities scheduled in Bihar are to be found here.

Latehar subdivision is contiguous to the district of Ranchi towards its south and shares its characteristics to a larger extent than the other subdivisions. With an area of about one-third that of the district, it contains more than half the district's scheduled tribe population. The entire subdivision has been notified as a scheduled area since well-nigh half its population is made up of members of the scheduled tribes.

More than half of the rural population of Latehar anchal is tribal. It has only two towns, viz., Latehar and Netarhat. Here, as elsewhere generally, literacy amongst the tribals is much lower than among non-tribals. Thus, only one out of every eight tribal males is literate as against one out of every four being so among the non-tribal. The 1961 population of each of the nine scheduled tribes in Latehar anchal is given below:

Population of scheduled tribes in Latehar anchal, 1961

Serial no.	Name of scheduled tribe	Population in 1961
1	Asur	633
2	Baiga	2
3	Chero	2,121
4	Kharwar	5,372
5	Lohra	698
6	Mahli	96
7	Munda..	242
8	Oraon	10,936
9	Parhaiya	725
	Total ..	**20,825**

Villages Ghutua, Orea and Nareshgarh in Latehar anchal have been selected for the present survey for studies of Chero, Kharwar and Parhaiya tribes respectively.

Physical features

Latehar anchal forms the south-eastern boundary of Palamau district. Lohardaga anchal of Ranchi district lies to its south. The area consists largely of forest-clad hills with narrow, albeit fertile, valleys. The hills consist of spurs and ranges radiating from the high tableland of north Lohardaga, their characteristic formation being gneiss. The peaks bear no definite names, but distinctive appellations are often derived from the names of nearby villages. On the south-western boundary of the anchal is situated the peak known as Bulbul which is 3,349 feet high. Villages Orea and Nareshgarh are situated at the foot of a range of hills running from east to west. Photograph 1 between pages 64 and 65 was taken just where the settlements of village Orea begin, with the camera facing south.

There are many streams and rivulets, but the Auranga is the only major river. It rises in the Chotanagpur Plateau near Soheda and flows north-west (in a westerly direction within Latehar anchal) to join the Koel some 10 miles south of Daltonganj, after journeying through about 50 miles.

Climate

The climate is bracing, because of the elevation and existence of abundant natural vegetation. The average annual rainfall at Latehar (calculated on the basis of data for 46 years up to 1958) is 1,323 mm., there being 67 rainy days in the year (i.e., days on which there was rain of 2.5 mm. or more). In 1961, the rainfall recorded was 1,530.7 mm. The following table gives the average rainfall (up to 1958) and the rainfall recorded in 1961, monthwise:

Rainfall recorded at Latehar

Serial no.	Month	Average rainfall up to 1958 (in mm.)	Rainfall recorded in 1961 (in mm.)
1	January ..	26·4	7.2
2	February ..	36.1	87.8
3	March	20.1	Nil
4	April	10.9	Nil
5	May	23·9	2.0
6	June	176.5	437.0
7	July	358.4	198.8
8	August	368.5	431.6
9	September ..	209.0	259.4
10	October	71.1	100.6
11	November ..	14.7	Nil
12	December ..	7.1	6·3
	Total ..	**1,322.7**	**1,530.7**

The rainy season extends from June to September, although there is no inconsiderable precipitation even in October.

Temperature is not recorded at Latehar. December and January are the coolest months and during cold waves, which are not uncommon, the temperature sometimes falls to almost freezing point. Frosts also occur.

Flora and fauna

The hills are covered with numerous kinds of both timber and fruit trees as also clumps of bamboos (mainly of the species *Dendrocalamus Strictus*). In the final report on the Survey and Settlement of the Palamau Government Estate (1898) D. H. E. Sunder has given (in Appendix XIX, page cxciii) a table showing the common trees and shrubs. He has remarked, "From many of them the people obtain a good supply of flowers, fruit, bark, roots and tubers, which form important articles of food almost throughout the year....." Appendix XX gives details of the fauna. These appendices are reproduced in Annexures II and III.

Latehar town

The subdivisional headquarters of Latehar has been treated as a census town for the first time in 1961. It has a population of 7,689 persons. Out of 153 cities and towns in Bihar only 20 have a smaller population and among these, only 3 are subdivisional headquarters like Latehar. A proposal for the formation of a notified area committee is still under consideration by the authorities. Neither pipe-water supply nor electricity was available in the town till 1963.

Latehar is situated 40 miles east of Daltonganj on the all-weather Daltonganj-Ranchi highway, 64 miles north-west from Ranchi. There is a road from Chandwa (17 miles east of Latehar on the Daltonganj-Ranchi road) which goes to Dobhi on the Grand Trunk Road *via* Chatra.

Latehar railway station is situated about 4 miles to the south of Latehar town. It lies on the Daltonganj-Barkakana broad gauge line of the Eastern Railway, which was opened to traffic in 1929. Barkakana and Daltonganj are connected to Gomoh and Dehri-on-Sone respectively, both of which lie on the Grand Chord Line of the Eastern Railway running from Howrah to Moghalsarai. However, passenger trains are few in number and short distance travel by road is always preferred, being more expeditious and equally cheap, if a trifle less comfortable. Buses ply regularly on the Daltonganj-Ranchi route, there also being direct bus routes passing through Latehar to Hazaribagh, Chatra and Gaya.

There is a post and telegraph office at Latehar which is also telephonically connected. There are, however, no banking institutions. A Government hospital which was established in 1902 and has provision for 24 indoor patients, attended to more than 15,000 outdoor patients in 1958. There is also a veterinary dispensary.

Besides the subdivisional office, Latehar has the office of the Divisional Forest Officer (created in 1954), Subdivisional Agriculture Officer, Block Development Officer, and others.

A weekly market is held at Latehar on Tuesdays. The market has been in direct charge of the Government since a century and is leased for collection of tolls. The rate of tolls levied at present is given in Annexure IV. A three-day fair is held here on the occasion of *Shivaratri* festival, when about 6,000 heads of cattle are estimated to be sold. The fair is not very old, no such fair having been mentioned in Sunder's report of 1898.

Monograph on Village

GHUTUA

(In Latehar Subdivision : District Palamau)

Field Investigation and First Draft

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MAPS M. Abbas.

Shafi Ahmad.

Period of field survey—July, 1962.

CONTENTS

CHAPTER I : THE VILLAGE	PAGE
Introducing the village	1
Location	1
Physical aspects, flora and fauna	1
Size and number of households	1
Residential pattern	2
Communications	2
Public places	3
Legend concerning the Cheros	3
History of the village	4
CHAPTER II : THE PEOPLE AND THEIR MATERIAL EQUIPMENTS	
Ethnic composition	6
Language	7
Housetype	7
Dress	8
Ornaments	8
Household goods	9
Food and drink	10
Beliefs and practices connected with birth, marriage and death -	
Birth	10
Marriage	11
Death	14
Tattooing	14
CHAPTER III : ECONOMY	
Land and Forest	15
Livestock	16
Factors influencing economic life in the village	16
Livelihood classes	17
Agriculture	18
Animal husbandry and forestry	19
Fishing	20
Village industry	20
Income and expenditure	20
Indebtedness	21

CHAPTER IV : SOCIAL AND CULTURAL LIFE — PAGE

Population growth .. 22
Age and sex distribution .. 22
Marital status .. 22
Disease and medical care .. 23
Education and literacy .. 23
Family structure .. 23
Intra-family relationships .. 24
Inheritance of property .. 24
Leisure and recreation .. 24
Religion .. 25
Festivals .. 25
Intra-village relations .. 26
Organs of democratic decentralization .. 26
Impact of development schemes .. 27

CHAPTER V : CONCLUSION

Level of social awareness .. 28
Conclusion .. 28

INSET TABLES :

1. Distribution of households and persons by community and hamlet .. 2
2. Composition of population and households by tribe/caste .. 6
3. Distribution of households by the number of rooms and persons occupying them 7
4. Distribution of households according to use of ornaments .. 9
5. Tribewise average, maximum and minimum ages of marriage for males and females. 11
6. Classification of marriage by distance of wives' home from the village .. 12
7. Classification of area of the village .. 15
8. Communitywise distribution of households by the size of agricultural holding .. 15
9. Livestock .. 16
10. Distribution of workers and non-workers by community, sex and age groups .. 17
11. Communitywise agricultural produce .. 18
12. Calendar of agricultural activities .. 18
13. Households by monthly income-group .. 21
14. Average expenditure per household .. 21
15. Extent of indebtedness .. 21
16. Age and sex distribution .. 22
17. Marital status .. 22
18. Distribution of households by the number of members .. 23
19. Households by type of family .. 24

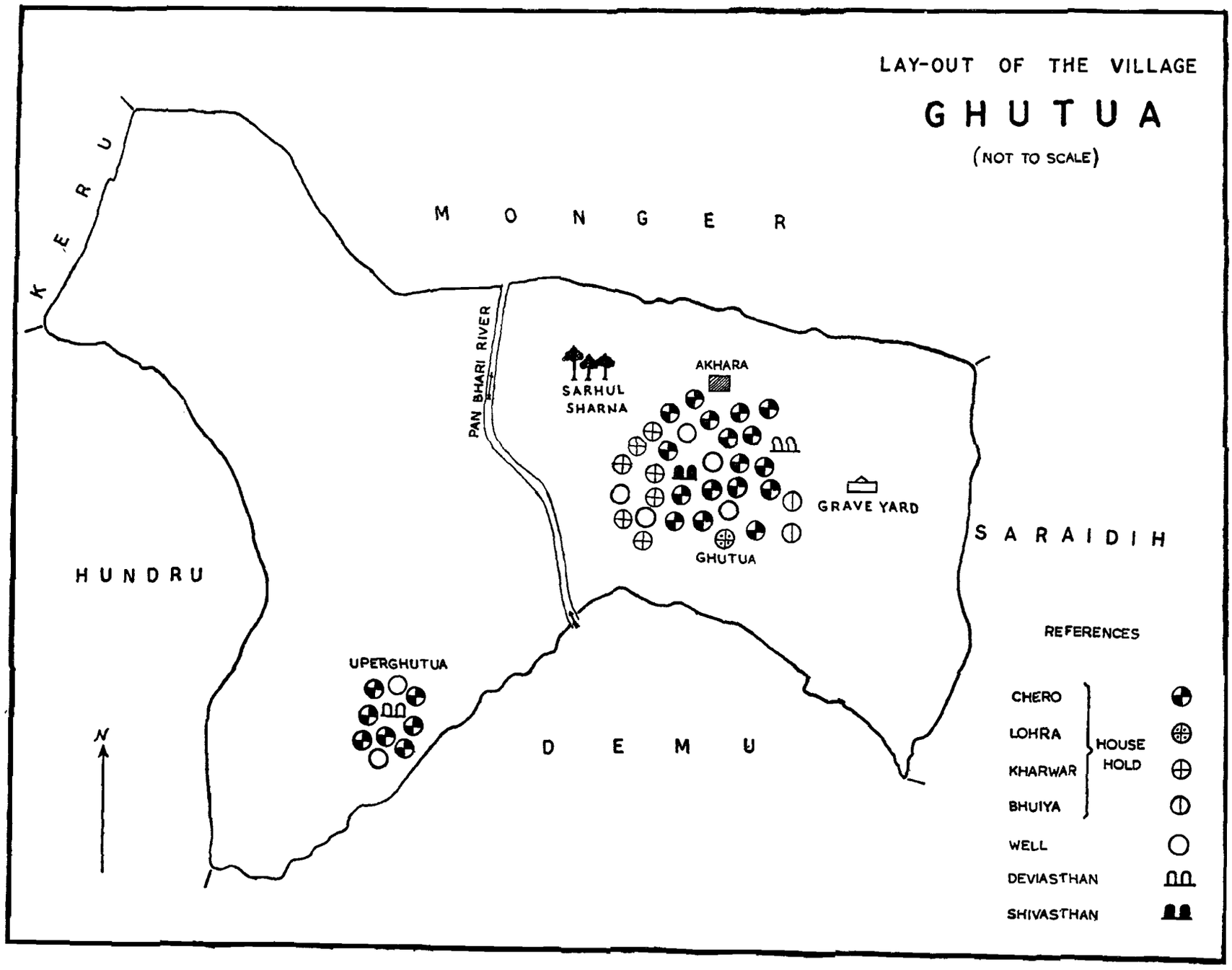
FACING PAGE

MAPS AND DIAGRAMS

1. Lay-out of the village Ghutua 1
2. House Plan 8

PHOTOGRAPHS (BETWEEN PAGES 24 AND 25)

1. The *Devisthan*.
2. A Chero father and son—profile.
3. A Chero father and son—front.
4. A well-dressed Chero woman.
5. Growing potatoes.
6. Ploughing the field.
7. A distant view of the village.
8. A Chero house.
9. The *Dhenki* is used to dehusk grains.
10. Beside the hearth.
11. Ornaments used by the people include *hansuli*, *kantha*, *haikal*, *kara*, *bala* and bangles.
12. Drying grains in the sun.
13. Some household utensils.
14. Carrying water from the village well.
15. The house of a well-to-do Chero of the village
16. A village street.
17. Village lands.
18. The village well.
19. The *Shivasthan*.
20. A view of the outside of a Chero house.
21. The bullock cart-wheels have no spokes.


LAY-OUT OF THE VILLAGE
GHUTUA
(NOT TO SCALE)
KERU
MONGER
PAN BHARI RIVER
SARHUL SHARNA
AKHARA
GRAVE YARD
GHUTUA
SARAIDIH
HUNDRU
UPERGHUTUA
DEMU
N
REFERENCES
CHERO
LOHRA
KHARWAR
BHUIYA
HOUSE HOLD
WELL
DEVIASTHAN
SHIVASTHAN

CHAPTER I

THE VILLAGE

1. *Introducing the village*

The Cheros, erstwhile rulers of Palamau, are now a numerically unimportant scheduled tribe of Bihar. 30,845 persons of this tribe recorded in the Census of 1961 constitute less than 1 per cent of the total tribal population of the State. Palamau is the stronghold of the Cheros, 88 out of every 100 of whom hail from this district. Within the district, they are mainly concentrated in 7 anchals distributed in the Sadar and Latehar subdivisions. The anchals containing more than 1,000 Cheros each are: (*i*) Patan, (*ii*) Chainpur, (*iii*) Daltonganj, (*iv*) Lesliegani, (*v*) Barwadih, (*vi*) Manika and (*vii*) Latehar. These anchals form a compact block which contains four-fifths of the total number of Cheros in the district. In Latehar anchal itself the number of Cheros is 2,121. They constitute the predominant community in a good many villages of this anchal. Ghutua is one such village.

2. *Location*

The village is situated about 7 miles south-east of Latehar town, across the river Auranga. It is bisected by the rivulet named Sharna, locally called *Panbhari,* literally meaning where water is drawn from. The villages adjacent to Ghutua are Monger to the north, Keru and Hundru to the west, Demu to the south and Saraidih to the east.

3. *Physical aspects, flora and fauna*

Proceeding from Latehar on foot, one crosses the Auranga which is a shallow river during most of the year, flowing through broad sandy banks. There are no ferries, and the nearest road-bridge is near Latehar railway station which is in the opposite direction from Latehar. The terrain is undulating throughout the course south of the Auranga but one has the impression of gaining height gradually yet steadily. The settlements of Ghutua are situated on high land at an elevation of about 1,300 feet above mean sea level. In the village itself, there are two hamlets or *tolas,* viz., Ghutua proper and Uper-Ghutua, the elevation of the latter being somewhat higher.

The features of the revenue *mauza* (bearing revenue thana no. 287 of Latehar revenue thana) are varied. Closest to the homes are well-irrigated vegetable fields which are looked after with the meticulous care usually associated only with the vegetable growing community of *Koeris* found in other parts of the State. A little further away are the cultivated fields, with barren lands (with a more reddish hue) intervening sporadically. And finally there are clusters of trees: remnants, as it were, of the former sway that the forests held over the entire area. The agricultural fields occur in patches and at differing levels. It appears that no stretch of level land has been allowed to escape the plough.

The Sharna is a narrow but perennial stream which originates only a few miles south and flows northwards through the village to join the Auranga. It divides the village in almost two equal parts. The eastern half, which contains the main *tola* is more extensively cultivated. The forest towards the eastern extremity of the village constitutes less than a fourth of the area. The other half, to the west of the Sharna, has a greater proportion of uncultivated land. Nor are the areas adjoining the Sharna always cultivable since the banks of the stream are as much as 15 feet high at certain places.

The soil of the cultivated lands is a mixture of clay and sand, the latter preponderating. It is of a light greyish colour, known locally as *pawar kulki.* Soils with gravel content are known as *lalki* from the red hue they possess.

Palas, kusum and *sakhua* are the main timber producing trees found in the forest. Among the fruit trees are *mahua, jamun, bair, imli, dumar* and mango. Banana trees are grown by many a family in their compounds.

The forests are not thick but varieties of deer and hares can be found. Depredations by wild animals are quite unknown.

4. *Size and number of households*

The area of the revenue *mauza* is 456 acres or about three quarters of a square mile. So far as the villages in Latehar anchal go, it is a fair-sized village, quite a few villages in the anchal having an area of less than even 100 acres. The adjoining villages of Keru and Saraidih are about as large but the area of Monger and Hundra is thrice and that of Demu almost five times that of Ghutua.

According to the statistics obtained in the survey, the population of Ghutua comprises o 178 persons distributed in 34 households. In the composition of its population, Ghutua largely conforms to the general pattern obtaining in the subdivision. According to the Census of 1961, out of 743 inhabited villages in Latehar subdivision, as many as 611 had a population below 500. However, the villages Demu and Monger present some contrast in population (though not as great as in area), their populations being 993 and 765 respectively according to the Census of 1961.

The density of population in Ghutua is 248 persons per square mile. This is somewhat higher than the density for the subdivision as a whole, which is 210 persons per square mile.

6. *Residential pattern*

The settlements in Ghutua lie in two distinct *tolas* or hamlets, on either side of the *Panbhari*. The main *tola*, which is known simply as Ghutua, lies to the east and contains 27 out of 34 households. There are only 7 households in the other *tola* which is known as Uper-Ghutua (literally, 'Top Ghutua') since the settlements here are situated at a higher elevation than those in the main *tola*. While Ghutua proper contains a heterogeneous population consisting of Kharwars, Bhuiyas and Lohras in addition to the Cheros, Uper-Ghutua is inhabited by Cheros only. Table I shows the distribution of households and persons communitywise in the two *tolas*.

TABLE I

Distribution of households and persons by community and hamlet

Serial no.	Name of *tola*	Tribe/Caste							
		Chero		Kharwar		Bhuiya		Lohra	
		Number of households	Number of persons	Number of households	Number of persons	Number of households	Number of persons	Number of households	Number of persons
1	2	3	4	5	6	7	8	9	10
1	Ghutua (proper) ..	17	96	7	38	2	9	1	5
2	Uper-Ghutua	7	28	..	..	..	..	..	..
	Total ..	**24**	**124**	**7**	**38**	**2**	**9**	**1**	**5**

Cheros and Kharwars occupy equal positions in the social hierarchy and there is no distinctive tribewise grouping of their houses. Lohras, comprising the single household, are the blacksmiths of the village. Bhuiyas are at the lowest rung of the social ladder.

5. *Communications*

There is a District Board unmetalled road branching off the Daltonganj-Ranchi Road about a mile east of Latehar. It goes up to Monger. From Monger the Gram Panchayat constructed a *kutcha* road up to Ghutua only a few years ago. The entire road, however, simply consists of a demarcated strip of land often overgrown with grasses and shrubs and not even gravelled. The road is jeepable only in summer when the waters of the unbridged Auranga are shallow enough, and provided the banks have been adjusted earlier to provide a gradual ascent which the jeep can take in its stride. Bullock-carts are useful only up to Monger, the ascent thereafter being rather too much for the animals to cope with. Hence nobody in Ghutua keeps a bullock-cart, nor is a bicycle owned by any villager. But the field workers of Government Departments whose duties involve considerable touring, cannot do without bicycles. Some of them caustically observed that they have to carry the cycles for almost as great distances as the cycles carry them. So far as transportation from the village is concerned, the villagers are almost in the same position that they were centuries ago. Fortunately, however, the state of affairs lasts only till the Daltonganj-Ranchi Highway is reached, and this is situated at not too great a distance. So far as goods are concerned, small bundles are simply carried on the head. If the quantity of goods is more than can be conveniently carried in this manner, *bhars* are used. A *bhar* consists of a piece of split bamboo about 4 feet long, on either end of which baskets (usually of the shallower variety) are suspended. Goods are kept on these and the bamboo piece placed on the shoulder at its centre of gravity. Pack animals are hardly ever used.

There is a railway station at Demu about a mile and a half from Ghutua. Travel by rail is, however, seldom necessitated, for the social and

economic ties of the villagers seldom extend to any appreciable distances.

7. *Public places*

In the centre of Ghutua is a *Shivasthan,* where the Hindu god Shiva is worshipped. Towards the east is a *Devisthan,* the abode of a goddess with an indeterminate name save that of the generic term *Devi.* There is a separate *Devisthan* in Uper-Ghutua. The buildings for these centres of worship have been constructed and are maintained by collective contributions by the villagers. The *Devisthan* of Ghutua is illustrated in Plate I. The grove in which the Sarhul festival is celebrated consists of clusters of banyan and tamarind trees.

The banks of the *Panbhari* provide the site for cremation, by which method dead bodies are usually disposed of. In exceptional cases burial is also resorted to, the graveyard being situated about half a mile to the east of the settlements in Ghutua proper.

The *Panbhari* is sometimes used for fetching drinking water and bathing by the menfolk but mainly for watering and bathing animals. Wells exist in good numbers as some of the vegetable-growers have dug wells in their lands for irrigational purposes. Five such wells were found at the time of the present survey. The latter are, however, usually situated at some distance from the houses and the traditional drinking water wells are still mainly used for the people's requirements of drinking water. There are 4 such wells in Ghutua and 2 in Uper-Ghutua. The wells are up to 30 feet deep and in very hot summers, some even dry up. Water is drawn chiefly by the females in buckets lowered with ropes, each family owing these requisites.

Ghutua is not blessed with any welfare or administrative institutions, lacking as it does, even a primary school. The village community is rather small and the people's requirements obviously so limited that nobody has thought it worthwhile to engage himself in the commercial venture of shopkeeping. A person who stocks for sale some sundries like *bidis,* matches, salt, spices and kerosene oil, can be found in many a remote village but there is no such shopkeeper in Ghutua. The regular visits of itinerant vendors and going to the weekly markets at Latehar and Jalim (3 miles to the north-east) make up for this shortcoming. The vendors are tradesmen who come from Daltonganj town where consumer goods are readily available. They visit many villages and have no social ties with any particular village. The weekly markets enable the villagers to purchase their daily requirements of spices, fats and oils and kerosene as also periodical requirements of clothes, ornaments, utensils and implements. The villagers often sell some quantities of grains and vegetables in the markets.

As a public place, the *Akhara* situated in front of the Baiga's house in the village, is the most unpretentious, though perhaps most widely used. It consists of an open bit of land at which people congregate on social and ceremonial occasions. Ordinarily, however, any place where people get together is good enough for the ever popular part-time of idle gossiping.

8. *Legend concerning the Cheros*

According to the legend recounted in the District Gazetteer (1912), the Cheros lived originally in a sub-Himalayan tract known as Morang. Later, they migrated to Kumaon; and from there made their way south to Bhojpur (i.e., Shahabad), where they reigned for seven generations. The fifth ruler of the line, Sahbal Rai, invaded Champaran with a large army of Cheros and ravaged the country as far as the Nepal *terai.* But on returning to his fort at Chainpur in South Shahabad, he was defeated and captured by a force despatched by the Moghul Emperor, Jehangir. He was taken to Delhi as a prisoner where he died fighting a tiger single handed just for the amusement of the Emperor. His son, Bhagwat Rai, continued the predatory raids which had led to his father's downfall, and when the imperial forces marched against him, he took refuge with a Rajput chief named Deo Sahi, who held the fort of Dhaundaur, a village near Sasaram. From Dhaundaur, Bhagwat Rai went to Palamau along with Deo Sahi's son, Puran Mal, and a small number of followers and took service under Man Singh, the Raksel chief of the country. In 1613, when Man Singh had gone to Sarguja, Bhagwat Rai treacherously murdered his family and declared himself the master of the country. He appointed Puran Mal as his *Diwan.*

A somewhat modified version of the above legend was narrated in the following terms by Barat Singh, aged about 50 years, a Chero of Ghutua, whose photograph is given in Plates II and III:

> "We were originally living in Kumbhan near Delhi and later came to Bhojpur. One of our kings, Sahbal Rai, went to the court of the King at Delhi, where he was asked to fight two tigers at the same time. Though he could kill the one that faced him, he was devoured by the

other who came from behind. His son Bhagwat Rai became the *Diwan* of Raja Man Singh in Palamau. Once when Man Singh had gone to Sarguja, Bhagwat Rai, set afloat numerous leaf-cups containing *sattoo* (fried and powdered cereals) in river Kanhar. These cups were seen by Raja Man Singh in Sarguja. He thought that a large army must have invaded and taken possession of his kingdom, since otherwise so many leaf-cups would not have been found floating in the river. So he fled away and Bhagwat Rai became the king in his place."

This story seems to compare broadly with the legend drawn from the Gazetteer. Sahbal Rai's physical powers have been upheld and his ignominy concealed by the induction of two tigers. Similarly Bhagwat Rai's machinations to gain the chieftainship have been given a twist so as to appear merely as a subtle trickery rather than treacherous brutality.

The Cheros are also known as *Barah-hazar* (twelve thousand) and *Terah-hazar* (thirteen thousand). A legend relating to the origin of the name *Barah-hazar* is that the Cheros and the Kharwars jointly subjugated Palamau. The army that did so consisted of 12,000 Cheros and 18,000 Kharwars. This legend is supported by the appellation, *Atharah-hazar* (eighteen thousand) still associated with the Kharwars, though it is not popular. Another explanation offered for the name is that the Cheros consisted of 12,000 families at the time of their settling in Palamau district.

With regard to the formation of two sections among the Cheros, it is said that the *Terah-hazar* are the offsprings of *rakhails* (concubines), by reason of which they are considered inferior to the *Barah-hazar*. Another legend (recounted in Ghutua) runs as follows:

"Once a Chero invited many of his castemen to a feast. The host himself served *ghee* to his guests, but while doing so, he had *kharaun* (wooden slippers) on. This was considered very insulting by the guests who not only refused to participate in the feast but also severed connections with their host for ever. In due time, the progeny of the host came to be known as *Terah-hazar*."

The Cheros consider themselves to be *Chawanvansi Rajputs* and the following story has been recounted in this connection in the District Gazetteer (1961):

"The origin of the family is traced from Raja Keso Narain Singh, a Boondya Rajput, who was Raja of Ghurgoomti in Bundelkund. His daughter was married to one Chawan Muni, after whom they are called Chawanbansi, or children of the Moon. Their descendants reigned at Kumaon for five generations. Foolchand Rai, one of the family, conquered Bhojpur, where they continued for the next four generations, until Raja Shahbul Rai conquered the Raja of Champaran and settled there. But the latter, with the aid of the Emperor of Delhi, took Shahbul Rai prisoner and regained his territory. Shahbul Rai's son Bhagwant Rai fled from Champaran and found shelter with Raja Deo Sahi of Dhawadand. From here Bhagwant Rai came to Palamau accompanied by Puran Mul, a younger son of Raja Deo Sahi and obtained service under Manu Singh the then Rakseyl Raja of Palamau, to whom he had brought letters of introduction from Raja Deo Sahi. In the following year during the absence of Raja Manu Singh at Surguja, Bhagwant Rai treacherously murdered his family and seizing the *guddee*, proclaimed himself as the first Chero Raja of Palamau. The family has been in the district for over 200 years."

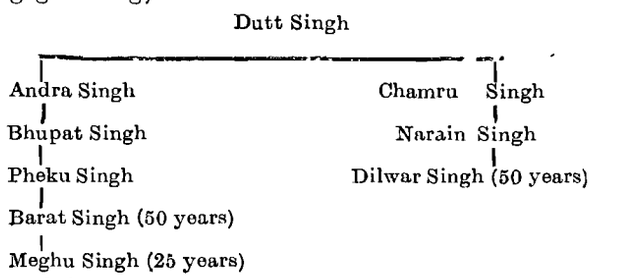
The Chero chiefs reigned in Palamau for nearly two hundred years. Authentic accounts of their dealings with the Muslims and the British are found in Chronicles from 1640 onwards. After the British took over Palamau, the Chero chiefs were reduced to the position of *Zamindars;* and, with the abolition of *Zamindari* there remained no chief at all.

9. *History of the village*

Gopal Rai was the Chero chief when the British took over the *pargana* of Palamau in 1773. A settlement for 5 years was entered into with him on his undertaking to pay Rs. 50,000 for the period. The Chero chief was thus reduced to the position of an ordinary landlord (*Zamindar*) and no special police or judicial powers were enjoined on him. The successors of Gopal Rai could not live up to their commitments and the

estate was resumed by Government in 1818 and held by it directly ever since. The estate consisted of two distinct parts, first the *khalsa* villages or villages held under direct management and secondly, the remaining villages managed by subordinate *jagirdars* (landlords). The *jagirdars* had the right of transferring their rights in the villages held by them.

Ghutua was never a *khalsa* village. It was stated in the village that about the time of the first settlement (1864–72) the village was held by one Dutt Singh. When his daughter was married, Ghutua was given as a present to her, the gift being called *Khewncha* (*Khewncha* is the end of the *sari* which hangs in the front and in which women customarily keep the gifts offered at ceremonial occasions). Descendants of Dutt Singh are still living in the village as the following genealogy will show :



The persons against whom ages have been indicated were living in the village at the time of survey.

The above would go to show that the village has been occupied by the Cheros at least for a century. Consequent upon their occupation of the district, the expanding number of Cheros must have forced them out from Daltonganj. Since the Cheros occupied Palamau in the beginning of the seventeenth century it is quite probable that the area round Ghutua was settled by them in the next century. The people themselves aver that they have all been settled in the village for more than five generations back.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. *Ethnic composition*

As noticed earlier the bulk (70 per cent) of the population of the village consists of Cheros. The following table gives the distribution of the population and households by tribe or caste:

TABLE II

Composition of population and households by Tribe/Caste

Name of Caste/ Tribe	Number of house-holds	Percentage of house-holds	Number of persons	Percentage of persons
1	2	3	4	5
1. Chero ..	24	70.59	124	70.79
2. Kharwar ..	7	20.59	38	21.35
3. Bhuiya ..	2	5.88	9	5.05
4. Lohra ..	1	2.94	5	2.81
Total ..	**34**	**100.00**	**176**	**100.00**

The Cheros of Ghutua call themselves *Chawanbansi* Rajputs. They belong to the *Barah-hazar* section which is held to be socially superior to the *Terah-hazar* section. All of them use the common surname Singh which was originally confined to Rajputs. The following description of Cheros has been given in the District Gazetteer (1907):

> "The distinctive physical traits of the Cheros have been considerably softened by their alliances with pure Hindu families, which their ancient power and large possessions enabled them to secure; but they appear still to exhibit an unmistakable Dravidian physiognomy. They vary in colour, but are usually of a light brown. They have, as a rule, high cheekbones, small eyes obliquely set, and eyebrows to correspond, low broad noses and large mouths with protuberant lips."

The photographs of Barat and Meghu Singh, Chero father and son are given in Plates II and III. A Chero - woman is shown in Plate IV.

Reference has earlier been made to the two sections among the Cheros, viz., *Barah-hazar* and *Terah-hazar* (also known as *Birbandhia*). These two sections are exogamous. Each section is further subdivided into septs locally known as *paris*. It is said that there are twelve septs among Cheros each one having been founded by the twelve original settlers in Palamau district. Villagers of Ghutua, however, belong to eight different septs and they could not even name the remaining four. The eight septs reported are:

(*i*) Mawarwa (or Mawar);
(*ii*) Barka Mawarwa (or Mawar);
(*iii*) Kumarwa (or Kumar);
(*iv*) Barka Kumarwa (or Kumar);
(*v*) Sawanth (or Samwat);
(*vi*) Majhia (or Manjhi);
(*vii*) Mahto; and
(*viii*) Rautia.

The Mawar and Kumar septs at serials (*i*) and (*iii*) are known more commonly by their colloquial forms in which the syllable *wa* is added to most names. Each of them have another form qualified by *barka* (or big). Manjhi and Mahto are also functional names of village officials while Rautias are also a caste.

The Kharwars have been considered in detail in the report of Orea*, a village not far from Ghutua. They call themselves Surajbansi Rajputs and are not markedly different from the Cheros in appearance if a trifle more fair. The Bhuiyas are a scheduled caste in the district of Palamau though universally acknowledged as possessing strong tribal affinities. The Backward Classes Commission (1955) recommended that Bhuiyas should be removed from the list of scheduled castes and brought to the list of scheduled tribes. In the village itself, the Bhuiyas are agricultural labourers. The Lohras are a scheduled tribe of which the single household in the village is engaged in blacksmithy. Lohras are more a functional group than a people with any distinctive tribal affiliations.

The Land Revenue Survey and Settlement Report (1921) mentions *Koeris* as one of the castes residing in the village. They are no longer to be found and must have left a quite some time back since no information on the subject could be obtained in the village. They have, however,

* Included in the present volume.

left a grand legacy behind—many of the villagers are now adept vegetable growers, an occupation in which *Koeris* usually excel, and one which they must have introduced in the village.

The people have adopted the Hindu forms of worship to a large extent. They appear to have been more largely Hinduised than many of the tribes of the neighbouring district of Ranchi.

2. *Language*

The language of the Cheros is a corrupt form of Bhojpuri (spoken generally in Shahabad and Saran districts) and Magahi (spoken mostly in Patna and Gaya districts), with some words of tribal languages often absorbed from their neighbours. This language is also known as Nagpuria, or the language of Chotanagpur. In the Census of 1961, the largest number of returns among the Cheros was in favour of Hindi (25,312), followed by Bhojpuri (4,788). Only 552 persons returned their language as Chero while 2 returned Oraon and 1 Mundari as their mother-tongues. Nagpuria is the language spoken by all persons in Ghutua village.

3. *House-type*

The houses are all constructed of mud walls. There is not a single brick-walled structure in the village. The roofs of the houses may slope on all four sides or only two of the sides. The essential plan of a house consists of an inner apartment with verandahs on three or all sides, covered with roofs at a lower level (Plates VII and VIII). Occasionally, the roof is made to slope only on two sides as in the case of the *Devisthan* (Plate I). Doors are provided only in the inner apartments, entrances leading to the verandah usually being left open (Plate VIII). The verandahs are used for storing household implements and utensils. Plate IX shows a *'dhenki'* (pounding machine operated by foot) in the enclosed verandah of a Chero house.

The inner apartments are not very large, the average size being 12 feet long by 8 feet broad and 12 feet high. The walls of mud are built layer by layer and are about $1\frac{1}{2}$ feet thick. The tiles are made locally but potters (called from the adjoining village Monger) are especially engaged being paid Rs. 6 for every thousand tiles made ready. Doors are also made locally by calling carpenters who work on daily wages of Rs. 4—6 per day. Both the potters and carpenters are brought from outside the village, the latter from Latehar town, neither kind of artisans being locally available. Tiled roofs are most predominant in the village which has no houses with *pucca* roofs.

There is inadequate provision for ventilation in the houses. Windows are not found at all and the doors are all that are available for light and air to get in. However, the inner apartments are used as bedrooms only in winter, if at all.

Bamboos and *sal* logs used in constructing the houses are obtained from the forests. The *sal* logs which provide the framework of the houses are usually fixed a foot apart. Bamboos are used for making the frame of the roof. Tiles are kept on latticed split bamboos but no straw is used, as is the general practice in the Chotanagpur area. The cost of a house varies according to its size but the average is about Rs. 300. The cost is low as building materials are free or only nominally valued and labour is mostly contributed by the household itself. Relatives and friends also offer help and are feasted in return of their labours.

The following table gives the number of households classified according to the number of rooms possessed by them, separately for each community:

TABLE III

Distribution of households by the number of rooms and persons occupying them

Serial no.	Caste/Tribe	Number of households with one room	Number of family members	Number of households with two rooms	Number of family members	Number of households with three rooms	Number of family members
1	2	3	4	5	6	7	8
1	Chero	7	31	14	70	3	23
2	Kharwar ..	3	12	3	15	1	11
3	Bhuiya	..	..	2	9	..	..
4	Lohra	..	..	..	..	1	5
	Total	**10**	**43**	**19**	**94**	**5**	**39**

In the village as a whole, there are almost two rooms per household, there being 63 rooms against 34 households. However, as many as 10 households with 43 members live in single-room structures. The bulk of the households have two-roomed houses and only five households (with 39 members) have three-room dwellings. Small cattle sheds are separately provided. The walls of the houses are kept clean by plastering with white soil and cow dung, the former being known as *dudhia matti.*

Before a house is constructed the site is selected in the following manner:

> A bit of the ground on the proposed site (about 2 feet square) is cleaned and smeared with cow-dung. Twenty-one grains of paddy are placed in a leaf cup and left to stand on the cleaned ground for the night. Next morning, the leaf cup is scrutinized and the number of grains counted. If any grains have been eaten up by some animal, bird or insect, the site is rejected. The process is repeated until a suitable site is found. This system of site selection is practised by both the Kharwars and the Cheros. However, in some cases the Brahmins are consulted, and then the traditional method is forgotten.

4. *Dress*

The dress worn by the villagers is hardly distinguishable from that worn by the caste Hindus of the district. *Dhotis,* vests, shirts and *kurtas* are worn by the men. Women wear *saris* and blouses. None of the women were found devoid of the upper garment. Underwear is generally used by them. Clothes are obtained from the weekly markets and cheap varieties, usually produced on handlooms, are generally found to suit the people's pockets. A *dhoti* may cost as little as Rs. 3 and the price of ready-made shirt is scarcely higher. Special garments for ceremonial occasions consist of better quality clothes, often made from cheap imitation silks. There is no special dress for women to indicate their marital status. Widows are required to dress in plain rather than coloured clothes. Brides are usually given yellow *saris* (dyed in turmeric powder) at the time of marriage. Similarly Brahmin priests are also given yellow *dhotis* (dyed in turmeric powder) as gifts when the occasion arises.

Clothes are washed by boiling with wood-ash, the use of soap and washing soda not having made much headway. For the winter months, cotton *chadars* suffice as drapings for the body. These, supplemented by continuous fires burning throughout the night in their homes provide adequate protection from the biting cold winds emanating from the hills. Woollen garments are a rarity: knitting an unknown art.

5. *Ornaments*

The women are quite fond of jewellery. The ornaments worn by them are known by the same Hindi names as in the other parts of Bihar. They are designed according to conventional patterns by the silversmiths who have to be mobile with their stock which they carry for sale from market to market. Some of the ornaments worn are described below. They are usually made of silver or bronze and can be had from the dealers in the markets. In Latehar market, as many as half a dozen silversmiths were found displaying their wares on the market day:

Hasuli—It is made of silver and is worn in the neck. The weight varies from 20 to 24 *tolas* and cost is Rs. 45—50;

Kantha—This ornament is also made of silver and is worn in the neck. The weight and cost are approximately the same as in the case of *hasuli;*

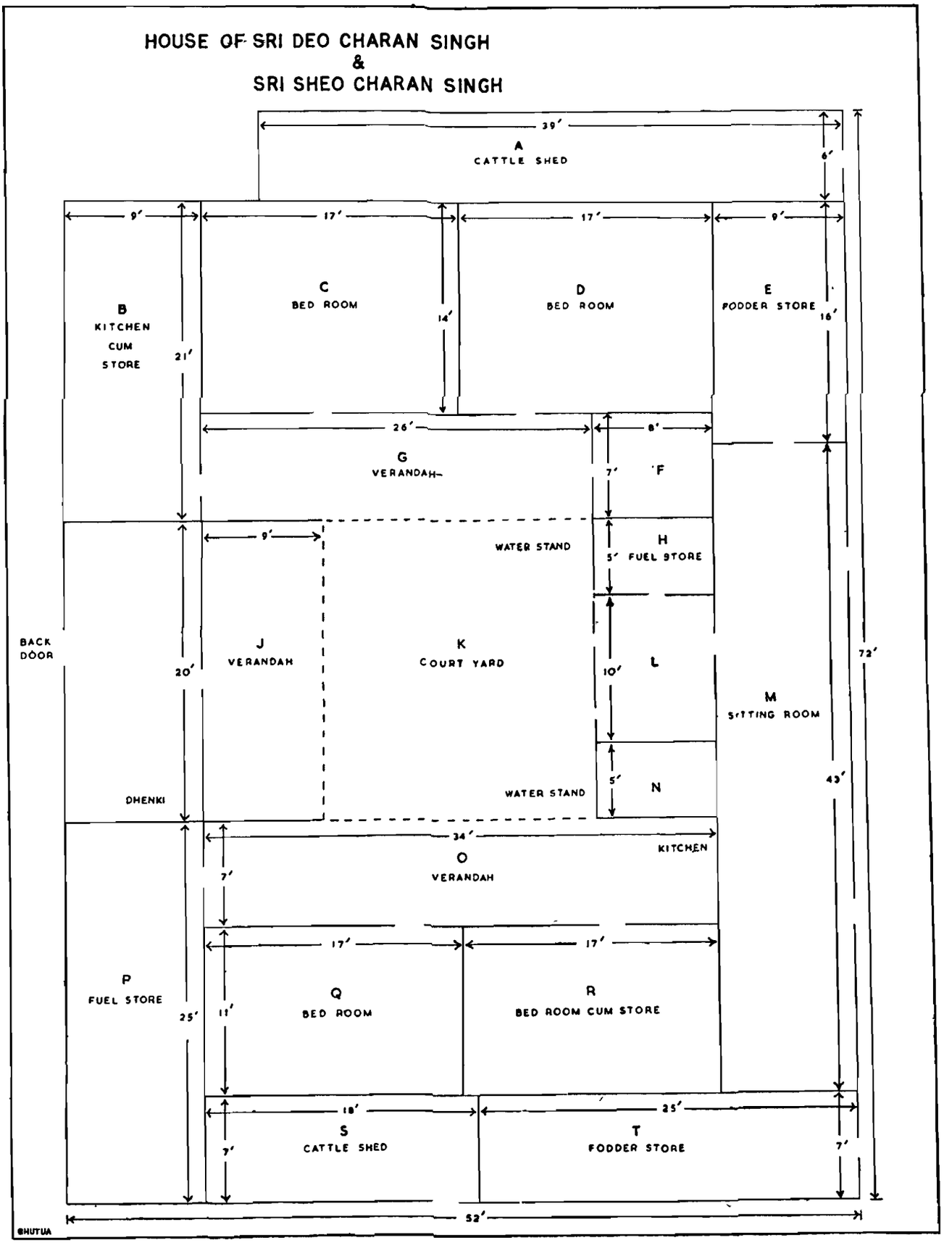
Haikal—Another ornament worn in neck. Its weight and price somewhat lesser than those of *Hasuli* and *Kantha;*

Karanphul—Of the two types of the ornaments for ears, *karanphul* is more popular. The usual weight is 4 *tolas* and price Rs. 12;

Kara—Made of silver, it is used to adorn the ankles. Its weight and price are about 30 *tolas* and Rs. 70 respectively;

Bala—Made of silver, the ornament is shaped like bangles and worn in the wrists. The weight varies from 6 *tolas* to 10 *tolas* per pair and the cost is between Rs. 15 and Rs. 20 per pair; and

Bangles—Besides glass bangles, bangles made of silver are also worn. Usually two to three pieces are worn in each wrist. The approximate weight of silver bangles used varies from 10 to 12 *tolas* and the price is Rs. 25—30.



(Facing page 8)

The above ornaments are shown in Plate XI. The price of none of them exceeds Rs. 70. Besides these, the following ornaments are also worn:

Chhuchhi—It is a nose pin made of gold and can be had for Rs. 5 or so;

Ring—It is made of silver and is worn usually in forefinger and middle finger. The cost of each piece is approximately Rs. 1.50. Wristlets (*Kangan*) and buttons made of silver are also used by the women.

While the above ornaments are used by women the males were found wearing only rings and *malas* (garlands of beads).

The design and make of the ornaments continues to be tradition-oriented. The anxiety to keep abreast of the times in the matter of ornament design, so common among ladies of urban areas, is non-existent among womenfolk of the village. However, glass bangles and brass manufactured, cheap imitation of jewellery is now finding its way in the market at Latehar.

The following table shows the extent of use of ornament by community and sex:

TABLE IV

Distribution of households according to use of ornaments

Description	Community				
	Chero	Kharwar	Bhuiya	Lohra	Total
1	2	3	4	5	6
Total number of households in the community	24	7	2	1	34
Total number of households wearing ornaments	21	6	2	1	30
Households in which both males and females wear ornaments ..	2	..	..	..	2
Households in which only males wear ornaments	..	..	..	..	..
Households in which only females wear ornaments	19	6	2	1	28
Households using no ornaments	3	1	..	..	4

NOTE.—A brief description of tattooing is given at page 14

6. *Household goods*

Cooking utensils, plates, dishes and similar wares connected with the kitchen are made of brass (*pital*), bell-metal (*kansa*), iron and baked clay. Most households own bell-metal plates (*thalis*), pots for holding water (*lota*) and cooking (*batloi*). Pans (*karahi*) for cooking vegetables, griddles (*tawa*) for preparing unleavened bread and buckets (*dol*) are made of iron. Aluminium utensils are also used. The poorer people manage with earthen pots for cooking. These utensils are purchased in the weekly markets. *Thalis*, *lotas* and tumblers are kept by households according to the number of inmates in them. Other utensils are common to all: only their value and make are determined by the affluence of the household.

Baskets of various sizes are used for different purposes. That for carrying manure is *ori* whilst *ora* is used for carrying grain. *Dala*, *delli* and *dauri* are varieties of baskets distinguished by size. *Soop* is used for winnowing grain and *chalni* is the sieve for cleaning flour. All these bamboo articles are prepared by the persons belonging to *Dom* caste and are available to the villagers only in the weekly markets.

Household appliances found in every well-to-do household include *dhenki* for husking grain (Plate IX), *janta* (round grindstone) for making flour and *Okhar-samath* (mortar and pestle) for husking grain. These are all made of wood.

Mats are made from *khajur* leaves by the women themselves. Oraon women also sell them in the markets.

Items of furniture are only nominally represented. Cots made of bamboo or wooden frames and woven with *sabai* grass strings (called *khatias*) are to be found in every household. These serve as beds no less than chairs. Tables, chairs, stools and almirahs are quite unknown. Wooden or steel boxes are owned by only a few households who use them for storing valuables.

More than two-thirds of the households use hurricane lanterns, the others still adhering to the traditional oil-lamps (*dhibris*). One in every three households possesses a torchlight. Petromaxes, kerosene stoves, bicycles and radio-sets have yet to reach Ghutua. None use a mosquitonet and only 9 households averred that they used toilet soaps.

Some of the household utensils are shown in Plate XIII.

7. *Food and drink*

Rice and maize are the chief cereals cultivated and form the mainstay of the people's diet. Ordinarily, rice is boiled and eaten. Other preparations are *choora* (preboiled, flattened and dehusked paddy) and *murhi* (parched rice). Maize, which is also eaten boiled, forms the staple diet when the supply of rice is exhausted. Indeed various roots and tubers provide a bulwark against privation during the leanest months. *Khania* and *gethi* roots come in handy in August and September. These are let to stand in boiling water for long periods to render them palatable. Other edible roots are *pitharukand* (available in the months of *Magh* to *Baisakh*), *kaseyakand* and *charkakand*, the latter two, which are inferior in taste, being found in the month of *Jeth*. Tender leaves of *koinar* and *putkul* trees as also mustard and gram plants are used in the form of vegetables as *sag*. Wheat is grown in small quantities. Unleavened bread is made from wheat-flour to which maize-flour is often added. This makes the dish more tasty than if only maize-flour were used. Side-dishes are made up of pulses and vegetables. Cabbages, cauliflowers, potatoes, tomatoes, brinjals and various kinds of gourds not only provide the savouries but yield good economic returns from the markets. Vegetable growing is more paying than raising crops of cereals, though it also requires investment of greater care and labour.

All but two Chero households are non-vegetarians. More explicitly, the heads of these two households have forsaken all kinds of flesh after taking to wearing the *janeo* or sacred thread. The abstention is enjoined on them specifically and other members of the households are not affected. Beef is taboo to all the villagers nor can pig's meat find its way in the menu of any but the Bhuiyas. Indeed the Bhuiyas are held in lower esteem on account of this. Goats, deer, wild boars and poultry can be eaten by all. In point of fact, however, any kind of meat is a rarity and hence a delicacy. Fish is available during the rains.

The people take two meals a day, one at about noon (called *kalewa*) and the other in the evening (called *biari*). However, left-overs may be partaken of in the morning before starting for work. This meal is called *lookma*. The cooking medium is oil pressed from oil-seeds locally grown. Condiments and spices are purchased from the markets.

Fruits of *mahua, jamun, bair, kusum* and *amra* are abundantly available from the forests. Plantains, lemons and mangoes are grown in the *baris* attached to the homesteads.

Country liquor (distilled and sold through licenced contractors) and home brewed *handia* (made from fermented rice, maize, or other grain) is relished by all. These are taboo only to the religious minded who have taken the sacred thread. Yet the consumption of liquor is negligible and more often than not, confined to festive occasions. Home brewing is the exception rather than the rule. *Handia* is made from rice or *gondli* or *marua*. The grain is first boiled in water and kept in another vessel with the gruel. *Ranu* (made from herbs and available in the markets in tablet form) is added and the contents allowed to ferment for 3-4 days. Often *Handia* finally made ready after the concentrated liquor is diluted with the desired quantity of water. Abstainers use a soft drink made with molasses which they also offer to their guests.

BELIEFS AND PRACTICES RELATING TO BIRTH, MARRIAGE AND DEATH AMONG THE CHEROS.

8. *Birth*

A barren woman, though not common, is looked down upon. The saying is "she is a banjh (barren) and not worth looking at". Hence the first pregnancy is a joyous occasion. Although a bride is generally aware that interruption of her usual monthly periods may indicate the auspicious event to come, her shyness make her reticient on the subject until her changing physiognomy proclaims her secret. She is not unduly fussed over nor are any sacrificial offerings enjoined. During the later stages of pregnancy, however, the prospective mother is prevented from performing any work involving hard physical labour. She also avoids going out alone, particularly after dark.

Sunder (1848) has recorded that "at child birth a woman is attended by her mother-in-law if she be available and also by the *chamain* (female of the Chamar caste)". In Ghutua a Ghasi woman from the neighbouring village Monger is always called to attend at the time of birth. She is generally assisted by an elderly female relative of the young mother, but the burnt of the work falls on the professional midwife. No separate structure is constructed for the confinement which, therefore, takes place in a sequestered portion of the normal dwelling. The midwife is usually called when the labour pains get intense and she often manages to reach just in time for the actual delivery. She is the one to sever the umbilical chord of the new born babe. The placenta is stored in a new earthen pot which is subsequently buried under the caves of

the house. The midwife's ministrations do not conclude after the child is safely delivered, and she continues to remain with the mother and child for six days, the period during which even touching them will cause pollution to the family members who are thus debarred from attending. The midwife not only massages her patients morning and evening but prescribes recuperative herbal tonics and (if need be) medicines to cure the complications that may arise as after-effects.

The six-day period of pollution applies to the mother and child within the family and also to the entire family within the village. Thus no villager will partake of food in that family until the six-day period of pollution is over. Actually, the mother bathes on the sixth day, wears new clothes and prays on the household deities. The same evening villagers are invited to refreshments and the entire veil of pollution is lifted. However, if the circumstances of the new father do not permit his giving an immediate feast, this has perforce to be deferred. But social customs do not permit its being done away with.

The child is named on the *chhathi* (sixth) day. According to Sunder, "Children are named as soon as the means are available for paying the Brahmin. He is told the date and hour of birth and he gives the name. If the Brahmin is not called, the child if a boy, is named by the father, and a girl is named by the mother". The Brahmins in the area have defined jurisdictions and it so happens that the Brahmin to whose share Ghutua has fallen resides far from the village. Even his deputy lives a few miles off. Hence no undue pains are taken to seek his help in naming the child which is done formally by the father irrespective of the sex of the child.

Modern medical facilities are available at Latehar Hospital. But no cases have been sent to it from the village for ante-natal or post-natal care. Children are usually breast-fed up to the age of three unless another child is born meanwhile.

Abortions and still-births are often believed to be caused by the malign influence of evil spirits. Casting of evil eyes by an old lady with evil powers is also believed to be a cause of abortions and still-births. When such eventualities take place, the *ojha* is consulted to ward off further apprehended trouble.

Girls get their ears and nose bored at the age of 8—10 years. This is done by a goldsmith. No ceremonies are associated with it and, as often as not, the girls are taken to Latehar for getting their ears and nose bored.

The Chero males wear the sacred thread or *janeo*. There is, however, no rigidity about the age at which the sacred thread ceremony must be performed. In most cases it just precedes the marriage ceremony: the procedure enables the avoidance of extra expenditure for the purposes. In case of a separate ceremony, the boy has to fast for the day. He is given new clothes and the Brahmin priest puts the first sacred thread around his neck and shoulders. The chanting of *mantras* is only nominal and there is no *hom* (offering in fire). Relatives and friends of the family are invited on the occasion and given a feast according to the means of the family. Non-vegetarian dishes are not served.

Unlike some other tribes, no institutions for the training of adolescents exist in the village for any community.

9. *Marriage*

No system of betrothal exists in the village. Statistics collected in respect of ages of marriage of all married males and females are given in the following table:

TABLE V

Tribewise average, maximum and minimum ages of marriage for males and females

Tribe	Average age of marriage		Minimum age of marriage		Maximum age of marriage	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
1. Cherō	15	12	10	8	20	18
2. Kharwar	16	14	10	9	20	18
3. Bhuiya	16	14	16	14	16	14
4. Lohra	14	12	15	13	15	13

It is seen that there is little variation in the ages of marriage in different communities. Boys get married at 15 to 16 years and girls at 12 to 14 years. However, even in the village girls of 8 to 9 years old have got married but such marriages occurred in the past and are no longer in vogue. According to Sunder, puberty begins at 12.

Marriages are restricted within the tribe and are prohibited among persons belonging to same sept. Relations connected by blood up to three generations on either side are also to be avoided. Hence cross-cousin and parallel cousin marriages are ruled out, as also marriages with the sister's daughter. Monogamy is the general rule, the only exception being when the first wife is barren. The second wife in such cases may be the younger sister of the first wife, and to that extent sororate is permissible. However, there is no bigamous marriage in the village. Widows are eligible to marry and there is no custom enjoining preferential treatment in the matter to the younger brother of the deceased husband. Hence there is no system of levirate.

Unlike many other tribal communities, the Cheros have only one form of marriage. The ceremony consists essentially of the customary rites of the Hindus. Selection of the partner is done by negotiations through brokers which are finalised by the parents. That there is little mixing of the sexes in the village and that none result in marital alliances become obvious from the fact that no marriage has been contracted between two persons belonging to the same village. Actually none of the marriages have been contracted in any village less than 7 miles away as the following table shows:

TABLE VI

Classification of marriage by distance of wife's home from the village

Distance of wife's home	Number of marriages	Percentage
1. Same village	Nil	Nil
2. 0—3 miles	Nil	Nil
3. 4—6 miles	Nil	Nil
4. 7—9 miles	6	10.71
5. 10—12 miles	8	14.29
6. 13—15 miles	1	1.80
7. 16 miles and above	41	73.20
Total	**56**	**100.00**

Nonetheless, there is no social injunction regarding avoidance of marriages in the village itself.

Negotiations for the marriage are initiated by the *agua* (broker) who represents the groom's side. An eligible girl is sought out and her parents interviewed by the *agua*. Omen's play a significant part in deciding the future partner of the boy. If the *agua,* on his journey to girl's house, comes across ill-omens such as the wail of foxen, he simply forsakes his journey and the question of further negotiations does not arise. If all goes well, he meets the girl's father and puts forward his proposal. If the proposals are *prima facie* acceptable, the bride's father comes to see the boy and his approval is indicated by his giving a small gift of money. In turn he is given feast by the groom's father. Finally, the groom's father goes to see the girl, and like his counter-part also offers gifts to her if she meets with his approval.

The date of marriage is fixed according to the Hindu almanac. Marriages generally take place in the months of *Magh* and *Phalgun*. The marriage may take place either in the house of the groom when it is known as *Dol-karhi* or in the house of the bride when it is known as *Dol-charhi*. Most marriages in the village have been performed as *Dol-karhi* marriages since in this system the cost of ceremony is substantially lower. On the fixed day, the bride is brought to the groom's house to which a Brahmin (who invariably officiates) and a barber have been called earlier. The marriage ceremony proceeds in the usual Hindu form. The Brahmin is paid Rs. 15 as his fee and the barber a quarter of the sum.

There is no system of payment of price either for groom or bride. Presents, however, are made from either side according to means. There is little of avoidable ostentation.

Little can be added to the detailed description of the ceremony given by Sunder 60 years ago and still followed at present. This is given below:

> "The couple do *bhanwar,* by walking around the altar, which is set up in the centre of the *marwa* or marriage canopy, built of bamboos in the courtyard. The altar consists of two *kalsas* (earthen vessels) that are placed there in the name of the bride and bridegroom. They are filled with water and have some *dubh* grass, *kaseli* (betel nut) and a pice placed in each of them. Over the *kalsas* there are two covers (*dhaknas*) in which cotton seed (*banour*) and *urid dal* are kept with some mustard oil. There are two wicks in each cover and the

four ends of the wicks are lit while the marriage ceremony is proceeding. In doing *bhanwar* the bride and bridegroom (the latter being behind the former with his left hand on her left shoulder and his right hand holding her right wrist) walk round the altar five times scattering parched rice (*lawa*) before themselves all the while. After each turn the bridegroom stoops and touches the right toe of the bride. After this they return to their seats and are there surrounded by a sheet of new cloth. The *sindur bandan* ceremony is then performed by the bridegroom, who marks the bride's forehead five times with *sindur*. This is followed by the *gaon* ceremony. The *napit* makes a slight gash below the nail of the right hand little fingers of the couple and the blood that is drawn is wiped by him with two pieces of *mahawar* (cotton dyed with lac). The bride and bridegroom are then made to stand and their seats of leaf plates are changed, the bride taking the bridegroom's and he her's. The *napit* then puts the *mahawar* containing the bridegroom's blood in bride's right hand and her *mahawar* with her blood in it in the bridegroom's right hand. Each then touches the other's throat (*kant*) with the *mahawar*. This is the binding part of the ceremony and is called *sine-jora*. After this the *napit* takes two mango leaves from the bride's *patmaur* (crown), rolls them and with a cord ties one on the left wrist of the bride and the other on the left wrist of the bridegroom, this is called *kakna bandan*. The bridegroom's elder brother then receives some silver ornaments together with a *sari* from his father and after touching the altar where a lump of earth and one of cow-dung, representing *Gour* and *Ganesh* are kept, places them in the hands of the bride and thereafter takes off her *patmaur* of mango leaves. He and other relatives and friends then throw *achat* (*urua* rice) over the couple and the proceedings end by their retiring to their own quarter. Here the bridegroom promises to give his bride some present, after which she takes the *maur* off his head. The *maur* is placed by the bridegroom's brother or father during *Assar* on the nearest bamboo bush. The belief being that the bridegroom's *bans* (children) will increase and multiply as the bamboo does. On the fourth day of the marriage called *chautai*, the bride and bridegroom, and the latter's mother and other relatives go to the nearest river for a bath. The *kalsa* of the bridegroom is taken there and the water in it is poured by the bride over her mother-in-law's head; all then have a bath in the river and return home. Here the bride and bridegroom are seated within a *chowka* which the *napit* makes. The bride then takes off the bridegroom's *kakna*, and he removes of her *kakna*. This closes the ceremony. The two *kalsas* are carefully stored for one year and then forgotten. The marriage is consummated on the wedding day."

Widow marriages are permissible, specially in cases of young widows. It is considered that unless a young widow is allowed to re-marry there are chances of her going astray and even making a misalliance with persons belonging to lower castes. A widow is allowed to marry only in the *sagai* form in which the ceremonies are reduced to the minimum. However, a widow encumbered with children is seldom able to find a suitable mate for herself.

Divorce is not recognised or prevalent to any appreciable extent, none having taken place in the village. There is only one eventuality which allows a husband and wife to separate and that is when the woman is found to have committed adultery. In such a case, she is simply turned out by her husband with full social approval. The woman in her turn is free to marry her paramour in the *sagai* form and none of them are any the worse for it. They continue to remain within the folds of the caste. No case of divorce was, however, reported in the village.

Should a child be born outside the bonds of matrimony, the mother has to give out the name of the child's father. This person must marry the girl. In case the girl does not divulge the name of her lover, she is out-caste.

10. *Death*

There is little tendency to ascribe death to supernatural causes since the people's belief in witchcraft, spirits and ghosts is not very deep-rooted.

The dead person is bathed and clothed in clean garment. In the case of a married female, all the signs of the state of marriage are prominently displayed. Bangles, *sindur* and cosmetics are applied. The body is draped in a new piece of white cloth and carried to the burning ground on a bamboo stretcher. The funeral pyre is lit by the eldest or other son. If there be no son, a brother or the husband may also light the funeral pyre.

A custom has earlier been described according to which the Cheros gathered 5 bones from the ashes of the deceased and buried them in a pot. No such practice was found in Ghutua.

The person who performs the funeral rites has to abstain from salt and all kinds of condiments until the purificatory ceremonies are completed. *Pinds* consisting of balls of rice are offered to the soul of the deceased on the tenth day, to the accompaniment of sanskrit hymns and verses recited by the Brahmin who is called. On the 12th day all the male relatives of the deceased shave their heads. This is followed by a feast to the villagers after which the pollution ends. The Brahmin is paid Rs. 25 and the barber a quarter of the sum.

11. *Tattooing*

All Chero women are tattooed. Tattooing is confined to women, and is done by the *malarin* (female of the Malar caste) who is paid about a rupee. The operation being exceedingly painful, tattooing is not completed in first year, but is done gradually. Tattooing is done with needles, the pigment employed being *kajal* (antimony) mixed with woman's milk. Tattooing commences inside the forearms, and then goes on to the neck and chest, the design being according to fancy of the *malarin* doing it. The marks on the chest are in imitation of necklaces, and those on the ankles and arms resemble anklets and armlets.

Tattooing is prevalent among women of other communities in the village as well. The designs, however, are not any different as they are dependant only on the skill of the *malarin* who performs the operation.

CHAPTER III

ECONOMY

1. *Land and forest*

The area of the revenue *mauza* is 456.23 acres which includes hills and jungles. The break-up of the area according to village papers is indicated below:

Table VII

Classification of area of the village

Nature		Area in acres
1. Forest	...	82.21
2. Waste land unfit for cultivation.		86.08
3. Pastures	...	7.36
4. Cultivable waste land	...	18.55
5. Homestead and other non agricultural land.		35.42
6. Total of 1—5	...	229.62
7. Area under crops	...	141.54
8. Area under horticulture	...	16.30
9. Current fallows	...	48.19
10. Fallow for 2—5 years	...	25.58
11. Total of 7 to 10	...	226.61
Grand Total	..	**456.23**

It is seen that just about half of the area of the village is uncultivated. According to the sum-total of the data furnished by different households, agricultural lands constitute 167 acres. This figure tallies rather well with the area of 157.84 acres shown under agriculture and horticulture in the official records as noted in the above table. Apparently the households in the village did not include their fallow lands in their returns.

The agricultural lands consist of paddy fields (*dharkhet*) and up-lands. The latter is classified into *bari* lands which are situated close to the homesteads and *tanr* which are further away. The average ownership of all kinds of land is 4 acres per family. However, the distribution is not equal as the following table will show:

TABLE VIII

Communitywise distribution of households by the size of agricultural holding

Community	Total number of households	Land owned in acres				
		0.50 to 1 acre.	1 to 2.4 acres.	2.5 to 4.9 acres.	5 to 10 acres.	Over 10 acres.
1	2	3	4	5	6	7
1. Chero	24	..	2	7	13	2
2. Kharwar	7	..	..	3	4	..
3. Lohra	1	..	1	..	..	..
4. Bhuiya	2	1	1	..	..	..
Total ..	**34**	**1**	**4**	**10**	**17**	**2**

It is seen that bulk of the households own 2.5 to 10 acres of land. The Lohras and Bhuiyas own very small holdings. Cheros and Kharwars are equally well off. The two Chero households under the category "over 10 acres" actually own. 20 acres each. The heads of these households are descendants of the former landlords of the village.

The quality of land is rather poor and as such sales and mortgages are infrequent. This,

perhaps, accounts for the fact that none of the households reported either to have or suffered or gained in the extent of area of land owned by the previous generation.

2. *Livestock*

The following table shows the number of domesticated animals and birds kept by the people tribewise:

TABLE IX

Livestock

Community.	Milch cattle		Draught cattle		Goats/Sheep		Pigs		Fowls	
	Number of households owning.	Heads of cattle.	Number of households owning.	Heads of cattle.	Number of households owning.	Number of goats/ sheep.	Number of households owning.	Number of pigs.	Number of households owning.	Number of birds.
1	2	3	4	5	6	7	8	9	10	11
1. Chero ..	23	55	21	46	24	50	..	..	10	46
2. Kharwar ..	7	21	3	3	4	12	..	..	1	4
3. Lohra ..	1	3	1	3	1	4	..	..	1	6
4. Bhuiya ..	2	5	2	4	2	6	2	8	2	13
Total ..	33	84	27	56	31	72	2	8	14	69

It is noteworthy that only Bhuiyas, who eat pig's meat, rear this animal. Otherwise all communities share the livestock wealth of the village. Each kind of the animal and bird found in the village is found in every household. However, the Kharwars have a larger number of animals per household than the Cheros, among whom the number of fowls is proportionately higher. One reason for the large number of the heads of cattle appears to be that neither the Cheros nor the Kharwars eat beef. The milch cattle are so in name only: they do not yield milk for consumption. The cattle are of indigenous breed and of poor quality. They have largely to feed for themselves by grazing in the fields and do not get adequate nourishment. Their main utility is for ploughing the fields in which only bullocks are used. There is no taboo in the village in regard to taking cow's milk.

3. *Factors influencing economic life in the village*

In 1920, there was not even a cart track leading from the village. Latehar was not so well connected by road to other places in the district and outside. With the improvement in communications and expansion of marketing facilities in Latehar, an impetus was given for growing cash crops. The villagers of Ghutua realised the implications and they have taken to the growing of vegetables for commercial purposes. Along with vegetables, goats and sheep find a ready market at Latehar where dealers collect them from the villagers and export them to Ranchi.

One of the deplorable features of the *zamindari* system was the realisation of various kinds of unauthorised levies. There was a system of *begar* prevalent according to which a tenant was obliged to work for his landlord free of charge. Although custom restricted such forced labour to particular periods, this would often coincide with the period in which the tenant most needed to attend to the agricultural operations in his own cultivation work. Almost two decades have passed since *zamindari* was abolished and *begar* is now a thing of the past. To this extent, there has been a great relief to the people since the institution of Land Reforms measures. The proper control and management of the forests by the State Government has provided better opportunities to the villagers to be engaged as labourers in the cutting and collection of timber trees as also construction of roads. The villagers are also permitted to collect dry wood from the forests earmarked for the purpose, free of cost for use as fuel. Building materials are also available at concessional rates.

The village has imbibed a progressive outlook in some spheres but has not received the impact of any kind of industrialisation or urbanization. Latehar itself is more a village than a town and is yet not covered by the Notified Area Committee. There is scope for obtaining financial help through the Community Development Block which pays subsidy for works of improvement and irrigation. Three irrigation wells have been constructed in the village by such means. However, the villagers are yet to form a co-operative society which would serve their financial needs. There is considerable scope for expansion in the area under vegetables, for these find ready market at Latehar to which tradesmen come even from Ranchi.

4. Livelihood classes

The primary occupation of every household in the village is cultivation. The only exception is the Lohra household which too, combines cultivation with its primary occupation of blacksmithy.

The following table shows the distribution of workers and non-workers by community, sex and age group:

TABLE X

Distribution of workers and non-workers by community, sex and age groups

Community	Age group	Total population			Workers			Non-workers			Percentage of workers		
		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
1. Chero ..	All ages ..	124	70	54	49	39	10	75	31	44	39.52	55.71	18.5
	0—14 ..	49	31	18	..	..	..	49	31	18	..	..	..
	15 and above	75	39	36	49	39	10	26	..	26	65.33	100.0	27.2
2. Kharwar ..	All ages ...	38	16	22	20	12	8	18	4	14	57.87	75	36.37
	0—14 ..	15	4	11	..	..	..	15	4	11	..	..	..
	15 and above	23	12	11	20	12	8	3	..	3	87	100	72.73
3. Bhuiya ..	All ages ..	9	5	4	4	2	2	5	3	2	44.44	40	50
	0—14 ..	5	3	2	..	..	..	5	3	2	..	..	..
	15 and above	4	2	2	4	2	2	..	..	..	100	100	100
4. Lohra ..	All ages ..	5	3	2	4	2	2	1	1	..	80	66.67	100
	0—14 ..	1	1	..	..	..	..	1	1	..	..	..	..
	15 and above	4	2	2	4	2	2	..	..	..	100	100	100

It is seen that all the adult males of all communities are economically active and whereas this also applies to the Bhuiya and Lohra adult females, the percentage of workers amongst the adult females is 72.73 in the case of Kharwars and 27.2 in the case of Cheros. It has been observed that the percentage of workers amongst females is much higher in tribal communities than in the general population of Bihar. If this can be taken as an index, the Cheros appear to be more Hinduised than the Kharwars who in turn stand above the Bhuiyas and Lohras in this respect. The non-working females are engaged wholly in household duties and do not participate in cultivation work. But in the case of the latter, the number of persons is too small to indicate any trend. It is also seen that none of the persons of any community below the age of 15 is shown as a worker. This, however, does not necessarily represent the exact situation, for children more often than not help their parents in the work of the families. Dependent children comprise other non-workers. Only one Chero boy is attending school at Latehar.

According to the economic classification of 1961 Census and figures recorded in it, 93.6 per cent of the workers are engaged in agriculture and of the remaining 7 per cent, half are engaged in livestock rearing and the other half in household industry. The latter account for the Lohra household engaged in blacksmithy.

In the Census of 1951, out of 163 persons, 143 persons were shown as cultivators of land wholly or mainly owned and their dependents, and 20 persons as cultivating labourers and their dependents. Obviously the Lohra household was treated as engaged in cultivation. In the Census of 1961, 96 persons are shown as working in cultivation, agricultural labour and livestock rearing, 2 in household industry and 4 in 'other services'. It is thus clear that there has not been any appreciable change in the livelihood pattern

of the villagers during the last decade, nor has there been any deviation from the traditional occupations followed by the people.

5. *Agriculture*

According to the villagers, the quantity of crops grown in the year of survey was as follows:

TABLE XI

Communitywise agricultural produce

Community	Annual production in maunds					
	Paddy	Maize, etc.	Wheat and barley	Pulses	Tobacco	Oil seeds
1	2	3	4	5	6	7
1. Chero	361	172	24	17	0.20	12
2. Kharwar	117	49	..	2	..	.
3. Lohra	16	4	..	0.20	..	0.20
4. Bhuiya	2	9	8	2	..	0.20
Total	**496**	**234**	32	**21.20**	**0.20**	**12.40**

The crops may be divided into *agahani, bhadai* and *rabbi* according to the Hindi months in which they are harvested.

The following statement gives an idea of the various agricultural activities and the period thereof:

TABLE XII

Calendar of agricultural activities

Month		Name of crop			
English	Vernacular	For which fields ploughed	Sown	Weeded	Harvested
1	2	3	4	5	6
May-June ..	.. *Jeth* ..	Winter paddy ..	*Marua, Rahar* ..	..	Lac.
June-July ..	.. *Asarh* ..	*Marua, Makai, Gondli*	*Marua, Makai, Gondli, Gora* paddy, *Dhan* paddy, vegetables, *Urid, Rahar.*	..	*Mahua* fruits.
July-August ..	.. *Sawan* ..	..	*Urid, Kurthi, Marua*	*Makai*	..
August-September	.. *Bhado* ..	Wheat, Barley, Gram, *Kahar.*	*Urid, Til, Kurthi*	..	*Makai, Gondli, Marua, Bodi, Gora* paddy.
September-October	.. *Aswin* ..	Wheat, Barley, Gram, Mustard.	*Mung, Sarson,* Gram	..	*Makai, Urid, Gora* paddy.
October-November	.. *Kartik* ..	..	Seedlac is applied on *palas* trees.	..	..
November-December	.. *Aghan* ..	..	Barley, Wheat, Gram	..	*Agahani* paddy, *Bodi, Kurthi, Mung.*
December-January	.. *Paus* ..	..	..	..	*Agahani* paddy, *Kurthi, Til, Urid.*
January-February	.. *Magh* ..	..	..	..	..
February-March	.. *Falgun* ..	..	..	..	Gram, Barley, Wheat, *Sarson.*
March-April	.. *Chait* ..	..	..	..	Barley, Wheat, Gram.
April-May ..	.. *Baisakh* ..	..	..	..	*Mahua.*

Paddy is an *Agahani* crop. *Dhankhet* lands are ploughed three or four times prior to the commencement of the rains and seeds sown in June-July in selected plots. When the plants are about a foot high (after a month or six weeks), they are transplanted in fields which are low-lying and contain enough water. In recent times line-sowing and addition of fertilizers are being adopted as a sequel to their efficacy having been demonstrated by the *Jan Sewak* of the Community Development Block. The crop is harvested in November-December. The yields depend on the quality of land and the extent of rainfall in the season, but average yields are 12 maunds per acre. It is seen that paddy forms the bulk of crops produced in the village. *Khesari* (a pulse) is often grown along with paddy. Two maunds of seeds are required per acre of land on which the plants are transplanted. Seeds are sometimes also broadcast when the requirement is only one maund per acre, but the yields are also lower, being about 8 maunds.

Maize is the next important crop. It is a *Bhadai* crop grown on the *bari* lands along with *Marua* and *Gondli*. It is sown in June-July and harvested in September-October. Maize fields have to be carefully watched against depredations by birds and animals as soon as the cobs begin to appear about a month after the sowing.

Wheat, barley and gram are *rabbi* crops. These are sown in October-November and harvested in March-April.

O'Malley (District Gazetteer, 1907) remarked that—

> "The more civilized and semi-Hinduised tribes are also incapable of continued exertions, and possess neither the patience nor the skill necessary to raise the more valuable crops which require frequent irrigation, hoeing and weeding. They live in the midst of jungle, and grow chiefly crops that require little manual labour, such as maize, cotton and various millets."

The above is a complete anti-thesis to the situation prevalent in Ghutua today. The villagers have not only taken growing paddy (which requires a lot of labour and care) but grow vegetables for sale. New wells have been dug with the help of the Community Development Block and fertilizers are used. In every part of the year, some plots have vegetables growing. Potatoes, cabbages, cauliflowers, ladies fingers, brinjals and various gourd and creeper vegetables are grown in season. However, since the vegetables are sold in the time when production is large, the prices obtained are not significantly profitable. The entire family, including children, help in the weeding operations so frequently required. This is possible since the vegetable plots usually lie near the houses. Compost manure is prepared and used. Pesticides are used to control diseases among the vegetable plants.

The agricultural implements continue largely to be made and supplied by the Lohra who is understandably immune to innovations in design. Labourers are hardly ever employed.

6. *Animal husbandry and forestry*

In discussing the livestock wealth of the village it has been seen that there are appreciable numbers of animals to be looked after. So far as the cattle are concerned, besides providing animal power in cultivation they are not useful otherwise. The villagers do not eat beef, nor do they take milk. The cows do not also yield milk in sufficient quantity. The cattle are usually tended by youngsters and allowed to roam about the forests in search of fodder. The villagers have rights to graze their cattle within the areas of protected forests. It is only during the rains when the countryside turns green with natural vegetation that the cattle have abundant food and cows yield more milk. There is no taboo in regard to taking cow's milk.

The forests still continue to supply a variety of needs. *Mahua* trees are particularly useful and the following kinds of uses of the *'Mahua'* extracted from the District Gazetteer are relevant :

> "The *mahua* is found in great abundance all over the district, and though it is only a supplementary article of food when cereals are cheap, it is the main resource of the aboriginal tribes in times of scarcity. The part of the *mahua* which is eaten is the corolla of the flowers, a fleshy blossom of a pale yellow colour; when fresh it has a disagreeable small but a peculiarly luscious taste, and is excellent for quenching thirst; when dried, it is very like a raisin. The blossoms spring from the ends of the smaller branches of the tree, in bunches of from twenty to thirty, and, as they approach ripeness, swell with juice and fall to the ground. Much depends on the weather while the

flowers are developing; the crop requires sun, and cloudy weather and thunderstorms are most destructive.

As soon as the buds appear, the ground is carefully cleared, all grass and weeds growing beneath the trees being removed, usually by burning. The first fall of the blossoms is the signal for women and children to commence work. Those whose homes are near their trees go out to work at dawn, returning two or three times during the day with what they have gathered; but where the trees are at a distance, the whole family encamps close by and remains there till the entire crop has been gathered. After being gathered, it is spread out to dry upon the ground, which has previously been smeared with a coating of cow-dung and mud.

The blossoms are rarely eaten while fresh, being considered unwholesome, but are kept in the sun till they are dried, when they turn a light brown and resemble raisins. There are several methods of preparing the blossom for food, the most common being to boil it; but as this seems to take all flavour out of it, the seeds of the *sal,* or some acid leaves or herbs, are cooked with it, in order to render it palatable. Another plan is to fry it in *ghi* or butter, but this is too expensive a luxury to be indulged in by most people. Another important use to which the *mahua* blossoms are applied is in the distillation of spirit.

The fruit of the *Mahūa* commences to form immediately after the fall of the blossoms, and ripens in June. The fruit is never broken from the tree, nor is the tree shaken to induce it to fall; should this be done, the tree, it is said, will not bear any fruit the following year: consequently, it is allowed to drop of itself. The fruit, when ripe, is about the size of a peach, and has three separate skins, with a white nut or kernel inside. The whole of the fruit is utilised in the following ways. The two outer skins are either eaten raw or cooked as a vegetable; the inner skin is dried and ground up into flour (*sattu*). Of the kernel an oil is made, which is largely used for cooking purposes and for adulterating *ghi.*"

Lac is grown on *Bair* and *Palas* trees. The lac is harvested in summer. At that time, a few trees are saved for providing seeds in the next season. With the commencement of rains insects begin to grow. They are transferred to the trees on which lac is to be produced in autumn. Harvesting is done in summer. However, its production has gone down of late due to a sharp fall in the market prices.

7. *Fishing*

Fishing constitutes a good pastime during the rainy season. It also provides a welcome addition to the menu of the villagers. Most men and boys are adept in handling various kinds of nets known locally as *chargori, chilon* and *bhanwar* nets. Community fishing is not resorted to. The varieties of fish that are caught are known locally as *pothia, boari, dhanauli* and *baleya.* They are mostly small in size.

8. *Village Industry*

The Lohra household is engaged in its traditional occupation of blacksmithy. The Lohra supplies one *phal* (ploughshare) to each household every year for which he is given 30 seers of paddy annually. In addition, he manufactures household and agricultural implements of iron for which he gets cash payment from his customers. These are also sold in the markets. He purchases iron from Daltonganj market. With a full day's work he earns about Rs. 2 per day.

9. *Income and expenditure*

The income of each household has been worked out on the basis of crops grown by them and which have been valued as follows:

Paddy—Rs. 15 per maund;
Wheat—Rs. 18 per maund;
Maize—Rs. 13 per maund;
Gram—Rs. 11 per maund;
Marua—Rs. 13 per maund;
Gondli—Rs. 12 per maund;
Vegetables—Re. 0.25 per seer (average); and
Lac—Rs. 8 per maund.

Since cultivation forms the mainstay of the villages, the incomes on this reckoning will provide a fair idea of their level of prosperity. Casual earnings are there, but these are neither constant nor uniform and hence difficult to arrive at with any degree of correctness.

TABLE XIII

Households by monthly income group

Income group (rupees per month)	Number of households				
	Total	Chero	Kharwar	Bhuiya	Lohra
1	2	3	4	5	6
1. 26—50 ..	21	13	6	2	..
2. 51—75 ..	7	5	1	..	1
3. 76—100 ..	3	3	..	..	..
4. 101 and above	3	3	..	..	..
Total ..	34	24	7	2	1

It is seen that more than two-thirds of the households have a monthly income of Rs. 26—50. Whilst just over half of the Chero households fall in this income group, both the Bhuiya households and 6 out of 7 Kharwar households find place in it. The remaining Kharwar households and the only Lohra household come in the income group of Rs. 51—75 per month. One-fourth of the Chero households earn more than 75 rupees a month.

The following table shows the pattern of expenditure of each community:

TABLE XIV

Average expenditure per household

Caste/Tribe	Number of households	Percentage of expenditure on			
		Food, etc.	Clothing, etc.	Miscellaneous items	Pursuits of profession
1	2	3	4	5	6
1. Chero ..	24	67.79	8.50	4.40	17.51
2. Kharwar ..	7	82.31	9 05	2.54	6.10
3. Bhuiya ..	2	79.22	10.20	3.29	7.29
4. Lohra ..	1	65.08	11.11	9.52	14.29

It is apparent that while there is no appreciable difference in the pattern of expenditure on account of the daily necessities of life, the Cheros spend much more than others in pursuit of their profession namely cultivation. This is accounted for by their having adopted improved techniques of cultivation and the use of manures and fertilizers.

10. *Indebtedness*

The following table shows the extent of indebtedness in the village:

TABLE XV

Extent of indebtedness

Serial no.	Income group	Number of households	Number of households in debt	Percentage of households in debt	Average indebtedness in rupees
1	2	3	4	5	6
1	Less than 25	..	..	..	..
2	26 – 50	21	8	38	95.00
3	51--75	7	2	28.57	150.00
4	76—100	3	2	66.67	70.00
5	101 and above	3	2	66.67	152.00

Agricultural loans have been taken by 15 persons from the Community Development Block, of a sum totalling Rs. 1,500. The figure represents entire amount of loan taken from the year 1954 onwards. Such loans are provided after bonds are jointly executed, pledging agricultural lands. The rate of interest is small, being about 6 per cent. Repayments have not been prompt.

Mahajans or money-lenders of Latehar lend money at rates of interest varying from 24 to 36 per cent per annum. In their case no documents are registered but handnotes have to be executed for large sums of loans. The *mahajans* are usually tradesmen. They are not registered money-lenders and exercise no control over the affairs of the loanees of the village.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

1. *Population growth*

The decade 1951—61 saw an increase of 19.63 per cent in the population of the village as recorded in census. At the time of the present survey, however, 176 persons were found in the village, as against 163 and 195 reported in the Censuses of 1951 and 1961 respectively. No households were reported to have shifted from the village and it is possible that visitors were enumerated in the census. If the survey figures are taken into account, the population has risen by only 8 per cent. The population of the district has increased by 20.49 per cent during the decade.

2. *Age and sex distribution*

The following table gives the total population of the village distributed by sex and age:

TABLE XVI

Age and sex distribution

Tribe	Age group	Number			Percentage to total		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Chero ..	0—14 ..	49	31	18	39.52	44.29	33.33
	15—24 ..	17	8	9	13.71	11.43	16.67
	25—59 ..	47	25	22	37.90	35.71	40.74
	60 and over	11	6	5	8.87	8.57	9.26
	All ages ..	**124**	**70**	**54**	**100.00**	**100.00**	**100.00**
Others ..	0—14 ..	21	8	13	40.38	33.33	46.43
	15—24 ..	2	..	2	3.85	..	7.14
	25—59 ..	27	14	13	51.92	58.34	46.43
	60 and over	2	2	..	3.85	8.33	..
	All ages ..	**52**	**24**	**28**	**100.00**	**100.00**	**100.00**

It is peculiar that the sex ratio in the major community is so disproportionate. Against 70 Chero males there are only 54 females, whereas against 16 Kharwar males the number of females is 22. Amongst the Cheros the adverse sex ratio is caused chiefly by a preponderance of males over females in the age group 0—14, the strength of the sexes in the other age groups being almost equal. Similarly, amongst Kharwars, the higher number of females is accounted for their preponderance in the age group 0—14.

About 40 per cent of the population is non-adult, the ratio conforming to the general pattern. Only 7 per cent of the people are aged 60 and above.

3. *Marital status*

The following table shows the marital status per 100 for each sex and different age groups, for the total population of the village:

TABLE XVII

Marital Status

Serial no.	Age group	Persons				Males				Females			
		Total	Never married	Married	Widowed	Total	Never married	Married	Widowed	Total	Never married	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	**All ages ..**	**100**	**42**	**56**	**2**	**100**	**46**	**52**	**2**	**100**	**38**	**61**	**1**
2	0—14 ..	40	40	..	..	41	41	..	..	38	38	..	..
3	15—24 ..	11	2	9	..	9	5	4	..	13	..	13	..
4	25—59 ..	42	..	42	..	41	..	41	..	43	..	43	..
5	60 and above	7	..	5	2	9	..	7	2	6	..	5	1

NOTE : There are no persons in the category "Divorced or Separated".

It is seen that not a single person in the age group 0—14 is married. These figures have been arrived at on the basis of the data furnished by the villagers during the survey and relate to the marital status at that time. They are to be distinguished from the ages of minimum marriages discussed in Chapter II. Thus, a girl who got married at the age of 12 years a decade ago, will now be 22 years old and be placed in the age group 15—24. The figures show that there has been some rise in the minimum ages of marriage for either sex. On the other hand, no female above 14 years has remained unmarried, nor any male over 25 years of age. It is only amongst the Cheros that 4 out of 8 males in the age group 15—24 have remained unmarried. It thus appears that marriage is a universal social obligation. It is also seen that although divorce is permissible by social custom (in cases of adultery) not a single divorce or separation has taken place among any community in the village.

4. *Disease and medical care*

The people of Ghutua appear to be in a peculiar transitional state when they neither avail of the modern medical facilities at Latehar Hospital to any appreciable extent, nor have any elaborate system of indigenous medicine which, in many tribal societies, includes the exhortion of spiritual influences. Cases of child-birth are hardly ever referred to Latehar Hospital.

The coming up of the Community Development Block has yielded some beneficial results so far as the prevention of disease is concerned. Vaccination against the epidemic of small-pox is almost compulsory and acquiesced to. The sources of water supply are periodically disinfected.

One of the diseases from which the villagers have been suffering is goitre. Obviously this is caused by deficiency of iodine in the water supply available to them. The disease is common almost throughout the anchal. As a matter of fact, the people of Ghutua are less afflicted than those of villages further north where the position regarding supply of water is not as happy.

5. *Education and literacy*

The drawbacks of the lack of school in Ghutua become evident from the almost negligible rise in the number of literate persons in the village in the last decade. According to the Census of 1951 there were 26 literates in the village and the number rose to 28 according to the Census of 1961. A rather sad feature of the number of literates is that not even a single female of any community is able to read and write. However, the percentage of literacy works out to 16 which is more than double the percentage of literacy among the scheduled tribes of the district and well-nigh approaching the State average. But only 8 persons, or less than a third of the literates have read up to the primary standard. A disturbing factor is that in the age group 0—14 which has 70 boys and girls, there are only 3 boys who can read and write, and these include the two Chero boys attending school, of whom one goes to the high school at Latehar.

6. *Family structure*

A household usually consists of husband and wife with their children, it being the normal practice for a son of the family to fend for himself soon after he gets married. In many cases, although the family hut is shared, separate kitchens begin to function.

Table XVIII gives the distribution of households by the number of members and Table XIX by the type of families constituting households.

TABLE XVIII

Distribution of households by the number of members

Community	Total number of households	Households with											
		2-3 members			4—6 members			7—9 members			10 members and above		
		Number of			Number of			Number of			Number of		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Chero ..	24	7	12	8	13	37	26	3	14	10	1	7	10
2. Kharwar ..	7	2	4	2	3	5	8	1	2	6	1	5	6
3. Bhuiya ..	2	..	..	..	2	5	4	..	..	..	..	..	..
4. Lohra ..	1	..	..	..	1	3	2	..	..	..	..	..	..
Total ..	**34**	**9**	**16**	**10**	**19**	**50**	**40**	**4**	**16**	**16**	**2**	**12**	**16**

TABLE -XIX

Households by type of family

Community	Total number of households	Type of families		
		Simple	Intermediate	Joint
1	2	3	4	5
1. Chero	24	23	1	
2. Kharwar	7	5	.	2
3. Bhuiya	2	2	.	.
4. Lohra	1	.	.	1
Total	34	30	1	3

It is seen that there is no single-member household. The bulk of the households (57 per cent) are made up of 4—6 members each. The three Lohra and Bhuiya households belong to this category. Next in numerical order come households with 2-3 members which comprise 27 per cent of the total. The number of households with more than six members is only 6.

As may be expected from the composition of the household by size, 30 out of 34 families are simple, 1 intermediate and only 3 joint. Of the latter, 2 are Kharwar families and one Lohra. Thus there is no joint family (consisting of husband and wife, a son and a married younger brother) among the Cheros.

7. *Intra-family relationships*

In the patriarchal society that exists in the village, the father is the supreme authority. Women are no longer as free as in the past. Apparently, they have begun to imitate the caste Hindus. Thus it was after considerable reluctance that ladies agreed to pose for photographs. They are very shy of outsiders. Women, however, do lend a helping hand in the economic activity of the family to a large extent and are partners in the real sense of the word. So whatever the authority of the father in the family, the women are always consulted and major family decisions are taken jointly. The rule about monogamy avoids situations in which jealousy of co-wives may arise. The population of the village is rather small and illicit sex relations are apparently non-existent. In any case, no divorce has been affected. The children are treated with fondness and care, though the people apparently have yet to realise the value of sending their children to school. The aged are given the respect due to them.

Certain relations like father-in-law, elder brother of the husband, and elder sister of the wife are treated with great respect. On the other hand, some relations are on joking terms, like elder brother's wife, and wife's younger sister.

In this connection, the family of Deocharan Singh (a Chero) may be cited. His household consists of himself as the head, his wife, a son and a daughter. Deocharan is a cultivator with an ambition to see his son better placed in life. His son, Ramautar, is a student of class IX in Latehar High School which he attends on foot every day. He has not, however, developed any airs from going to school. He was found to be fixing fences on his *bari* land in which some vegetables had been planted. He would also drive the bullocks to the field for ploughing. To Deocharan's wife falls the responsibility of fetching fuel and water, cooking meals and keeping the house in proper shape. In addition to all this, she is always available for assisting her husband in the field when the occasion so demands. Her daugher is of general help to her in the kitchen and to her is reserved the privilege of serving meals to the father and brother who eat before the females in the family can do so. Deocharan is on very friendly terms with his brother with whom he shared the paternal house, but no longer the kitchen.

8. *Inheritance of property*

Sons of a deceased person are the exclusive inheritors. All sons (including step-sons) share the property equally. The maintenance of widows for their lifetime is, however, the first charge on the property. Unmarried daughters have to be looked after and got married, but those already married do not get any share in the property. The system works well since the real property consists of agricultural and homestead land, with neither of which the married daughters are concerned. The popular feeling is against the introduction of a system by which daughters may claim a share in the property. The pieces of family jewellery are generally passed on to daughters-in-law and thus remain in the family.

In a specific instance, Deocharan Singh and his brother Sheocharan Singh inherited their father's plots of cultivable lands equally. Their mother had predeceased her husband and they had no unmarried sisters at the time of their father's death. The plots of land were divided equally between the two brothers, each of whom was in exclusive enjoyment of his share. The two brothers continued to live in their father's house but in separate apartments and with separate kitchens.

9. *Leisure and recreation*

The nature of the economic activities of the villagers provides them with the doubtful blessing of ample leisure. Yet, essentially dependent



1. The *Devisthan.*



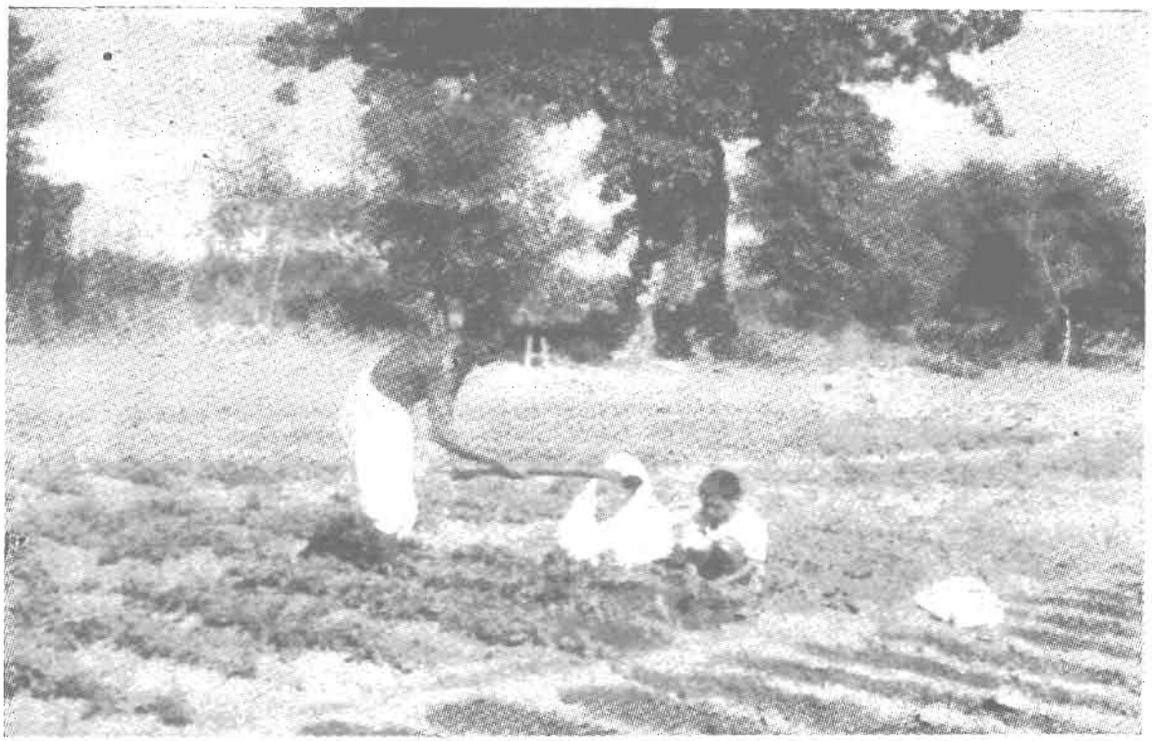
2. A Chero father and son—profile.



3. A Chero father and son—front.



4. A well-dressed Chero woman.



5. Growing potatoes.



6. Ploughing the field.



7. A distant view of the village.



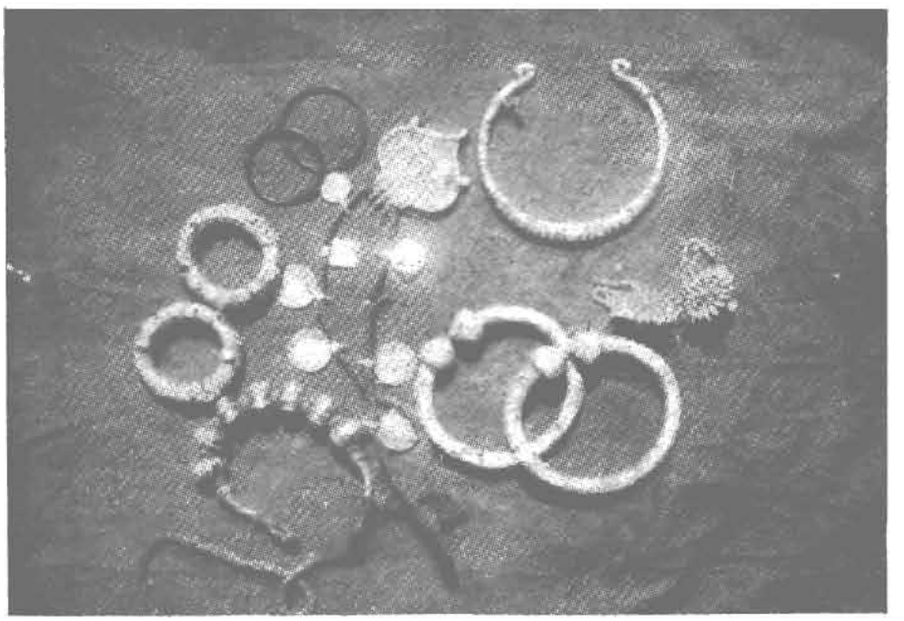
8. A Chero house.



9. The *Dhenki* is used to dehusk grains.



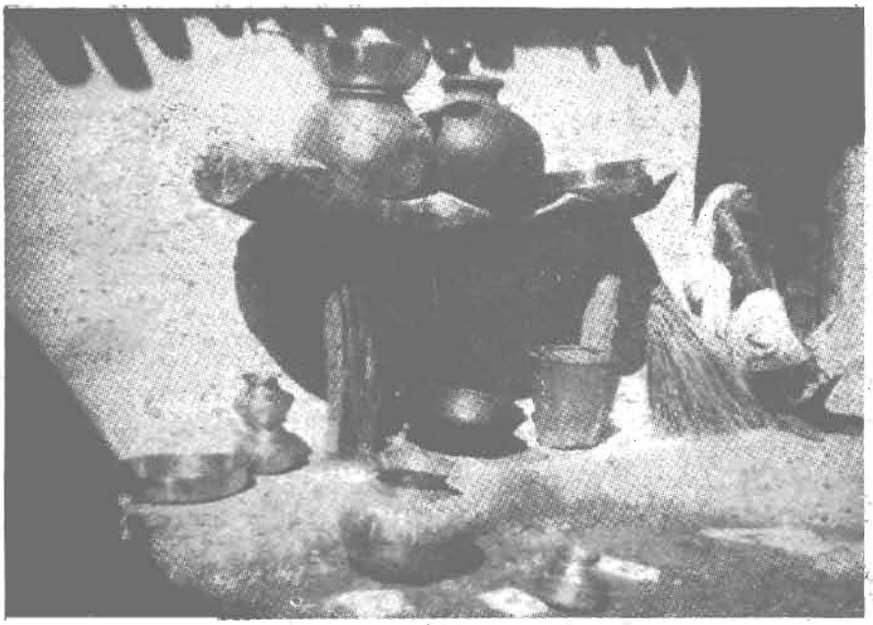
10. Beside the hearth.



11. Ornaments used by the people include *hansuli*, *kantha*, *haikal*, *kara*, *bala* and bangles.



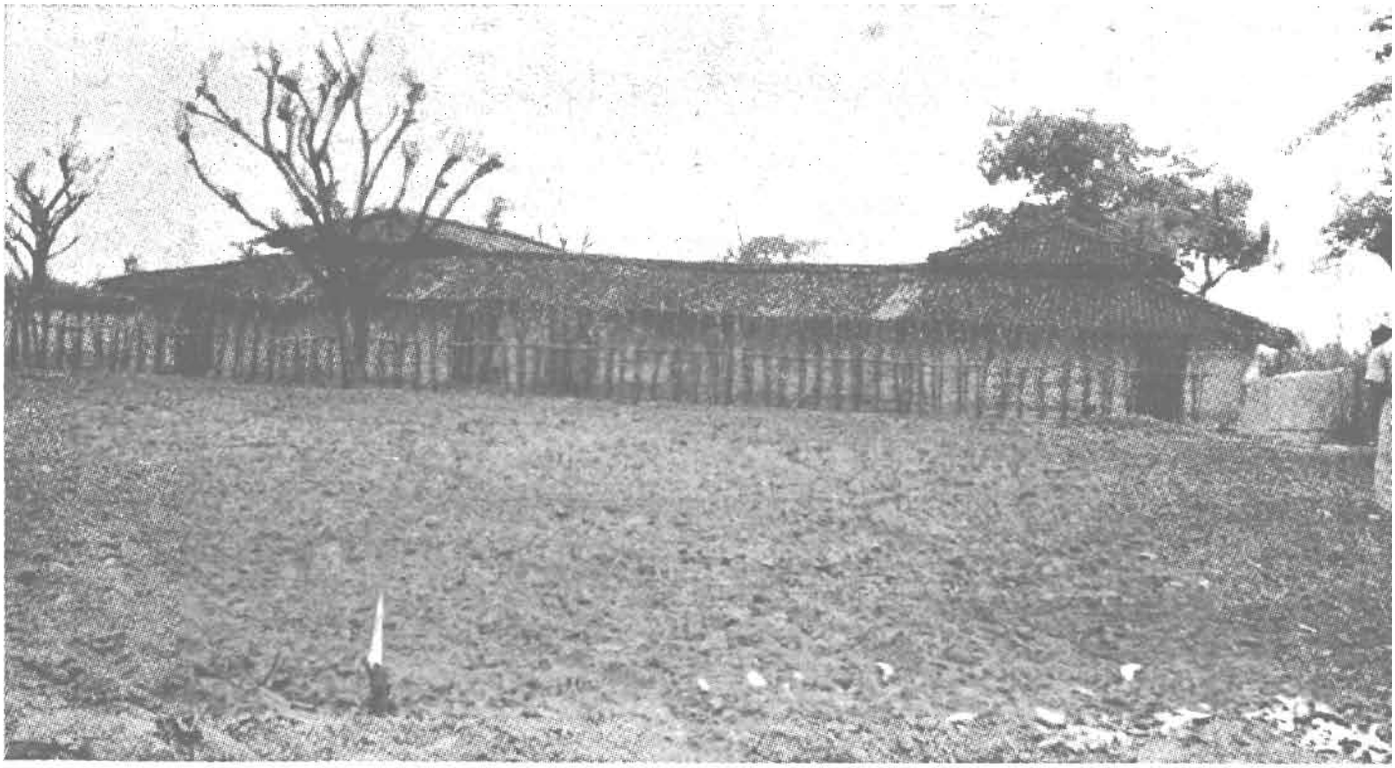
12. Drying grains in the sun.



13. Some household utensils.



14. Carrying water from the village well.



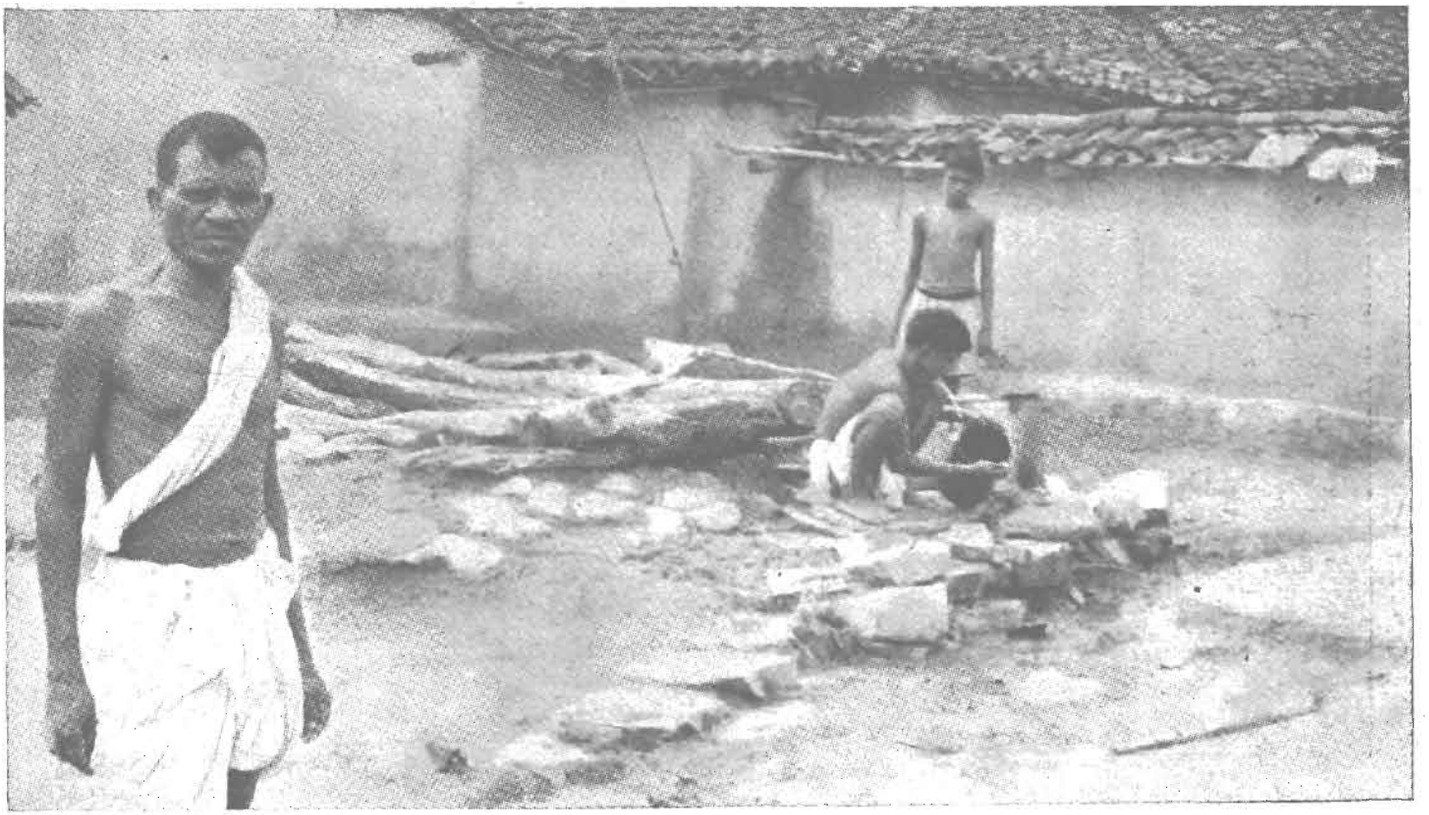
15. The house of a well-to-do Chero of the village.



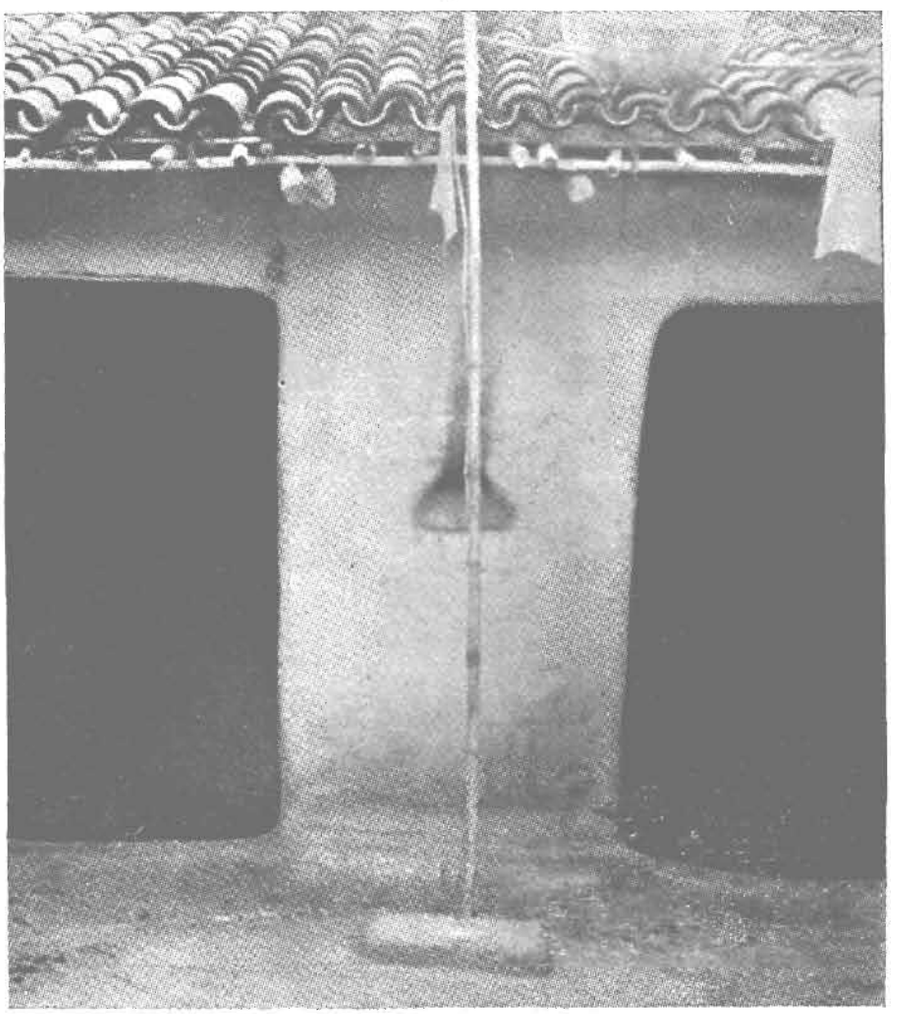
16. A village street.



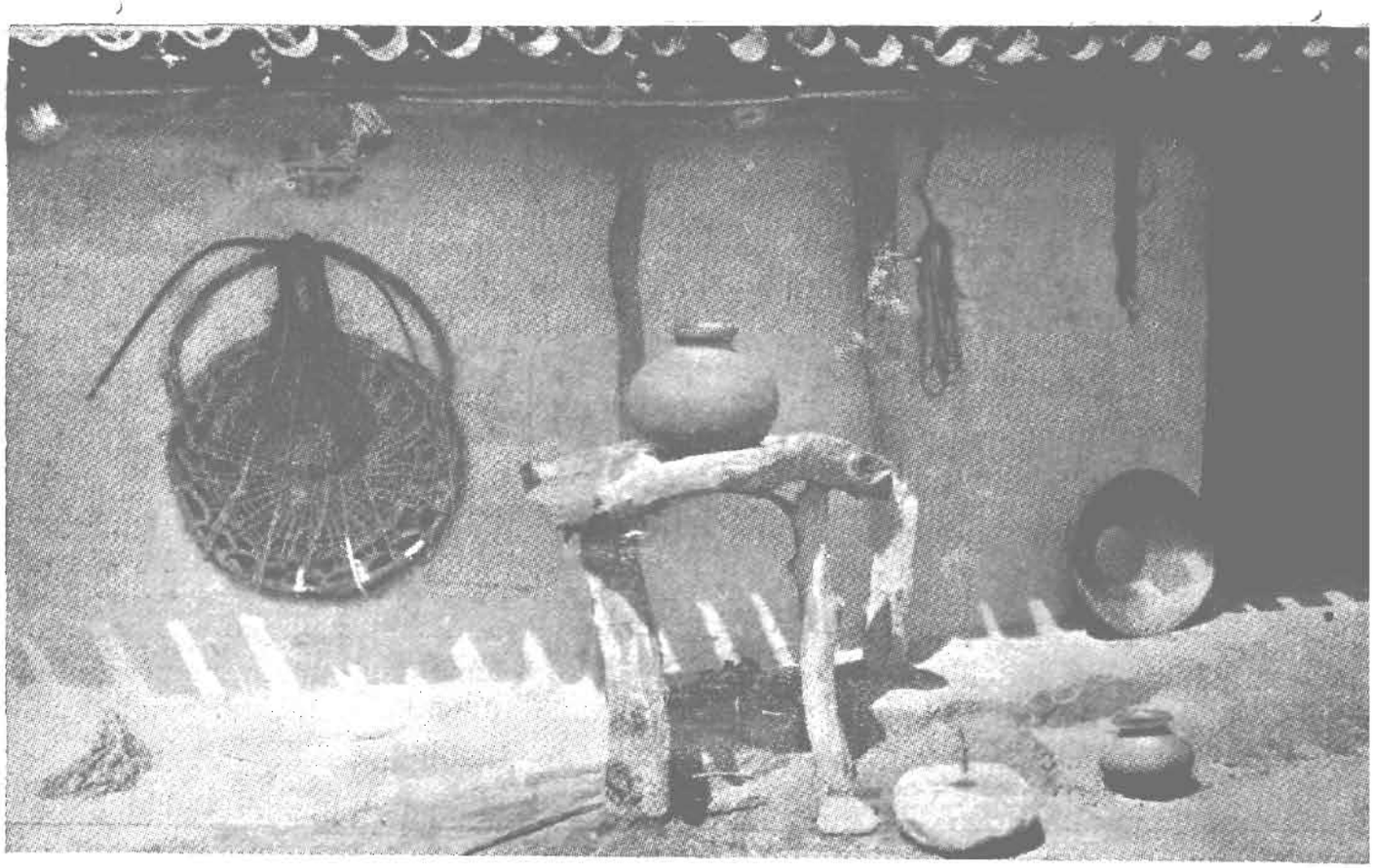
17. Village lands.



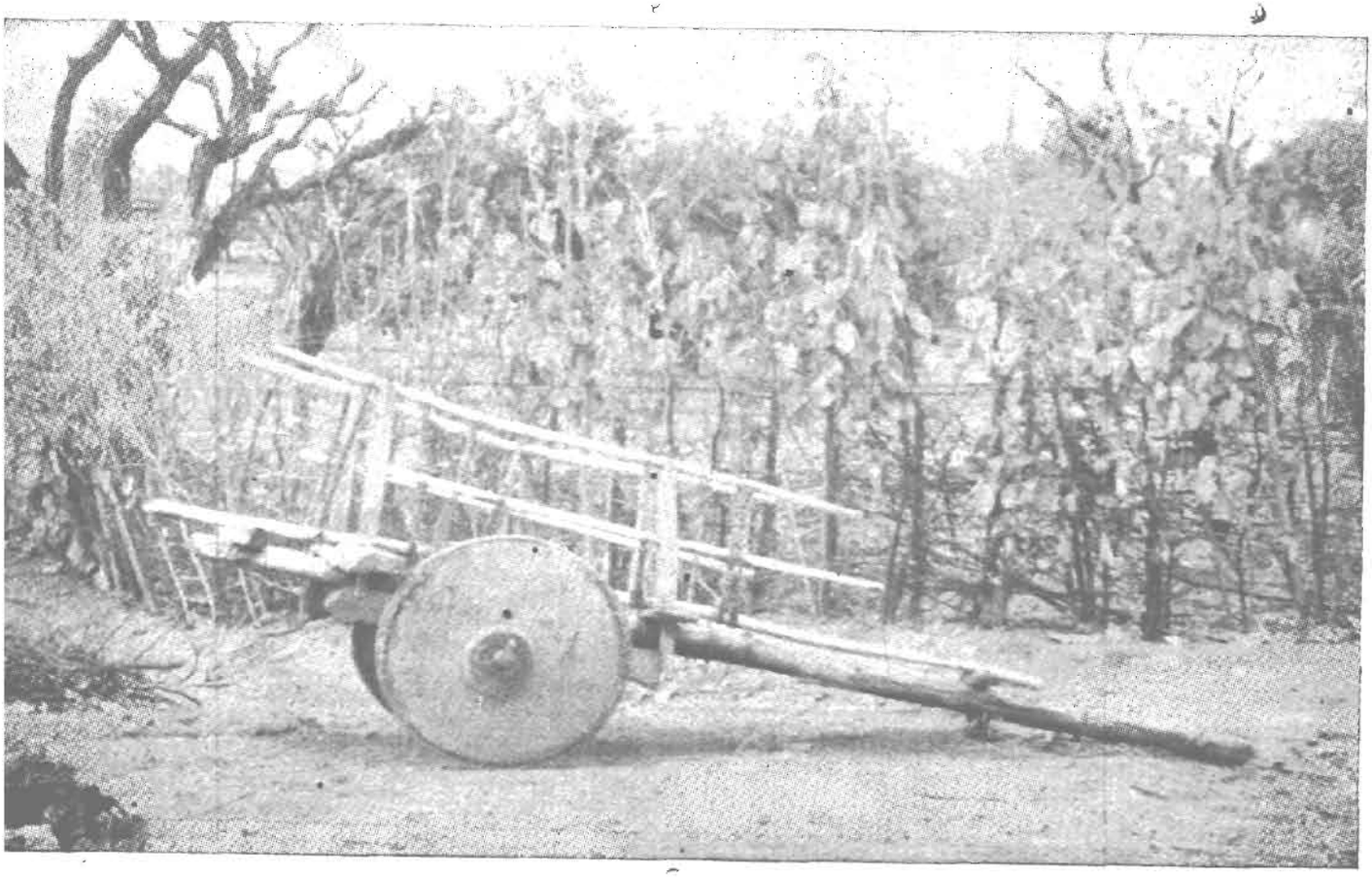
18. The village well.



19. The *Shivasthan.*



20. A view of the outside of a Chero house.



21. The bullock cart-wheels have no spokes.

on themselves as the people are, they have to attend to quite a few duties in their spare time. Repairs to houses are necessitated quite often since they are all mud-walled and have tiled roofs. Procuring of firewood (cow-dung is mainly applied as manure in the fields) is a job from which females are tending to dissociate themselves. Finally, there are the frequent visits one has to make to the weekly markets for purchasing even the merest of sundries. Yet visits to the market are looked forward to by the men and women and their well-groomed appearances in the markets testify to the care which they bestow on personal adornment. Friends and relatives meet in the market place: old bonds are renewed and new ones forged.

In the village itself, Kirtans (religious hymns) are sung to the accompaniment of *dhol* (drum) and *manjira* (cymbals). Without any elaborate musical notations and far from complex in phraseology, the *kirtans* seem to embody the simplicity which characterizes the life of a villager. The texts of two hymns and a folk song are given in Annexure V. The place for the congregational singing of *kirtans* is the centrally located *Shivasthan*. Folk songs are also sung.

Formalized games, either outdoor or indoor, are virtually unknown among the youth, nor is there any institutional training imparted to them. Boys are often adept at spinning wooden tops but kite-flying is foreign to them. There did not appear to be any kinds of games for the girls.

The villagers find sustenance in the frequent verbal exchanges for which any time is good time. The minutest details of everyday occurrences are broached and dilated upon. Personal lives of the people are any thing but closed citadels, and the knowledge that few secrets can really be kept secret prevents the people from deviating from the narrow and straight path so zealously guarded by the collective village conscience.

Dancing is on the way out and such meets are now reportedly few and far between.

10. *Religion*

Every person in Ghutua returned his religion as Hindu. Thus, in spite of denominational differences in caste or tribe, there is a basic unity in religious thought and practice. The *Shivasthan* is the main centre of worship. The god is embodied in the form of a *linga* (phallus), which is its usual symbol. However, constant oblations of water, customarily enjoined by Hindus, was lacking. Nor was any awareness exhibited of the fondness that Lord Shiva has for *bel-patra* (leaves of the *bel* tree). The *devisthan* simply contains a small mud platform anointed with vermilion marks. Goats are sacrificed to the deity. The *devi* is held to be more a preventor of evil than a conferer of blessings and is, accordingly, more feared than revered and loved. The absence of deities of the *Vaishnava* school is quite understandable in a society almost wholly non-vegetarian in dietary habits.

Whilst the Brahmin priest lives in another village (Sakhui, 3 miles off), there is a local *Baiga* (priest), who is virtually a jack-of-all-trades. The Brahmin priest serves the Chero and Kharwar communities. The Baiga's services are for all, including Bhuiyas and Lohras.

11. *Festivals*

The religion of the people, as reflected by the religious institutions in the village, might justifiably give the impression of a well-nigh complete dissociation from the tribal religious philosophy. That such is, not the case, however, becomes evident from the various festivals observed in the village. The list includes the celebration of *Sarhul, Karma* and *Sohrai* which are regarded as the main festivals of the majority of the scheduled tribes in the State.

The following calendar indicates the period of holding of the main festivals:

Month		Festival
Vernacular	English	
Falgun ..	February-March ..	*Holi*
Chait ..	March-April ..	*Devi-puja*
Baisakh ..	April-May ..	*Sarhul*
Bhado ..	August-September	*Karma*
Aswin ..	September-October	(*i*) *Jitia* (*ii*) *Dashahra*
Kartik ..	October-November	(*i*) *Sohrai/Diwali* (*ii*) *Chhath*

(1) The *Holi* festival is observed on the full-moon day of Falgun. It ushers in the new year, the first day of which is marked by gaiety and colour, feasting and merrymaking. In addition to community religious worship and festivities in which all villagers participate, *Satyanarain Puja* is occasionally held in individual households of Cheros and Kharwars only. The Brahmin priest is invited to recite the *katha* (story) in verses which, though largely unintelligible, are listened to with great veneration. Indeed, the entire recitation merely recounts the

good fortune that awaits reverential listeners and the calamities which non-believers may be subject to. The person who sits with the priest for the *puja* has to be on fast for the day, which is broken with *prasad*. It is customary to extend invitations to all relatives and friends on this day and since such invitations are customarily never turned down, good crowds usually congregate and disperse after the distribution of *prasad*.

(2) Just as the Goddess Durga is worshipped bi-annually in *Chait* and *Aswin*, the *Devi* in the village *Devisthan is worshipped* also on *Chait-navami* day by offering sacrificial he-goats. This is done under the aegis of the Baiga. One goat is first sacrificed on behalf of the entire village after which individuals are also free to do so. The sacrifices are witnessed by large gatherings which include most of the womenfolk.

(3) There is no rigidly fixed date for observing the *Sarhul* festival. It is held on any convenient day as decided by the village elders, generally in the month of *Baisakh*. On that date all villagers congregate in the sacred grove. The Baiga is the master of ceremonies. He offers a fowl on behalf of the entire village. This is followed by individual offerings by different families. The day assumes the character of a holiday-*cum*-picnic since all the people bring their rations to the grove and cook and have their food there. Cheering beverages are much in evidence and, as the day draws to a close, the buoyant spirits of the people find expression in singing and dancing.

(4) The *Karma* festival is observed on the eleventh day of *Bhado*. The ceremonial part consists of the planting of a sapling of the *karam* tree in the *Akhara*. The sapling is fetched and planted by a group of virgins and bachelors. People gather at the *Akhara* at dusk and indulge in feasting and dancing. Somewhat peculiarly, all kinds of meat, fish and liquors are taboo on this day.

(5) *Jitia* is a day of religious fast undertaken by married women for the well-being of their husbands and children.

(6) The *Dashahra* festival is celebrated by worshipping the *Devi*. Sacrificial offerings of goats are made on this occasion as well. In addition, the festival is a time of social re-unions and purchase of new clothes for all. No images of the *Durga* are, however, installed in the village. But the image at Latehar is seen and worshipped by all but the infirm.

(7) *Diwali*-cum-*Sohrai* is celebrated on the last day of the dark fortnight of *Kartik*. Houses are cleaned and illuminated. Cattle are ceremoniously bathed and their horns oiled (as on the occasion of *Gopasthami* elsewhere). They are specially fed on that day. The Goddess *Lakshmi* is venerated.

(8) *Chhath* is observed six days after *Diwali*. Offerings are made by persons of either sex (who have remained on fast) to the sun-god at sunset and sunrise, on the banks of the *Panbhari*. This festival is widespread throughout Bihar and eastern Uttar Pradesh.

12. *Intra-village relations*

It has been seen that there are no wide differences in the incomes and occupations of the villagers. The existence of two hamlets is merely a matter of convenience. Even in Ghutua proper some of the houses are widely separated having been constructed so simply to enable the owners to live in greater proximity with their agricultural lands. Uper-Ghutua was founded for the same reason. There was no inkling of any kind of fissiparous tendencies, which might have led to the disintegration of the original village settlements. Even now the *Sarhul* festival is held jointly. The village blacksmith caters to both parts of the village.

Both Cheros and Kharwars now claim to be Rajputs and as such are at par in their social contacts. It is only the Bhuiyas (who eat pigs) that are really looked down upon. Kharwars and Cheros may and do inter-dine. But both Lohras and Bhuiyas are denied this privilege.

Separate *Panchayats* do not exist for the different communities. Group of elders irrespective of their community, suffice to adjudicate on the internal disputes of the village relating to social custom and law.

13. *Organs of democratic decentralization*

The statutory *Gram Panchayat* was established in July, 1950 and the first elections were held in September of the same year. On expiry of the term of the elected members re-elections were held in 1953, 1957 and the last in February, 1961. According to its present constitution the *Panchayat* consists of 6 villages and hamlets distributed into 4 wards as follows:

Wardwise list of constituent villages of Monger *Gram Panchayat*

Ward no. I—

Monger (Khas).

Ward no. II—

(1) Tetritanr (hamlet of Monger)

(2) Ghutua.

Ward no. III—
Kendru.

Ward no. IV—
(1) Purana Kendru.
(2) Harkha.

For every *Panchayat* there is an executive head, known as the *Mukhia* and a judicial head called *Sarpanch,* both of whom are elected by an electorate consisting of all adult members (of both sexes) of the constituent villages. In addition there are 8 *panches* or advisers to the *Sarpanch* and 8 members of the executive to assist the *Mukhia.* Every ward elects a *panch* and executive from amongst its inhabitants. A *panch* and a member of the executive are nominated from each ward.

The *Mukhia* of Monger *Panchayat* is one Gopichand Sahu, of village Monger. He was the unanimous choice of the people. He belongs to the Sunri caste which is not a scheduled community. The *Sarpanch,* also elected without contest is a Rajput of the same village as the *Mukhia.* The only contribution of the people of Ghutua to the body of working members of the *Panchayat* consists of a *panch,* Baleshwar Singh, a Chero of the village. He was elected from his ward unanimously. Both nominated memmers as also the other elected members from Ward II belong to Tetritanr Tola of Monger village.

The judicial wing of the *Panchayat* could not transact any business due to some technical complications of which details could not be elaborated by the villagers. Thus no dispute had come up for adjudication by the *Panchayat* till the time of survey (1961).

The *Gram Panchayat* has lately been entrusted with the work of collection of revenue from the tenants on behalf of the State. It gets a commission for the work.

A co-operative society is yet to be set up. There are no voluntary organisations in the village.

14. *Impact of development schemes*

The Community Development Block has been in existence for 3 years. The general impact of the various schemes has been discussed earlier in the appropriate sections. What the villagers themselves had to say on the subject is now being discussed.

Improved methods of cultivation of paddy (known as Japanese method) were adopted by 14 households and the same number averred having received improved quality seeds. Pesticides were used by 11 households. Only 3 households had procured improved agricultural implements. Thus less than half of the families in the village (by their own report) have been directly benefited by the development schemes. Even so, all except one Bhuiya family claimed to be aware of the existence of the C. D. Block and as many as 19 to have derived benefit from it. The benefits derived included supply of improved seeds, medical facilities, supply of pesticides, and grant of loans.

CHAPTER V

CONCLUSION

1. *Level of social awareness*

Though they are largely unlettered, the villagers of Ghutua no longer live in a closed shell. The head of every household could specify the names of the administrative headquarters of the Panchayat, Anchal, Police Station, Subdivision and District. The location of the Anchal, Police Station and Subdivisional headquarters at Latehar itself, a place frequented by the people, is no doubt responsible for the encouraging response on the subject. None of the people had any idea of the changes made in the Hindu Law in matters of succession and adoption. Family planning is still unheard of.

2. *Conclusion*

One leaves Ghutua with the innate sense of feeling that the leviathan that is village India is no longer slumbering indolently. Even flicker of activity, breaking of a small link in the chain confining the people to traditional ways of living, symbolizes the heralding of a renascent society: the hope for the future.

Monograph on Village

OREA

(In Latehar Subdivision : District Palamau)

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CONTENTS

PAGE

CHAPTER I : THE VILLAGE

Introducing the village 35
Location 35
Physical aspects, flora and fauna 35
Size and number of households 36
Residential pattern 36
Communications 36
Important public places 37
Sources of water 37
History of the village 37
Legends 38

CHAPTER II : THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition 39
Language 41
Housetype 41
Dress 42
Ornaments 43
Household goods 44
Food and drink 45
Beliefs and practices relating to birth, marriage and death—
Birth 46
Marriage 47
Death 50

CHAPTER III : ECONOMY

Land 52
Distribution of households by the size of agricultural holding 52
Forest 52
Livestock 53
Factors influencing economic life of the village 53
Livelihood classes 53
Description of different occupation 54
Animal husbandry 56
Fishing 57
Forestry 57
Village industry 57
Trade and commerce 58
Other occupations 58
Income and expenditure 58
Indebtedness 59

PAGE

CHAPTER IV : SOCIAL AND CULTURAL LIFE

Age and sex distribution 60
Marital status 61
Diseasé and medical care 61
Literacy and education 62
Composition of households 62
Family structure 62
Intra-family relationship 62
Inheritance of property 63
Leisure and recreation 63
Religious association 63
Festivals 63
Village organisation 66
Impact of development programme 68
Legend and folklore 68

CHAPTER V : CONCLUSION

Level of social awareness 69
Concluding remarks 69

INSET TABLES :

1. Households by community and *tola* 36
2. Communitywise distribution of households and persons 39
3. Houses by types of walls 41
4. Households classified by number of rooms occupied 42
5. Distribution of households according to the use of ornaments 43
6. Age at marriage 47
7. Distance of place of marriage from the village 48
8. Distribution of households by the size of agricultural holdings 52
9. Livestock 53
10. Livelihood classes 54
11. Distribution of workers and non-workers by communities, sex and age groups 54
12. Agricultural produce and their disposal 55
13. Households classified by monthly income group 58
14. Pattern of monthly expenditure 58
15. Indebtedness by income groups 59
16. Loans incurred by the villagers from Sarju grain-*gola* 59
17. Loans taken from Block Office at Bishunpur 59
18. Age and sex distribution 60
19. Marital status by age-group 61
20. Households classified by members and size 62
21. Family structure 62

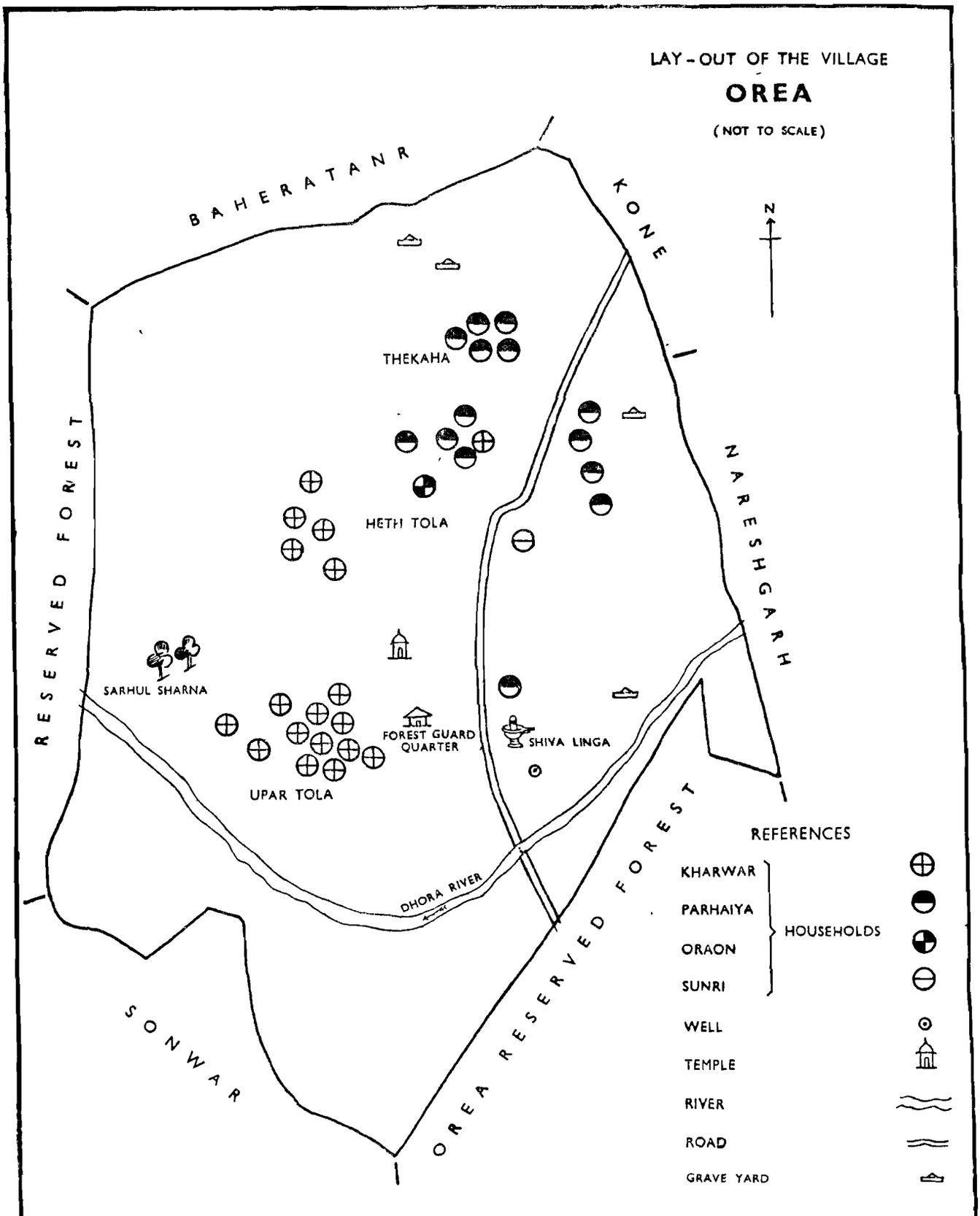
FACING PAGE

MAP AND DIAGRAM :

1. Lay out of the village Orea 35
2. House Plan 42

PHOTOGRAPHS (BETWEEN PAGES 64 AND 65) :

1. View from the Latehar-Sarju Road of the hills to the south of Orea.
2. A village street. Note the fenced *bari* lands.
3. The Dhora flows in the southern part of the village in the foothills.
4. The *Devisthan* to which people of all communities congregate on festive occasions.
5. Fences around homes are also made of wattled bamboos.
6. A group of women outside a Kharwar house.
7. A view of the ceiling of a Parhaiya house.
8. A Kharwar woman.
9. A newly married Kharwar woman wearing her ornaments.
10. A Kharwar male wearing a *dhoti* and vest.
11. Kharwar girls.
12. A group of Kharwar women.
13. An elderly Kharwar woman. She is wearing a blouse. Her ornaments include chain of coins and *hansuli*.
14. A Kharwar male.
15. Ornaments used include *sikri*, *bala*, *baju* and *karnaful*.
16. Some household utensils.
17. A *macha* from which wild animals are warded off from the ripening grains.
18. Agricultural implements including *kori*, *tangi*, *juath* and *hal*.
19. A bullock beside a wattled bamboo screen.
20. Ploughing the field.


LAY-OUT OF THE VILLAGE
OREA
(NOT TO SCALE)
N
BAHERATANR
KONE
NARESHGARH
RESERVED FOREST
THEKAHA
HETH TOLA
SARHUL SHARNA
FOREST GUARD QUARTER
SHIVA LINGA
UPAR TOLA
DHORA RIVER
SONWAR
OREA RESERVED FOREST
REFERENCES
KHARWAR
PARHAIYA
ORAON
SUNRI
HOUSEHOLDS
WELL
TEMPLE
RIVER
ROAD
GRAVE YARD

CHAPTER I

THE VILLAGE

1. *Introducing the village*

In regard to population, the Kharwars are one of the seven major Scheduled Tribes of Bihar of which there are more than one lakh members each. Yet they constitute only 2.6 per cent of the tribal population of the State. The Kharwars are largely confined to Palamau district which contain 60 per cent of the total Kharwar population of 109,357 persons, according to the Census of 1961.

Thus, the district of Palamau is the stronghold of the Kharwars. But significant numbers are also found in the adjoining plateau regions of Shahabad district (11.1 per cent). In the population Census of 1961, appreciable numbers of Kharwars have been returned in the districts of the Santal Parganas, Bhagalpur and Purnea. However, the Kharwars of Palamau are not generally widespread. In all probability, some Santals in these areas also returned themselves as Kharwars. Kharwars are also a section of the Santals, many of whom like to be called by that name.

Within Palamau, the Kharwars are distributed throughout the district. They are found in every anchal excepting Hussainabad and Hariharganj, both of which lie on the northern border of the district adjoining Gaya and whose characteristics largely conform to those of the Gaya district. There are five anchals containing over 5,000 Kharwars each. Among them, Latehar contains 5,578 persons of the Kharwar tribe. Village Orea (in Latehar anchal) which has a predominantly Kharwar population, was selected for the present survey for a study of the Kharwars.

2. *Location*

Situated at Latitude 23° 40′ North and Longitude 84° 25′ East, village Orea lies about twelve miles to the south of Latehar town. It lies on the unmetalled road constructed by the Forest Department, going from Latehar to Banari (in Ranchi district). The village, therefore, does not have a difficult approach. Orea is bounded on the north by villages Baheratanr and Kone in which Parhaiya and Oraon tribes and Bhuiya caste are predominant. To the east lies Nareshgarh, inhabited largely by Kharwars and Parhaiyas. Village Sonwar in Garu anchal lies to the south of Orea while to its west lies Patratu also in the same anchal. Latehar is the nearest place where postal, telegraph, railway and roadway facilities are available. Besides the State Hospital at Latehar, there is a medical sub-centre at Tarwadih, about four miles north of Orea, which is periodically visited by the Medical Officer of the Latehar Community Development Block. The village level worker of the Community Development Block has his headquarters at Baraini which lies three miles north of Orea. Though people often visit Latehar market which lies at no near a distance, they also frequently visit the market held in village Sarju on every Tuesday. Sarju is only three miles south from Orea, though situated in a different anchal (Garu anchal).

3. *Physical aspects, flora and fauna*

Orea is situated at an average height of about 1,500 feet above mean sea level. Hills surround it on all sides except the north. To the west is Khatti Pahar (2,502 feet), to the south lies Dhajwa Pahar (3,262 feet) while Badamghat Pahar (2,106 feet) is situated to the north-east of the village. The hills rise from within the limits of Orea revenue *mauza*. Their characteristic formation is gneiss.

A stream, named Orea and locally known as *Dhorha*, runs along the southern end of the village. It flows westwards and joins the river Kone at a distance of about four miles from Orea. The stream constitutes an important source of water-supply for the village.

The nearest place at which rainfall is recorded is Latehar. Figures of average monthly rainfall have been given in the Introduction. The annual precipitation is about 1,500 mm. The cold weather sets in early November and lasts till March, December and January being the coldest months. April to June are the summer months characterized by intense heat and hot winds, though not as severe as in Latehar which is further north. Rains set in towards the end of June and continue till September. There is some rain in December and January which is very valuable for *rabi* crops.

The surrounding hills are covered with dense vegetation. *Sal* trees form almost a pure belt along the foot of the hills and the cool shady ravines intersecting them. *Kend* trees and bamboos are found in large numbers. Some other trees that are found are *asan, bija, sisso, karam, siris, gamhar, piar, amla* and *bahera.*

Shooting is permitted in the forest area only under proper licence. Deer of various kinds, viz., *sambhar, chitra* (spotted deer), *kotra* (plain deer); leopards, bears and wild boars abound in the forests. In fact, in the course of the present survey, the field-staff posted at Baraini (three miles north of Orea) were found to be hesitant to come to Orea by road in the night. A bear had waylaid and mauled a pedestrian only some time back, giving rise to the understandable reluctance on their part for performing night journeys. Wild elephants are known to appear in herds and sometimes to cause depredations to the standing crops.

4. *Size and number of households*

According to the thana jurisdiction lists, the revenue *mauza* Orea (bearing thana no. 199 of Latehar revenue thana) has an area of 534 acres. This is exclusive of the area of reserved forests which lie beyond the limits of the revenue *mauza* and spread over an area of 638 acres according to the records of the Forest Guard of the area. According to the villagewise statistical records maintained in Latehar Anchal-*cum*-Community Development Block, however, the total area of Orea village is 908 acres. These figures have been used in this report as the classification of land area, the area under cultivation and the like are all based on these figures.

With an area of 908 acres or 1.42 sq. miles, Orea contains 34 households with 141 persons (84 males and 57 females). The crude density of population, therefore, works out to 100 persons per sq. mile which is considerably lower than the subdivisional average of 173 persons per sq. mile. The households in the village contain, on an average, only 4 persons each.

5. *Residential pattern*

The houses in the village are rather scattered about and there are no distinct clusters of closely built houses. The cultivated lands in the village consist largely of up-lands known as *bhit,* and the houses are generally constructed in a corner of such lands. These are fenced with split bamboos, fencing being necessary in order to secure the crops against depredation by animals. The fences are usually rather sturdy in construction, some specimens of these may be seen in the background of the photographs of houses. In spite of the general diffusion of the houses, most of the Kharwar houses are located in two distinct groups whilst those of the Parhaiyas are separated. There are two hamlets or *tolas* in the village viz., *Upar-tola* and *Heth-tola,* the former signifying higher elevation and the latter, lower elevation. In Heth-tola there is a sub-hamlet known as Thekaha which contains 5 of the 14 Parhaiya households in the village.

The following table shows the distribution of household in the village by community and *tola* :

TABLE I

Households by community and *tola*

Tola	Number of households				
	Kharwar	Par-haiya	Sunri	Oraon	Total
1	2	3	4	5	6
(*i*) Upar-tola	12	1	..	..	13
(*ii*) (*a*) Heth-tola	6	8	1	1	16
(*b*) Thekaha	..	5	..	..	5
Total ..	18	14	1	1	34

It is seen that Upar-tola is almost exclusively inhabited by Kharwars. The lone Parhaiya household in this *tola* lives in a house a little away from the Kharwar households on the opposite side of the road. In Heth-tola, on the other hand, the Parhaiyas predominate, this *tola* also containing one household each of Sunris and Oraons. The Kharwar households in this *tola,* along with the Oraon household have houses to the west of the road. The Parhaiyas here are distributed on either side. The sketch map on the facing page 35 may be seen.

6. *Communications*

The Latehar-Sarju Road was constructed towards the close of the last century. It used to pass along the west of the settlements in Orea. Later, it was found that the alignment of the original road ran over a steep gradient. It was, therefore, unsuited to modern vehicular traffic that was introduced in the wake of systematic exploitation of forest produce. Accordingly, some ten years back, a new alignment was made to overcome the above drawbacks. The present road passes along the east of the bulk of the village settlements. Excepting during the rains (when the forests are closed) trucks carrying timber ply frequently on the road. Villagers can usually secure 'lifts' on these, mostly free of cost, or for payment of only trifling sums. Due to the terrain being undulating, bullock carts cannot be used. Bicycles are used, though not a single villager of Orea possesses one. During the rains, there is no alternative but to walk to

one's destination. The markets at Latehar and Sarju are visited by groups of people, both men and women, who usually walk their way. Goods taken for sale and those that are purchased are carried in bundles. *Bhars* are used whenever necessary. These consist of two shallow baskets suspended from either end of a split bamboo piece.

7. *Important public places*

A temple dedicated to *Rati Devi* is situated at the approach to the main settlements at Upar-tola. It consists of a single-roomed structure with mud walls and a tiled roof (It is depicted in its photograph). It has a make-shift door at its entrance, made of wattled bamboos. Inside, there is a vermilion-marked mud platform about six inches above the ground level. *Rati Devi* is the village deity. Women-folk cooperate in keeping the inside freshly plastered with mud; the general repairs and upkeep of the temple being the responsibility of the men. Sacrificial offerings of fowls are made to the *Devi* during *Sarhul* festival. While the temple is a place of worship, its adjuncts serve as a venue for social meets.

An even less ostentatious place of worship consists of an open *Shivasthan* on the east of the Latehar-Sarju Road, near Upar-tola. It is made of a raised mud platform upon which there is a *Shivalinga*. Congregational or community worship is not done here. But the religious minded occasionally offer oblations of water and flowers to the deity.

The *Sarhul Sarna* (sacred grove for the *Sarhul* festival) is also located near Upar-tola.

Close to the *Devi* temple lies the official residence of the Forest Guard, the only house in the village which has its walls whitewashed and also has a tiled roof. The Forest Guard is an important personality among the villagers; he is the dispenser of a good many temporary jobs in connexion with his official duties.

A primary school was started in the village in 1963 under the E. I. P. scheme, under the name of Baheratanr-Orea Lower Primary School. However, it has no building of its own. The classes are held in the verandah of a villager, Shri Rup Chand Singh, a Kharwar of Upar-tola.

The dead of all communities are cremated. For each of the tribes of Kharwar, Parhaiya and Oraon, separate places have been assigned for cremation of the dead. For the Kharwars, there are two such places. One is *Tamras-dhora* in the northern part of the village and the other, *Chatnahi-Nala*, on the eastern side, on the bank of the *Dhorha* stream. The cremation ground for Parhaiyas named *Gijan Khanr*, is situated towards the north-east of the village. Oraon performs cremation at *Kol-jhari*, lying north-west of *Tamras-dhora*. There is no separate cremation ground for Sunris of which there is only one household in the village, the head of which himself had migrated to the village.

There are no welfare or administrative institutions in the village.

8. *Sources of water*

The *Dhorha* stream is the main source of water supply for the village, though it is not a perennial stream. Even after the stream dries up in summer, the water level under the sandy banks is very high. In such times the housewives (who generally fetch water) have merely to dig out a little sand and take out their requirements of water. Clothes and utensils are generally taken to its banks by the women-folk for washing and cleaning. The stream is used for bathing. Even during the rains, the muddy water from the stream is collected in earthen pitchers for drinking purposes. Such water is allowed to stand for sometime when the denser particles of sand and mud settle down at the bottom, leaving relatively clear water for consumption.

There are two *pucca* wells in front of the Forest Guard's residence, towards its east. One is very old, being in a state of complete disrepair and is not useable. The other had lately been constructed with the help of a subsidy received from the Community Development Block. The well is, however, used very seldom. During the course of investigation, it was found that the well was not visited at all. Only when the first rains had set in and the stream carried a lot of dry leaves and other dry vegetable matter for some time, was recourse had to the well.

The prevalence of goitre among many villagers indicates that the water from the stream is largely deficient in iodine.

9. *History of the village*

Orea used to be a *Khalsa* village, being held under the direct management of Government since the Britishers resumed the estate of the successors of Gopal Rai, the landlord, in 1818. In the Final Report on the Survey and Settlement of the Palamau Government Estate (1898) Orea (spelt Ooreya) is referred to as a village rather than *mauza*, apparently to differentiate between the village area and the area under protected forests. The report also mentions

that the acreage under cultivation in the village increased from 36 in 1864 to 163 in 1896.

Information given by the villagers, on the point indicates that the Kharwars, Parhaiyas and Oraons have been settled in the village for more than 5 generations. One Kharwar household came to the village in the present generation. The head of this household was formerly living in Chatam village of Barwadih police station (also in Latehar subdivision). His agricultural lands were near dense forests containing herds of wild elephants. The standing crops in his lands would often be trampled and destroyed by the elephants, and when his aunt (who was guarding the crops) was also killed, he thought that it was time to quit. He came to Orea as he had married in the village.

The single Oraon household in the village, though settled over 5 generations back, still maintains close connections with the tribesmen and relatives in village Jer, from which it originally came. The members of this household have reciprocal contacts on social occasions such as births, deaths and marriages.

The Sunri household came to the village only three years earlier (in 1959). The head of this household came to the village as he considered that it afforded good scope for running a grocery shop. He is satisfied with his decision.

Current views in the village indicate that according to tradition, the Parhaiyas were the original inhabitants of the village Orea. They had little to do with settled agriculture which was introduced in the village by the Kharwars who came later. Now the Parhaiyas have also become settled agriculturists.

10. *Legends*

"Orai" in the local dialect means the slope of a hill. Shri Ramautar Singh, a Kharwar of the neighbouring village of Nareshgarh sugggested that the Orea village derived its name from *Orai* since the first settlers in the village had built their houses on the hill-slopes.

The local traditions about the various tribes, as recounted in the village, are summarised below :

Kharwar—Once the epical Lord Ramchandra went for a hunting expedition in the forests of Khairagarh. But though he made hot pursuits, he could not bag any game. Fatigued with his exertions and sweating profusely, he rested awhile. His sweat trickled down on the *khar* grass on which he was sitting. These drops of sweat, energised by sunlight, gave birth to the Kharwars. Their name *Suryabanshi Kharwar* is thus derived from the role of the Sun (*Surya*) and *khar* grass in their evolution.

The tradition continues that the Kharwars did not find the environments of Khairagarh suitable as they had to contend with many enemies. Hence they migrated further south and settled in Palamau along with the Cheros. The Chero kings were well-disposed towards them and bestowed them with lands to cultivate.

Parhaiyas—The Parhaiyas aver to be descendants of Nakul, one of the five Pandava brothers (These, however, have names different to those in the epic of the Mahabharata, the five brothers being named, Nakul, Sahdeva, Jhumeli, Arjun and Sibalak). Tradition has it that a boon granted to Nakul had ensured that he could not be killed by any means. Once there was some disagreement among the brothers in regard to sharing of a piece of family property. His four brother accused Nakul of intransigence caused by the boon granted to him. Nakul thereupon requested his brothers to do away with him. Infuriated as they were, they asked Nakul to sit on a large firewood pyre which they set to flames. But Nakul survived unhurt from this ordeal, getting, in addition, pieces of lac from the burnt firewood. By then Nakul was directed by celestial voices to forsake his brothers and got to live in the forest and produce lac. He acted accordingly and went to settle in the forested areas of South Palamau. From him sprang the Parhaiya tribe who yet claim to be the first to have produced lac.

The Parhaiyas first lived on hill-tops, whence their name (Parhaiya literally means 'dweller of the hills'). Originally they practised shifting cultivation, clearing off the forests, burning the fallen trees and broadcasting seeds on the cleared patches. Simultaneously they also produced lac. It was in the reign of Medni Rai, king of Palamau (1662—74) that they descended from the tops of the hills. Medni Rai was a benevolent ruler and afforded all facilities to the Parhaiyas to come down since he was moved by the accounts of their impoverished condition. Only males came down to the initially. They were given a feast by the Kharwars and from that day the males of the two tribes can inter-dine. But even now Parhaiya women will not accept a meal cooked by any non-Parhaiya.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. *Ethnic composition*

Orea is inhabited almost exclusively by members of the scheduled tribes who comprise 97.06 per cent of the village population. Among them the majority are Kharwars (58.16 per cent). The following table gives the distribution of the persons and households by community :

TABLE II

Communitywise distribution of households and persons

Name of Tribe/ Caste	Number of house-holds	Percentage of house-holds	Number of persons	Percentage of persons
1	2	3	4	5
Kharwar ..	18	52.94	82	58.16
Parhaiya ..	14	41.18	45	31.91
Oraon ..	1	2.94	10	7.09
Sunri ..	1	2.94	4	2.84
Total ..	**34**	**100.00**	**141**	**100.00**

Kharwar (or Kherwar) is a scheduled tribe in the State of Bihar. They also go by the name of *Atharah-hazari* (eighteen thousand), the number representing the strength of the Kharwar army which, together with twelve thousand Cheros, is said to have subjugated Palamau in the eighteenth century. As noted earlier, the Kharwars now style themselves as Surajbansi Rajputs.

According to Dalton, "the low Kharwars in features strongly resemble the Santals. They are very dark with pyramidal shaped noses, thick protuberant lips; and cheekbones or zygomata that project so as to make the temples hollow". Quoting this, Risley further observes, "the land holding classes on the other hand, have refined the type with inter-marriages with higher castes, and are quite as high-bred in appearance as most of the pseudo-Rajput families of Chotanagpur and Western Bengal"

Risley (Tribes and Castes of Bengal, 1895, Vol. I, page 473) mentions a tradition according to which Kharwars are the offsprings of a marriage between a *Kshatriya* man and a *Bhar* woman.. The Kharwars themselves believe in a Rajput descent. Their legend has been recounted by Dalton (Descriptive Ethnology of Bengal, 1872, page 123) as follows :

> "They declare their original seat to have been Rohtas, so called from its having been the chosen abode of Rohitaswa, son of King Harischandra of the family of the Sun, and they, considering themselves to be entitled as subjects of his paternal Government to claim to be of the same family as their father and chief, call themselves Surjabangsas, and wear the *poita*, or caste string, as good Kshetryas;"

According to a Sub-Deputy Collector of Palamau, "Kharwars, originally aboriginals, have started wearing their sacred threads from the last 25 years but at present they are very active for cow-worship under the two leaders of the Tanas and Bengali Brahmin priests of Kuru in Ranchi". (Census of India 1931, Volume VIII, Part I—Report, page 269).

An all-India body known as the "Akhil Bharatbarshiya Kharagbansi (Kharwar) Kshatriya Mahasabha" was formed in the thirties and has its registered office in Calcutta. The secretary of the Mahasabha wrote to the Superintendent of Census Operations, Bihar on the eve of the 1961 Census. According to him, "The members of this community were previously known as Kharwar-Kahar in different districts throughout India. But it transpires from historical evidence and statements of district gazetteers of India that Kharwars are direct descendants of Suryabansh (sun) the foremost Rajput Community....Members belonging to the Kharwar community have somewhere been wrongly placed in the list of scheduled tribes and somewhere in the list of scheduled castes in spite of being direct descendants of Suryabanshi Rajput". The purpose of writing, however, was merely to request that census enumerators should record the surnames of the people as returned by them. "Rai" and "Verma" have been adopted as surnames by the Mahasabha. It would thus appear that the more enlightened among the Kharwars consider their classification as a scheduled tribe erroneous and even socially degrading.

Besides the community described above, some Santals also apparently returned themselves as Kharwars in the Census of 1961. This may be accounted for by the fact that a religious group was formed among them towards the close of the last century. Subscribers to the new religious school were known as Kharwar or *Sapha Hor* (the latter literally meaning "clean man" in Santali).

The etymology of the term Kharwar suggests an occupational group, the Kharwars being manufacturers of *Khair* (*catechu*). It has been suggested (Land and People of Tribal Bihar) that "the group of people once residing in the Sone Valley were called Kharwar only because *Khair* used to grow in considerable quantity and they were using it in many ways and due to which the whole group was known as the Kharwars. In course of the historical period the community left the Sone Valley and went on splitting into many groups who are the contemporary Mundari speaking tribes."

Kharwars are socially divided into endogamous sub-tribes and also into exogamous septs. Risley (1895) has listed three sub-tribes in Palamau and four in Ranchi. They are :

In Palamau : Patbandh, Daulbandh and Khairi.

In Ranchi : Deswari-Kharwar, Bhogta, Rauṭ and Manjhia.

Sunder (1898) listed six clans or sub-castes among the Kharwars, viz., (*i*) Surujbansi, (*ii*) Dualbandi, (*iii*) Patbandi, (*iv*) Kheri, (*v*) Bhogti or Gounju, and (*vi*) Manjhia.

According to Risley there are 79 septs among the Kharwars. These septs are largely similar to the totemistic septs existing among the other Munda tribes.

The villagers of Orea gave a three-fold classifications of Kharwars into the following three sections : (*i*) Surajbansi, (*ii*) Nagbansi, (*iii*) Dogalbansi or Bhogta. The legend of origin of Surajbansis (recounted earlier) describes them as offsprings of the Sun. The Nagbansis were the ruling chieftains. Dogalbansis are those who rear and eat pigs and fowls and take intoxicating liquors. The 18 Kharwar households of Orea (all of the Surajbansi section) are divided into the following six septs (called *gotras*), with the number of households shown against each :

Sept	Number of households
(1) Kauriyar	6
(2) Samdoar	4
(3) Baherwar	3
(4) Kansi	2
(5) Besarwar	2
(6) Chardeyal	1
Total ..	18

The Kharwars used to have various surnames. Risley has mentioned the following eleven :

(1) Bhakat, (2) Bhogta, (3) Das, (4) Gaunju, (5) Kapri, (6) Mahto, (7) Mandar, (8) Manjhi, (9) Ohdar, (10) Panjiara, and (11) Pradhan.

The Kharwars of Orea, however, all have the surname "Singh". It was reported that only followers of the Tana Bhagat school could be known as Bhagat. Similarly, the title of Manjhi was restricted to the zamindars of the past. They were also termed *Gauans*, a term which now signifies respect and is used for the elderly folk.

A myth relating to the adoption of the surname "Singh" by the Kharwars was recounted by Shri Manhori Bhagat, a Tana Bhagat Kharwar of Hesla village also in Latehar anchal. According to this, once a Kharwar chief became afflicted by the growth of a pair of horns on his head. Such an affliction caused the chief much worry and he resolved that information about it should not leak out. Only the barber who shaved him every day was in the know of the secret and he had been strictly enjoined upon, at the risk of his life, not to divulge the guarded secret. The barber was faithful enough and died with the secret still intact. He was duly buried. In the course of time a *Gamhar* tree sprang up on the grave. Its wood was used to make a stringed musical instrument called *Sarangi*. But when this instrument was played upon, the secret at last was out. The tunes proclaimed to all hearers the secret of horns (*Singh*) on the Kharwar chief's head. Thus, it came about that the Kharwars came to adopt the surname of "Singh".

The Parhaiyas have no sub-tribes among them and their entire population in the village is of Pandu *gotra*, a sept which however, does not find place among the 9 septs for Parhaiyas

listed by Risley, viz., (*i*) *Bag* (tiger), (*ii*) *Gachai*, (*iii*) *Gidh* (vulture), (*iv*) *Faniga* (Grass-hopper), (*v*) *Maina* (a bird), (*vi*) *Nag* (Cobra), (*vii*) *Kaua* (crow), (*viii*) *Ophia* and (*ix*) *Tetenga* (bloodsucker).

The lone Oraon household of the village follows the traditional religion and is of Tirkey sept.

The Sunri family belongs to Kansi *gotra* of the Sagauta sub-caste among them.

2. *Language*

Both the Kharwars and Parhaiyas speak the local dialect of Sadari as their mother-tongue. This is a dialect influence mainly Magahi (a Bihari dialect) and every household of these two tribes also returned Magahi as a known language. Magahi was also returned as mother-tongue by the one Sunri household.

Only the single Oraon household has its mother-tongue as Kurukh (or Oraon) but the household also knows Sadari.

3. *Housetype*

The houses in the village are mostly made of mud walls as the following table will show :

TABLE III

Houses by types of wall

Houses with walls made of	Number of households living			
	Kharwar	Parhaiya	Oraon	Sunri
1	2	3	4	5
Mud ..	18	10	1	1
Bamboos and twigs	..	4	..	..
Total ...	**18**	**14**	**1**	**1**

There is not a single brick-walled structure in the village, even the residential quarters provided to the Forest Guard, as noted earlier, being made of mud walls. All the mud-walled houses are fitted with wooden doors with locking devices. The bamboo-walled houses, however, have doors made of this strips of bamboo without any arrangement for fastening them securely. Windows or other means for ventilation are not provided in any of the houses.

The selection of the site for constructing a house is invariably done after observing the omens. There are two systems prevalent in the village for evaluating the omens. According to one method, grains of rice are kept at the four corners and centre of the site by the head of the family at dusk. He visits the site again at dawn. Any disturbance in the rice grains or their disappearance indicates that the site is unsuitable and probably under the influence of malign spirits.

Another method of site selection is by getting the approval of the *Granthkar*. This functionary is a Kharwar of a neighbouring village adept at divining the suitability of the site provisionally chosen.

During the period of the present survey, Shri Rudan Singh and Shri Bhawaneshwar Singh, both Kharwar, were building new houses. The former consulted the *Granthkar* only while the latter, in addition to consulting the *Granthkar*, made "assurance doubtedly sure" by testing the site with rice grains as well.

Shri Rudan Singh was constructing a new house only to escape from the harm that his earlier house had supposedly caused him. He had two children from a former wife (then deccased) and two living children from his second wife. However, as many as nine children were born to the latter but did not survive, whence the urge to build a new house.

At the time of construction the plan is first marked on the ground. The mud walls are then built layer by layer and are usually a foot in thickness. In case of bamboo walls, however, the lattice work is prepared at a time and walls fixed accordingly. After the walls have come up the roof is fixed. Wooden poles and beams provide the framework for placing of tiles.

Mutual aid in house construction is happily taken and given. Thus when Jogi Singh (a Kharwar) had to place tiles on his roof, he asked for help from Howra (an Oraon) who was adept in the art. The latter was only given a meal in return for his labours.

Timber and logs required for house constructions are available from the forest free of cost. Tiles have got to be specially prepared by potters who charge at the rate of Rs. 8 per thousand tiles. *Khar* grass for roofing also is available in the forests.

The completion of house construction is usually marked by giving a feast to friends and relatives.

Ground plans of some houses are given in the three illustrations on facing page 42. In Illustration I is the house of Rupchand Singh (Kharwar). He lives in his house with four

married sons, each having children and running separate kitchens, though living in the same house. The two bedrooms in the south-west along with the bedroom-*cum*-kitchen are used by the eldest son and his family. The three other sons have a room each on the eastern side of the house. The room south of the main entrance is for Rupchand himself. The spot *Mua* makes the space allotted to the spirits of the deceased ancestors.

Illustration II shows the single-roomed house of Jado Singh (Kharwar) with enclosed verandah on two sides. *Mua* is located in a corner of the verandah. He keeps his cattle in a temporary structure outside the house.

Illustration III shows the plan of the house of a poor Parhaiya widow. Her single-room house has a verandah on one side only. Its walls were made of wattled bamboos.

None of the houses in the village have latrines or bathrooms, and all persons go to adjoining fields whenever necessary. There is no system of drainage in the village but there are no puddles formed in the sandy terrain of the village. Garbage and sweeping are thrown outside the houses in the *bari* lands. The insides of the houses are kept clean and the floor and part of the walls are plastered with mud at frequent periodic intervals.

The following table gives the households classified by the number of rooms they occupy and number of members :

TABLE IV

Households classified by number of rooms occupied

Community	Total number of house-holds	Total number of rooms	Total number of family members	Household with one room		Household with two rooms		Household with three rooms		Household with four or more rooms	
				Number of house-holds	Total number of family members	Number of house-holds	Total number of family members	Number of house-holds	Total number of family members	Number of house-holds	Total number of family members
1	2	3	4	5	6	7	8	9	10	11	12
Kharwar	18	37	82	6	22	10	36	1	6	1	18
Parhaiya	14	15	45	13	42	1	3	..	..	..	..
Oraon	1	2	10	..	..	1	10	..	..	..	..
Sunri	1	1	4	1	4	..	..	..	..	..	..
Total .. .	**84**	**55**	**141**	**20**	**68**	**12**	**49**	**1**	**6**	**1**	**18**

It is seen that more than half of the households having 68 members in all live in only 1 room each. 12 households have 2 rooms each and only 2 households more than 2 rooms each.

The only Sunri household lives in a single-roomed structures as also do 13 out of 14 Parhaiya households. Thus out of 14 households living in two rooms or more, 12 are of Kharwars and one each of Parhaiya and Oraon.

4. *Dress*

There is no spinning or weaving industry in the village or the neighbourhood. Articles of clothing have, therefore, to be obtained from the weekly markets. The clothes purchased are often handloom products which are generally cheaper than mill-made ones and yet equally lasting.

The traditional dress of the men-folk is a short loincloth known as *bhagai*. It is still in use, particularly among the elderly folk. One Jodha Singh (a Kharwar) was found wearing a *bhagai*, but along with it he also had a vest and a white turban on his head. The wearing of turbans, is considered essential on all festive and ceremonial occasions, though sometimes it is a mere form of ornamentation. The men usually wear *dhotis* with shirts or *kurtas* (collarless, loose, full-sleeved shirts). Thus, the Kharwar *Baiga* of the village usually wear a *dhoti* and short-sleeved shirt both at home and when he goes out of the village. However, he must wear a turban while attending a social meet or while on an errand to negotiate a marriage. Caps or other headgear are not used by the villagers while at work, a *dhoti* is all that one wears. The younger boys have taken to the use of shorts and *pyjamas*.

ILLUSTRATION I

HOUSE OF SRI RUPCHAND SINGH

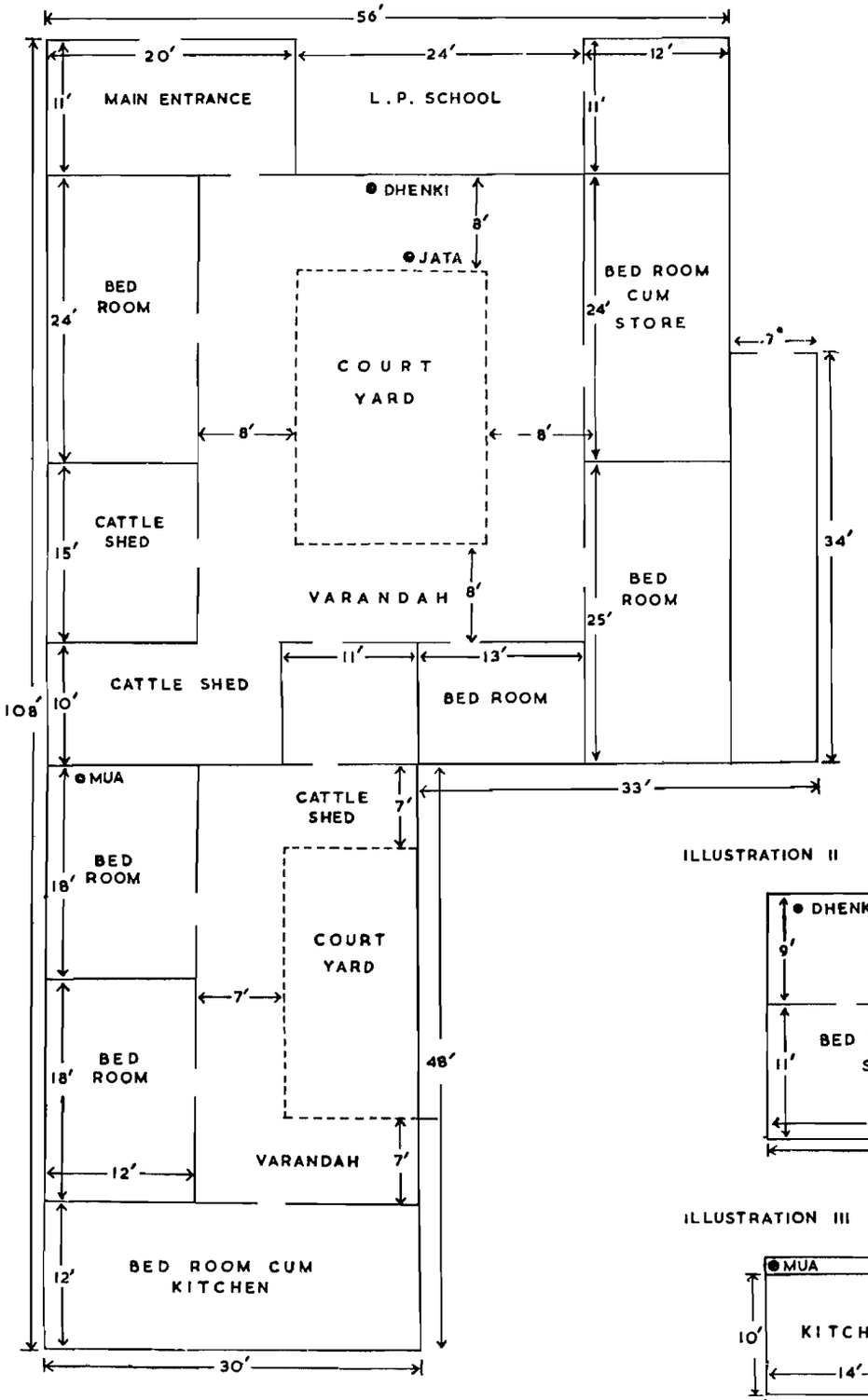


ILLUSTRATION II

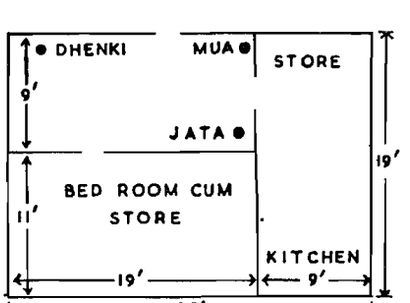
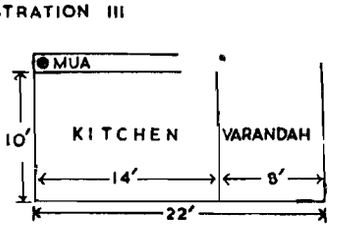


ILLUSTRATION III



(*Facing page* 42)

Saris and loose fitting blouses (known as *jhola*) are used by the women. Elderly women, however, often do without any upper garment, the upper folds of the *sari* sufficing for coverage. They seldom wear petticoats. Other women, however, usually wear both petticoats and blouses. Personal adornment is naturally more favoured by the young among whom the use of gaily coloured ribbons and variously assorted hairpins are more common.

Youngsters up to the age of 5 years often remain naked.

Blankets and quilts are used in winter by affluent minority only. Cotton sheets serve the purpose for others. Woollen garments were not being used at all.

Leather shoes are not used. Some of the villagers, however, own sandals made of worn out motor-vehicle tyres. These are produced by rural shoemakers and cost as little as half a rupee per pair. The use of leaf umbrellas is common.

5. *Ornaments*

The use of ornaments is well-nigh universal among the women of the village. But the Kharwar and Parhaiya females did not appear to be very fastidious about their appearance, unlike, say the well-groomed Santals.

Trinkets or chains for adorning the hair are not used at all, cheap hairpins serving the purpose of keeping the hair in position.

Ornamented rings known as *tarkul* are worn in the ears.

Sikris or chains, *lalari* or garlands of glass beads or coral, *hasuli,* and necklaces made of silver coins known as *haikal* are some of the ornaments worn round the neck.

Anant and *baju* are worn on the arms; *kankna, pachhua, thel* and *pahunchi* in the wrists. Ankles are adorned by *pairis.*

Rings are not often worn either on the fingers or on the toes.

The following table lists the common ornaments and indicates the metal of which each kind is made, the part of body which it adorns and the approximate price :

Name of ornaments	Material used	Part of the body on which used	Approximate price
			Rs.
(1) *Tarkul* ..	Silver	Ear	10 to 15.00
(2) *Hasuli* ..	,,	Neck	40 to 60.00
(3) *Sikri* ..	,,	,,	10 to 25.00
(4) *Lalari* ..	Glass	,,	1 to 2.50
(5) *Haikal* ..	Coins stringed with thread	,,	Price depends upon number of coins used.
(6) *Baju* ..	Silver	Arms	30 to 50.00
(7) *Anant* ..	,,	,,	15 to 25.00
(8) *Kankna* ..	,,	Wrist	10 to 35.00
(9) *Pachhua* ..	,,	,,	
(10) *Thel* ..	,,	,,	
(11) *Pahunchi* ..	,,	,,	
(12) *Pairi* ..	,,	Ankles	4 to 6.00

The table below gives the extent of use of ornaments :

TABLE V

Distribution of households according to the use of ornaments

Distribution of households according to the use of ornaments	Total number of households	Income groups				
		Less than Rs. 25	Rs. 25 to Rs. 50	Rs. 50 to Rs. 75	Rs. 75 to Rs. 100	Above Rs. 100
1	2	3	4	5	6	7
Total number of households in the community—						
(*i*) Kharwar	18	..	11	4	2	1
(*ii*) Others	16	1	13	1	1	..
Total number of households wearing ornaments—						
(*i*) Kharwars	18	..	11	4	2	1
(*ii*) Others	16	1	13	1	1	..

TABLE V—*concld.*

Distribution of households according to the use of ornaments	Total number of households	Income groups				
		Less than Rs. 25	Rs. 25 to Rs. 50	Rs. 50 to Rs. 75	Rs. 75 to Rs. 100	Above Rs. 100
1	2	3	4	5	6	7
Households in which males and females are wearing ornaments—						
(*i*) Kharwars	12	..	7	2	2	1
(*ii*) Others	6	..	5	..	1	..
Households in which males only are wearing ornaments—						
(*i*) Kharwars	..	..	..	..	..	..
(*ii*) Others	1	..	1	..	..	..
Households in which females only are wearing ornaments—						
(*i*) Kharwars	6	..	4	2	..	..
(*ii*) Others	9	1	7	1	..	..
Households using no ornaments—						
(*i*) Kharwars	..	..	..	..	..	..
(*ii*) Others	..	..	..	..	..	..

It appears from the above table that the use of ornaments is equally strong among the people of all communities. Ornaments are found among households of all income groups; though there has to be some limitation in the quality and number of ornaments used. Both males and females use some ornaments except in the lone household of Parhaiyas where only a male uses ornament.

6. *Household goods*

People in the village possess only small quantities of furniture. Thus while string cots known as *Khatias* were found in every household only two Kharwar and Parhaiya households had *Chowkis* or wooden bedsteads. Chairs, tables, benches, stools and shelves or almirahs were not found even in a single household. Thus even in the period of five years preceding the survey, no furniture was acquired by any household. Earthen lamps known as *Dhibris* are used by some of the households for lighting purposes but the use of *Hurricane* lantern has also come into practice. Only two Kharwar and one Sunri households possessed battery torchlights among whom one Kharwar household had acquired it within the preceding five years. None of the households owned petromaxes, kerosene stoves, bicycles or radios. None of the household used mosquito curtains or toilet soaps. Only two households of Oraon and the lone Sunri sent their clothes for washing to washerman. This practice is not prevalent among the Kharwars and Parhaiyas.

Every household owns vessels for cooking. Earthen *Handia* (pots) are generally used for cooking rice and pulses. Vegetables are prepared in vessels made of *Bunda* clay and known as *Tawa*. Iron pan for preparation of unleavened bread is known as *Tai*. Aluminiumware is finding way in the households of the people because of its cheapness and durability. Brass and bell metal utensils were found in only 4 households among whom those of Rupchand Singh and Rudan Singh, both Kharwars, were found to have good number of such utensils. Food is eaten in *Thali* (dish), *lota* and tumblers. These, are made of bell metal and found in every household, though the number is not always enough to cater to each family member simultaneously. Water is stored in earthen pitchers (*Ghara*) but a few households own *Basanies* (pitchers made of iron) while *Gharas* are jointly used for fetching water by the women-folk, buckets are owned by a few.

Most households own *Jatas* (grinding implement made of stone) and *Dhenki* (pounding implement).

Besides the agricultural implements, axes and saws are owned by many households. Short axes known as *Tangi* are often carried by the men-folk when they go to the forests.

Although no umbrella was found in the village, most households owned *chhopis* which are indigenously manufactured umbrellas made of leaves.

7. *Food and drink*

All the households in the village reported to be taking two meals everyday. The meal taken in the day is known as *Kaleba* and that taken in the night as *Biari*. Although all the households reported taking only two meals per day it was found at the time of investigation that a little breakfast is often taken early in the morning. This meal is known as *Lukme* and is partaken generally by persons going to collect roots, fruits or leaves from forests. The staple food of the villagers is maize and *Gondli*. *Mahua* forms an important part of the diet and rice is taken only occasionally.

Maize and rice are cooked with water and the gruel separated. Vegetables are cooked with a little mustard oil and salt and spices added. All the households are non-vegetarian but meat and fish are consumed only once a while. Only three households in the village took milk regularly as they had cows yielding sufficient milk for the purpose. Tea is not taken by any villagers at home, but it is often had when the villagers go to markets. None of the households were taking sugar regularly. Sweetmeats are some times purchased from the markets particularly for the younger children. Smoking *bidis* and chewing of tobacco is common. Most males keep a small metal like containers known as *Chunouti*, in which lime is kept for mixing with tobacco which is ground on the palm and sucked by being placed between lower lip and gum. Some women also were found addicted to the habit of chewing tobacco. Stalks of tobacco are purchased from the markets.

Alcoholic drinks are often used by the villagers. Bottle drinks are available at markets at Latehar and according to casual information collected on the point, home distillation is also not unknown. As *mahua* is available in abundance in the area, home distillation is not so difficult. Only Oraon household in the village still prepares *Handia*, by fermenting rice or other corns. Drinking provides both stimulant and relaxation and no festival or ceremony is complete without it. Even the spirits and Gods and Goddesses are propitiated with sacrificial offerings of liquor.

The entire village is non-vegetarian but wild goats, fowls, pigs and wild animals sometimes hunted can be eaten. Beef is strictly prohibited among the members of all communities. Among the persons who wear *Janeo* (belonging to the Kharwar tribe), liquor and meat is prohibited except when they are remnants of sacrificial offerings made to spirits.

Fruits, roots and leaves constitute an important element in the diet of the villagers. It was found during investigation that a group of fifteen women had come to Orea forest to collect *Konair* and *Putkul* leaves for being used as vegetables from a distance of as much as ten miles.

The tender leaves of *Putkul, Konair, Tetar* and *Gendhari* are cooked and eaten as vegetables. Leaves of the first two kinds are also dried up and kept for use later.

Some of the roots and their method of preparation as food are given below :

(*i*) *Gethi*—The roots are kept in flowing water for twenty-four hours to remove bitter taste and then cooked as vegetable.

(*ii*) *Kulu*—This is also prepared like *Gethi*. *Khaneya, Dura, Bernai* and *Dhengo* are some other roots taken, found in the forest and eaten after boiling.

The roots are available in the forest after the onset of rains in the month of *Asarh*. Immediately after the rain fall small leaves sprout from the roots and are thereby easy to locate and identify. Roots can be extracted till the end of *Sravan*, and again between *Poush* and *Chait*. Mango, *Jamun, Kend, Piar, Kusum, Kathal, Poro, Aunra, Bhelwa, Tetar* and *Mahua* are among the different fruits which are found in the area and consumed by the villagers. The *Mahua* tree has multifarious uses as the following will indicate :

(*i*) Fresh *mahua* flowers are boiled with water and consumed, the preparation being known as *Jhila*.

(*ii*) Fresh *mahua* flowers are cooked with a little water till the resultant forms a paste. Condiments and flour are mixed with this and cooked, the preparation being known as *Chara*.

(*iii*) Dried flowers of *mahua* are soaked with water and then cooked in steam. This preparation is known as *Rasputka*. It is a savoury to be partaken with the staple food.

Mahua oil is used as a cooking medium in addition to oil extracted from *Dori, Kusum*. *Dori* is also used as a cooking medium. Oil extracted from *Munjani, Karanj* and *Kusum*

seeds are used for massaging the body and lighting purposes.

8. *Beliefs and practices relating to birth, marriage and death*

Kharwars—

Birth—The advent of conception is generally discerned by the simple symptom of cessation of menstruation. This test fails very rarely when in spite of being pregnant the woman continues to have the monthly periods. A few months after conception the abdomen begins to bulge. Many pregnant women develop oedema of the feet and acquire a paleness in their countenance. Morning-sickness and the onset of a peculiar hankering for special or other special varieties of food are also indicative of pregnancy.

A pregnant woman is not given any preferential treatment in the matter of diet but has to share the common family meals. In case there is no other grown-up female member in the household she cannot even have any respite from the chores of everyday household duties of fetching water, cooking the meals and keeping the house clean. It is only in the last months of the pregnancy that physical work is reduced and precautions taken against any heavy exertions which might have a deleterious effect on the pregnancy.

Sexual-intercourse is generally continued up to six months after pregnancy but strictly avoided thereafter in the fear of a miscarriage taking place.

Though no specific ceremonies are enjoined after conception, the good news is often conveyed to the women's parents. The terms to indicate the happy event are that the woman has become of 'two souls' (*Do-jivi*) or that 'her body has grown heavier'. The news is greeted by her parents who send presents for their daughter, consisting chiefly of savouries cooked at home.

Women are believed to be particularly susceptible to the influence of malign spirits and evil eyes. Thus the wife of Rupchand had become ill on the occasion of her first pregnancy. The illness was ascribed to malign spirits which were propitiated by the offering of fowls and liquor render the aegis of the *Ojha*. This, fortunately, helped her to tide over the illness and later give birth to a healthy child. To ward off the evil spirits, pregnant women are seldom permitted to go out-of-doors unaccompanied and certainly never so after dark.

In spite of everything, if a miscarriage does take place on the occasion of the first pregnancy, extra precautions are taken at the time of a woman's second pregnancy to ward off the misfortune of her earlier pregnancy. The ancestral spirits of the household are given offerings of fowls and liquor through the *Ojha*. The prospective mother is enjoined not to witness any funeral procession, solar or lunar eclipse. It is feared that on seeing them, the child in the womb may be affected and be born maimed.

No social or ceremonial restrictions are inforced on any other member of the household including the prospective father.

The birth of a child usually takes place in the father's house since a woman lives in her husband's home after marriage. There is no custom prevalent for a woman to go to her father's house for confinement. However, there is no injunction against it either.

Delivery takes place in a room inside the house even in a one-roomed house. In such a case the household goods are removed to the verandah or to a neighbour's house sometime in advance of the confinement and kept there until the period of pollution consequent upon childbirth is over. In case the house is commodious enough to enable a room to be spared, no extra botheration is entailed.

A Ghasi woman (known locally as *Kamin*) is called to attend at the time of childbirth. Such midwives live in the neighbouring village of Lunri and Nareshgarh those from either village having equally adept in their skill. The *Kamin* serves member of all communities. She assists in the delivery by adjusting the posture of the parturient woman according to the needs of the case and applying the requisite physical pressure at the places indicated to enable safe and quick expulsion of the child from the womb. Accouchement usually takes place with the woman in sitting. The umbilical cord is severed with a knife. The after birth and placenta are buried in a corner of the room in which the confinement took place and a fire is kept burning on the spot for the entire period of pollution lasting six days. This is believed to aid the recovery of the mother. Scorpions and *bhelwa* fruits are burnt in the fire so that these may cause no harm to the newly born in the course of his life. The *Kamin's* ministrations are generally effective though her skill is born solely of experience which, albeit, has come down from generations. No *Kamin* is aware of the modern methods of inducing delivery or the hygienic conditions that are a prerequisite; much less has she had the advantage of any training in modern midwifery.

The *Kamin* attends to the mother and child for six days. She is given six seers of grains and one rupee in cash as her remuneration in case the child is a boy but the sum in cash is reduced to half in the case of a girl. The *Kamin* is also given the old clothes of the mother which she had worn at the time of childbirth.

According to the custom prevalent in the village if two children are born within a period of six days, that if a second child is born in the village before the period of pollution for the first child is over, the mothers of the two children avoid seeing each other. It is believed that of the two mothers, whosoever is seen first by the either will suffer by way of her breasts getting dried up. Hence an arrangement is made whereby both mothers come face to face at an appointed time and place. Thus the wives of Jagannath Singh and Jado Singh, both Kharwars gave birth to sons within a period of six days. After the *Chhathi* ceremony of each child had been performed, the two women met at the former's house, first shaking hands with closed eyes and then face to face each opened their eyes on a signal being given. Thus the two women saw each other simultaneously and harm to either was averted.

Although the modern maternity service is available at Latehar and moreover, a midwife has been posted at the Sub centre at Tarwadih only three miles away, none of the villagers go either to the hospital at Latehar or to the Sub-centre at Tarwadih for childbirth. Even anti-natal or post-natal care is not done in consultation with the midwife. The *Kamin* always serves the purpose.

The period of duration for suckling of children is not fixed Generally a child continues to be breast fed until the mother conceives again. Weaning is done by the application of chilly powder or *neem* leaf pasted on the nipples if the child is obstinate. No particular items of food are prescribed for the mother during the period of lactation but heavily spiced foods are generally avoided. Children begin to get solid food after five months in the case of girls and six months in the case of boys. Although, beginning is made by this early age regular food is given to children after they are a year old. Young infants are carried in laps or tied to the back, even when the women are engaged in household or other work.

Although it was indicated in the village that certain herbs and drugs are used for avoiding conception, no clue could be available regarding their nomenclature for the mode of use. Abortion if practised at all, is done only in secret. According to some informants, physical manipulation by massaging the abdomen often suffice to induce abortion. Medicinal methods for abortion include oral administration of mixture such as seeds of *paras* tree and flowers of the plantain and *katahal* (jack fruit) trees.

Barrenness is considered to be a curse for women and a barren woman is held in contempt by others, and the conjugal relations of such a woman are seldom happy. A man is free to divorce his wife in case she is barren. Certain herbs and roots are administered to cure barrenness and spiritual blessings from the village *Ojha* are also sought for. In a specific instance, the wife of Buddhu Parhaiya, who was barren, consulted the village *Ojha* about her incapacity. She was given a herb known as *Mahadeojata*. She took this medicine orally as prescribed and actually conceived after sometime.

No specific causes were ascribed by the villagers to the occurrence of still births and infant deaths. It appeared that instances of such occurrences are not frequent. However, when a son and a daughter of Rupchand Kharwar died soon after birth, he took it as the will of fate Although the village *Ojha* was approached for spiritual blessings in either case the deaths of his children could not be prevented. Multiple births were reported in only one case, when the wife of Howrah Oraon delivered a boy and a girl simultaneously.

Although to some extent bride price is prevalent sons are preferred to daughters by the villagers. The usual reason ascribed for this is that while the daughters leave their parents and go to their husbands' house, the sons, even if maintaining separate kitchens, are always there to fall back upon and render help.

Marriage—The following table gives the maximum, minimum and average ages of marriage among the different communities of the village :

TABLE VI

Age at marriage

Community	Maximum age of marriage		Minimum age of marriage		Average age of marriage	
	M	F	M	F	M	F
1	2	3	4	5	6	7
Kharwar ..	20	18	12	10	16	14
Parhaiya .	18	17	14	12	16	15
Oraon ..	17	18	15	14	16	16
Sunri ..	14	12	14	12	14	12

It is seen that among Kharwars the minimum age of marriage for girls is as low as ten years, the lowest among the different communities in the village. Similarly, Kharwar males can also marry at a lower age. However, the maximum age of marriage among Kharwars is relatively higher both for males and females. In regard to average age of marriage, however, it is seen that there is hardly any difference among Kharwars and Parhaiyas who are the two major tribes in the village.

Before proceeding on a discussion of the customs of marriage among the Kharwars, reference may be made to the single Sunri household in the village. The head of this household had married in the *Sagai* form. His wife had formerly been married elsewhere and neglected her since her first husband also kept a concubine. The woman had a son from her first husband whom she brought along to the village after leaving her first husband and began to settle with her existing husband in the village. The woman had to pay eighty rupees to her first husband as a compensation in order that their marital ties may be severed.

Marriages are generally settled close to the village. The following table indicates the distance to the marital alliance :

TABLE VII

Distance of place of marriage from the village

Distance	Kharwar	Parhaiya	Oraon	Sunri	Percentage
1	2	3	4	5	6
Same village ..	2	2	..	..	9.76
0—3 miles ..	5	3	..	..	19.51
4—6 miles ..	9	1	..	..	24.39
7—9 miles ..	4	2	3	..	21.95
10—12 miles ..	3	2	..	..	12.19
13—15 miles ..	2	..	..	..	4.88
16 and above..	2	..	..	1	7.32
Total ..	**27**	**10**	**3**	**1**	**100.00**

It is seen that over 75 per cent of the marriages in the village have been contracted within the distance of 0 to 9 miles. The advantages in fixing up marriages not too far off lie firstly in the fact that one does not have to travel far but more important is the fact that the details about the prospective bride or groom are apt to be known better in regard to persons living not very far from the village. It is seen that four marriages took place in the village itself.

Negotiations for marriage are initiated by the parents of the groom. When a boy attains a marriageable age, his parents become anxious for searching a suitable mate for him. The willingness of the parent to get their son married is conveyed to friends and relations who keep on the look out for a suitable bride. When a suitable girl is located a date is fixed on which the groom's parent go to see the girl. The groom's father accompanied by a few villagers and relatives visit the girl's place on the appointed day. They begin their journey in such a manner that they should reach at the girl's place in the evening. The party is warmly received, fed and kept as guests for the night. No talks about the purpose of visit are held in the evening or in the night. The discussions about marriage proposals take place only in the morning. However, the discussions take place only if evil omens are not encountered earlier. The barking of deer, howling of jackals and chirping of Gudgudi (a bird) are believed to be evil omens. But the roar of a tiger and the chattering of monkey are considered to be good omens.

The talks about marriage are begun in a circumlocutory manner. The boy's father says "you have enough land please spare some for me also". The girl's father having agreement with the proposals replies that all his lands are for the guest and he may take as much as he desires. The more sordid details are then discussed. In case the girl's father is not willing he makes an excuse about having to consult his relative first. This is a sign of disapproval by the girl's father. After negotiations have been finalised a date is again fixed for the boy's father to go to the girl's home for the ceremony known as *Panbandhi*. The groom's father goes accompanied with relatives and with presents of some money and *gur* (molasses). He gives five rupees to the girl's father, the presentation being made in a *Thali* containing *Arwa* rice, *Dub* grass and tamarind. This ceremony symbolises the final settlement of the marriage and after this the girl's father cannot negotiate with anybody else for the marriage of his daughter. As soon as the present has been delivered, the bride comes with a *Lota* of water and offers to her future father-in-law. The latter accepts the drink and pays a rupee to her. This is called *Muhdekhai* (seeing the face of the bride). *Gur* brought by the groom's father is used for preparing sweet drinks which are served to all persons present. The guests are fed by the girl's father and on this occasion a goat is provided for the hearty meal. Before returning a date is fixed for girl's father to see the boy. The girl's father goes and performs the same ceremonies as the boy's father, making presents equal in value to what the boy's father had made earlier.

The date for marriage is fixed in consultation with the Brahmin priest. All the marriages in the village were performed at the home of the groom which is locally known as *Dol-karhi*. The other form of marriage in which the ceremony takes place at the house of the bride is known as *Dol-charhi*. *Dol-charhi* has not taken place in the village among any community. The first method is preferred because it is cheaper for girl's father and the marriage expenses are largely borne by the groom's father.

The girl is brought to the groom's village one day before the installation of the marriage *Mandap*. The party that goes to fetch the bride carries sweetmeats and one basket *Kasar* (flour made from rice mixed with *gur*) and *saries* for bride and her mother. They come back with the bride by evening. Occasionally the bride is brought almost a week before the marriage ceremony, and much depends on the convenience of either party.

The *Mandap* is made from logs of the *sidha* tree which are brought from the forest by male members of the village. When the logs are brought they are purified by spraying of coloured rice powder. The *Mandap* is made of nine logs. On the central pole leaves of bamboo, *semar*, mango and *dumar* trees are fixed along with one betel-nut. The *Mandap* is provided with a roof made of *Khar* grass. After the *Mandap* has been erected a short pole is fixed, also made of *sidha* logs and known as *Kalyani Khuta*. It is situated a little away from the *Mandap* near a verandah.

The bridegroom, his mother, and village women along with the village *Baiga* (who is a Kharwar in Orea) set out for the ceremony known as *Matkor*. They go to the *Bari* land of the *Baiga*'s house where the *Baiga* digs some earth while his eyes are closed by the groom's mother. The *Baiga* then offers ghee, sweet meats, flours and sandalwood to propitiate the earth. Some of the soil dug is given to the groom's mother which she collects in her *anchal* (end of *sari*). From the soil thus obtained, a small platform is made on the side of the central part of the *Mandap*. A pitcher full of water is kept on this mud platform. The pitcher has some mango leaves kept on its mouth on which is kept the actual cover of the pitcher filled with paddy. On top of the paddy an earthen lamp with four wicks is kept. The oil used in the lamp is mustard oil in which a few grains of *urid* pulse are mixed.

The marriage generally takes place in day light. For a few days preceding the marriage, both the bride and the groom are anointed with mustard oil mixed with turmeric powder.

At the time of marriage, the groom first takes his seat in the marriage bower and is subsequently joined by the bride. They first offer worship to the *Mandap* and sticking *Kalyani Khunta* by offering *ghee* during which the Brahmin *Pandits* chant the requisite *Mantras*. The marriage is solemnised by application of vermilion by the groom on the bride's forehead, during which ceremony the couple are segregated by drawing up a temporary curtain. The brother of the bride throws parched paddy *(Lawa)* on the couple during this ceremony. Finally the couple moves round the burning fire seven times and the ceremony is complete.

A function known as "*Chowthari*" is performed after marriage near the stream. The couple take off their coloured clothes and wear old one for this ceremony. They go to the stream accompanied by the women folk and bathe in the stream. They take out some mud and make five balls each, which they throw on each other by way of mock fight, but the bride's brother and sister of the groom intervene. Four mud balls are shielded upon a *soop* (winnowing fan) and only one mud ball is actually used as a missile. On the way back the groom shoots some arrows which are collected by the bride and brought back. On returning home the couple again sit in the *Mandap*. They unfasten the *Kankna* of mango leaves from the wrist of each other. They again put on coloured clothes and usually set out for the house of the bride's father on the same day, accompanied by the groom's brother. On reaching there the bride's father gives them cordial reception and after availing of hospitality for the night the couple return home, to the groom's house. This custom is known as *Bahunna*.

Marriages among each of the communities are restricted to persons of different *Gotras*. However, among the Parhaiyas, all averred to be of the same *Gotra* known as Pandu. In their case marriages are prohibited among persons related up to three generations but permissible otherwise.

Monogamy is the general rule but instances of polygamy are there, though no cases of polyandry were found. In the case of remarriage by the widows the ceremony is observed in the *sagai* form. In this form much of the ceremony partaken in marriage is done with, but no *Mandap* is constructed. Even the application of vermilion on the bride by the groom takes place outside the village while the party is on its way. Marriage with younger sister of one's wife is permissible but not with wife's elder sister.

Some of the case studies recorded in the village may be of interest in regard to throwing further light on the kinds of marriage prevalent in it.

(*i*) Ramnath Singh, a Kharwar has two wives. His first wife is from village Piri in Garo Police Station and Ramnath has children from her. However, since the first wife was quite lazy he married again. His second wife is from village Bhainsmara. She had married earlier in village Manjar but had been forsaken by her first husband and hence she agreed to come and live with Ramnath. The second wife had three sons from her first husband out of whom two had died and the third was living with his mother in the house of Ramnath Singh.

(*ii*) Jainath Singh (Kharwar) also has two wives. His first wife belongs to Piri village while the second is of the village itself. The second wife was first married at village Kuku in Barwadih Police Station but she became widow soon after her marriage and returned to the village. Since they had mutual attraction for each other she married Jainath Singh. Jainath Singh had three children from his first wife and four from second wife.

(*iii*) Dukhan Singh has two wives. The first wife is from village Nareshgarh and bore three children. The second wife belongs to the same village. She was married originally in Piri village but she fell in love with Dukhan Singh and left her first husband. On marrying the second wife Dukhan Singh had to pay Rs. 125 as compensation to her prior husband.

(*iv*) Howrah Oraon, married at Godna had four children. He then fell in love with the younger sister of his wife though she was already married in village Haror. But since she reciprocated Howrah's feelings she came to Orea and began to live with Howrah. Howrah had to repay bride price to the first husband of his wife's younger sister.

Inter-tribe marriage is generally avoided but such cases are not entirely unknown. Thus a Kharwar of village Orwai, adjacent to Orea had fallen in love with a Parhaiya girl of the same village. The girl was, however, already married and had a son. The girl, therefore, left her first husband and came to live with her Kharwar lover Sukaran, leaving the son with his father. Sukaran did not pay any compensation to the first husband of the Parhaiya girl as they belonged to another tribe.

Death—People recognise inevitability of death and believed that death comes only when it is decreed by God. Deaths from epidemic like cholera and small pox and accidents such as falling from trees or being killed by wild animals are placed in the category of unnatural deaths. Persons dying from drowning or by attacks of wild animals are referred to as *Pandubi* and *Baghaut* respectively. Pregnant women on their death are believed to be turned into *Churails* or evil spirits.

The dead are cremated among all communities. However, burial is resorted to in exceptional cases. Even young children are buried as also those who die from epidemic diseases, drowning or, in the case of women, while in pregnant state.

News of death soon spreads in the village as the mourning family wails loudly for departed. Villagers and relative collect to offer their condolence and made arrangements for the last rites.

After death the person is removed from the cot and laid to rest on the ground. A bamboo bier is prepared to carry the deceased but occasionally the cot on which the person died serves to carry him to the cremation ground. The corpse is anointed with mustard oil and turmeric powder and covered with a new piece of white cloth. Four persons carry the bier at a time, changing places whenever required. One of the persons carries burning fire. On reaching the cremation ground, bier is kept on the ground. Four small logs are fixed on the ground in the form of an square with sides about 1 ft. each. These logs are known as *Kuanri Khunta.* Firewood is then arranged and pyre is made to a height of about 3 ft. Dead body is then kept on the pyre and on it are placed five bundles of *khar* grass. The bundles are set on fire one by one and every time the person who sets fire (the son or a near agnate of the deceased) touches the mouth of the deceased with a burning piece of wood.

After the body is consumed in fire, people bathe in the river and return to their houses each going to his own house for eating. No food is prepared in the family of the deceased but neighbours give them some cooked food to eat. Later the people again assemble at the house of the deceased where they collect milk, curd, barley, *teel,* honey and bread made from *urid,* from the house of the deceased and go to cremation place. If the corpse has not been fully burnt a pyre is again built and lit. From the ashes a few bones are collected and emersed in the river.

Then the *Kuanri Khunta* is uprooted and the holes in the ground filled with pieces of bread of *urid* brought from the deceased's home. People again take bath and return to the village. They touch their feet with ground turmeric five times and wash them with water in order to remove the effects of pollution caused by visiting the cremation ground. After that a ceremony known as "Dudhmukh" is performed. Milk is kept in a leaf cup while water in another. The persons first touch the milk and then the water one by one. After this they take meal in the house of the deceased.

Cremation takes place only during the day time. If a man dies in the night, the funeral takes place next morning. In the case of the death of a child the *Sradh* takes place on the third, fifth or seventh day according to the convenience but when an adult dies the *Sradh* ceremony is observed on the tenth day. On the 12th day barber and *Dhobi* are called. The former shaves the heads of the kinsmen and family members of the deceased and pares the nails of the women folk. The washerman takes away clothes for washing. The Brahmin, *Mahapatra* priest comes from village Bishunpur on the day of the *Sradh* and officiates at the function of *Pind-dan* (offering of rice balls to the soul of the deceased) which is the main part of the *Sradh* ceremony.

The ceremony known as *Chhanh-Bhitirana* is also performed on the day of *Sradh* at night time. The person who had applied fire to the mouth of the deceased has to maintain certain restrictions. He cannot sleep on a cot or take salt or mix freely with the family members. This person carries food for being offered to the soul of the departed. The offering is made in a field at some distance from the house. This distance is progressively shortened until the tenth day, the offering is made very close to the house. On that day, after sunset a few persons go in the field where food had been offered on that day. They take with them some *khar* grass and a fowl. A small hut is made from the *khar* grass and the fowl tied to the hut which is set on fire in the name of the deceased. On returning the soul of the deceased is said to have taken a place among the *muas* in the house.

Later a function known as *Kansapani* is performed in order to arrive at a some short of indication regarding the cause of death. A *thali* of *kansa* is brought and some water kept in it. Grains of *Kurthi* pulse are then dropped into it. If somebody among those present happens to become possessed of spirit he can indicate the cause of death. The Parhaiyas, however, do not observe the function of *Kansapani*. They spread ashes on the ground while going out for bringing the soul of the departed. The ashes are covered by a basket under which a burning lamp is kept. When the party returns from the field they look for certain signs on the ashes and try to find out the cause of death. The Oraon also follows the similar practice. On the eleventh day the family priest is called as also the Brahmin and *Mahapatra*. The former gives a *janeo* to the head of the family for which he is paid a small amount. The head of the family offers some sweets and *satbat* and then returns the *janeo* to the priest along with a small sum. On the 12th day a feast is given to the relations and kinsmen, it being given on the thirteenth day in the case of the death of a female.

Services of the Brahmin priests and Brahmin *Mahapatra* are restricted only among Kharwars and Sunris.

CHAPTER III

ECONOMY

1. *Land*

Land constitutes the most important economic resource of the villagers whose main occupation is cultivation. The agricultural holdings of the villagers are confined to the limits of the revenue *mauza*. The following table gives the classification of land in various categories as in 1951–61 :

Classification of land in the village

		Acres
(1) *Dhan*		
(*a*) Dhan I	.. Nil	5.65
(*b*) Dhan II	.. Nil	
(*c*) Dhan III	.. 5.65	
(2) *Tanr*		
(*a*) Tanr I	.. 26.66	167.11
(*b*) Tanr II	.. 47.39	
(*c*) Tanr III	.. 93.06	
(3) Forests including waste land		735.31
Total		908.07

It is seen that over half the area of the village is covered by forests. Over 100 acres are unfit for cultivation and leaving aside the land put to non-agricultural use, cultivable waste and fallow land, the net area under crop was only 79.06 acres. The cultivated area and fallow lands together comprise about 170 acres. According to the prevalent classification in the area, the cultivated lands are classified into two categories, viz., *Dhan* and *Tanr,* each category being further classified into three classes depending on the productivity of land. According to this classification, there is no land classified as *Dhan* I and II and only 5.65 acres are under *Dhan* III. The remaining cultivable land is *Tanr* which consists of uplands. Class III predominates as the following statement showing the extent of the area under each class of *Tanr* land will indicate :

Tanr I	..	26.66
Tanr II	..	47.39
Tanr III	..	93.06

It is seen that the bulk of the agricultural land in the village consists of *Tanr* III which is the least productive category.

According to the local terminology, however, there is another class of land known as *Bari.* This usually indicates *Tanr* I class of lands situated in the neighbourhood of the houses in the village.

Tanr III class of lands are not cultivated annually but only by rotation.

2. *Distribution of households by the size of agricultural holding*

The following table gives the distribution of households of each community according to the size of agricultural holdings. It has to be noted that quality of land has not been taken into account and the following distribution methods need to be kept in mind while making an appraisal of the data :

TABLE VIII

Distribution of households by the size of agricultural holding

Extent of land	Number of households having			
	Kharwar	Parhaiya	Oraon	Sunri
1	2	3	4	5
No land ..	1	3	..	1
0.51—1 ..	Nil	1	Nil	Nil
1—2.4 ..	Nil	4	Nil	Nil
2.5—4.9 ..	6	1	1	..
5—10 ..	6	4	..	..
More than 10 acres	5	1	..	..
Total ..	**18**	**14**	**1**	**1**

Thus only 6 out of 34 households in the village own more than 10 acres of land. There are as many as 5 landless households among whom 3 are Parhaiyas. The table indicates that the Kharwar households are better off in the matter of ownership of land than the Parhaiya household.

3. *Forest*

As noted earlier there are 570 acres under forest in the village. They provide edible fruits which have been referred to in the last chapter, fuel for villagers and timber for construction of their houses. The villagers are permitted to utilise forest produce free of cost from areas apportioned to them for the purpose. The forests provide good scope to villagers for working as labourers. As noted earlier the forests are

divided into *coups* with felling series and production of timber is done under the supervision of the forest guard. A Kharwar of the village, Rudan Singh was employed as a clerk (*Munshi*) under a contractor of *bidi* leaves to look after the engagement and payment to labourers.

4. *Livestock*

The following table gives for each community the number of domestic animals and birds owned by the people of the village :

TABLE IX

Livestock

Community	Milch Cattle		Draught Bullock		Goat		Pig		Fowl	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
1	2	3	4	5	6	7	8	9	10	11
Kharwar ..	18	72	17	41	18	71	..	..	18	51
Parhaiya ..	14	68	11	24	14	46	4	10	14	49
Oraon ..	1	4	1	2	1	4	..	..	1	3
Sunri ..	1	2	..	..	1	4	..	..	..	..
Total ..	**34**	**146**	**29**	**67**	**34**	**125**	**4**	**10**	**33**	**103**

The table indicates that all households keep cattle and goats and except the Sunri households all keep poultry as well. However, pigs are kept only by 4 out of 14 Parhaiya households. As noted earlier it is only the Parhaiyas in the village that they eat pig meats.

Cattle are kept mainly for breeding purposes. Cows yield little milk except during the rains and are, therefore, not milked. However, some households own she-buffaloes which yield good quantities of milk which are consumed by the households concerned. Bullocks are owned by most households. The Sunri households did not have any bullocks since they did not own any cultivable land. The same applies to 3 Parhaiya households and 1 Kharwar household not possessing any land.

Goats are reared by all households since they do not cost much in their upkeep, and afford food for ceremonial and sacrificial purposes. The average number of goats per household is about 4.

All the animals and birds of the village are of indigenous breed. No steps had been taken for improving the breeding of cattle or poultry in the village. The animals are allowed mostly to graze in the fields and undergrowths in forests, some straw being provided only in the summer months when ploughing of the fields is necessary.

5. *Factors influencing economic life of the village*

1. *Land reforms*—Orea was a Khas Mahal village under the direct management of Government and hence the land reform measures abolishing intermediary rights on lands have had no effects on the villagers.

2. *Land improvement*—No schemes of land improvement either for bringing new areas under cultivation or for improving the productivity of the existing *Tanr* lands have been undertaken in the village. Even soil conservation measures which appear to be necessary in the village which is suffering from considerable extent of soil erosion had not been undertaken till the time of survey.

3. *Industrialisation*—The entire village economy is agriculture oriented and the village lacks even such household industries as blacksmithy and pottery. There has been no change in the occupational pattern of the village, which may cause a gradual shift to industry.

The village has good communications in the sense that it is readily approachable by fair weather road from Latehar.

6. *Livelihood classes*

The working population is even now engaged primarily in cultivation. According to the Census of 1951, 104 persons out of a total of 105 were dependant upon cultivation of lands owned by them. In 1961 also the position was substantially the same. Only 11.1 per cent of the

villagers were engaged in agricultural labour and the remaining in cultivation of their own land.

Table below gives the distribution of households by occupation :

TABLE X

Livelihood classes

Community	Households			
	Total	Engaged in cultivation	Engaged in labour	Engaged in business
1	2	3	4	5
Kharwar ..	18	16	2	..
Parhaiya ..	14	8	6	..
Oraon ..	1	1	..	..
Sunri ..	1	..	..	1
Total ..	**34**	**25**	**8**	**1**

TABLE X—*concld.*

The Sunri household has its business of running a shop. Of the others cultivation is the main occupation for 25 households and labour the main occupation of 8 households. Working in labour entails both in the forest and as casual labourers in road making and other such work.

The following table gives the distribution of workers and non-workers by tribes, sex and age :

TABLE XI

Distribution of workers and non-workers by communities, sex and age groups

Age group	Kharwar			Parhaiya			Oraon			Sunri		
	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
1. Total Population—												
All ages ..	82	51	31	45	24	21	10	7	3	4	2	2
0—14 years ..	27	23	4	12	6	6	5	5	0	2	1	1
15 years and over	55	28	27	33	18	15	5	2	3	2	1	1
2. Workers—												
All ages ..	28	28	0	27	18	9	2	2	0	1	1	0
0—14 years ..	0	0	0	0	0	0	0	0	0	0	0	0
15 years and over	28	28	0	27	18	9	2	2	0	1	1	0
3. Non-workers—												
All ages ..	54	23	31	18	6	12	8	5	3	3	1	2
0—14 years ..	27	23	4	12	6	6	5	5	0	2	1	1
15 years and over	27	0	27	6	0	6	3	0	3	1	0	1
4. Percentage of workers to total population—												
All ages ..	34.15	54.90	0	60.00	75.00	42.86	20.00	28.57	0	25.00	50.00	0
0—14 years ..	0	0	0	0	0	0	0	0	0	0	0	0
15 years and over	50.91	100.00	0	81.82	100.00	60.00	40.00	100.00	0	50.00	100.00	0

0—denotes nil figures.

7. *Description of different occupation*

Agriculture—It has been seen before that the bulk of the agricultural lands in the village are *Tanr III*. The soil is generally mixed with sand and locally known as *Balsundari*. The following gives a calendar of agricultural operations.

Calendar of agricultural operations—The agricultural activities commence in the month of *Jeth* after the onset of rains when ploughing

of fields starts. People are fully busy in their cultivation work till the month of *Sawan* as after ploughing sowing of seeds, transplantations are necessary and weeding is done. When seeds are broadcast the sowing operation known as *'Bodara bihan'* takes place. If the seeds are applied to weed the land the process is known as *Lewa*. Sowing starts from the *Baiga's* fields. Some time after the Sarhul festival the *Baiga* ploughs his fields and he is the first to put seeds in them. In case of paddy transplantation, a ceremony known as *Pachati* is undergone. This ceremony is also performed first in the field of the *Baiga*. The seedlings are extracted and are carried out to the field. The *Baiga* comes there with sandal wood, *Urid*, bread, varieties of corns and fowls. A small hole is made in the corner of the field into which the grains are poured and the hole covered. Sandal wood is burnt to appease the spirits. The *Baiga* himself transplants a few seedlings after which it is continued by the village women-folk. This function is known as *'Bangari'*.

Another function known as *'Kudu'* is performed before harvesting the *Aghani* crops. The *Baiga* first reaps a handful of corn from the fields of each household of the village irrespective of community. From the paddy thus collected *'Chura'* is prepared and distributed among the villagers. Fowls are sacrificed on the occasion.

Before commencing threshing operation *Khalihan* is performed where reaped corns are stored. Offerings and sacrifice of fowl are made to appease the spirits.

The agricultural operations continued to be performed largely by the same method as practised by the forefathers of the villagers. Manures of cowdung are applied to some extent and potash is added by burning firewood in the field, the process being known as *Dahdhosana*. After the opening of the Community Development Block at Latehar a few households have undertaken the Japanese method of cultivation of paddy which entails the use of chemical fertilisers. However, the small extent of paddy land in the village is a bar to further progress in this direction. Moreover, many of the villagers disclaim partiality towards innovation on account of high cost involved and the absence of provision of adequate credit facilities.

The production of lac by the villagers used to be an important part of their economic engagement which used to render suitable returns. At the time of survey, however, it was reported that due to unprecedented fall in the price of raw lac, lac production was no longer an attractive profession and has dwindled to negligible proportions.

The following table gives the annual agricultural production during the year 1961 :

TABLE XII

Agricultural produce and their disposal

Name of produce	Annual quantity	Quantity consumed	Quantity sold
	Mds.	Mds.	Mds.
Paddy	189.00	189.00	..
Wheat	75.00	75.00	..
Maize	192.00	192.00	..
Gondli	146.00	146.00	..
Pulse	70.00	70.00	..
Vegetables ..	13.00	13.00	..
Fruits	84.00	84.00	..
Oilseeds ..	10.00	10.00	..
Lac	20.00	..	20.00
Others	87.00	87.00	..

It was mentioned by the villagers that the entire quantity which is produced is consumed and that there was no surplus left for sale. Only lacs are sold in the market.

The crops grown in the village may be classified according to seasonal production as *Bhadai, Aghani* and *Rabi*. The following figures give the classification of cultivated area according to seasonal crops grown :

Seasonal crop	*Area in acres*
Bhadai	34.52
Aghani	35.57
Rabi	22.71

It is seen that *Bhadai* and *Aghani* crops are more important than the *Rabi* crop. Due to lack of irrigational facilities the crop production inevitably suffers. Vegetables are grown in very small quantities the variety generally being creepers which do not require much irrigation.

Description of some of the important crops is given below :

Paddy—Paddy is grown by two methods—(*i*) *Boona* and (*ii*) *Ropa*. According to the first method the fields are ploughed and seeds broadcast. According to the second method

seedlings are first prepared and transplanted into the fields. *Hathia* rains in October are necessary for *Aghani* paddy crop. Among the different varieties the *Tewan* variety of paddy is broadcast in February-March and harvested in May-June. It is grown along the banks of the stream which maintains moisture in the summer months. *Gora* paddy is grown in *Tanr* lands. *Bhadai* paddy is sown in the month of June and harvested in October.

Maize—Maize is a *Bhadai* crop grown specially in *Bari* lands which are *Tanr* lands situated near the houses and well manured both with cowdung and household rubbish. Sowing is done with the onset of monsoon in June and harvested in August-September. The maize crop has to be constantly watched against depredations by birds and wild animals.

Marua—Like paddy *Marua* is both broadcast and transplanted.

Gondli—This *Bhadai* crop is cultivated by broadcasting seeds in May-June and reaping the harvest in July-August.

Wheat—Wheat is a *Rabi* crop grown in low lands. It is sown in the month of October-November and harvested in February-March. The extent of wheat cultivation, however, is small in absence of enough quantities of suitable land and lack of irrigational facilities.

Agricultural operations are generally carried out by the members of the household but reciprocal aid in agricultural practice takes place particularly at the time of sowing and harvesting. Thus out of 27 households in the village practising agriculture all took aid from their friends and neighbours at the time of harvesting operations.

Agricultural implements—The villagers continue to use traditional implements and tools. The plough is the most important implement. The various parts of which are as follow :

(1) *Sanr* (Beam) : It is a wooden log about 7 ft. long which connects the plough with the yoke.

(2) *Hal* (Plough): It is a triangular wooden piece with a hole through which the *Sanr* passes. The ploughshare is fixed at the time of ploughing the field.

(3) *Phal* (Ploughshare) : It is made of iron and fixed in the plough.

(4) *Lagna* : Made of wood, this is fixed to the plough and is used for applying pressure while ploughing.

(5) *Chandila* : This is fixed on the top of the *Lagna* to facilitate having a grip of the plough.

(6) *Pat* : It is a wooden piece used for tightening up the *Sanr* in its joint with the parts of plough.

(7) *Juath* : It is a wooden log about 6 ft. long used for yoking the bullocks at the time of ploughing. The middle point of the yoke is called Mahadeo.

Serials (1) to (6) are jointly called *Hal.*

The levelling instrument is known as *Henga.* Sickles are used for harvesting the crops. Spade and *Kori* are used for spading the fields, cutting the ridges or rooting out thorny hedges.

Some of the diseases to which the crops are subjected to and the means for preventing or eradicating them as adopted in the village are noted below :

(*i*) *Danghi*—This is a disease affecting paddy plants in which insects attach themselves to the plants and prevents formation of corns. Branches of *Sinduar* tree are fixed in the plots affected by this disease and are held to be efficacious.

(*ii*) *Banki*—This is also a disease for paddy plants. As a remedial measure a bundle of *gondli* straw is kept in the plots at the point where irrigational water intercept.

(*iii*) *Harda*—This is a disease affecting wheat crops. No remedial measures are known in the village.

Pesticides were not being found to be used by the villagers at the time of the survey.

8. *Animal husbandry*

It has been observed from the statistics on livestock that the villagers keep a good number

of animals and birds. The cattle are reared chiefly for draught purposes and not much regard is kept for their proper feeding. Stall feeding is rarely done. The animals have to fed for themselves in the undergrowth of the forest areas, though during the rains and for some months thereafter, there is abundance of grass. For the summer months, some straw is generally provided since the ploughing activities being towards the end of summer.

All the animals in the village are of indigenous breed. No cattle of improved breed has been supplied in or near the village. Artificial insemination of cows for better progeny can be done at Latehar, but no villagers have availed of the facility.

The goats, fowls and pigs are also of local breeds. The fowls of better breeds are reportedly delicate and have to be provided with better food. On the other hand, local birds feed on waste food and are not as susceptible to diseases and epidemics.

The cattle are kept inside the houses during night, not so much on account of providing comfort to them as for preventing their being carried off or devoured by wild animals.

Among the various diseases occasionally prevalent among the cattle are the following:

(*i*) *Sitla* (pox)—This disease causes the animal to defecate continuously. Eruptions also come up over the body. There is no cure for the disease.

(*ii*) *Khurha* (foot and mouth disease)—This affects the hooves and mouth of the animals which become incapable of walking and eating. Phenyle and water are given as a remedy.

(*iii*) *Pilhi*—This is a disease of the liver in which the abdomen becomes distended. Cauterizing the affected animal with red hot iron is a cure.

(*iv*) *Tangarphulwa* and *galgatia* are diseases in which the legs and neck respectively swell up. Cauterization of the affected parts is done as a cure.

There is a field veterinary dispensary at Latehar but villagers do not take their cattle there. One of the reasons ascribed to this is the distance entailed.

Animals can be bought and sold in Latehar market.

9. *Fishing*

Breeding of fish is not possible in the shallow streams which have strong currents during the rains. Fishes of inferior quality are found in the tanks and ponds and shallow ditches. *Dhanha, pothahi, khijri, baleva, gorla, getua, jhora* and *bichlera* are the local names of the varieties usually met with.

Various kinds of net, fashioned by the villagers themselves, are used for fishing. They are locally known as *gurdi jal, chargori* and *gira.* Fishing tackles are also used. A good catch is facilitated if the fishes are exposed to the fruits such as *beriphal, maunaphal* or barks of *arar* and *kumbhi* trees. When these are thrown into the water, the fishes in it become affected and come to the surface whence they are easily caught.

Fishing does not provide much of an occupation to anybody. Quantities found are so meagre that fish does not constitute an important part of the diet of the people. Communal fishing is not done. Individuals with a taste for it engaged in the activity in their leisure hours.

Whatever fish is caught is consumed locally, there being no surplus for sale in the markets.

10. *Forestry*

The importance of forests to the village economy needs hardly to be reiterated. They provide various fruits, tubers and leaves for food; timber for house construction; and fuel for the home. Though hunting is strictly prohibited, cases do occur when poaching is resorted to. *Sambhars* are a great favourite for hunters. People go for hunting in groups of two or three persons, with bows and arrows designed and constructed by themselves.

Timber and fuel are obtained free of cost from the forest areas apportioned for the villagers. Nothing has to be paid for fruits, tubers, leaves and grass. The Parhaiyas also collect honey.

The forests, being reserved, do not provide much scope for full-time employment to the villagers.

11. *Village industry*

The village lacks even the usual families of blacksmiths and carpenters. The only semblance to any village industry is provided by two Parhaiya households who manufacture bamboo-ware. Bamboos are obtained on nominal payment of five paise each from the forest. The bamboos are split with knives. Split bamboos are woven into winnowing fans and baskets of

various sizes. They are sold both in the village itself and in the weekly markets at Latehar and Sarju.

12. *Trade and commerce*

The Sunri household in the village, as observed earlier, is engaged in running a shop. He deals mainly in grocery such as rice, pulses, oil, salt and condiments. He brings these from Latehar market by bullock cart or truck and sells them on a very moderate profit. He also sells his goods in the market at Sarju.

Transactions are often made on the barter system. Villagers with surplus grains of any kind exchange them for oil or condiments, etc. The grocer often sells goods on credit as well.

13. *Other occupations*

Production of lac is undertaken by some families only since the price of raw lac had fallen greatly. *Bair, palas* and *kusum* trees are used for rearing the lac seeds. The lac is collected in the months of *Chait* and *Jeth.*

Many of the villagers find employment on daily wages in works undertaken by the Forest Department.

14. *Income and expenditure*

(*i*) *Income*—The average monthly income of each household was canvassed in the household schedules. Statistics collected indicate the following distribution of households by monthly income groups :

TABLE XIII

Households classified by monthly income group

Monthly income group	Number of household				
	Kharwar	Parhaiya	Oraon	Sunri	Total
1	2	3	4	5	6
Below Rs. 25	..	1	..	..	1
Rs. 26—50	11	13	..	..	24
Rs. 51—75	4	..	..	1	5
Rs. 76—100	2	..	1	..	3
Rs. 100 and above.	1	..	..	..	1
Total ..	**18**	**14**	**1**	**1**	**34**

There is only 1 Parhaiya household earning less than Rs. 25 per month. The bulk of the households in the village have earnings of Rs. 26—50 per month, over 70 per cent of them falling in this income group. None of the Parhaiya households earn more than Rs. 50 per month. In the higher income groups the Kharwars predominate though the single households of Oraon and Sunri are rather well placed economically in the context of lack of affluence in the village as a whole.

(*ii*) *Expenditure*—The following table indicates the pattern of expenditure :

TABLE XIV

Pattern of monthly expenditure

Community	Occupation	No. of house-holds	Extent of expenditure on			Pursuit of occupation	Average per household
			Food and drink	Clothing and lighting	Miscellaneous		
1	2	3	4	5	6	7	8
Kharwar	Cultivation	16	599.84 (78.22)	64.16 (8.37)	21.92 (2.84)	80.96 (10.56)	47.93
	Salary and wages	2	85.24 (86.75)	9.86 (10.03)	3.24 (3.22)	..	49.17
Parhaiya	Cultivation ..	8	297.20 (72.09)	41.20 (9.99)	20.48 (4.97)	53.36 (12.94)	51.33
	Salary and wages	6	292.08 (85.47)	35.16 (9.59)	10.08 (2.95)	6.66 (1.98)	56.93
Oraon	Cultivation ..	1	67.00 (82.15)	8.37 (10.26)	1.19 (1.46)	5.00 (6.13)	81.56
Sunri	Business ..	1	30.00 (38.90)	4.62 (5.99)	2.25 (3.24)	40.00 (57.87)	76.87

NOTE : Figures in the bracket indicate the percentage of expenditure.

Food and drink take up the bulk of monthly expenditure among all communities. Except the Sunri household, expenditure on pursuit of occupation accounts for less than 13 per cent of the overall monthly expenditure. Clothing and lighting account for between 6 and 11 per cent.

15. *Indebtedness*

Indebtedness is common and hardly merits any disapprobation by society. According to the information furnished by the villagers, 14 out of 34 households were in debt. The following table gives the relevant data :

TABLE XV

Indebtedness by income groups

Income groups	Total no. of households	No. of households in debts	Percentage of households in debt to the total no. of households	Average indebtedness
1	2	3	4	5
Below Rs. 25	1	..	..	..
Rs. 26—50	24	12	50	45.58
Rs. 51—75	6	1	16.7	100.00
Rs. 76—100	2	..	..	..
Rs. 100 and over	1	1	100	200.00
Total	**34**	**14**	**41.18**	**60 05**

It is seen that the bulk of the indebted households are from the income group of Rs. 26—50 per month. The extent of indebtedness is, however, only Rs. 45 per household on the average. The extent of indebtedness is comparatively much higher in the two households in the higher income groups.

The purpose of taking loans was mentioned as meeting expenses of cultivation and for the daily requirements as well.

The following table gives data about taking of loans of paddy from the grain-*gola* at Sarju :

TABLE XVI

Loans incurred by the villagers from Sarju grain-*gola*

Year	No. of loanees	Dues			Interest		
		Mds.	Seers	Chhatak	Mds.	Seers	Chhatak
1	2	3	4	5	6	7	8
1948-49	1	0	35	0	0	18	13
1949-50	4	4	30	0	6	9	0
1950-51	3	6	1	0	6	9	3
1951-52	1	2	0	0	2	38	0
1956-57	1	1	0	0	0	31	8
1957-58	8	12	12	8	8	4	11
1960-61	3	2	30	0	1	11	6
1961-62	2	3	0	0	1	17	0
1962-63	14	24	30	0	9	7	6
Total	**37**	**57**	**18**	**8**	**36**	**26**	**15**

The grain-*gola* is meant primarily to cater to the needs of the villagers in the matter of seeds. But, as reported by the Kalyan Grain-*gola* Sewak, the paddy taken on loan is more often than not simply consumed. The table indicates that 14 persons took paddy on loan during 1962-63. The amount of interest charged is 25 per cent per annum, returnable in land.

Loans have been taken from the Block Development Office as follows :

TABLE XVII

Loans taken from Block office at Latehar

Year in which loan taken	No. of persons	Dues outstanding to be realised			
		Principal		Interest	
		Rs.	Paise	Rs.	Paise
1951-52 ..	5	120	00	103	13
1955-56 ..	13	169	00	103	06
1957-58 ..	19	600	00	290	62
1958-59 ..	5	50	00	21	09
Total ..	..	**939**	**00**	**517**	**90**

The table indicates that loans have been long overdue though the average indebtedness is not very high.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

1. *Age and sex distribution*

The Kharwars have a rather adverse sex-ratio, there being only 60 females for every hundred males. As the Kharwars are the predominant community in the village, the overall sex-ratio is also adverse for the village as a whole. The table below gives the communitywise population of the village distributed by age and sex :

TABLE XVIII

Age and sex distribution

Community	Age group	Number			Percentage to total		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Kharwar	0—14	27	23	4	32.93	45.10	12.90
	15—24	10	4	6	12.19	7.84	19.36
	25—59	43	22	21	52.44	43.14	..
	60 and over	2	2	..	2.44	3.92	97.74
	All ages	82	51	31	100.00	100.00	100.00
Parhaiya	0—14	12	6	6	26.67	25.00	28.57
	15—24	9	5	4	20.00	20.83	19.05
	25—59	22	12	10	48.89	50.00	47.62
	60 and over	2	1	1	4.44	4.17	4.76
	All ages	45	24	21	100.00	100.00	100.00
Oraon	0—14	5	5	..	50.00	71.43	..
	15—24	..	..	..	..	..	..
	25—59	5	2	3	50.00	28.57	100.00
	60 and over	..	..	..	..	..	..
	All ages	10	7	3	100.00	100.00	100.00
Sunri	0—14	2	1	1	50.00	50.00	50.00
	15—24	..	..	..	..	..	..
	25—59	2	1	1	50.00	50.00	50.00
	60 and over	..	..	..	..	..	..
	All ages	4	2	2	100.00	100.00	100.00

It is seen that the adverse sex-ratio among the Kharwars is accounted for mainly by a preponderance of males in the age group 0—14. Migration plays no part in this age group and the excess of males is due to differences in sex at the time of birth. It is worthy to note, however, that the sex-ratio for the Kharwar tribe as a whole in Bihar is 996 females per 1,000 males (according to the Census of 1961).

The sex-ratio among Parhaiyas is more even though also slightly adverse.

The age distribution shows that only 32.93 per cent of Kharwars and 26.67 per cent of Parhaiyas belong to the age group 0—14. For a progressive

community (from the point of view of population growth) the percentage in the age group 0 14 should be about 40. The ratios among the two tribes in the village appear to indicate that their populations are not growing progressively.

2. *Marital status.*

The marital status of the people in the village by age group is given in the following table :

TABLE XIX

Marital status by age group

Age group	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages ..	141	84	57	39	11	44	45	1	1
0—14	46	35	11	35	11	..	..	..	..
15- 24	19	9	10	4	..	5	10	..	..
25 59	72	37	35	..	..	36	35	1	..
60 and above ..	4	3	1	..	..	3	..	..	1

No males or females below the age of 15 were married in the village. However, all the women aged 15 or over were married or widowed. Among males 1 in the age group 15 21 were unmarried while all above 21 years of age were married or widowed. There were no divorced or separated persons in the village at the time of the survey.

The two widowed persons (1 male in the age group 25—59 and 1 female in the age group 60 and over) were Parhaiyas. While polygamy is permissible, none of the villagers had more than one living wife. Polyandry is not permitted and consanguineous marriages quite unheard of.

3. *Disease and medical care*

The common afflictions from which the villagers occasionally suffer are diarrhoea and dysentery, fever, cough and skin diseases such as ringworm and sores (called *sabai-ghao*). Goitre is endemically prevalent in the area. Many of the ailments are attended to by themselves with the help of medicinal herbs traditionally used. The lines of treatment followed in the case of some specified diseases are indicated below :

(*a*) *Gout*—Gout is cured by taking ground roots of the *grihabad* plant. The milk of a tigress, if massaged on the affected parts of the body is also efficacious. The milk has to be searched for in dense forests, it is being said that quantities that fall on the ground while a tigress suckles her cubs, remain there for collection for a long time.

(*b*) *Fever*—Roots of *dudhia* grass and *parjhi koreya* are ground and given as an oral medicines.

(*c*) *Dysentery*—Powdered bamboo-shoots taken with gruel prepared from old rice cures dysentery.

(*d*) *Headache*—Ground Cassia (*Tejpat*) leaves made into a paste are applied on the forehead of the patient.

(*e*) *Burns*—The parts affected by burn are given applications of cocoanut oil mixed with camphor or simply raw eggs.

(*f*) *Cholera*—A mixture made from the bark of *jamun* tree and juice of its fruits is given orally.

(*g*) *Sores* (*Sabai-ghao*)—The sores are painful and take years to heal up. Ointment for application is prepared from powdered ash of the thorns of a *semar* tree mixed with castor-oil. Tablets are also made from bark of *semar* tree, castor seeds and *khar grass*. These are chewed like tobacco.

Besides the administration of medicines as noted above, simultaneous spiritual methods are also employed through the agency of the *Ojha*, who is a Kharwar of the village. He has been taught the art of healing by his preceptor (*guru*) and the chief instrument he uses is *mantra* (incantation). The line of treatment by the *Ojha* consists of locating the kind of malign spirit that may have caused the disease and then

propitiating it by sacrificial offering of fowl and liquor.

Villagers also visit the Medical Sub-centre at Tarwadih. During the year 1960 (the Sub-centre began to function from June that year) 27 patients from Orea were given outdoor treatment. The number increased to 46 in the subsequent calendar year.

Inoculation against cholera and vaccination against small-pox are given in the village by the staff of the C. D. Block.

4. *Literacy and education*

The village is very backward in the matter of literacy and education. According to the Census of 1951 there were only 2 literates in the village. Ten years later, at the time of survey, the number had gone up to 6 only, thus marking an increase of 300 per cent in the number of literates.

In the village population of 141 persons, only 5 males and 1 female are literate. 3 out of 5 literate males are Kharwars, 1 Sunri and 1 a Parhaiya boy. The only literate female in the village is a Kharwar woman.

Of the total literates, two are in the age group 0—14, two in the age group 15—24 and two in the age group of 25—59. One Kharwar has passed the primary standard; the others are literates without educational level.

A heartening feature, however, is that a school was opened in the village in 1963 (when the village was revisited for the survey). The school, known as Orea-Baheratanr Lower Primary School was started in the house of Rupchand Singh, a Kharwar, in the absence of any building for the school. It had 17 boys and 13 girls on the rolls and one Middle trained teacher.

5. *Composition of households*

The following table gives the distribution of households by number of members :

TABLE XX

Households classified by members and size

Community	Total households	Households with		
		2-3 members	4—6 members	10 or more members
1	2	3	4	5
Kharwar .	18	7	10	1
Parhaiya .	14	10	4	..
Oraon ..	1	..	..	1
Sunri ..	1	..	1	..
Total	**34**	**17**	**15**	**2**

Most of the households in the village contain only 2-3 members each. These include 10 out of 14 Parhaiya households and 7 out of 18 Kharwar households. The remaining 4 Parhaiya households have 4—6 members each in which group also fall 10 Kharwar and the single Sunri household. One household each of Kharwar and Oraon has 10 or more members each. There are no households with 7—9 members.

6. *Family structure*

The following table classifies the households in the village by type of family:

TABLE XXI

Family structure

Community	Total households	Types of family	
		Simple	Joint
Kharwar	18	11	7
Parhaiya	14	13	1
Oraon	1	..	1
Sunri	1	1	..
Total .. .	**34**	**25**	**9**

As the composition of households by number of members may have indicated, the bulk of the households comprise of simple families consisting of husband and wife with unmarried children. All households except one of the Parhaiya and the single Sunri household comprise of simple families. The remaining households are made up of joint families consisting of a married couple with married sons/daughters or married brothers/sisters.

7. *Intra-family relationship*

In all patriarchal society, there is a head of the family and he commands obedience and respect from his family members. He is responsible for the management of the economic affairs of the family. Females participate actively in agricultural and other family occupations. To them falls the responsibility for preparing food, cleaning utensils and keeping the household in proper shape and, of course, bringing up the children. Girls assist their mothers in fetching water and fuel and when they get older in cooking as well. Young boys usually attend to cattle grazing. Elderly persons do odd jobs. Young children are carried on the backs by the women even when they go to work.

In this connection certain cases of migration may be considered.

(*i*) Ramdeo Parhaiya, a nephew (sister's son) of Hari Parhaiya was living at Orea with his

mother for some time, having come from village Lengrapakhal in the same subdivision. When his mother died he left Orea and went to settle in Aharchauntikhar, the home village of his wife. Thus he apparently felt that the bonds between him and his mother's brother were no longer as strong after his mother's death.

(*ii*) In spite of attraction of family two Kharwars, Ramdhani and Narayan came and settled in village Orea from their home in village Chatam in Barwadih P. S. They left their village and brothers simply because of the fear of wild elephants who used to cause much rampage there.

8. *Inheritance of property*

The various communities have common social regulations regarding inheritance. After the death of a person all his sons get equal share in the property, no share being reserved for any daughter. However, unmarried daughters and widow, if any, are entitled to be maintained by the sons. It often happens that after the death of a person the brothers separate. In such event if the mother is alive or there are unmarried sisters, they decide to live with one of them. The brother with whom they decide to live gets more property than the others, but the extra portion is again divided among the brothers once the mother is dead or sisters are married of.

In case of no issue the property devolves with widow. But if she remarries it passes on to the nearest cognates of the deceased. Daughters inherit to the property only if their husbands reside with their father. In such cases the son-in-law is known as *Ghardhinjua*. Often a young lad is kept as a labourer in the house, a daughter may get attracted towards him and marriage takes place between them. In such cases the son-in-law usually continues to stay in the house and generally inherit the property with his wife on the decease of his father-in-law.

9. *Leisure and recreation*

Much of the people's time is taken in maintenance and repair of their houses, making of agricultural tools and implements, washing their clothes, etc. Going to the market places combines necessity with pleasure. Visiting relatives is common and takes much of the leisure time of the villagers and also provides occasion for renewal of social contacts.

The village *Akhara* is the venue for meets for singing and dancing particularly at the times of festivals. Even on other days young boys and girls play there in the evening.

10. *Religious association*

The places with religious associations have been indicated in Chapter I. The *Devi Mandap* is said to be as old as the village itself. According to some Kharwars, when the Kharwars came to settle in the forest areas, they brought along two things with them, first settled cultivation and secondly worship of God. The building for the *Devi Mandap* was erected from funds generally contributed by all the villagers. It was found during the course of investigation that on the occasion of *Sarhul* festival many village women were engaged in cleaning and plastering the *Mandap*. Some were bringing water, other mixing clay and still others plastering the floor and inner and outer walls. Their labour soon changed the face of its building from deceptive structure to a fresh look. The entire management and control of the *Mandap* rest in villagers themselves who raise contributions for its financial needs.

11. *Festivals*

A calendar of festivals observed in the village is given below:

Months		Ceremony
English	Vernacular	
February-March ..	Phalgun ..	Phagua.
March-April	Chait ..	..
April-May	Baisakh ..	Mahujhili.
May-June	Joth ..	Sarhul.
June-July	Asarh ..	..
July-August	Sawan ..	..
August-September ..	Bhado ..	Karma and Amawasya.
September-October ..	Asin ..	Jitia and Dasahara.
October-November ..	Kartik ..	Sohrai and Deothan.
November-December ..	Aghan ..	..
December-January ..	Paus ..	..
January-February ..	Magh ..	Chauth and Barhati.

(*i*) *Phagua*—This festival is performed on the last day of the month of *Phalgun*, whence the name. After taking their evening meal (*beyari*) some young bachelors of the village set out to fetch branches of the *Semar* tree to the accompaniment of songs and instrumental music, chiefly from drums. When they reach the tree, its trunk is first anointed with mustard oil and vermilion. Branches are then severed, care being taken to see that none fall on the ground. They

return to the village and place the branches on the spot previously selected for burning them. Aided with dry straw, the branches are set on fire amid the village congregation. When the fire is about to go off, the boy who lit the fire hacks the remains of a branch with an axe. This is traditionally held to symbolise the cremation and final destruction of the effigy of the epical demon Ravan.

In the next morning the men-folk gather at the spot and apply ash marks on their foreheads in the form of *tilak.* This function is known as *Dhuri-Uran.* Villagers then go for the ceremonial bath in the village river. In the afternoon they play with coloured water and coloured powder. Dancing and singing in the evening continue till late in the night. The day is marked by the preparation of special items of food, particularly, fried sweets made from flour and *gur* (molasses).

(*ii*) *Mahujhili*—This festival is observed in the month of *Baisakh.* The newly blossomed flowers of *Mahua* tree are collected and parched on a fire. *Sattu* is prepared from gram which is usually harvested at this time. *Sattu* and the fried flowers of Mahua are mixed and offered at the *Sarna* along with liquor by the village *Baiga.* After this ceremonial offering in the *Sarna,* the remains are distributed among those present. The ceremony provides the signal whereby the villagers are free to partake *Mahua* flowers and gram. Unless this ceremony is performed it is not held proper to partake either of the two items.

(*iii*) *Sarhul*—This is perhaps the most important festival for the tribal members of the village, in which people participate with great zeal and enthusiasm in the month of *Chait.* Although the festival is performed mostly in the month of *Chait* it may sometimes be performed also in the preceding or succeeding months, depending upon the agreement in regard to celebration of this festival with the neighbouring villagers. Since *Sarhul* is an important festival in which relatives are generally invited, it becomes necessary to ensure that the festival is not celebrated in the neighbouring villages simultaneously.

A day before the actual festival, care is taken to see that the places of worship including the main spot in the *Sarna* are freshly plastered with mud. A small thatch roof is also made in the *Sarna* at the spot where the worship is to be performed on the subsequent day. The thatch roof is constructed by voluntary labour, one male member from each family generally going to the *Sarna* for the purpose. The cleaning up and plastering of the area is done by the women folk of the village.

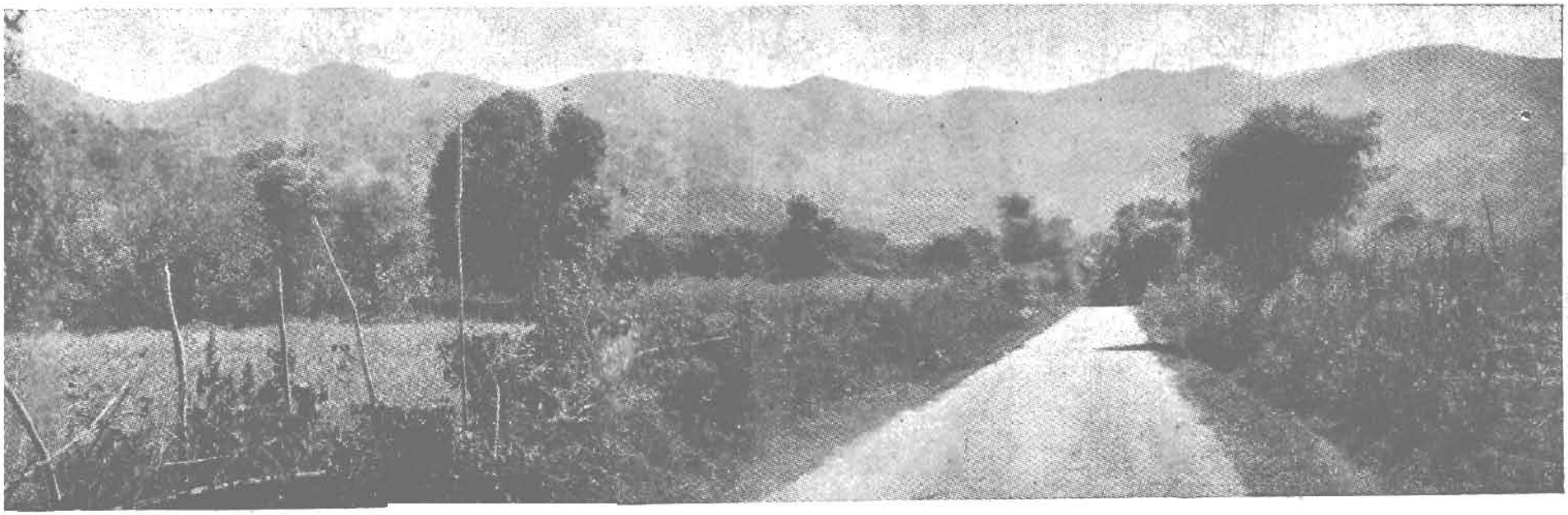
Early in the morning on the day of festival the *Baiga* and *Panbhara* go to the *Danri* and fetch water in a new earthen pitcher which is kept in the *Sarna.* The *Baiga* collects fowls and grains from the villagers which are sacrificed to the spirits. The sacrificial offerings continue till about noon. While this is being done, no villagers are permitted to burn fire, draw water from a well or brush their teeth with twigs. On the occasion of revisit to the village when *Sarhul* festival was being observed, the Investigator was refrained from violating these rules although he was a complete outsider.

After the sacrificial worship is over, food is prepared from the sacrificed commodities and distributed among the villagers with the blessings of spirit of the *Sarna.* After this wife of the *Baiga* draws water from a well and distributes it among the villagers. Housewives from different households congregate at the well with small pots for the purpose. After they have received water from the wife of the *Baiga,* they are free to draw water for their own use. Restrictions thus being over, the people prepare their food which includes many special items for the occasion, particularly meat of goats or fowls. Liquor is freely taken in the entire village on that day.

Friends and relatives who had been invited generally arrive in the evening. They participate in the feasts and dancing takes place in the *Akhara* in front of the *Baiga's* house. Both males and females participate in the *Sarhul* dance. Generally the males play on drums and begin the songs which are repeated by the females. Both the sexes do not dance together, but in separate groups.

In the course of the day, the *Baiga* accompanied by some villagers visits each household in the village and presents flowers of the *sal* as blessings from the *Sarna* spirit. In return he is given some grain according to the means of the household concerned. This function is known as "*Phul-Bhitrana*".

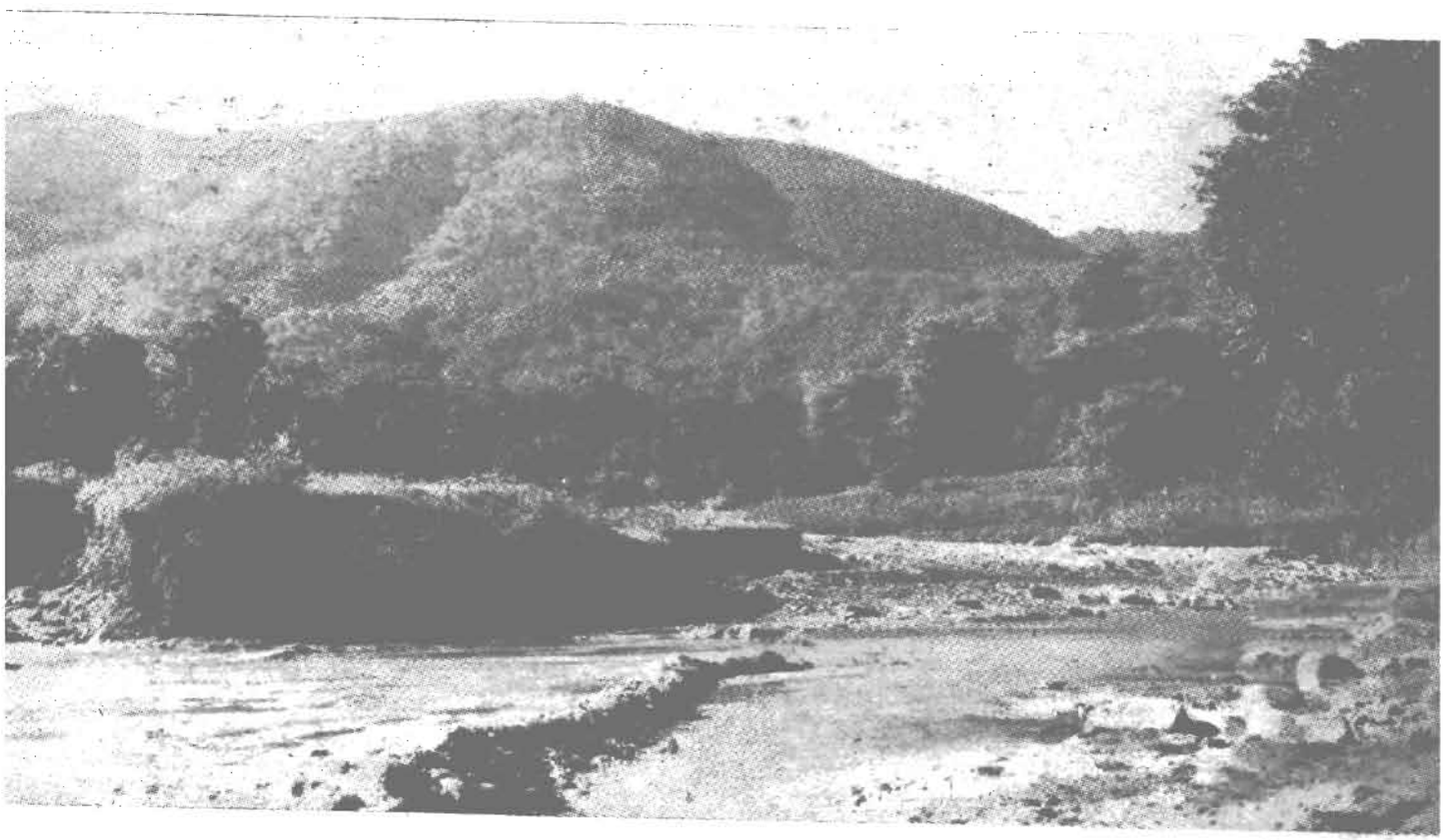
(*iv*) *Karma*—This festival is performed on the eleventh day of the second fortnight in the month of *Bhado.* Some boys and girls who have remained on fast for the day go to fetch a branch of the *Karma* tree towards evening. The party is accompanied by drummers and sings on its way to the selected tree. The branch is brought and fixed in the courtyard of each house and worshipped. In the evening singing and dancing take place on community basis. Next morning the branch is uprooted and immersed in the river.



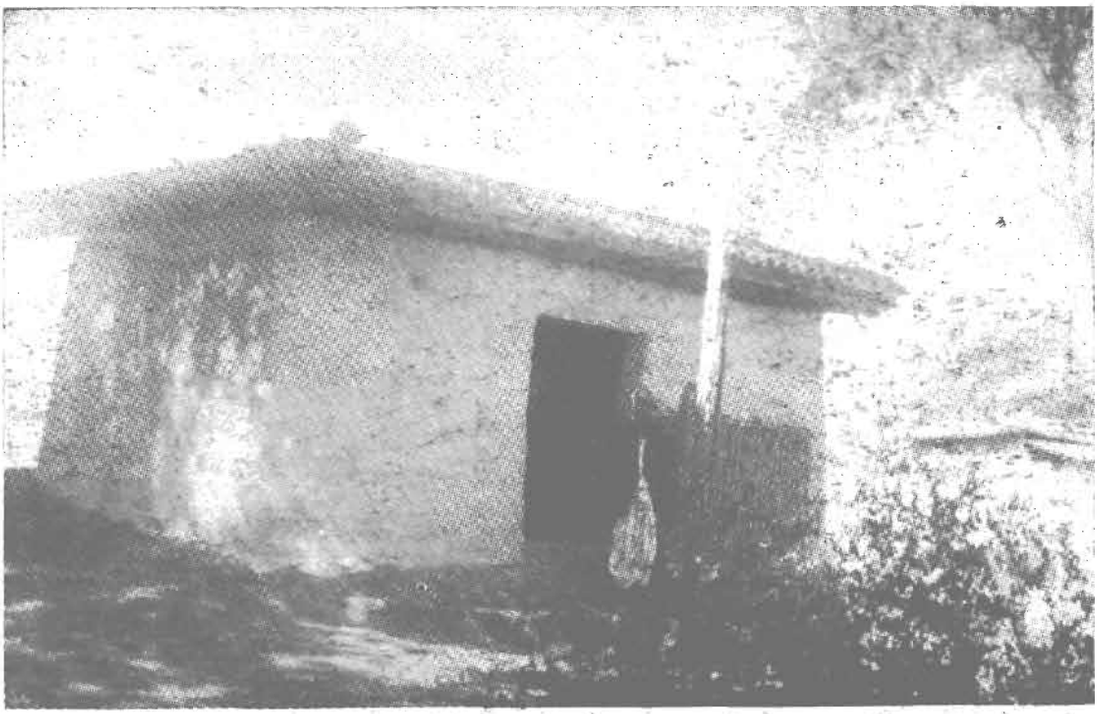
1. View from the Latehar-Sarju Road of the hills to the south of Orea.



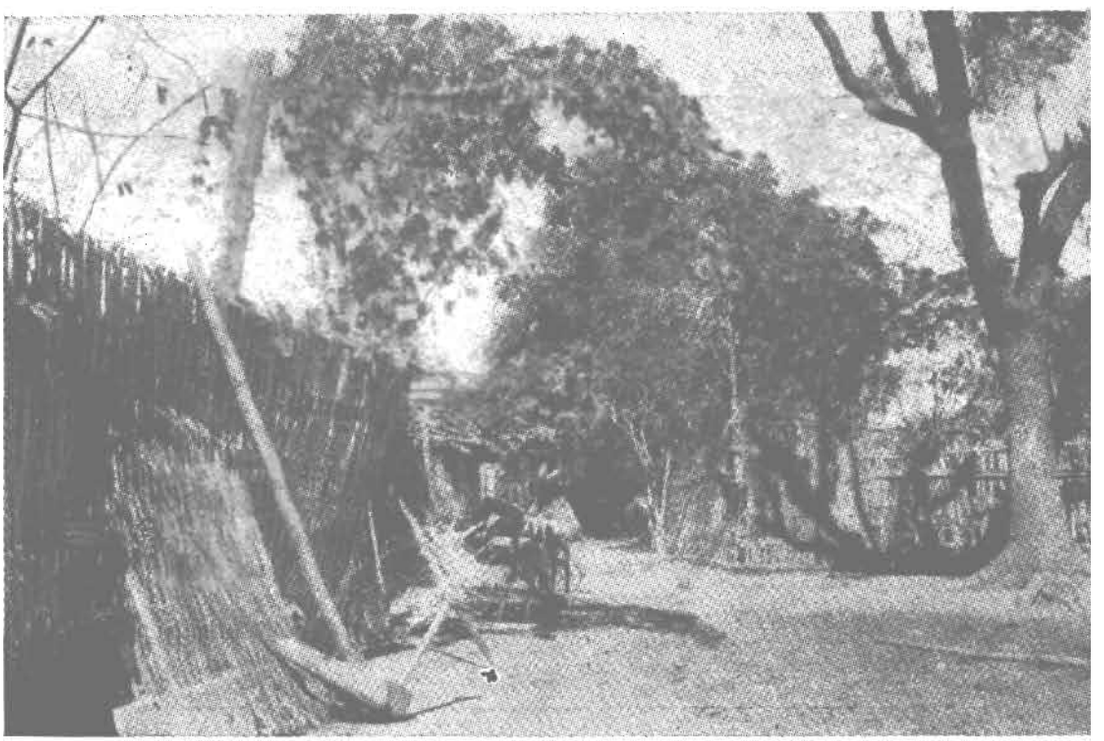
2. A village street. Note the fenced *bari* lands.



3. The Dhora flows in the southern part of the village in the foothills.



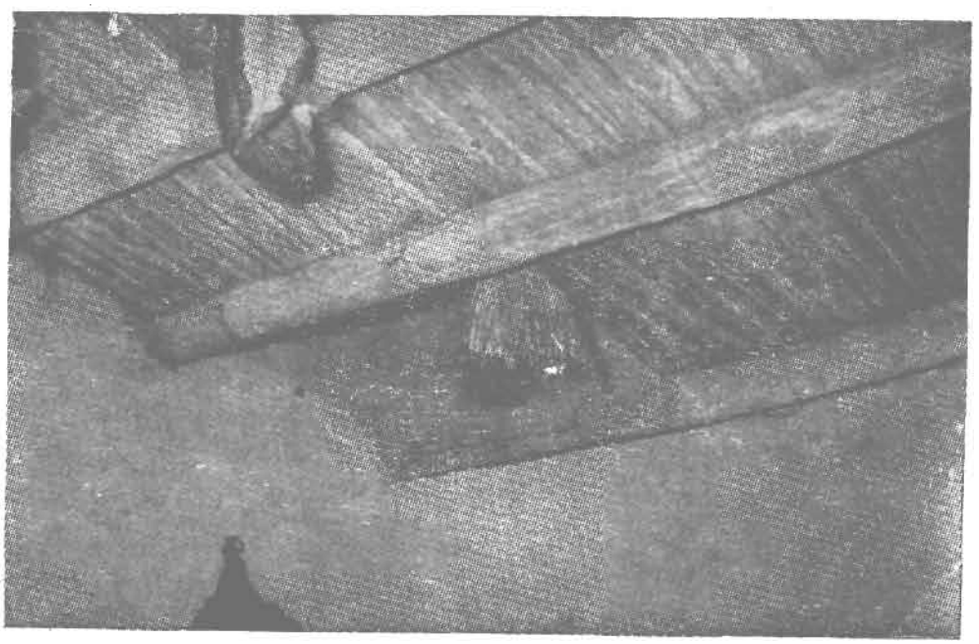
4. The *Devisthan* to which people of all communities congregate on festive occasions.



5. Fences around homes are also made of wattled bamboos.



6. A group of women outside a Kharwar house.



7. A view of the ceiling of a Parhaiya house.



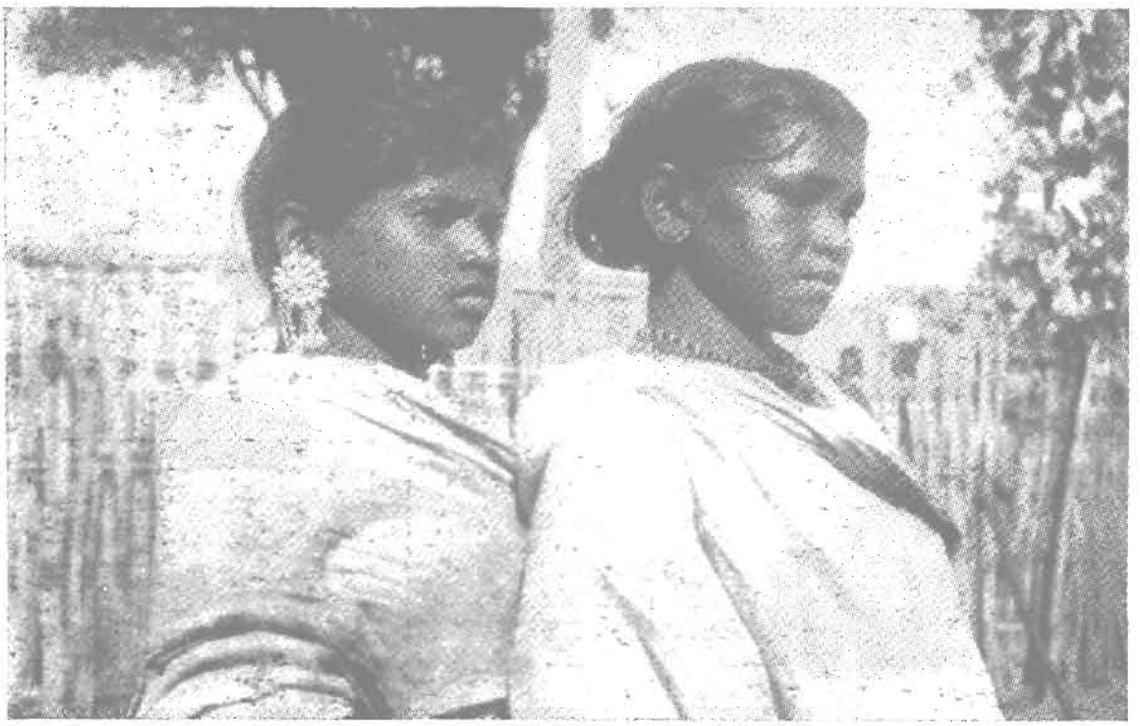
8. A Kharwar woman.



9. A newly married Kharwar woman wearing her ornaments.



10. A Kharwar male wearing a *dhoti* and vest.



11. Kharwar girls.



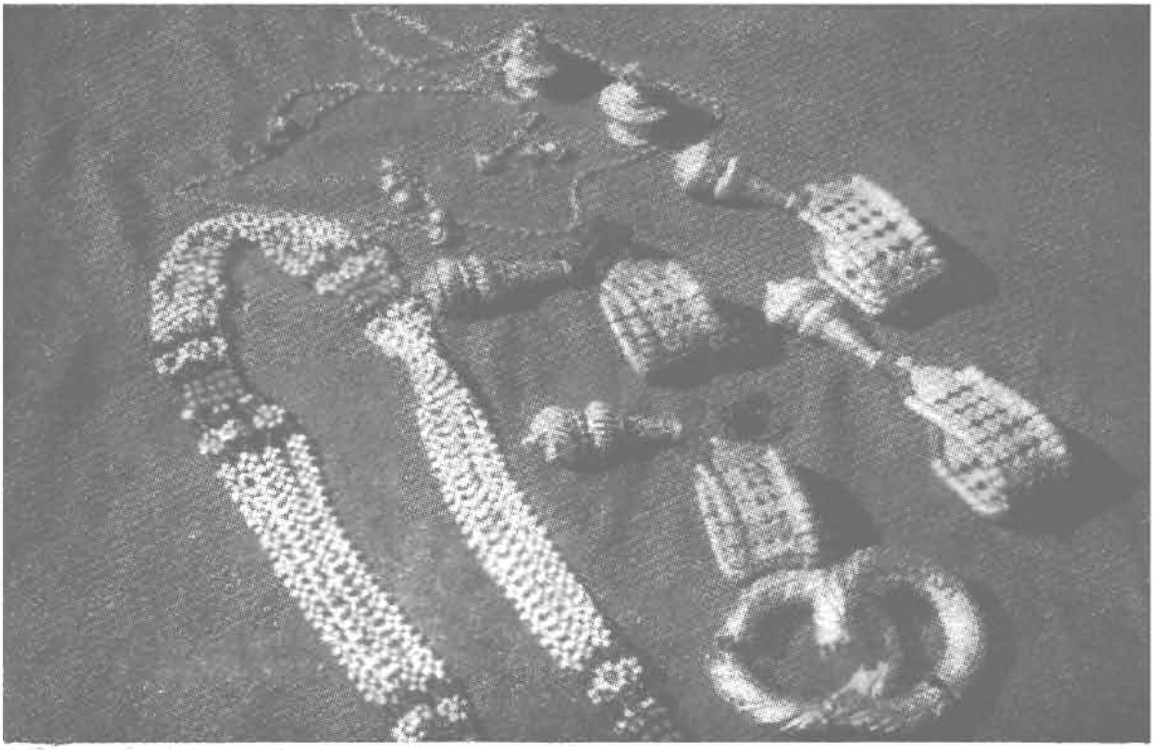
12. A group of Kharwar women.



13. An elderly Kharwar woman. She is wearing a blouse. Her ornaments include chain of coins and *hansuli*.



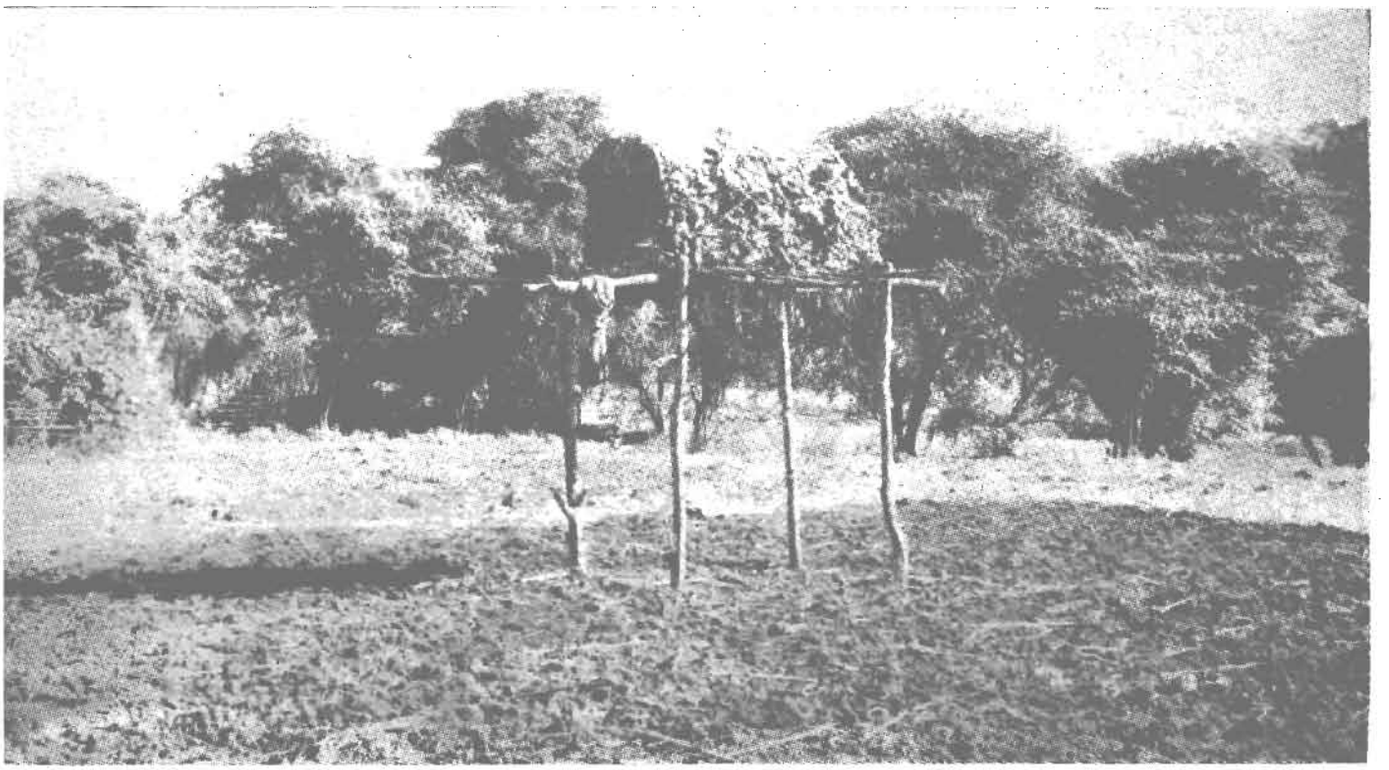
14. A Kharwar male.



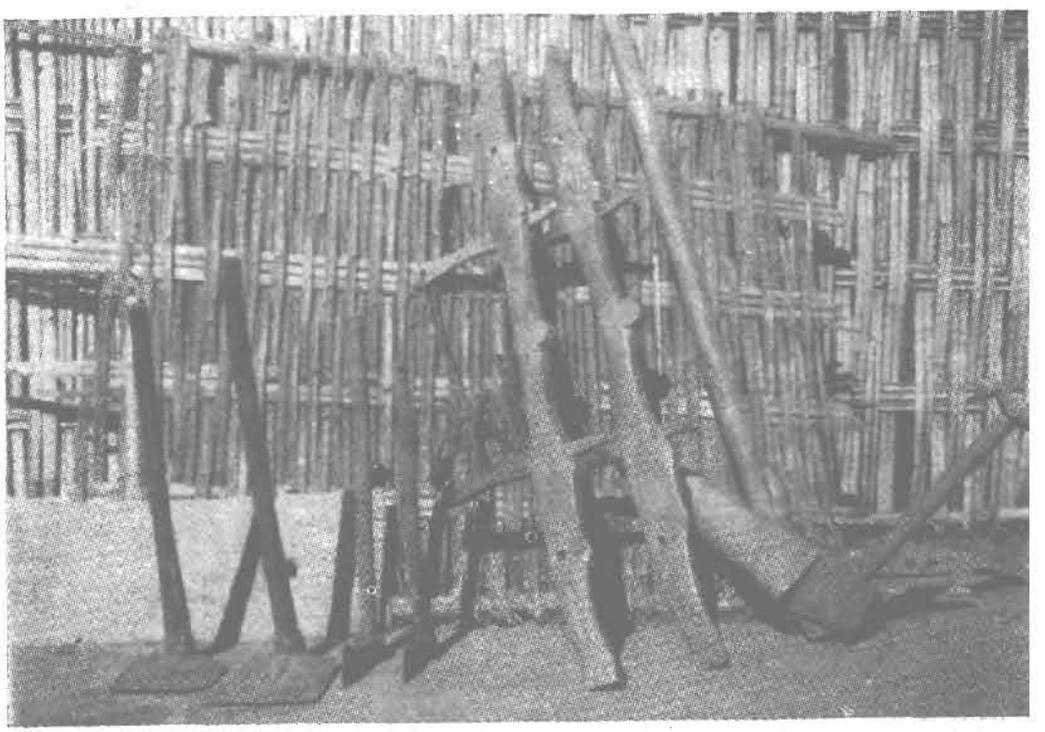
15. Ornaments used include *sikri*, *bala*, *baju* and *karnaful*.



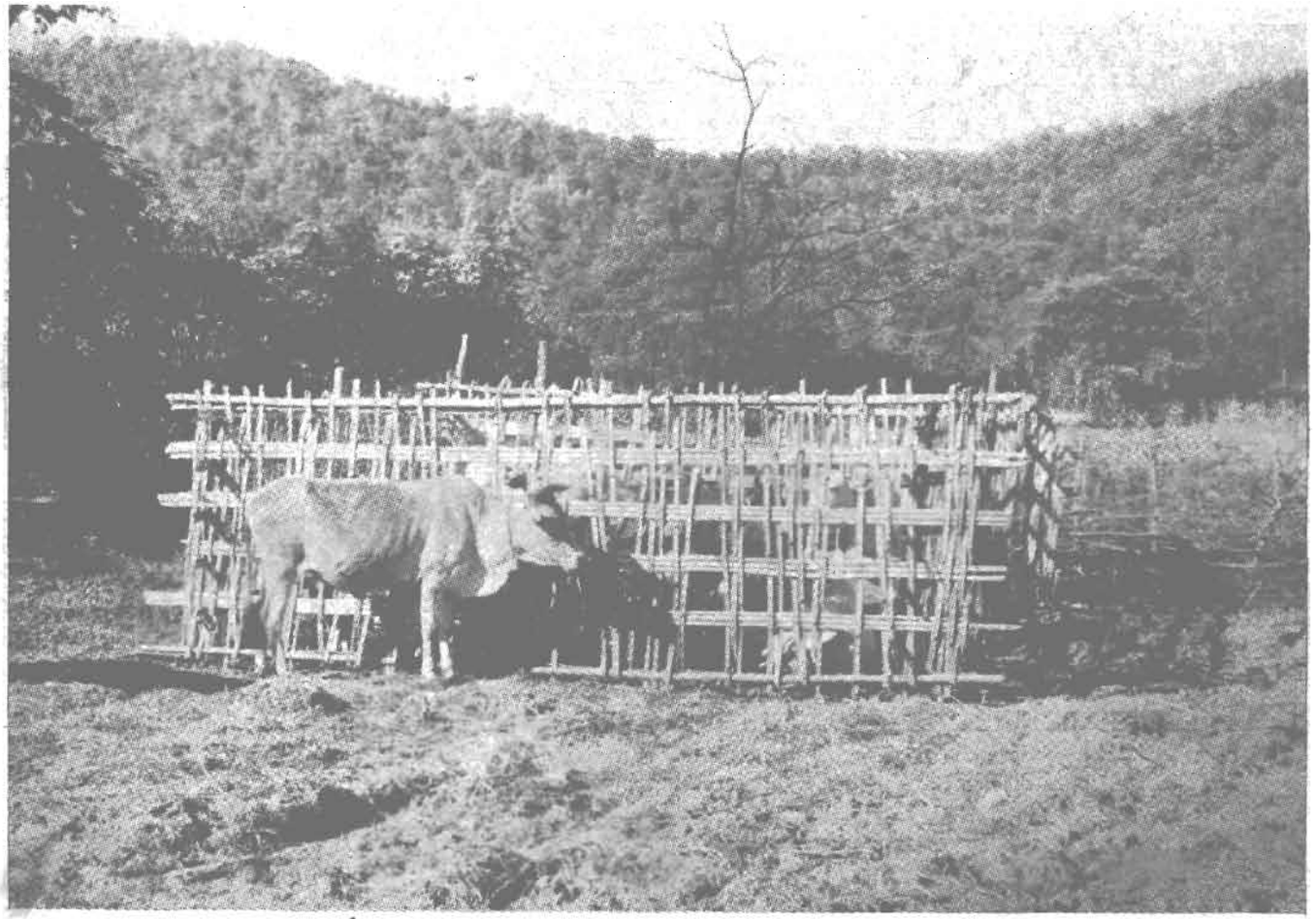
16. Some household utensils.



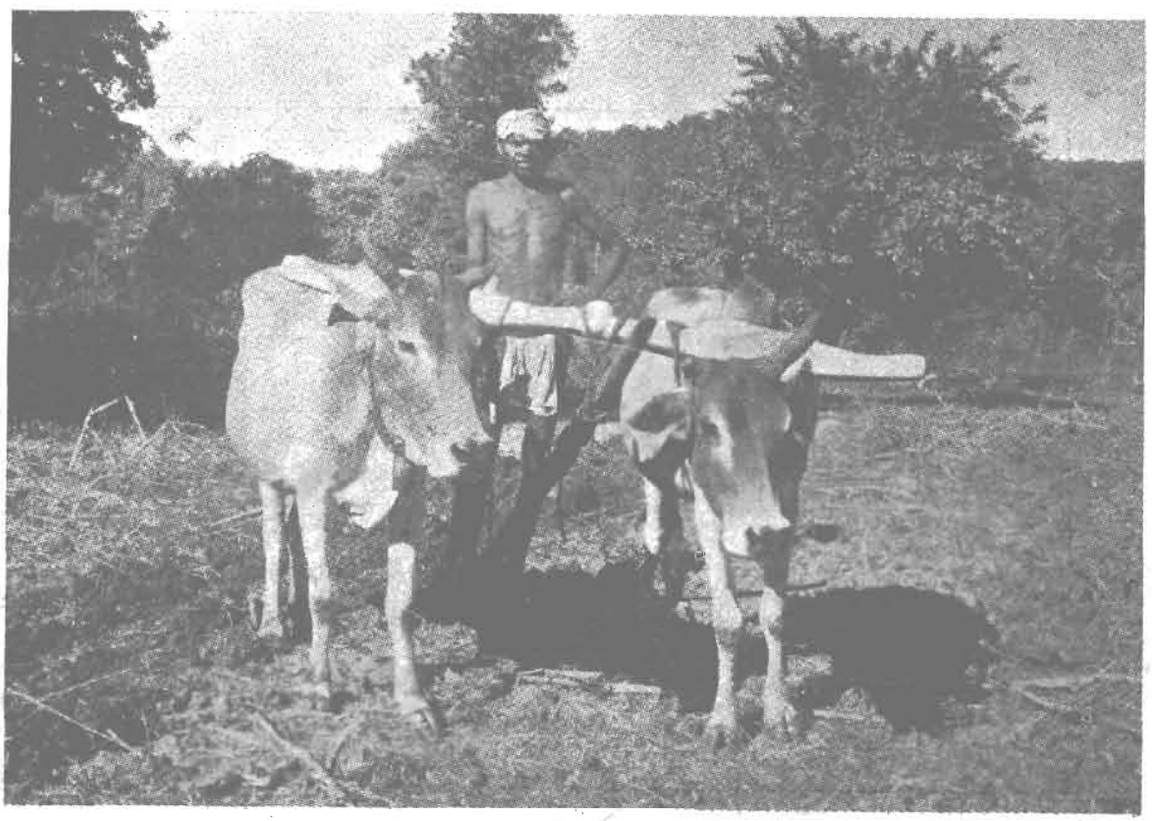
17. A *macha* from which wild animals are warded off from the ripening grains.



18. Agricultural implements including *kori*, *tangi*, *juath* and *hal*.



19. A bullock beside a wattled bamboo screen.



20. Ploughing the field.

(*v*) *Amawasya*—This festival is also performed in the month of *Bhado,* on the last day. The head of the family rises early in the morning and before even attending to nature's call brings and fixes twigs of the *Bhelwa* tree in his agricultural lands, *bari* lands and corners of his house. After that he takes his bath in the river and makes offering of water to the ancestral spirits with his palms while wearing a ring made of *kush* grass in his ring-finger on the right hand. On returning to the house he again offers water to the spirits of the deceased ancestors known as '*Muas*'.

(*vi*) *Jitia*—This festival is performed on the eighth day of the dark fortnight in the month of *Aswin* by women-folk. The woman who observes this festival remains on fast for the whole day and takes bath in the river in the evening. After taking the bath, they obtain small fish of the variety locally known as *Gotila* one of which is swallowed whole. On return to her house the woman offers prayer to a bundle of *serom* grass kept in the courtyard. Next morning the bundle of grass is immersed in the river.

The celebration of *Jitia* is connected with a legend prevalent in Hindu society. It was recounted in the village as follows :

> Jitbahan was the name of a person who lived in a village. An old lady also lived in the village along with her only son. A demon known as 'Yama' used to visit the village regularly and satisfy his hunger with human flesh taking one person from a family on everyday of his visit. In the course of time the day came when it was the turn of the old lady to send her son to 'Yama'. She wept feelingly at the prospect of losing her only son. Noticing her in distress Jitbahan offered to go to the demon in place of the old lady's son. When Jitbahan went to the demon the latter began to eat him up. But a miracle occurred. No matter how much flesh the demon consumed Jitbahan remained as he was. Ultimately Jitbahan managed to kill the demon and save the village from its constant peril. When he returned to the village he was gratefully received by the old woman who requested him to ask for a boon. Jitbahan replied that he did not want anything excepting that his name should be remembered by posterity. The old woman assured him that it would be so and from that day all women desirous of ensuring the well-being of their children perform the *Jitia* festival and thus commemorate valiant and unselfish act of the Jitbahan.

(*vii*) *Dasahara*—The Dasahara festival is observed in the month of *Aswin* by the Hindus. However, no image of Goddess Durga is constructed or installed in the village. The villagers usually visit Tarwadih and Latehar and attend to the celebrations in those places. The festival is marked by the purchase of new cloths for the family members.

(*viii*) *Sohrai*—This festival is performed in the month of *Kartika* and corresponds to the festival. The housewives get busy in cleaning and tiding up their houses. The men-folk take care to carry out the urgent repair work necessary in their houses. On the day prior to the performance of the festival an earthen lamp is lit on the lands in front of the houses. This lamp, known as '*Jam ka diya*' is lit only after all persons of the family have taken their meal at night. *Sohrai* is a festival of lights. An earthen lamp is first lit and kept in the courtyard, another kept at the place of the ancestral spirits and then a lamp in each room and cattleshed. Earthen lamps are lit for decoration purposes as well. The cattle are bathed and cleaned on this day.

The next morning the animals are fed with a mixture known as *kohri* consisting of *kurthi* pulse, maize and the *bodi* vegetable all mixed together and boiled. The cattleshed is worshipped and sacrifices of two fowls and some liquor are made to propitiate the spirit. The cattle are then collected in a field near the village and collective offering of some fowls and liquor is again made by the villagers. Next a pig securely fastened with a long rope is thrown in the herd of cattle. Incensed at the enclosure the animals become furious and gore the pig to death with their horns. This ceremony is known as '*Dar Khelana*'. The pig's meat is cooked on the spot and given to the cow-boys for eating.

Observance of *Dar Khelana* is associated with a legend recounted by Manhori Bhagat Kharwar of a neighbouring village Hesla as follows :

> In times goneby there was no distinction between Hindus and Mohammedans and each community lived together in peace and happiness. In due course people separated and the group that got circumcised

became the Mohammedans. At that stage even the Mohammedans used to eat pig's meat. But one day it so happened that a roasted pig ran away. From that day the Mohammedans pledged that they would not take pig's meat. The groaning of a pig to death in *Dar Khelana* is resorted in the hope that since the cattle have gore the pig to death no Mohammedan would like to eat the cattle.

(*ix*) *Deothan*—This is performed in the month of *Kartik* and marks the period of commencement of ploughing operations after the harvesting of *Aghani* crops. The agricultural implements are brought out and kept in the courtyard. They are venerated by the members of the household after the housewife has put marks of vermilion and *Arwa* rice on the implements. The housewife offers cash and food to the ploughman if any such person is employed by the family.

(*x*) *Chauth*—This is performed in the month of *Magh* either by males or females. Observance of this festival is generally a sequel to the grant of some prayer made earlier. It is performed on the third and fourth nights of the first fortnight of the month. On the first day the person who observes this festival remains on fast and offers milk and sweets to an earthen mound built to represent Lord Ganesh. Similar worship is made the next night, the ceremony being performed after the moon comes up.

(*xi*) *Barhati*—This festival is performed in the month of *Magh* on the conclusion of thrashing operation. The village *Baiga* sacrifices some fowls in the *Khalihans* where harvested crops are collected for threshing and offers some liquor. From that day *khar* grass and firewood are gathered from the forest for construction purposes and as fuel respectively.

12. *Village organisation*

The residents of Orea are mostly agriculturists and there is hardly any occupational diversification which may lead to tensions. The capacity to perform hard physical labour is a great asset and no job is held to be low or degrading. Nor is there any appreciable difference in the way of living and income of the different families which might have given rise to conflicts. Land disputes are rare. But alterations often take place in regard to rights of the villagers on trees. The Forest Guard is an important person. Besides controlling the forest area, he plays a dominant role in settling disputes regarding land or trees. During the period of survey the official appeared to have been got embroiled in some village feud as a result of which aspersions were cast on his moral life in the village.

The existence of two hamlets is not the cause of any feud or difference between the two main communities of the village. In fact the relations between the members of the two hamlets appeared to be most cordial and they are fully co-operative at the time of social and religious functions. All community activities are jointly participated in by villagers from either *tola*.

It is significant that Rupchand Singh (Kharwar) combines the offices of religious head (*Baiga*), social head (*mukhiya* of the tribe and even the village) and also representative of the village in the Statutory *Gram Panchayat*.

Except that Parhaiya women do not eat food cooked by others, there is no restriction on commensality.

The good relations between the minor communities and others are evidenced by the members of the Sunri and Oraon communities, reportedly approaching the village headman for advice on purely personal matters of social etiquette.

Village Orea is a constituent village of the Nareshgarh Statutory *Gram Panchayat* with its headquarters at Tarwadih, established in 1957.

The first election to the *Panchayat* took place in 1958. Three persons, namely, Abdul Gaffar Mian, Dukhan Mian and Ramautar Singh had filed nomination for election of *Mukhiya*-ship and after contest Ramautar Singh became the *Mukhiya* of the *Panchayat*. The second election took place in 1962. Abdul Gaffar Mian became *Mukhiya* without contest. Ram Padarath Sahu became the *Sarpanch* in both the elections without any contest. From village Orea, only Sri Rupchand Singh is a member of judicial wing of the *Panchayat*.

The following 22 villages form the Nareshgarh *Gram Panchayat* :

Serial no.	Name of the village	Ward no.	Thana no.	Total population
1	2	3	4	5
1	Tarwadih ..	I	218	731
2	Baraini ..	I	209	65
3	Mankeri Khas ..	I	214	88
4	Mankeri Jagir ..	I	208	62
5	Rehrahi ..	I	215	Depopulated.
6	Pachamba ..	I	205	Depopulated.

Serial no.	Name of the village	Ward no.	Thana no.	Total population
1	2	3	4	5
7	Gurgu	II	212	237
8	Hartua	II	211	141
9	Dubiyahi ..	II	210	46
10	Khairakhas ..	II	206	38
11	Khaira Jagir ..	II	207	180
12	Tarwatanr ..	II	213	Nil
13	Murgidih ..	II	204	114
14	Salaiya	II	203	145
15	Nareshgarh ..	III	201	492
16	Ghaghri	III	202	113
17	Orea	III	199	171
18	Baheratanr ..	III	198	30
19	Bingara	IV	197	223
20	Orwai	IV	195	249
21	Lundi	IV	196	186
22	Kone	IV	200	235
	Total ..	..	..	**3,646**

The *Gram Panchayat* covers 14,837.73 acres of area with a total population of 3,646 persons. 8 villages fall in ward no. II, 6 in ward no. I and only 4 villages each in ward nos. III and IV. Village Orea falls in ward no. IV of the *Gram Panchayat*.

The following is the list of members and *panches* of the executive and judiciary sections of the *Panchayat* :

Name	Designation	Village	Ward no.
	A. Executive		
1. Abdul Gaffar Mian	.. *Mukhiya*	Tarwadih	I
2. Mathura Oraon	.. Vice-*Mukhiya*	Salaiya	II
3. Jumrati Mian	.. Member	Tarwadih	I
4. Sita Sao ..	.. Member	Tarwadih	I
5. Pandar Oraon	.. Member	Gurgu ..	II
6. Shivnandan Sao	.. Member	Nareshgarh	III
7. Hiru Parhaiya	.. Member	Kone	IV
8. Deo Sahai Singh	.. Member	Orwai	IV
9. Halkan Singh	.. Member	Ghaghri	III
	B. Judiciary		
1. Ram Padarath Sao	.. *Sarpanch*	Tarwadih	I
2. Bishwanath Singh	.. Vice-*Sarpanch*	Orwai ..	IV
3. Rupchand Singh	.. *Panch*	Orea ..	IV
4. Chammar Mian	.. *Panch*	Tarwadih	I
5. Manpuran Singh	.. *Panch*	Lundi	IV
6. Abdul Sattar Mian	.. *Panch*	Tarwadih	I
7. Chamaru Singh	.. *Panch*	Hartua	II
8. Jangi Parhaiya	.. *Panch*	Baheratanr	III
9. Karam Mistry	.. *Panch*	Gurgu ..	II

Village Orea is not ever represented in the Statutory *Gram Panchayat*.

A few cases of village Orea adjudicated upon by the *Panchayat* are given below :

(1) Case no. 23, dated the 1st September 1959: Hawra Oraon cultivated lac on the trees belonging to Daso Oraon, a widow, on *'adhbatai'* (sharecropping) system. Conflict arose between them regarding returns and consequently Hawra Oraon did not give her share. She filed a case in the *Gram Panchayat*, under sections 379, 323, I. P. C. The case was compromised and the trees were restored to Daso Oraon.

(2) Case no. 3, dated the 14th February 1960 : Indranath Sao, a Sunri, had given small loan in cash to Sigan Oraon. But Sigan Oraon was not repaying the amount. One day his son was coming with some money which was snatched away by Indranath Sao. Sigan Oraon filed a case under section 323, I. P. C. against Indranath Sao. The case was compromised on 28th March 1960.

(3) Case no. 9, dated the 18th April 1960: A conflict arose between Haricharan Parhaiya and Halkan Oraon for lac grown on *Paras* trees in which the former blamed the latter for his illegal possession over the trees. A case was filed in the *Panchayat* by Haricharan. But as Haricharan did not appear on the dates fixed, the case was dismissed on 14th July 1960.

(4) Sigan Oraon and Hawra Oraon are own brothers. One day, due to some family conflicts, Hawra had beaten the wife and the children of Sigan Oraon. Sigan Oraon complained the matter in the *Gram Panchayat* and a case under section 323, I. P. C. was instituted. The case was compromised on the 24th April 1961.

It would thus appear that cases reported to the *Panchayat* are usually trivial in natural and invariably ended in compromise.

There is no other voluntary organisation, club or library in the village.

13. *Impact of development programmes*

The existence of the Community Development Block at Latehar has produced only nominal impact on Orea village. The functioning of a health sub-centre at Tarwadih has brought modern medical aid close to the villagers, but as noted earlier, attendance of patients from Orea has not been significant. A *pucca* well has been constructed with State subsidy but it is used only rarely. The most significant assistance that the villagers have received appears to be in the advancing of various kinds of monetary loans at low interest, as also loans in kind from the grain-*golas*. The starting of a Lower Primary School augurs well for the spread of literacy in the village.

The fair weather road constructed by the Forest Department provides the only artery of vehicular communications and Orea has been greatly benefited by it.

14. *Legend and folklore*

Some of the legends and tales recounted in the village about the origin of the sun and moon, hills and mountains, dancing and singing and others are recounted below:

(i) Origin of the sun and the moon

God created the world, but there was no day or night. So he created the sun and its sixteen offsprings. These gave light and heat to the earth. God then created the moon and its innumerable offsprings, the stars.

Rivalry developed between the sun and the moon, and the moon decided to play a trick on the sun. The moon gathered all its offsprings (consisting of the stars) and hid them. It then chewed some prepared betel leaves and went to the sun. The moon showed its red lips to the sun and conveyed the grim news that it (the moon) had devoured all its offsprings. The sun also did likewise and that is why we see only one sun in the sky. Later the moon brought its offsprings from their place of hiding and the stars are visible to this day.

(ii) Origin of hills and mountains

When the valiant Lakshman, brother of Lord Ramchandra, was wounded by the poisonous arrow of Meghnath, the *Sanjiwan booti* was prescribed for a cure. Hanuman went to fetch the herbal plant from Dhaulagiri mountain, but since he was not able to identify the plant, he carried off the entire Dhaulagiri mountain. While Hanuman was transporting the Dhaulagiri, portions disintegrated and fell on the way, giving rise to assorted hills and mountains at various places on the way.

(iii) Origin of dancing and singing

In the hoary past only the Ahirs would dance and sing as evidenced from the famous dances of Lord Shri Krishna and the *Gopis*. But a party of Kharwar and Parhaiyas once witnessed the famous dances accompanied by melodious songs and learnt the act. The Ahirs supplied them with musical instruments in return for cattle. Thenceforth dancing and singing found place in Kharwar and Parhaiya society.

(iv) Regarding death

In the days goneby, people would go to heaven with their earthly human bodies. As messenger would come from heaven and escort the person whose days on the earth were done. Once, however, a carpenter played a trick. He built a hollow room in a *semur* tree and fixed it with a door. When the messenger from heaven came to take him along, he was induced into the room and locked up. When the messenger did not return as scheduled, God became anxious. He then took help of the *lakar khodwa* bird (woodpecker) whom he gave a nectar drawn from the sea. This bird ultimately located the missing messenger and pointed out his place of concealment. God thereupon came down and rescued him. In anger, he decreed that thenceforth, persons would go to heaven leaving their earthly bodies behind.

(v) Distribution of qualities among creatures of the world

After the world and its creatures had been created, God called an assembly at which He would dispense qualities to them as asked for but in order of their reaching the place of assembly. The lion reached first. He asked for and was given physical strength as a result of which the lion is the strongest creature today. Man reached next. But the quality of physical strength had already been given away and Man expressed his misgivings about his future existence. God also took pity on Man and as He loved Man more than other creations of His, He endowed Man with intelligence. Man was told that he would survive and prosper by using his intelligence. Thus it is that today Man can kill and entrap the lion which has infinitely greater strength.

CHAPTER V

CONCLUSION

1. *Level of social awareness*

Although there are no scheduled castes in the village as many as 27 heads of households are aware that the practice of untouchability is an offence. Few are, however, aware of legislations like the Hindu Succession and Adoption Acts.

All the heads of households are aware of the Anchal and subdivisional headquarters since they frequently visit the weekly market at Latehar. Not only are the people aware of the existence of the Statutory *Gram Panchayat*, but some have even referred cases to it.

There is no marked urge among the villager for economic progress as would appear from a complete lack of any desire for occupational mobility.

Family planning is unheard of. Moreover, there is no desire or impetus among the villagers for restricting the size of the family. It is doubtful, therefore, if family planning schemes will be properly received in the village.

2. *Concluding remarks*

Not even ten miles distant from the subdivisional headquarters town of Latehar, Orea lies nestled in the valley of surrounding hills. The villagers have to struggle hard for their sustenance, placed as they are in surroundings hardly conducive to production of great wealth. They are industrious and hardy but their labour do not give adequate returns.

Illiteracy is still a scourage among people in the village. But it does not necessarily stand in the way of normal transactions of local bodies like the Community Development Block or the Statutory *Gram Panchayat*.

In an assessment made by the Kharwar headman, signs of progress were there. Thus the village had fewer houses with roofs of *khar* grass than before; mill-made cloth had largely replaced hand-woven cloth and more people owned brass and other metal utensils. Even in the social field, the wearing of the sacred thread by Kharwars was a development of only short period.

Monograph on Village

NARESHGARH

(In Latehar Subdivision : District Palamau)

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Shafi Ahmad.

Period of field survey—August, 1962.

CONTENTS

PAGE

CHAPTER I : THE VILLAGE

Introducing the village 77
Location 77
Physical aspects, flora and fauna 77
Size and number of households 79
Residential pattern 79
Communications 79
Important public places 80
Sources of water 81
History of the village including history of settlement of different sections of the population of the village. 81
Legends 82

CHAPTER II : THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition 84
Housetype 86
Dress 88
Ornaments 89
Household goods 90
Food and drink 90
Beliefs and practices connected with birth, marriage and death
Birth 92
Marriage 94
Death 98

CHAPTER III : ECONOMY

Land 100
Livestock 101
Other resources 102
Factors influencing economic life in the village 102
Livelihood classes 102
Primary and secondary occupations 103
Description of different occupations 103
Animal husbandry, fishing and forestry 107
Village industry 108
Commerce 109
Income and expenditure 109
Indebtedness 110

PAGE

CHAPTER IV : SOCIAL AND CULTURAL LIFE

Age and sex distribution 112
Marital status 112
Disease and medical care 113
Literacy and education 115
Migration 115
Family structure 115
Intra-family relationship 116
Inheritance of property 116
Leisure and recreation 116
Religious institutions 116
Festivals and ceremonies 117
Intra-village relationship 119
Village organisation 120
Measures for development 120

CHAPTER V : CONCLUSION

Level of social awareness 122
Concluding remarks 122

INSET TABLES :

1. Households by *tola* and community 79
2. Settlement history 81
3. Households and population classified by community 84
4. Houses classified by material of wall 86
5. Households classified by the number of rooms occupied 88
6. Ornaments 89
7. Distribution of households by the use of ornaments 89
8. Age at marriage 95
9. Distance of place of marriage from the village 95
10. Classification of land in the village 100
11. Livestock 101
12. Livelihood classes 102
13. Primary and secondary occupations 103
14. Distribution of households by the size of agricultural holdings 103
15. Communitywise distribution of agricultural land 104
16. Agricultural produce and their disposal 104
17. Monthly income by community and income-group 109
18. Percentage expenditure on different items 109
19. Indebtedness 110
20. Loanees of paddy from grain-*gola* 110
21. Age and sex distribution 112
22. Marital status by age groups 113
23. Medical attendance at health sub-centre 114
24. Literacy and education by sex and age group 115
25. Types of families 115

FACING PAGE

MAP AND DIAGRAM :

1. Lay-out of the village Nareshgarh 77
2. House Plan 88

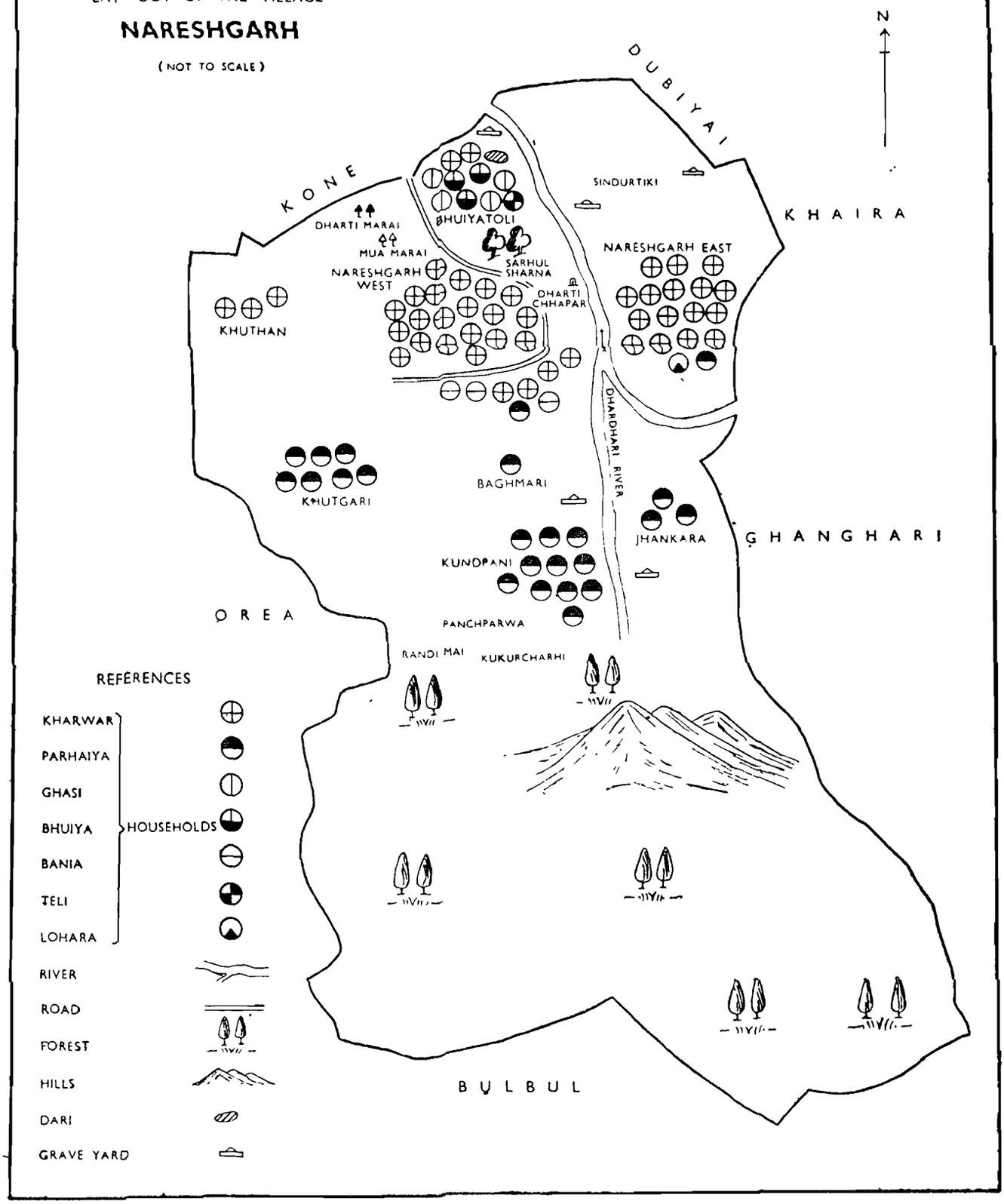
PHOTOGRAPHS (BETWEEN PAGES 120 AND 121):

1. Villagers at the Dhardhari river in summer.
2. Two views round the village.
3. A Parhaiya house with mud walls and tiled roofs.
4. Parhaiya houses with walls of wattled bamboos and partly tiled roofs.
5. A Parhaiya couple show their *mandar* (drum).
6. A Parhaiya in the traditional form of dress.
7. Parhaiya women at the ***khalihan***
8. Two Parhaiya elderly women.
9. Parhaiya girls.
10. Setting out for hunting.
11. Goitre is a common disease in the area.
12. *Chhopi* made of bamboo splinters and leaves protects from rain.
13. Water pots are stored on *machas* in front of the houses.
14. Ready for threshing. Grains are guarded from the hut temporarily constructed for the purpose.
15. A *macha* from which wild animals are warded off from the ripening grains.

LAY-OUT OF THE VILLAGE

NARESHGARH

(NOT TO SCALE)



CHAPTER I

THE VILLAGE

1. *Introducing the village*

The Parhaiyas are one of the less numerous scheduled tribes of Bihar with a total population of 12,268 persons according to the Census of 1961, comprising just under 3 per cent of the total tribal population of the State. The bulk of the Parhaiyas (86.4 per cent) are found in Palamau district. In Hazaribagh, which contains the second largest number of Parhaiyas, the proportion is only 7.3 per cent. Within Palamau district, the number of Parhaiyas exceeds, 1,000 in only 3 anchals. Of them, Dhurki and Ranka lie in the western part of the district adjoining Madhya Pradesh, while Latehar anchal lies in the south-east, adjoining Ranchi district. Nareshgarh, a medium sized, multi-ethnic village in Latehar anchal was selected for the present survey to study the Parhaiyas.

Formerly largely migratory in nature, the Parhaiyas are now settled cultivators and the village affords an opportunity for a study of their living among other tribes, e.g., Kharwar and Lohra, and scheduled castes, e.g., Bhuiya and Ghasi, and the trading community of Rauniar Bania.

2. *Location*

Nareshgarh is situated at Latitude 23°40′ North and Longitude 84°25′ East. It lies about three miles to the west of the fair-weather road running from Latehar to Sarju and proceeding up to Banari which lies in Bishunpur anchal of Ranchi district on the Ranchi-Netarhat Road. Latehar town is the headquarters of the sub-division, police station and community development block. It is 12 miles distant from the village by road.

Latehar Railway Station, lying 8 miles away from the village (in village Durua) is the nearest rail-head situated on the Dehri-on-Sone—Barkakana branch line of the Eastern Railway. Latehar town is situated on the Ranchi-Daltonganj State Highway and provides adequate facilities for bus travel. Buses ply frequently through Latehar to Ranchi and Daltonganj. The Post and Telegraph Office at Latehar is the nearest to Nareshgarh for sending money and telegrams but that at Durua serves the villagers for other postal transactions.

Nareshgarh is a constituent village of *Halka* no. 6 of Latehar anchal, the headquarters of which is located at Tarwadih, 3 miles distant from the village. Besides containing the *Halka* office (headquarters of the revenue official known as *Karmachari* and development official known as *Jan Sewak*), Tarwadih is also the headquarters of the Statutory *Gram Panchayat* known as Tarwadih *Gram Panchayat,* of which Nareshgarh is a constituent village. A health sub-centre, functioning under Health Centre at Latehar, is located at Tarwadih.

To the north of Nareshgarh lie villages Kone and Dubiahi; to its west lie village Orea and the Orea Reserved Forests; to its east lie villages Ghanghri and Khaira. To the south of the village lies Bulbul, a village with high hills, the peak known as Bulbul reaching a height of 3,349 feet above mean sea level. Village Bulbul is situated in Lohardaga police station of Ranchi district.

The villagers of Nareshgarh have facilities for visiting weekly markets at three places. Most important among them is that at Latehar town, held every Tuesday. The markets at Sarju (held on Friday) and Nawagarh (held on Saturday) are also frequently visited. Sarju is about 3 miles to the west of the village and Nawagarh about 4 miles distant from it.

3. *Physical aspects, flora and fauna*

Nareshgarh lies on the extreme south of Palamau district adjoining the hills of Lohardaga in Ranchi district. It is 1,454 feet above mean sea level. To the north of the village lie the Tehratongri (hills) skirting the villages of Nareshgarh, Ghanghri and Khaira. To the south-east lies the Dhajwatongri (hills) while to the south lie Randi hills. Directly to the north are Harahitongri hills which are used for the quarrying of stone slabs.

The soil is generally granular, gravelly and contains large quantities of stones. The soils are classified into three types by the villagers. *Khari* soil is that found near homestead lands. *Baluathi* soil denotes an admixture of sand and clay while *lal* soil is red soil. Another kind of soil brought from the forest and used for plastering mud walls and mud floors is known as *Gharlipi* (literally

meaning plaster of houses). The other classification of lands follows the generally prevalent pattern into *dhani* and *tanr*. The former kind of lands are situated at a relatively lower levels and can retain moisture for long, thus being suitable for the cultivation of paddy, whence the term *dhani*. *Tanr* lands are uplands on which paddy cannot be cultivated. Coarse grains such as *kurthi* and maize are grown on such lands. Either type of lands is again classified into three classes (classes 1, 2 and 3), according to the relative extent of their fertility.

The lands in the village have been greatly affected by the ravages of erosion, notwithstanding the efforts being made to put some check on it. During the time of investigation it was found that a *bandh* (mud embankment) built by the villagers with great effort had been washed away by rains and a large area of land had been turned into waste due to considerable erosion of the top soil. Efforts are being made also by the community development block to prevent further erosion. A scheme has been put into effect for giving demonstrations of suitable methods of soil conservation, the demonstration being done entirely at Government expense.

River Dhardhari originates as a narrow hill stream near the centre of the village and flows in northerly direction through it. It is a long river flowing in a north-easterly direction up to Latehar railway station near which it joins the Auranga river. The Dhardhari has caused as much hardship as benefit to the villagers since it brings much sand which affects cultivable lands adversely. A particular plot of land in Nareshgarh village was used to grow sugarcane but the sand brought down by the Dhardhari was found to have turned it into waste land. The river, however, is of some use to the villagers as water from it is used for drinking and other household purposes.

The southern part of the village consists almost entirely of hills and forests. The seven hamlets of the village are all located in its northern half. The climate in the village is characterised by very hot summers when hot winds known as *loo* are common. The rainy season generally starts in the beginning of June and continues till the end of September. July and August are the rainiest months. The total annual rainfall in 1963 was 950 mm. as recorded at the gauge at Latehar town. Winter rain in December and January is very valuable for *rabi* crops, while *hathia* (towards the end of October) is also necessary both for standing *aghani* paddy and the sowing of *rabi* crops.

The forests in the village fall under the category of "protected forests". According to the jurisdictional set-up of the Forest Department, the village lies in Ghanghri sub-beat, under Latehar beat of Latehar range. Under each sub-beat there are different felling series, the Nareshgarh felling series being comprised of two villages, viz., Nareshgarh and Ghanghri. The area of "protected forests" in Nareshgarh is 2,279.38 acres. Under each felling series three kinds of subdivisions are made, viz., (*i*) coppice working circle: (*ii*) salai overlapping working circle; and (*iii*) bamboo overlapping working circle. The following extract from "Felling Series History" will give a succinct picture of the kinds of trees found in the forests of the village :

> "Dry miscellaneous type of forests with majority of *Salai,* bamboo, *Kekar, Dhaw, Kendu, Sidha, Galgal, Barhul, Asan, Piar, Mahua, Karma, Bahera,* etc. *Sal* is sparse and only in lower slopes and fringes of hills. Due to part removal of good sized trees, crop is at present intermingled of all age classes and at present fit for firewood only. Crop density is open to average. Bamboo clumps are fairly distributed and many of them are in good condition. *Salai* is between 2′ to 3′ in girth with few exceptions. *Khair* is less in number. Regeneration of overwood is sparse. *Rata* grass is sporadically distributed and forms as ground cover in places. Undergrowths are moderate to sparse. They are *Holarrhene, Woodfordia, Randia, Kendu,* root shoots, *Zizyphus* spp. and *Carissa, etc.* Area is fit for *Salai* and bamboo working circle."

Animals in the wild state are rarely found in the settled areas but are not infrequently met with in the forest, as reported by some inhabitants of the village. Various kinds of deer such as *Sambhar* and *kotra* are found in the forests along with hares, monkeys, bears and wild boars. Although hunting of animals for pleasure or for food is legally prohibited, quite a few animals are actually hunted, with or without the connivance of the Forest Department officials who are meant to enforce the laws in this regard in the field. Peacocks, wild fowl, *paruki, lahra, gurani* and *harial* are some of the birds which are commonly met with in the forest.

4. *Size and number of households*

The total area of the village (comprising Revenue *Mauza* no. 201 of Latehar revenue *thana*) is 3,274.96 acres, i.e., a little over 5 square miles. As noted earlier, however, the greater part to the south of the village (covering an area of 2,279.38 acres) is entirely comprised of hills and forests. The settlements are confined to the northern part. Nareshgarh contains 81 households with 352 persons. The density of population works out to 69 persons per sq. mile, and is much lower than even the subdivisional density of 173 persons per sq. mile. Nareshgarh is medium-sized village, in the context of the average population of such units in Latehar. Thus, the average population of a village in Latehar anchal is only 309 per inhabited village.

5. *Residential pattern*

The Kharwars are the predominant community in the village, the settlements in which lie scattered in 6 hamlets other than the main *tola* (spread on either side of the Dhardhari river) which contains 40 Kharwar households out of the total of 45 in the village. The sole Lohra household and 3 Bania households also live in the main *tola*.

The following table indicates the communitywise distribution of households by *tola*. Separate figures have been given for the number of households in either part of the main *tola*:

TABLE I

Households by *tola* and community

Name of *tola*	Number of households							
	Kharwar	Parhaiya	Ghasi	Bhuiya	Bania	Teli	Lohra	Total
1	2	3	4	5	6	7	8	9
1. Nareshgarh, East	16	1	..	..	..	..	1	18
2. Nareshgarh, West ..	24	1	..	..	3	..	..	28
3. Kundpani	..	11	..	..	..	..	..	11
4. Bhuiyatola	2	..	4	3	..	1	..	10
5. Khutgari	..	7	..	..	..	..	..	7
6. Jhankara	..	3	..	..	..	..	..	3
7. Khuthan	3	..	..	..	..	..	..	3
8. Baghmari	..	1	..	..	..	..	..	1
Total	**45**	**24**	**4**	**3**	**3**	**1**	**1**	**81**

The Parhaiyas are the second largest community in the village with 24 households. Four of the *tolas*, viz., Kundpani, Khutgari, Jhankara and Baghmari collectively contain 22 Parhaiya households. These *tolas* comprise the southern part of the inhabited area of the village. They are all near each other: three on the west of the Dhardhari and one (Jhankara) to its east. Two Parhaiya households live in the Kharwar main *tola* of Nareshgarh.

Bhuiyatola, lying in the north of the residential part of the village, contains all the households of Bhuiyas (3) and Ghasis (4), both of which are scheduled castes. In addition to these, however, Bhuiyatola also contains the single Teli household and 2 Kharwar households.

6. *Communications*

There are no internal roads in the village linking one *tola* with another. The hamlets are connected with narrow footpaths. Sometimes, specially during the rainy season, the ridges of fields are used as footpaths and they are at a higher level.

During 1959-60 a road was constructed connecting village Kone to Nareshgarh. It was constructed by the Nareshgarh *Gram Panchayat* by voluntary labour. The unmetalled road

(constructed by the Forest Department) running from Latehar to Sarju touches village Kone. After the construction of road from Kone to Nareshgarh, the village is now connected by road with Latehar and Sarju.

From October to June these roads remain open to truck-traffic. Trucks regularly come for transporting timber from the forest *coupes*. These trucks often carry villagers after charging only nominal tips. However, villagers generally avoid journeying by truck and usually trek to the markets at Sarju and Latehar in groups. But when an individual has to go to these places, he generally prefers to go by truck. Trucks cease to ply on these roads in the rainy season when working of forest *coupes* stops. However, bullock carts may be seen struggling hard in the rain drenched roads with essential commodities such as foodgrains and fuel.

The Latehar Railway Station is located at a distance of 8 miles and the bus route is a further 4 miles away, at Latehar town. Despite the availability of trucks for three-fourths of the year, the villagers do not derive much benefit from them. Generally they set out on foot and walk across the short-cuts.

7. *Important public places*

Nareshgarh has many religious institutions spread over the village. They are as follows :

1. *Randi Mai*—This is located on the top of a hill in the south-west of the village. It has a legend behind it, according to which about 150 years ago, the Korwas were living at Kundpani, a hamlet of Nareshgarh. Among them was a widow living there with her children. Once, she alongwith some other women went to the hill for bringing firewood. Just then heavy rain fell on the hill and most of the women ran down to safety. The widow, locally known as *"Randi"*, was unable to come down as she was accompanied with her children whom she had taken along as there was none at her house to look after them. She concealed herself and the children under a huge stone slab. But rain swept away the soil beneath the stone slab and consequently it fell on her and the children, killing them all.

When the villagers learnt about the demise of the *'Randi Mai'* they became very much afraid of her spirit. So they began to worship her by offering milk and rice every quarter in a year. Those possessing milch cattle, offered milk and the village headman brought rice from his house. This is done even now. Rice is cooked with milk and offered also at the *Devi mandap* in the name of *"Randi Mai"*. Besides this, a fowl is sacrificed at the *Sarhul-Sarna* in the name of *"Randi Mai"* once in a year on the occasion of the *Sarhul* festival. As the *'Randi Mai'* is located on the top of the hill nobody can go there easily and consequently the offering is alternatively made either at the *Devi mandap* or at the *Sarhul-Sarna*.

2. *Ghatwaria*—*Ghatwaria* implies the orderly of *'Randi Mai'*. There are two places of worship in the village known as such *Ghatwarias*. One is located in the east and the other in the western part of village. The *Ghatwaria* located in the west near Kundpani *tola* is also known as *'Kukurcharhi'* (literally meaning 'riding on lion's back' the lion being known as *Kukur* by Parhaiyas). The second *Ghatwaria* (located in the east) is also known as *'Sindurtiki'* since it is worshipped by applying vermilion.

3. *Panchparwa*—This is a sacred grove located in the west of Nareshgarh. *Panchparwa* is believed to be the ancestor of Parhaiyas. It is worshipped only once in a year on the occasion of *Sarhul* festival. Seven fowls are sacrificed at *Panchparwa*.

4. *Mua marai*—The *Mua marai* is located in the north-west of the village and consists of a cluster of trees. Worship is done here once annually on the occasion of the *Sarhul* festival. Five fowls are offered to the ancestral spirits, whence the name.

5. *Dharti-marai*—*Dharti-marai* is located near the *Mua marai* at its west. The earth goddess is worshipped here. It also consists of a cluster of trees. It is worshipped only once in a year at the time of *Sarhul*, by offering five fowls. Every third year, however, a goat is sacrificed.

6. *Sarhul marai*—The *Sarhul marai* is located in the North of Nareshgarh near Bhuiyatola and consists of a cluster of trees. The *Sarhul* festival is performed here between the months of *Chait* and *Jeth*. Many fowls and goats are sacrificed on behalf of the village as a whole and also by villagers individually.

7. *Devi Chhapar*—The *Devi Chhapar* is located on the western bank of the Dhardhari river towards the north of the village. It is a temple of the village deity known as *'Devi'*. Several flags are always flying on the *Devi Chhapar*. The *Devi* is worshipped on all religious and festive occasions. It is thus seen that among the religious

institutions in the village, there is one temple of *Devi*. There are also six spots marked by clusters of trees, at which worship and offering of sacrifices are also done.

The lower primary school at Nareshgarh is one of the important public places. But the school was shifted to village Kone in 1963. There are two crematoria in the village. One is located at '*Kuru Serang*' just below the *Surukbed*, the burial place for Bhuiyas and Ghasis. All the villagers except the people at *tolas* Jhankara and Kundpani cremate their dead here. It is used by all the castes and tribes. The second is Burhamba, located near Kundpani *tola* in the south. This is used by the residents of Jhankara and Kundpani hamlets.

The burial places which are locally known as '*Gaial*' are different for the various communities. The Kharwars have their burial place near Sindurtiki, the Lohras at Tibrugarha just east of Sindurtiki, the Parhaiyas of Jhankara at Khanrtar in the south-west of the *tola;* the people of Kundpani at Burhamba which is located in the south of the *tola;* persons of Khutgari at Baghmari; the Bhuiya and Ghasi at *Surukbed* in the north-east of Bhuiyatola and the rest of the people of Nareshgarh burying their dead on the banks of the river Dhardhari.

So far as the monuments are concerned, the remains of the palace of Bhuiya King can be cited. They are located between Khuthan and Nareshgarh, represented by some mounds and a few trees. Another important site is the '*Kund*' (spring) which gives the name to the Kundpani hamlet. It is said that this *kund* is very old.

8. *Sources of water*

The hilly stream known as Dhardhari river is the only source of water for the entire village. But the people at Khutgari *tola* fetch water from Orea river which is nearer to their settlement. There is only one drinking well in the village at Khuthan in the homestead land of one Gujar Singh. It has been constructed through the help of the Community Development Block at Latehar.

There are eleven places in the Dhardhari river from where water is brought. They are (*i*) Marhu chuan; (*ii*) Thiru Panghat; (*iii*) Domohan; (*iv*) Baghmari Degan; (*v*) Dhaba; (*vi*) Khukur Katwa; (*vii*) Bania Panghat; (*viii*) Baiga Panghat; (*ix*) Paisartar; (*x*) Bhuiya Panghat and (*xi*) Chatnahi.

The first three places are used by the people at Jhankara and Kundpani; the fourth by the people of Baghmari; fifth to eighth by the persons living at Nareshgarh proper and the rest are used by residents of Bhuiyatola. Animals are also bathed in the river. The river is also used for washing of clothes and cleaning of utensils by the womenfolk.

There is no welfare or administrative institution in the village. The headquarters of the Statutory *Gram Panchayat* is located at Tarwadih which is at a distance of 3 miles and on the way to Latehar town.

The villagers visit weekly markets at the following places :

Place	Day on which market is held	Distance from the village Nareshgarh
1. Latehar ..	Tuesday ..	12 miles.
2. Nawagarh ..	Saturday ..	3 miles
3. Sarju ..	Friday ..	8 miles

The market at Latehar is more frequently visited as it is the largest and all kinds of goods can be found in it. The market Sarju is also visited, that a Nawagarh is only a small market.

9. *History of the village including history of settlement of different sections of the population of the village*

According to information collected from the different households their settlements were established over 5 generations back in the case of most. The following table gives the details :

TABLE II

Settlement history

Community	Total no. of households	No. of households settled				
		Before 5 generations	Between 4-5 generations	Between 2–4 generations	One generation	Present generation
1	2	3	4	5	6	7
1. Kharwar	45	43	..	1	1	..
2. Parhaiya	24	19	2	..	2	1
3. Ghasi	4	3	..	..	1	..
4. Bhuiya	3	3	..	..	..	..
5. Lohra	1	1	..	..	..	..
6. Bania	3	..	..	3	..	..
7. Teli	1	..	..	1	..	..
Total	**81**	**69**	**2**	**5**	**4**	**1**

All the communities except the Banias and Telis have been settled at Nareshgarh since before 5 generations. The Banias and Telis whose traditional occupation is business, settled in the village between 2 and 4 generations earlier in connection with their business. Only one Parhaiya household came to settle in the village in the present generation: Four households comprising two of Parhaiyas and one each of Kharwar and Ghasi came to the village one generation ago.

Regarding the settlement of different *tolas* West Nareshgarh is the oldest, and then sprang up Bhuiyatola. After that Kundpani was established, followed by East Nareshgarh, Jhankara, Khutgari, Khuthan and Baghmari in the same order. New houses were constructed as the population grew.

10. *Legends*

The name of the village owes its origin to the existence of the palace of a Bhuiya King. Mounds representing its remains are still found in the village. As averred by Sri Ramautar Singh (a Kharwar and ex-*Mukhiya* of the Statutory *Gram Panchayat*), in days gone by, a Bhuiya was the Raja of the locality and his capital was located at Nareshgarh. He was a cruel king and a terror for his subjects who were not happy under him. Popular resentment grew against him until a body of Kharwars led by Bhikhari Singh rose up in arms and killed the Bhuiya King. Sri Churaman Rai, the then Raja of Palamau was happy at the death of the Bhuiya Raja and so he thought of giving the *zamindari* of the Bhuiya Raja to the Kharwar leader, Bhikhari Singh.

But Bhikhari Singh, the Kharwar, had close friendship with a Chero of the same name. He disclosed the matter to his Chero friend who went to the palace of Palamau Raja before Sri Bhikhari Singh could go there. Finding similarity in the name, the Raja offered *zamindari* to the Chero who was returning home back happily. When Bhikhari Singh (Kharwar) reached the King's palace and requested for the *zamindari* as promised, the King replied that he had already given the *zamindari* to Bhikhari Kuanr, so the Kharwar returned quickly and overtook his Chero friend and namesake on the way. Instead of fighting, however, they came to an agreement whereby the Kharwar gave 7 annas 3 pies share to the Chero. From that day the Kharwar *zamindari* came to be known also as Manjhis.

A legend recounted in the village and connected with the origin of Kharwar runs as follows :

Once upon a time Lord Ramchandra was hunting in the forests of Khairigarh. But despite difficult chases, he could not get any game. He was very tired and sweating profusely. As he was sorely tired he sat under a tree. Drops of his sweat fell upon the *Khar* grass growing around the tree. The sunrays also fell on the spot and a human being took birth from the grass. He was the first of the *suryabansi* Kharwars.

After some time when outsiders began to disturb them, they left the place and shifted to south. They came to the district of Palamau, and finding large uninhabited areas, they cleared the jungles and began to live there and cultivate the lands with the plough. The Palamau Raja helped them by giving livestock to be used in agriculture. They were called *Khutkattidars,* i.e., people who themselves cleared the forests.

Regarding the origin of Kharwars, Sunder writes as follows :

> "They are Dravidian tribe, and their legend is that they came to Palamau originally from Kheri-Jhar, whence the name Kherwar. Some, however, allege that they came from Ramghar, but none are able to give even an approximate date as to their emigration, and nothing is known by them as to their past history. In Palamau, they are found chiefly in the southern tappas. They are a dark-skinned, hardy people, but extremely lazy. Although their pursuits are purely agricultural, they are more fond of remaining at home and of an idle life, than of working in the fields and improving their lands.*"

Risley writes : "Some Kharwars declare their original seat to have been the fort of Rohtas, so called as having been the chosen abode of Rohitaswa, son of Harischandra of the family of the sun. From this ancient house, they also claim discent, call themselves *surjabansis,* and wear the *janeo* or caste thread distinguishing the Rajputs. A less flattering tradition makes them out to be the offspring of marriage between a Kshatriya man and a Bhar woman contracted in the days of king Ben, when distinctions of caste

* Sunder, D. H. E. : Final report on settlement of Palamau Government estate, 1898, p. ccxxiii.

were set aside and men might marry whom they would.*"

The legend of origin of Parhaiyas as averred in the village, is as follows :

The Parhaiyas are the descendants of the epical *Pandavas* of the Mahabharat era. They are the offsprings of Nakool, one of the five brothers, the other four being Sahdeo, Jhumeli, Arjun and Sibalak. Once a dispute arose relating to share in agricultural land among the five brothers. All were against Nakool who was bestowed with a boon that he would not die from anything. They wanted to get rid of him and so all the four brothers began to beat him to death, but in vain. At last he was thrown on a burning lac furnace. This also could not kill Nakool. He came out of from the furnace with a handful of lac in each hand. As God was pleased with him, He advised Nakool to leave his original home and shift to the jungle. He made him adept in the art of lac cultivation. Nakool on the advice of God, came to the jungles of Palamau with his men and began to live there by growing lac and practicing shifting cultivation. They would not use animals for ploughing. Seeds were simply sown after spading the earth. (Even now it is claimed by the Parhaiyas that they were the originators of lac cultivation in the district of Palamau.)

Coming in the jungles, the Parhaiyas began to live on the top of the hills (*Pahari*), leaving the plain lands (*Ahri*). They always lived on the hills. When Medini Rai became the Raja of Palamau, he made an investigation regarding the standard of living of his people. He learnt that the Parhaiyas living on the top of hills were very poor and were just existing on the roots, fruits and leaves found in the jungles. So, he brought them down from the hill tops and gave them a feast. This was prepared by Kharwars. Hence even now only the male members of the Parhaiya tribe accept the food cooked by Kharwars and no Parhaiya female can partake of a meal prepared by a non-Parhaiya. After taking their meal, the Parhaiyas were returning to their homes on the top of the hills but they were detained by the Raja who gave them livestock and agricultural implements and advised to practice agriculture on the plain land in the valleys. From that day the Parhaiyas began to settle on the plain land and practice settled cultivation. It is said that in the beginning the title of Parhaiyas was *Baiga,* but when they began to live on the top of hills, they were called Parhaiya.

The Ghasis of Nareshgarh were unable to recount anything about their origin. They could not even tell as to from which place they came and settled in the village. The Ghasis are cultivators and labourers. Their females work as village midwives. The Bhuiyas of Nareshgarh also were unable to trace their origin. However, the Investigator consulted some Bhuiya families at Chatnahi, a village near the Latehar town. Sri Senra Baiga, a Bhuiya of Chatnahi gave the following account regarding the origin of the Bhuiyas :

In days gone by a fairy of the court of Lord Indra sat on the branch of *neem* tree. She was extremely beautiful. Her beauty attracted Lord Brahma who fell in love with her at first sight. He requested her for her hand in marriage, but she refused. This made Lord Brahma angry. He applied a strong scent to the roots of the *neem* tree. The sweet and charming odour of the scent infused a passionate desire in the heart of the fairy who perforce had to inhale the intoxicating odour. As soon as she did so, she became pregnant. In due course she gave birth to a child who was called Bhuiya. All the Bhuiyas originated from him.

Regarding the Bhuiyas, the following is mentioned in the Palamau District Gazetteer (1956). "Bhuiyas are scattered all over the district and they claim to be the original clearers of the jungles and claim to be the first settlers. They are dark brown people with black straight hair on head, middle sized and capable of enduring great fatigue. They regard *Rikhmuni* as their patron deity and claim their discent from him. They form usually the landless labour force for the field."

There is only one Lohra household in Nareshgarh village which is unable to trace the origin of his tribe. The Lohras regard Vishwakarma as their patron deity and He is also believed to be the ancestor of the Lohras. Regarding the immigration of Lohras to Nareshgarh, the Lohra averred that his ancestor, who was an orphan, went to Simaria Tupu from his original village named Karnapura in the Baluamath police station. He married there and began to live with his father-in-law as a *"Ghardhinjua"*. His grandson came to Nareshgarh and the present Lohra is a descendent of his.

The Bania and Teli who are the businessmen came from outside in connection with business. They came from a village near Raniganj in the district of Gaya.

* Risley, H. H. Tribes and Castes of Bengal 1891, Vol. I, pp. 472-473.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. *Ethnic composition*

Nareshgarh is a multi-ethnic village with persons of seven different castes|tribes residing in it. The following table gives the community-wise break-up of households and population :

TABLE III

Households and population classified by community

Community	Number of households	Percentage of households	Number of persons	Percentage of persons
1	2	3	4	5
1. Kharwar ..	45	55.7	214	60.8
2. Parhaiya	24	29.6	94	26.7
3. Ghasi ..	4	4.9	18	5.1
4. Bhuiya ..	3	3.7	9	2.6
5. Lohra ..	1	1.2	4	1.1
6. Bania ..	3	3.7	11	3.1
7. Teli ..	1	1.2	2	0.6
Total ..	**81**	100.00	**352**	**100.00**

Although the village was selected primarily for a study of Parhaiyas, the Kharwars are the dominant tribe in the village comprising over 60 per cent of the village population. After them come the Parhaiyas, who constitute about 27 per cent of the total population. The remaining five castes and tribes have small populations and comprise of only 1—4 households each.

The Kharwars, Parhaiyas and Lohras are scheduled tribes. The Ghasis and Bhuiyas are scheduled castes while the Banias and Telis are non-scheduled.

Kharwar—The Kharwars are generally robust in built and dark skinned. Of medium structure, with black hair and black eyes, Kharwar males are usually characterised by scanty facial growth of hair.

According to Sunder, the Kharwars are divided into six sub-tribes, viz., (*i*) Surajbansi; (*ii*) Daulbandi; (*iii*) Patbandi; (*iv*) Kheri; (*v*) Bhogti or Gounju and (*vi*) Manjhia, all of these also being collectively known as the eighteen thousand or *Atharahazar* Kharwars. The Kharwars of Nareshgarh are of Surajbansis.

According to Risley, the Kharwars are divided into 79 exogamous septs and are known by 11 different titles or surnames. All Kharwars of the village, however, have the surname *Singh*, about the origin of which the following legend was recounted in the village :

Once upon a time a Kharwar Raja was afflicted with the growth of two horns on his head. This had naturally to be kept a top secret. But the barber who shaved him everyday had to be in the know of the fact. He was, however, warned not to disclose the Raja's affliction to the public and he kept the secret as long as he lived. However, after the barber's death, a tree sprouted up from his grave. When a musical instrument was made from the wood of this tree, its tunes gave out the secret. From that day, the Kharwars began to use the surname *Singh* which also means a horn.

Prior to the abolition of *zamindaris*, the Kharwar zamindars were called *Manjhi*. But now-a-days they are called *Singh*. The respected persons of a village used to be referred to as *Gauan* also, but at present it has become a custom in the locality to call the village elders as *Gauan* and thus to indicate respect. The use of *Bhagat* title is restricted among those Kharwars who have been converted to the Tana-Bhagat religious school. Similarly *Mahto* is another respected word prevalent in the area and used for the richer people in the manner of *Seth* elsewhere.

According to the villagers, the Kharwars are divided into only three sections, viz., (*i*) Suryabansi, (*ii*) Nagbansi and (*iii*) Dogalbansi or Bhogta. It is further stated that primarily all the Kharwars were Suryabansis, but the section which became wealthier began to call themselves Nagbansis. The Bhaiya Sahebs of Nagar Untari, Hami and Nirasi were all Kharwars who subsequently became Rajputs of the Nagbansi section. The Dogalbansi or Bhogtas are those Kharwars who began to keep pigs.

The Kharwars of Nareshgarh are divided into six *gotras* or septs, which, along with the number of households of each, are given below :

Name of sept	Number of households
1. *Kansi*	11
2. *Samdour*	16
3. *Baherbar*	3
4. *Kauriar*	9
5. *Chuniar*	4
6. *Hansdagia*	2
Total ..	45

Parhaiya—Like Kharwars, the Parhaiyas also are believed to be of Dravidian stock. They have some resemblance with the Kharwars in their physical features. However, Parhaiyas are generally darker in complexion and often have curly hair. About the Parhaiyas, Colonel Dalton* has mentioned :

> "I have noticed considerable variety of features amongst the Parheyas. Of four I had before me at Ramkunda in Palamau, two might have been classed as Negro, two as Mongolian. The two former were dark and prognathous; the latter bright copper colored with flat, broad faces and slightly oblique eyes."

There are no recognised subdivisions among the Parhaiyas. The only classification known to the villagers of Nareshgarh is that the Parhaiyas are of the Pandu *vansh* or sept. The name Pandu is said to have been derived from the belief that the Parhaiyas owe their origin to Nakool, one of the five *Pandava* brothers of the Mahabharata epic. Thus, while negotiating for and settling marriages, there is no question of observing any sept exogamy. Relationships are ascertained with reference to the *gotias* (phratry) and marriages between related persons avoided.

The lack of knowledge of internal subdivisions in the Parhaiya tribe is found not only in Nareshgarh, but also in the entire neighbourhood, e.g., villages Kone, Baheratanr and Orea. Insistent probing, however, evinced replies averring some kind of further classification.

According to Dhinga Parhaiya of Khutgari hamlet of Nareshgarh village, the Parhaiyas are of two classes—Baiga and Gonjhu. While the Baiga Parhaiyas are the members of the tribe in general, the Gonjhu Parhaiyas are the comparatively more affluent among them. This classification is obviously based on economic status.

Jangi Parhaiya of Baheratanr averred that there are five *gotras* among the Parhaiyas, as follows :

1. *Kansi,*
2. *Dewalbansi.*
3. *Suryabansi,*
4. *Nagbansi,* and
5. *Baherwar.*

According to this respondent, his own *gotra* was *kansi,* while the Parhaiyas of Nareshgarh and Orea were *dewalbansi* and *suryabansi.* It is pertinent to observe, however, that the five *gotras* listed are almost universally unknown to the Parhaiyas of the area.

The name Parhaiya literally means "of the hills". It is said to have been given to the tribe on account of its habitat. Earlier they were known as Baigas.

Ghasi—The Ghasis of Nareshgarh have their title as *Naik.* According to their version, Ghasis are divided into four septs, namely,

1. *Sonwani* (who do not wear gold).
2. *Diptangwa* (who do not hang lamps),
3. *Semarloka* (who do not touch *semar*), and
4. *Lohthokwa* (who are iron workers).

There are only four Ghasi families belonging to *Sonwani* sept.

Bhuiya—The Bhuiyas of Nareshgarh are sub-divided into five sections, viz., (*i*) Rajbar, (*ii*) *Dundewar,* (*iii*) *Tirwar,* (*iv*) *Mahatwar* and (*v*) Bichhwar. All the Bhuiya families of Nareshgarh are *Mahatwars.*

Lohra—There is only one household of Lohra in the village. It is of the Kolh Lohar sub-tribe. According to the head of the household the Lohras are subdivided into four subtribes, viz., (*i*) *Dhak Lohar,* (*ii*) *Kolh Lohar,* (*iii*) *Sad Lohar* and (*iv*) *Asur Lohra.* He is a dark skinned man of medium height with curly hair, bright eyes, thin lips and a narrow nose.

Bania and Teli—The Banias and Telis of the village are caste Hindu immigrants from Gaya district. The Banias belong to the *Rauniar* subsection and the Telis to the *Magahia* sub-section.

* Dalton, E. T. : Descriptive Ethnology of Bengal (1872), p. 127.

2. *Housetype*

There is no brick-walled house in the village. An idea of the houses, classified by material of wall, can be had from the following table:

TABLE IV

Houses classified by material of wall

Living in houses with wall made of—	Number of households of—							
	Kharwar	Parhaiya	Ghasi	Bhuiya	Lohra	Bania	Teli	Total
1	2	3	4	5	6	7	8	9
Mud	45	20	4	3	1	3	1	77
Wattled bamboos	..	4	..	..	..	..	..	4
Total	**45**	**24**	**4**	**3**	**1**	**3**	**1**	**81**

Most of the houses in the village have mud walls. Only four houses of Parhaiyas have walls made of wattled bamboos.

The roofs are generally tiled. Those made of straw are the nature of exceptions, as are the wattled bamboo walls.

Wooden doors are provided in the majority of houses. In some cases, however, the doors are made of split bamboo. These are known as *tattars*. Locking devices are usually provided in the wooden doors though not every house is locked in the absence of its inmates. Securing the door or *tattar* with a piece of string often suffices. Windows are not constructed in the walls. However, small openings are provided rather higher in the walls of some houses for ventilation and to enable some sunlight to stream in.

The site for the construction of a house must be propitious and suited to the omens. Before a new construction is taken up, the proposed site is subjected to testing in accordance with traditional customs of the locality. Nobody can ever think of constructing a house on untested land since, by doing so, there is always the fear of some evil befalling its inmates. Despite proper examination, if something bad actually does happen, the villagers seldom hesitate to leave the evil house quickly and construct a new one for residence. The influence of the abode on the everyday lives of its dwellers is, therefore, believed to be great. Selection of the site is done by placing some grains of fine rice on the proposed site. The head of the household goes there in the evening with a handful of fine rice. He places them at five places in the plot: at each of the four corners and in the centre. The number of grains kept at each spot is counted. The rice is left on the site overnight. The head of the household goes to the site early in the next morning and examines the rice kept at the five spots. If the rice is disturbed or the grains reduced in number, the site is held to be unsuitable and discarded. Another site is tested and the process continued till a favourable result is obtained.

Wood and bamboos used for building a house are obtained from the local forest. No payment has to be made for them. Tiles are generally manufactured by the villagers locally. Those who do not know to make tiles have to seek help from their neighbours. Potters are sometimes also employed for the purpose. During investigation it was found that a potter was making tiles at the rate of eight rupees per thousand in the adjoining village of Orea. Straw-roofs are thatched with *khar* grass which is also available in abundance in the local forests.

Help from the neighbours is taken from time to time for building a new house. In return a feast is generally given in which liquor is an essential item. If the help is for some major type of work, meat is also served in the feast. Sometimes help is obtained on payment of wages. The rate of payment of wages fluctuates round on average of Rs. 1.25 per day for men.

The construction of a house is begun by raising the walls. The ground site is first marked with the plan of the walls. Earth is dug up, soaked with water and mixed up thoroughly with the feet. The wall is made from this mud, layer by layer. The first layer is left to dry under sun for some days. It then becomes strong enough to permit another layer being laid. This process is continued until the walls are completed

up to the requisite height. Rafters and poles are then fixed to provide for the frame of the roof. The roof is made according to the choice and financial resources of the family concerned with tiles or with *khar* grass. No ceremonies are performed at the time of beginning a new construction or till construction is in progress. But a feast is given to the kinsmen and relatives on the day when the family first enters the new house. This occasion is locally known as *griha pravesh* which is Sanskrit term also used by caste Hindus. This function is observed by all communities in the village.

The illustrations between pages 88 and 89 give some idea of the plans of the houses of different communities. Illustration I shows the house plan of a Kharwar. The house has only one room and enclosed verandahs on three sides. The main entrance is in the north and there is a side door in the west. The verandah on the east is used as a kitchen and for dining. On the front verandah (in the north) lies the *dhenki* (pounding machine). The verandah in the west (which has a side door) is used for sitting and sleeping. The single room is also used for sleeping but mainly for the storage of household goods. The place of the *Muas* (souls of the deceased ancestors) is located in the south-east corner of the inner apartment. There is a separate cattleshed. The main house is roofed with tiles but the cattleshed is covered with *khar* grass :

Illustration II shows the plan of a Parhaiya house. Again there is only one room and enclosed verandahs on three sides. To the south there is an open verandah in which a *dhenki* is kept. Pandu Parhaiya, the owner of the house and his son live separately so the inner room is divided into two parts by a partition wall. The northern part is used by the son and the southern one by the father. The verandah in the east and half of that in the north is utilised by the father. The verandah in the west and the remaining half of the northern verandah is used by the son. The *dhenki* is used by both. The place of the *Muas* is located in the north-east corner of the room which lies in the portion in the share of the son. The father uses the eastern door as entrance. There are separate animal-sheds but the calves and goats are kept inside the verandah. Hearths are located in the eastern and western verandahs.

Illustration III indicates the plan of a Lohra house. It is built on the same pattern as the Kharwar and Parhaiya houses described above. Enclosed verandahs have been constructed on two sides only. The inner room is used both for sleeping and for storage. The verandah in the east is used for the industry run by the household while that in the front contains the *dhenki*. The homestead land in the north is used for growing vegetables, etc. The stand for keeping water pots lies in the front of the house. The place of the *Muas* is located in the north-western corner of the room.

Illustration IV shows the plan of a Ghasi house. It has two rooms with an enclosed verandah in the front. One room is utilised for sleeping. The other contains the place of the *Muas* and the hearth. The latter room also serves as the store room. The verandah is also used for tethering the animals.

Illustration V shows the house-plan of a Bhuiya. It has only one room with which every thing has to be managed. Water pots are kept outside.

There is no house in the village having a latrine or a bathroom. The villagers are accustomed to go to the fields for answering natures call. The houses usually stand at some distance apart. There is no provision of drains. But no pools of dirty water are found in the village since the ground is porous and the land undulating. Even rain water dries up quickly to the sandy nature of the soil.

Care is always taken to keep the room and courtyard neat and clean by regular brooming. Once a while, the floors and part of the walls are

plastered with mud. The houses are kept in good state of repairs.

The tables below shows the households classified by the number of rooms and persons living in them.

TABLE V

Households classified by the number of rooms occupied

Community	No. of households	No. of rooms	No. of family members	Households living in houses with— One room: No. of households	One room: No. of family members	Two rooms: No. of households	Two rooms: No. of family members	Three rooms: No. of households	Three rooms: No. of family members
1	2	3	4	5	6	7	8	9	10
1. Kharwar	45	64	214	28	123	15	74	2	17
2. Parhaiya	24	25	94	23	90	1	4	..	..
3. Ghasi	4	5	18	3	13	1	5	..	..
4. Bhuiya	3	3	9	3	9	..	..	..	..
5. Lohra	1	1	4	1	4	..	..	..	..
6. Bania	3	4	11	2	8	1	3	..	..
7. Teli	1	2	2	..	..	1	2	..	..
Total ..	**81**	**104**	**352**	**60**	**247**	**19**	**88**	**2**	**17**

For the village as a whole there are 104 rooms for 352 persons or an average of 3.5 persons per room. The average is better for Parhaiyas simply because their households (as will be seen subsequently) have fewer members on an average. Over 75 per cent of the households live in single-roomed structures and the bulk of the remaining in two-roomed houses. Houses with three rooms are owned by only two Kharwar households. Such houses are the largest in the village.

3. *Dress*

Marked changes appear to have taken place in the matter of clothes worn by the villagers. Contact with the outside world has resulted in the villagers having largely discarded the use of their traditional articles of wear. In this regard the females appear to have been affected even more than the males.

Formerly the villagers usually used handloom cloth. But since the introduction of mill-made cloth and its ready availability in the local markets, they began to purchase them in preference to handloom products. Mill-made cloth is sometimes cheaper and invariably less coarse. Ready-made garments like, blouses, shirts, shorts and trousers are also used by the villagers.

Yet change in the pattern of dress, like most other changes, is largely related to the economic factor. The poor, in the absence of means, are unable to adopt new patterns which the comparatively more affluent section of population can do. The Parhaiyas are generally the poorer group in the village. Hence their pattern of dress has changed but little. The old folk and the children in particular are the least affected by innovations. Even the young men wear only a loin-cloth locally known as *bhagai*. They pass their days without a *kurta* (shirt) or vest. During the winter season they keep themselves warm at the fireside. Only few Parhaiyas own blankets for protection from the cold. Those youngmen who can afford to do so, use *dhotis* and vests.

Children below the age of eight years often remain naked. Only tattered clothes are seen on their bodies. The women use *saris*. Those who are advanced in age keep two pieces of cloth. Of them one is wrapped round the waist and the other round the torso. Blouses, locally known as *jhula* are rarely used by them. *Jhulas* are generally used at festive occasions such as marriages and other social ceremonies.

The Kharwars who are somewhat better off than the Parhaiyas use *dhoti* and *kurta* or vest.

ILLUSTRATION I

HOUSE OF SRI BUTAN SINGH

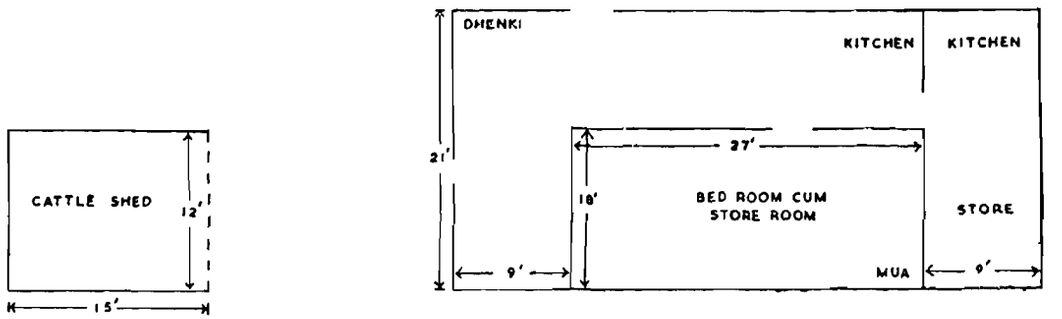


ILLUSTRATION II

HOUSE OF SRI PANDU PARHAIYA

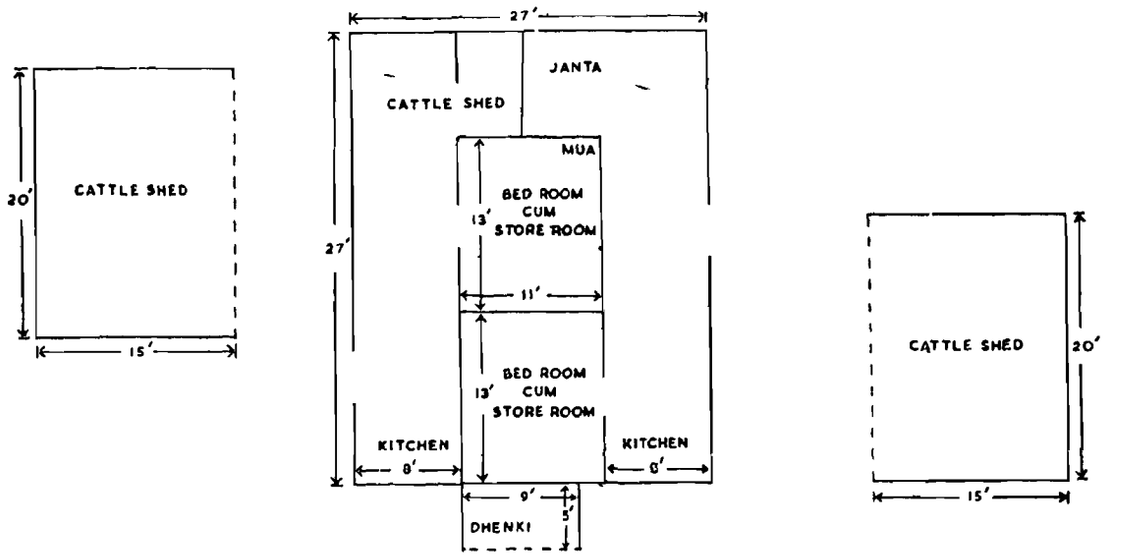


ILLUSTRATION III

HOUSE OF SRI MAHRANG LOHRA

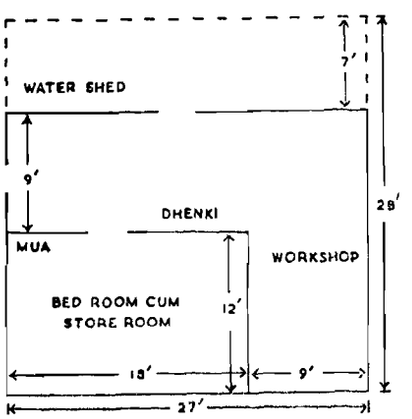


ILLUSTRATION IV

HOUSE OF SRI SIVALALL GHASI

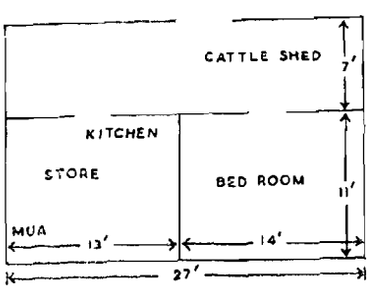


ILLUSTRATION V

HOUSE OF SRI PHAGU BHUIYA



(*Facing page* 88)

Shirts and shorts are also owned by some of them. The women wear *saris* and some wear blouses also. *Bhagai* is used only by the old people. Like Parhaiya children the Kharwar children below 7 or 8 years of age usually remain naked, though some clothes are given to them during winter. These are usually ready-made shorts and shirts.

Among the Lohra, Ghasi and Bhuiya who are also among the poorer section, men wear *bhagai* and the women use *saris*. One Sheolall Ghasi was seen with *dhoti* and vest at the time of the village survey. The Bhuiya was wearing a *lungi*, the upper portion of his body being bare.

The Bania and Teli are economically better off and all of them invariably use *dhoti*, vest, shirt and *kurta*. Their women wear *saris* and blouses and the children wear shorts, vests and shirts.

In regard to footwear, some use the *kharpa* which is a kind of rubber sandal made locally from used motor car tyres. It is used both by males and females. Only a few households own cloth umbrellas. Those made of leaves (locally known as *chhopi*) or bamboos (known as *chhata*) are owned by many. *Topa* (made of bamboo and leaves) is also kept by some households for protection against rain.

The dress worn at the time of marriage is different. Coloured and new clothes are necessarily to be worn on the occasion. The persons other than the bride and bridegroom may wear old clothes, but these must, in any case, be neat and clean.

4. *Ornaments*

The use of ornaments is largely restricted to the womenfolk. Males sometimes wear rings in the finger and *kanausis* in the ears. Unmarried women generally do not use many ornaments. Ornaments are purchased from the market at Latehar and sometimes also from that at Sarju.

The kinds of ornaments, material of manufacture, part of the body on which used and their approximate prices are given in the table below :

TABLE VI

Ornaments

Name of ornament	Material of manufacture	Part of the body on which worn	Approximate price
1. Tarkul	Silver	Ear	Rs. 10 to Rs. 15.
2. Hansuli	Silver	Neck	Rs. 40 to Rs. 60.
3. Sikri	Silver	Neck	Rs. 10 to Rs. 25.
4. Lalari	Glass	Neck	Re. 1 to Rs. 2.50.
5. Haikal	Coins stringed with thread	Neck	Price depends upon the number of coins used.
6. Baju	Silver	Arms	Rs. 30 to Rs. 50.
7. Anant	Silver	Arms	Rs. 15 to Rs. 25.
8. Kakna	Silver	Wrist	Rs. 10 to Rs. 35.
9. Pachhua	Silver	Wrist	
10. Thel	Silver	Wrist	
11. Paluchi	Silver	Wrist	
12. Pairi	Silver	Ankles	Rs. 4 to Rs. 6.

The following table gives the extent of use of ornaments by households classified by community and monthly income groups :

TABLE VII

Distribution of households by the use of ornaments

Kind of households	Community and no. of households		Monthly income groups				
			Less than Rs. 25	Rs. 25 to Rs. 50	Rs. 51 to Rs. 75	Rs. 76 to Rs. 100	Above Rs. 100
1	2		3	4	5	6	7
Total households	Kharwar	45	3	24	9	8	1
	Parhaiya	24	..	14	10	..	..
	Others	12	1	7	4	..	..
Households using ornaments	Kharwar	18	1	7	8	6	1
	Parhaiya	12	..	6	6	..	..
	Others	1	..	..	1	..	..
Households in which both males and females wear ornaments	Kharwar	..	..	..	..	..	..
	Parhaiya	2	..	..	..	2	..
	Others	..	..	..	..	..	..
Households in which females only wear ornaments	Kharwar	18	1	7	3	6	1
	Parhaiya	10	..	6	4	..	..
	Others	1	..	..	1	..	..
Households using no ornaments	Kharwar	27	2	17	6	2	..
	Parhaiya	12	..	8	4	..	..
	Others	11	1	7	3	..	..

It is seen that only 40 per cent of the Kharwar households and 50 per cent of the Parhaiya households use ornaments. There are some households even in the higher income groups which do not use ornaments.

The poorer families who cannot afford silver ornaments satisfy their hankering for ornaments merely by getting themselves tattooed. But this does not mean that tattooing is restricted among the poorer families only. On the other hand, tattooing is practised by all communities and irrespective of their relative affluence since a tattoo mark is like an ever-worn ornament which cannot be separated from the body even in death. Other ornaments may have to be sold at the time of adversity, but a tattoo mark never leaves the body.

Tattooing is done by an itinerant Malar woman. It is done by pricking the design with needles. Soot and milk of a woman or goat's milk are used as the dyeing ingredients. The designs for tattooing are traditional and consist of imitations of jewellery. To dull the pain, a song is sung by the tattooer while she is performing her operation. The charges paid vary according to the design tattooed, but average at Rs. 1.50.

5. *Household goods*

On account of their poor economic condition the villagers used to have only a rather limited number of household goods. Cooking utensils generally consisted of earthenware. Earthen pitchers were used for storage of water. For taking meals metal plates were used, but for many plates made locally from the leaves available in the forest served the purpose just as well.

The earthen cooking utensils have to some extent been replaced by aluminium utensils in many households. Some women fetch water in buckets made of iron and almost all take their meals in plates made of bell-metal.

The Parhaiyas keep *handias* for cooking food, *gharas* for storing water and waterpots (locally known as *lota* and made of metal) to drink water from. Meals are taken in *thalis* but some use leaf plates. The leaves of *palas* and *sal* are used for the purpose. They keep *karahi* of iron to cook vegetables, and *tai* for preparing bread. These are made of iron. They keep a stone slab for grinding condiments and *dhenki* for dehusking paddy. *Jata* is kept for preparing flour. Mats made of bamboo splinters and date palm leaves are kept respectively for fencing and sleeping on. Cots (locally known as *khatia*) are possessed by few households. Axes, used for cutting wood and also for personal protection in the forests are found in all households. Fishing implements like fishing nets, and *balua* are also kept by most households.

The Kharwars have mostly aluminium utensils for cooking food. Earthen pitchers are kept for storage of water, but some persons keep *gagras* made of brass and *basni* made of iron for storing water. Mats of date palm leaves are used for sleeping on and cots are also possessed by some of them. *Dhenki* for dehusking and *jata* for grinding flour are also found. Those who practice agriculture, own agricultural implements and also tools for harvesting. Fishing nets and *tangi* (axe) are also kept.

The Bania and Teli households have metal vessels for cooking, eating and storage.

Lamps (locally known as *dhibri*) are possessed by almost all the households for lighting. Kerosene oil is used. Some also possess hurricane lanterns for lighting. As reported by the Parhaiyas, in the past, animal's fat obtained from the hunted animals was used for lighting but at present, due to restriction in hunting, animal fat was difficult to procure and people use kerosene oil instead. Oil extracted from *dori* (seed of *mahua*). *jetangi*, and *karanj* are also used for lighting purposes.

Keeping of agricultural tools and implements is limited only to those households who practice agriculture. Umbrellas made of cloth are also kept by some of them. Generally umbrellas made of bamboo and leaves are kept. For storing corns, villagers keep *dalla* (containers made from bamboo).

Statistics collected in the village reveal that *khatia* is possessed mostly by the Kharwars, Bania and Teli, and a few households of Parhaiyas and *chauki* only by seven households. Mirror is kept by many households. No household in the village possesses bicycle, battery torch light, kerosene stove, radio set or petromax.

6. *Food and drink*

Makai (maize), *marua* (a millet) and *mahua* (fruit) are the usual staple foods in the district of Palamau. *Marua* is rarely grown in Nareshgarh village but paddy is grown in a large acreage. Hence, *makai, mahua* and rice are the staple foods for the villagers here. They usually take only two meals a day, viz., the morning meal

known as *kalava* and the evening meal called *beyari*. *Lukma* (breakfast) is taken only seasonally. They take *lukma* in the summer season when they go to the forests for collecting *bidi* leaves.

The method of preparation of meals is the same for all the communities in the village. Rice is cooked with water and the gruel is generally separated, though some people do not separate the gruel. Vegetables are cooked with oil and salt and spices are added for taste. Meat and fish are occasionally cooked, and the method is same as for vegetables, only more oil and spices being used. Milk is hardly consumed by any in the absence of high yielding milch cattle. The habit of taking sugar has not found its way in the village, its use with tea being very occasional. Betel chewing is limited to a few and generally confined to occasions when villagers visit some market place. But *bidi* smoking is common as also chewing of *khaini* mixed with lime. Guests, friends and outsiders are welcomed by offerings of *bidi* and *khaini*. They are purchased from the local markets, but a few households also grow tobacco for their own consumption.

Home brewed alcoholic drinks and bottled country liquor are the favourite drinks for all the sections and the only limit to drinking is the means for it. The liquor shops present peculiar scenes where some are loitering, some abusing and some are quarrelling with bottles in their hands. A husband offers liquor to his wife and sometimes even a father to his son. There was reported to be some illicit distillation being carried out secretly. Liquor is used for appeasing the deities and ancestral spirits at the time of festive occasions.

All people are non-vegetarians. They keep goats, fowls and pigs for meat. They never purchase it from the market. Sometimes hunted animals are eaten. But due to restrictions placed in hunting in the forests, the scope for hunting hardly exists. Only a few Kharwars in the village who have begun to wear *janeo* do not take wine, pig and fowl, but goat meat is not tabooed even to them.

The forest is a very important source of food and thus of great help to the villagers. Varieties of roots, fruits and leaves are obtained in the proper seasons. The tender leaves of *koinar*, and *putkal* are used as vegetables. Mango, *piar*, *jamun* and *katahal* trees give edible fruits. The chief varieties of roots (*kanda*) consumed by the villagers are as follows:

1. *Gethi*—It is found in abundant quantities in the nearby forests. Although tastes bitter in the raw, it is consumed in greater quantities than the other roots. To remove the bitterness, the boiled roots are kept in a current of flowing water for several hours. After that they are eaten with salt.
2. *Kulu*—It is found in small quantities. It is also bitter in taste and prepared like *gethi*.
3. *Khaneya*—It is boiled and consumed with salt. Among other roots, *dura*, *beruai* and *dhengo* are found in rather small quantities and hence eaten only rarely.

The roots are dug out after the onset of the monsoon. When rains fall, leaves spring out from the roots enabling them to be easily identified. Digging starts in the month of *Asarh* and closes by the end of *Sawan*. Again it starts in the month of *Paus* or *Magh* and continues till *Chait*.

The *mahua* tree is of great benefit to the villagers. Its fruits are taken when ripe and oil is extracted from the seeds. *Mahua* flowers constitute an important item of food. Liquor is also prepared from it. Various kinds of preparations, as described below, are made from *mahua* flowers:

1. *Jhila*—The fresh flowers are boiled with water and taken without the addition of any other material.
2. *Chara*—Fresh flowers are boiled with water till dry. Then the boiled flowers are ground in a mortar. For taste *saunf* and other condiments are added. Small balls are made from the ground paste of flowers and kept under the cover of *sal* leaves. After being thus stored for a month or more, they are consumed with boiled rice or *sattoo*.
3. *Rasputka*—The dry *mahua* flowers are thoroughly wetted with water and after being tied up in a piece of cloth, kept on the mouth of a pot in which water is boiling. When the flowers have been thus boiled

with steam, they are left to cool. Then the water and juice are separated by rubbing the boiled flowers on a stringed cot. The water is then boiled and when it becomes thick with juice the boiled flowers are added to it. This preparation, known as *rasputka* is consumed with other grains.

4. *Latha*—Dry flowers are boiled in steam and pounded in a *dhenki* with some fried grains like maize or *marua*. Small balls, called *latha* are made from the mixture.
5. *Usahar*—Dry flowers are washed properly with water. Then they are mixed with some grain and pounded in the *dhenki*. The mixture is boiled with steam. This preparation is known as *usahar mahua*.
6. The dry flowers are fried in a pan and consumed with boiled gram (locally known as *kohri*). This preparation is particularly cherished in the rainy season.

The number of meals taken may now be examined further. The Parhaiyas are not so well-to-do and so they take only two meals a day. Roots and fruits form an important part of their diet. They are reputed as expert honey collectors. They climb even the highest trees and collect honey from inaccessible spots at night. The Investigator saw that some Parhaiyas had climbed up a *semar* tree about 80 feet high to collect honey, by tying bamboos to the tree.

The Parhaiya males take meals prepared by Kharwars and Banias, but not the females. No Parhaiya will take food cooked by a Lohra, Ghasi or Bhuiya.

The Kharwars are economically better off than the Parhaiyas, Lohras, Bhuiyas and Ghasis. They also take only two meals. But some of them also take *lukma* (breakfast). In the days of hardship they also collect roots from the local forests. They take meals prepared by Bania only.

Bania and Teli, though reported to be taking only two meals a day, also take breakfast occasionally. They mostly consume rice. Roots are eaten by them very occasionally and that too for the sake of a change in taste only. They do not accept food cooked by any community in the village.

The Bhuiya, Ghasi and Lohra households also take meals twice a day. They depend on roots and fruits to a large extent. Country wine and liquor are used regularly. Bhuiyas accept food from the Lohras, Kharwars, Parhaiyas and Banias, but not from Ghasi. Ghasis also accept food from all except Lohras and Bhuiyas. Lohras do not take food cooked by Ghasis and Bhuiyas.

7. *Beliefs and practices connected with birth, marriage and death*

Birth—Beliefs and practices relating to birth are essentially the same for all the communities in the village. Differences are marked only in the manner of making offerings to the malevolent spirits which may influence the prospective mother. Some appease them by offering goats, some offer only liquor, others sacrifice fowls, and so on.

It is known to all that sexual union of a male and female causes pregnancy. There are various methods for ascertaining and identifying pregnancy. The best and the easiest method is by the symptom of cessation of menstruation. When a woman ceases to menstruate, it is presumed that she has conceived. But sometimes, in exceptional cases, even when menstruation is regular, a woman becomes pregnant. Bulging out of the abdomen is of course a sure sign of pregnancy. Pregnancy is also marked by the development of a taste for particular items of food. Oedema of the feet also affects some pregnant women but this symptom develops quite sometime after conception. Some pregnant women suffer from morning sickness.

No special observance, in regard to diet, work or other matters is made for the prospective mother. She shares the same dishes as prepared for the rest of the family members. No separate meal is prepared for her. She also continues to look after the household affairs with patience. In a family in which there is no other lady, the pregnant woman has to prepare food for the family members even in an advanced stage of pregnancy. But the pressure of work is generally reduced as the period of confinement draws near. She is not allowed to draw water from wells or to carry heavy loads. She does not go to the forest for collecting firewood. In regard to sexual life, it was reported that there is no hard and fast rule about the period after which abstinence should be practised. Some observe restrictions after five to six months' pregnancy while few have sexual contact with their wives till later.

No special ceremony is performed after conception and before the birth of a child. But care is always taken to protect the pregnant woman from malevolent spirits. She is not allowed to go outside the house alone at night. A dead body or funeral procession is not to be seen by her. She also scrupulously avoids witnessing an eclipse of the Sun or the Moon. It is believed that if she sees an eclipse, the child in her womb will be harmed and may be maimed at birth. The father and the other family members are not affected by a pregnancy. They continue to live as usual. The restrictions and taboos apply to the prospective mother.

After marriage, a woman generally lives at her husband's house and child birth usually takes place at the house of the husband. But when the family is faced with some difficulties such as lack of adequate accommodation, the pregnant woman goes to her parents' house for delivery. When she happens to be at her parents' house in an advanced stage of pregnancy and child birth is imminent, it is not necessary for her to shift to her husband's home.

Generally a portion of the room is sequestered for the delivery to take place in. If one can manage to do so, separate room is spared. However, since most houses have only one room each, a corner of the room is allotted to the pregnant woman and arrangements for cooking and sleeping are made in the enclosed verandahs. Sometimes the assistance of a neighbouring family is obtained for temporarily keeping stores and goods in its house.

An indigenous *dai* (locally known as *kamin*) who belongs to the Ghasi caste, attends the delivery. She lives in the same village. She serves all the communities not only in the village but in the entire locality. She assists the prospective mother at the time of delivery by keeping her in the right posture to enable trouble-free and quick delivery. She has got no formal training for her job and her skill is derived only from tradition and experience. Sometimes, in the absence of the *kamin*, an elderly woman of the same community as the pregnant woman comes to attend to the delivery. The service of the *kamin* continues for six days, during which pollution engulfs the family. During this period she massages the body of child and the mother with oil. She charges one rupee and six seers of grains as her remuneration in the case of a male child, but only fifty paise and six seers of grains in case of a female child. The *sari* which the parturient lady wears at the time of the delivery is also taken by the *kamin*. Those who can afford to do so give new clothes to the *kamin*.

The navel cord is cut with a knife or some other sharp iron implement. The after-birth and placenta are buried inside the delivery room, on which spot a fire is kept burning continuosly for six days. This is believed to be efficacious in curing and restoring the health of the mother quickly. As pollution engulfs the entire family after delivery, nobody except the *kamin* enters the delivery room. Scorpions and *bhelwa* fruits are burnt in the delivery room in the belief that the child will not be harmed by these objects in his future life.

The period of confinement of the mother in the delivery room is limited to six days and no pollution exists in the family after this period. No auspicious work can be started during the period of pollution and none can accept cooked food from the family till the observance of the *chhathi* ceremony. This is performed on the sixth day of birth among all the sections of people in the village. The barber and washerman are called on the occasion to shave the family members and take the dirty clothes for washing. The hair of the new child is also shaved and collected and kept in a leaf-cup full of grains. It is not allowed to fall on the ground. The hair is then thrown away in a clump of tall *sabai* grass in the belief that the family of the child will also grow as luxuriantly as the *sabai* grass. The grains in the cup are mixed with the seed which are sown in the fields at the onset of the monsoon. On the sixth day, both the mother and child take a ceremonial bath and put on new clothes. The mother also puts vermilion marks on the bank of stream or on the sides of a well. A name is given to the child on the occasion of *chhathi*. The Kharwar, Bania and Teli households consult the Brahmin also, but the other communities do not consult the Brahmin but give the names themselves. Kinsmen and friends are invited on the occasion. They are served with a good repast and they in turn give some presents to the child according to their capacity.

After delivery, the mother is given *halwa* prepared from molasses, turmeric and ginger to eat. This is the only food given to her for three days. After that rice is given to her. No special diet is prescribed for recouping health. She takes the same food as prepared for the family members.

The Parhaiyas observe pollution for twenty days. The others observe only for six days.

There is no specific date on which the child is taken out from the house for the first time. It can be brought outside the house on any day, but care is taken when two children take birth within the interval of six days (i.e., before the performance of the *chhathi* ceremony of the first child). In such a case, the mothers of the two children do not see each other informally. It is believed that the breast of the mother who is seen first may dry up. Hence a provision is made to bring them face to face at a fixed place so that they may view each other simultaneously. Two other elderly women close their eyes and escort them to the place. Their eyes are opened at the same time so that both can see each other at the same time. Instance of such case was, however, not found in the village since a few years back.

Maternity services are available at Latehar at a distance of 12 miles from Nareshgarh. Trained *dai* has also been posted at the health sub-centres at Tarwadih and Sarju at distances of 3 and 8 miles respectively, but no villagers care to go to consult them. Even the intricate cases are confined at home under the care of the local *kamin*.

The durations of suckling fluctuates. It depends upon the persons concerned. But generally breast feeding is stopped when the mother conceives again. Weening is done by applying some bitter paste on the nipples. Ground chillies or leaves of the *neem* tree are used for this purpose.

The mother generally avoids spicy food lest such food affect the child. The first solid food is given to a child when it is about four months in the case of a girl and when it is about five months if a boy. After a year, when teeth begin to come out an attempt is made to regularise the eating habits of the child. The other habits like micturition defecation and general cleanliness develop in the child spontaneously, as he grows up.

The children are treated with fond, care and affection. Generally the old people and the youngsters look after infants. However, the mother remains quite vigilant about the well-being of her child. Often she keeps her child on her back (tied with napkin) even while at work.

Contraceptives are reportedly used very rarely though the villagers were secretive about it. The *kamin* is believed to be well up in her knowledge of contraceptives. Herbs and roots are used for contraception and abortion. Often massaging the abdomen induces abortion. Excessive use of liquor and partaking of mixture of *palas* seeds, plantain flowers and *katahal* fruit are also said to induce abortion.

Cases of barrenness are viewed with seriousness and gravity in the society among all the sections of people. After a few years of marriage, if the woman does not give birth to a child, all the family members become anxious. Herbs and roots are given to her. The *ojha* is also consulted. Advice from the medical authorities is seldom taken. In the course of field study it was said that Sri Ramkrit Singh, a Kharwar of Nareshgarh had consulted an allopathic doctor for the treatment of his wife's barrenness.

No reason was ascribed by the villagers for still births and infant deaths. Instances of such happenings are very rare in the village. Twins are sometimes born. Sri Ghansham Singh (a Kharwar) has twin sons, both living. Sons are always preferred to the daughters since while the former live with their parents the latter leave their parents and go to their husbands' homes after marriage.

Marriage—The marriage customs are almost the same for all the sections of people. The Bania and the Teli do not pay or receive bride price. In other sections of people payment of bride price is prevalent.

An idea of the age of marriage for boys and girls among the different communities can be had from the table below :

TABLE VIII

Age at marriage

Community	Maximum age at marriage		Minimum age at marriage		Average age at marriage	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
1. Kharwar	20	18	16	12	18	14
2. Parhaiya	18	17	15	12	16	15
3. Bhuiya	20	16	16	13	17	14
4. Ghasi	20	18	16	14	18	16
5. Lohra	17	12	17	12	17	12
6. Bania	20	18	17	16	18	17
7. Teli	18	16	18	16	18	16

Boys are usually married at 18 years of age and girls at 14—16 years. The minimum age for girls among Kharwars, Parhaiyas and Lohras is, however, only 12. Girls are usually married by the time they are 18 years of age, and boys above 20 seldom remain unmarried. Generally marriages are contracted not very far from the village. Places nearby are preferred so that the people may not face difficulties in negotiations and marriage ceremonies. The following table gives an idea of the distance of the places of marriage from the village :

TABLE IX

Distance of place of marriage from the village

Distance from the village	Marriages contracted among—						
	Kharwar	Parhaiya	Bhuiya	Ghasi	Lohra	Bania	Teli
1	2	3	4	5	6	7	8
Same village	1	2	..	..	..	..	..
0—3 miles ..	..	2	..	..	..	..	..
4—6 miles	13	5	1	2	1	..	..
7—9 miles	12	7	2	2	..	2	1
10—12 miles	9	3	..	..	..	1	..
13—15 miles	19	5	..	..	..	..	..
16 miles and above ..	3	3	..	..	..	..	..

The bulk of the marriages has been contracted within a distance of 4—15 miles from the village. Only 3 marriages have been settled in the same village and 6 have been contracted at a distance of more than 16 miles. Only 2 Parhaiyas are reported to have married within the distance of 3 miles from the village.

Except the Banias and the Telis, negotiations for marriages are initiated from the bridegroom's side. The Banias and the Telis have to find out bridegroom for their daughters. In their case the bride's father has to take the initiative and he has to pay a price for the groom. Among other communities, when a son attains marriageable age in the opinion of his parents, the father

tries his best to search out a suitable girl for him, in keeping with the social and economic status of the boy's family. The parents of the son communicate their desire about getting their son married to their friends and relatives. They also spare no pains in their quest for a suitable bride. When they come to know about some eligible girl, information is sent to the boy's father. A day is then fixed for visiting the house of the bride. The father of the boy accompanied by some other villagers or relatives, goes to the house of the bride. They reach there in the evening and are warmly received by the host. No talk about marriage takes place that night, the guests only taking their meals and relaxing. Discussions about marriage starts the next morning if no bad omens were met with in the previous night. Howlings of deer, jackals and the *gudgudi* bird are believed to be inauspicious. If any of them is heard at night, negotiations for the marriage do not take place since both parties fear that some misfortune may await the proposed union. But the roaring of tigers and the chattering of monkeys are regarded as auspicious signs and when these are heard negotiations for marriage may proceed. But the night in which no animal sounds are heard is believed to augur best for the proposed marriage. If the omens are favourable, the negotiation commences. The boy's father says that he has come for shelter. If the girl's father is agreeable to proceed, he politely asks the boy's father to take as much as shelter he needs. But if he is disinclined to marry his daughter to the guest's son, he says that he will consult his family members prior to giving him his word. The guests understand the indication and return without taking food at the house of the host. But when there is agreement the guests are entertained with good food after which they go back.

At the time of bidding farewell to the guest, a date is fixed on which the boy's father would again come to the house of the girl for *Paunbandhi* ceremony with his kinsmen and relatives.

The groom's father receives a warm welcome when he goes again. He offers some coins to the girl's father in a dish containing *arba* rice and *dub* grass. This function is called *Paunbandhi*. This ceremony binds the girl's father to the groom's father and the former may not henceforth negotiate with others. After the *Paunbandhi* ceremony, the girl presents herself before the guest with a *lota* full of water. She offers the water to the boy's father who drinks it. In return he gives some money to her which is called *Muhdekhai* (fee for seeing the face of the bride). *Sharbat* is made from molasses brought both by the parties and distributed among the assembled persons. The girl's father kills a goat to entertain the guests. After taking their meal, they return. A date is then fixed for girl's father to visit the boy's house. The girl's father, accompanied with a few villagers, comes to the boy's house where he is warmly welcomed. He offers a few clothes to the boy and returns after taking his meal.

Then a day is fixed for the marriage ceremony according to the convenience of both the parties. The Banias, Telis and Kharwars consult the Brahmin for the fixation of the date of marriage, while the other communities fix the date themselves. Two types of marriages are in vogue, viz., (*i*) *Dolkarhi* and (*ii*) *Dolcharhi*. The first type is usually preferred as it costs very little to the girl's father. In this type of marriage the ceremony takes place at the house of bridegroom by taking the bride there. In the second type (*Dolcharhi*) the marriage is arranged at the house of bride and great expenditure has to be borne by the bride's father.

The girl is brought to the groom's house a day before the erection of the *mandap*. At the time of setting out for bringing the bride, two baskets of sweets, one of *kasar* (rice-flour mixed with molasses) and some cloth are carried there. The bride is invariably brought at evening time. Sometimes the bride is brought even a week or more earlier. Among the Parhaiyas particularly, the marriage ceremony may take place after a month, a year or even after the delivery of a child. Some case studies are given below :

(1) Pandu Parhaiya got his son ceremoniously married just prior to the marriage ceremony of his grandson. Sohrai Parhaiya, the son of Pandu Parhaiya brought a girl for marriage. But due to poverty he could not complete the ceremonies. Meanwhile, he was blessed with several children. When his son Phuldeo Parhaiya attained marriageable age, he brought a girl for himself. But as averred by the villagers, Phuldeo could not be married until his parents themselves went through the marriage ceremony. So his parents got themselves married first in the *mandap*

prepared for Phuldeo's marriage. After sometime, Phuldeo was also married in the same marriage bower.

(2) Ramchandra Parhaiya has three sons but he is yet to be ceremoniously married. He will undergo the ceremony at the time of the marriage of his eldest son. But if he can afford to do so, he may be formally married even earlier.

(3) Dhiru Parhaiya got his son and daughter married when they had given birth to two children each.

Logs of *Sidha* are brought for the marriage bower by some males. The females venerate the logs by spraying coloured rice on them. Nine poles are erected in the courtyard. On the central pole are fixed leaves of bamboo, *semar*, mango, *dumar* and some betel nuts. The roof is made with *khar* grass. After completing marriage bower, a separate log is fixed to the ground, known as *kalyani khunta*.

The bridegroom, his mother, the village women and the *Baiga* then go to bring some earth from the field. This function is known as *matkor*. The place for digging the earth for the marriage ceremony is fixed and accessible to all the communities. When they reach the place, the mother of the groom closes the eyes of *Baiga* who digs out some soil and gives it to her by throwing the soil from behind. She takes it in her *anchal* (free part of the *sari*). Prior to digging the earth the *Baiga* worships the earth goddess with offerings of *ghee*, sweetmeats, flowers and sandal wood.

The earth is brought to the *mandap* and a platform is raised near the central pole of the bower. An earthen pitcher filled with water is kept on the platform and some mango-leaves are kept on the pitcher. Then the pitcher is covered with a lid containing paddy, upon which an earthen lamp is kept. The lamp has four wicks.

The marriage ceremony is generally performed during the day time. Prior to marriage turmeric and oil are massaged on the entire bodies of the groom and bride. Marriage is solemnized in the *mandap*. First the *mandap* and the *kalyani khunta* are worshipped by the couple by offering of *ghee*. Marriage is performed by applying vermilion on the head of bride by the bridegroom. The bride also applies vermilion on the ears of the groom. A curtain is raised at the time of applying vermilion. The brother of the bride throws parched paddy on the couple who make seven turns round the burning fire.

After marriage a function known as *chauthari* is performed. The married couple and the village ladies go to the local stream, singing songs. As soon as they reach the stream, the couple take off their new clothes and take a bath in the river. After this they put on same old clothes. Each of them makes five earthen balls from the mud and affectionately throws them on the other. This function is known as *chauthari*.

When they return to their house, the bridegroom shoots arrows aimlessly over the shoulder of the bride. The bride brings back these arrows and hands them over to her husband. He again shoots the arrows which the wife obediently brings back. Thus they reach the house of the bridegroom. The *kangans* which the couple had earlier tied to each other's wrists are unfastened. After that the couple set out for the house of bride's parents. They reach there in the evening and are warmly welcomed. Staying there overnight, they return again to the bridegroom's house and start their married life proper. This function is known as *bahurna*. The *maur* (headgear) worn at the time of marriage by the bridegroom is made over to the village *Baiga* who throws it in the bamboo grove in the belief that the couple's family will grow as quickly and luxuriantly as bamboo shoots.

All the marriages are contracted outside the sept. The Parhaiyas who reported having only one *gotra* known as *Pandu* avoid marriage between persons related up to four generations.

Monogamy is found to be in practice generally and is also preferred by the people, but instances of polygamy are also in vogue. Polyandry is not recognized by society and no such case was met with in the village. Widow remarriage in the *sagai* form is prevalent among all the communities and divorce is also permissible. Marriages by exchange are also prevalent. It is permissible to marry one's wife's younger sister and elder brother's wife.

The following case studies will indicate some of the types of marriages performed in the village :

(1) Kail Parhaiya's first wife died after giving birth to four children. He then married a widow from village Asnachuan who had two children from her first husband. No child was born to her after her marriage with Kail Parhaiya. The marriage was performed on the road outside the village simply by application of vermilion and unaccompanied by ceremonies, in the *sagai* form. The two children of the widow live with their mother and step-father.

(2) Budhan Bhuiya married a second wife when he lost all hope of issues from his first wife. But the second wife also did not bear any children. In due course the first wife died and he is living with his second wife, still childless.

(3) Gujar Singh (a Kharwar) has four wives and all are alive. From his first wife he has no issue. Though she delivered several children, all died. The second wife belongs to the same village. From her he has one son and one daughter. The third is a case of love marriage. She was formerly married at Orea, a neighbouring village. She fell in love with Gujar Singh and began to live with him leaving her husband at Orea. In due course, Gujar Singh married her and paid Rs. 125 to her first husband as a compensation. The fourth is none but the wife of his elder brother. She has two issues from her first husband. She also began to love Gujar Singh and at last got married to him.

(4) Ramautar Singh (a Kharwar and *mukhia*) has two wives. The second marriage was a love marriage. The second wife belongs to the same village. She was unmarried and loved by Sri Ramautar Singh. The second marriage took place with all associated rites and ceremonies.

The main differences in the celebration of marriages among the different communities are as follows :

(*a*) The services of Brahmins are sought for only by Kharwars, Telis and Banias. Brahmin priests are not employed by other communities.

(*b*) Bride price is prevalent in all the communities except Bania and Teli.

(*c*) All the communities bring the bride on palanquin, but the Bhuiyas do not bring the bride in this manner. She has to walk. This is accounted for by the following anecdote, reported in the village :

(*i*) In ancient times, the Bhuiyas used to bring the bride on a palanquin for marriage. On one occasion, while doing so, they came across a stream and set the palanquin down. As soon as the palanquin was kept on the ground the bride came out from it and strayed into the forest to eat *bair* (*zizyphus jujuba*) fruits. The party became anxious about her whereabouts and search was made. She was found eating fruits. From that very day, the Bhuiyas made a vow not to carry the bride in a palanquin.

(*ii*) Another anecdote relates to the poverty of the Bhuiyas and their greed for drinks. Once, when the Bhuiyas were going to bring a bride for marriage, they sold the palanquin to purchase liquor. When the owner of the palanquin asked for it a quarrel ensued. From that very day no body loaned palanquins to the Bhuiyas and being poor they were unable to have their own. Hence they gave up the custom of bringing the bride on palanquin.

(*d*) Ghasis do not use the *maur* at the time of marriage. They only tie mango leaves on the forehead of the groom. Shivlall Ghasi said that all the Ghasis of Nareshgarh were of *Sonwani* sect who worship a spirit named *Thutha chandi* who is a *Dusadh* by caste. That is why they do not wear the *maur*.

Death—Beliefs regarding death are essentially the same among all the sections of people in the village. Death occurs at the will of the Almighty. Not even an ant can be disturbed without His will. Sometimes unnatural deaths are caused by some malevolent spirits which are also supposed to be motivated by the Supreme Being. Death from small-pox, cholera, falling from tree, or by wild animals such as tigers are said to be unnatural. The spirit of a person killed by wild animals becomes *baghaut*. and that of a pregnant woman a *churail*.

The dead are cremated by all the communities. But the children are buried as also those who die from cholera, small-pox and drowning.

Persons dying from snake bites and pregnant women also are invariably buried.

News of death in any family spreads like wild fire due to the loud wails of the family members. Villagers quickly assemble at the house of the bereaved family and arrange for the funeral rites. A person is not disturbed from his cot when he is dying. But after death, the body is placed on the ground and a bier is prepared. Oil and ground turmeric are massaged on the body of the deceased and then a new white shroud is wrapped.

Four persons carry the bier and proceed towards the cremation ground. Others also accompany them and assist in the way. When they reach the cremation ground the bier is kept on the ground. Persons collect wood from the forest. Four logs are first erected on the ground in a square with the distance between them being equal to the measurement of a human foot. These logs are called *kuanri khunta*. The logs of firewood are arranged and a pyre is made up to the height of the waist. The corpse is then laid on the pyre. The pyre is lit by the son or other cognate of the deceased with *khar* grass bundle tied with *bel* leaves. The process is repeated five times and each time a fresh bundle is taken which is thrown into the pyre after completing the round. Then the person puts a piece of wood on the pyre which is repeated by all the assembled persons.

After pyre is set aflame the people bathe in the stream and return to the village. They go to their own houses and take their meals. The members of the bereaved family are supplied with food by the neighbours on that day since no food is prepared at their house.

After taking their meal the villagers again assemble at the house of the deceased and after taking some necessary commodities from there they again go to the place of cremation. They put off fire with water. The ashes and bones are thrown in the stream.

In the end the *kuanri khunta* is uprooted and the holes are filled in with the commodities brought from house of the deceased which include milk, curd, barley, *til*, honey and half baked *urid* bread. People again take a bath in the river and return to the house of the deceased.

Cremation or the burial of the dead pollutes a person. Hence in order to purify, they touch turmeric powder and water five times. This follows the function known as *dudh mukh*. Two leaf-cups, one containing milk and other water, are kept at the entrance of the house. These are touched by the members of the funeral party one by one. After that they take some food in the house of the deceased.

The last rites, locally known as *shradh* take place according to the age of the deceased. In the case of a child, it takes place on the third, fifth or seventh day of death, according to the convenience of the family concerned. But when an adult dies, the last rites are performed on the tenth day. The barber comes and shaves the head and beards of the kinsmen and relations. He also pares the nails of the females. The washerman comes and takes away the clothes for washing. Finally a feast is given to relatives and friends on the twelfth day in case of deceased males or on the thirteenth day in case of deceased females.

A function known as *chhah bhitarna* is observed by all the sections of people on the tenth day. The person who lit the funeral pyre observes strict continence for ten days. He takes saltless food and sleeps on the ground separately from the other family members. He never touches the household goods other than those he must use. On each of the ten days he goes to offer food to the soul of the deceased in the field. On the tenth day he is accompanied by some persons, and goes there with a bundle of *khar* grass and a fowl. They make a temporary hut and keep the fowl in it. The hut is burnt and they cry by the name of the deceased and request his soul to come and extinguish the fire of the hut. Then they return and worship the *Mua* at which the soul of the deceased is believed to have found its home.

On the same day another function is observed to ascertain the reason of death. The Kharwars call it *kansa pani*. Water is filled in a dish made of *kansa* metal. A few grains of *kurthi* are dropped into the water. Some men become possessed and give out the reasons for death.

The Parhaiyas observe this function by spraying ashes on the ground. These are fully covered with a basket. When some signs are noticed on the ashes, they are studied to try and find out the reasons of death.

The service of Brahmins for performing the *shradh* ceremony is limited only to Kharwars, Banias and Telis. The other communities do not call him nor would a Brahmin care to serve them.

CHAPTER III

ECONOMY

Economic Resources

1. *Land*

The total area of Nareshgarh revenue *mauza* is 3,274.96 acres or 5.12 square miles. The area of the village is classified as follows:

TABLE X

Classification of land in the village

Nature of land	Area in acres	Percentage to total
1. Forest	2,400.50	73.30
2. Land not fit for cultivation ..	200.67	6.13
3. Land put to non-agricultural uses	107.28	3.27
4. Cultivable waste	46.50	1.42
5. Fallow lands—		
(*a*) 1 to 5 years ..	50.00	1.53
(*b*) Current fallows ..	175.00	5.34
6. Net area under crops ..	295.01	9.01
Total	**3,274.96**	**100.00**

The above statistics are based on the land utilisation report for 1963-64. It is seen that about three-fourths of the total area is covered with forests. In the remaining, again, about one-fourth area is not fit for cultivation and thus remains barren, and nearly one-eighth has been put to non agricultural use. A large area also remains fallow since cultivation is not carried out continuously every year on most plots. The net area sown is thus less than a tenth of the total geographical area of the village.

The agricultural lands are being divided into two classes, viz., *dhan* and *tanr* which are again categorised into three categories according to the extent of their fertility. There is another kind of land called *bari* which comprises the *tanr* lands situated close to the homes of the villagers.

The distribution of the agricultural lands into various classes of *dhan* and *tanr* according to the details maintained in the village records is as follows:

	Acreage
Dhan	
(I) *Dhan I* ..	Nil
(II) *Dhan II* ..	5.85
(III) *Dhan III* ..	49.36
Sub-total ..	55.21
Tanr	
(IV) *Tanr I* ..	61.86
(V) *Tanr II* ..	84.15
(VI) *Tanr III* ..	318.79
Sub-total ..	464.80
Grand Total ..	**520.01**

It will be noticed that the classified area includes the net area under crops and current and old fallows, details of which have been given earlier. The above classification shows that the agricultural lands of the village are not very productive. Class I *dhani* land does not exist at all, and even under class II, the acreage is quite negligible. The bulk of the *dhani* lands is class III. Similarly, among *tanr* lands, the maximum acreage is again under class III. Most of the *tanr* III and *tanr* II classes of land have to be left fallow for a year or more depending upon their relative fertility. *Dhan* lands are the low lands in which water accumulates during the rainy season. As the very name indicates, paddy is grown in *dhan* land. Its fertility is augmented by the natural manuring provided by rotten leaves, etc., that accumulate in the land along with the rain water. The *tanr* lands are uplands in which coarse grains are cultivated.

Irrigational schemes are very difficult to execute in the village because of the undulating nature of terrain. Moreover, the area is rocky and irrigational wells are difficult to bore. Irrigation is possible only in the low lands by storing water within artificial embankments. Sometimes such embankments are built in the river beds for checking and changing the direction of the flow of the river.

The varieties of crops raised in the various types of land are indicated below :

Class of land	Crops cultivated
1. *Dhan I & II*	*Aghani* paddy.
2. *Dhan III*	*Karhani* and *Bakar* paddy.
3. *Tanr I*	Maize and *bodi.*
4. *Tanr II*	*Kodo, gondli* and *gora.*
5. *Tanr III*	*Kurthi, Urid* and *Til.*

The forests are situated within the limits of the revenue *mauza* engirdling the village settlements on all sides. They supply the villagers with varieties of roots, fruits and leaves as also wood for fuel and timber for making agricultural implements, constructing houses and manufacturing some of the household goods. Animals in the wild state are also found in the forests but shooting and hunting is strictly prohibited by the Forest Department. Hunting is done very rarely since it must be done stealthily and without the knowledge of the vigilant Forest Guard.

2. *Livestock*

The following table gives for each community the number of domestic birds and animals owned by the villagers:

TABLE XI

Livestock

Community	Milch cattle		Draught bullocks		Goats		Pigs		Fowls	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
1	2	3	4	5	6	7	8	9	10	11
1. Kharwar ..	39	86	37	84	40	80	..	..	42	213
2. Parhaiya ..	13	27	16	32	19	36	21	49	23	98
3. Ghasi ..	3	4	2	4	2	2	..	..	4	22
4. Bhuiya ..	2	4	3	6	2	3	..	..	2	12
5. Lohra ..	1	1	1	1	1	1	..	..	..	..
6. Bania ..	2	5	3	6	2	4	..	..	..	..
7. Teli ..	1	1	..	..	1	1	..	..	..	..
Total ..	**61**	**128**	**62**	**133**	**67**	**127**	**21**	**49**	**71**	**345**

It is seen that fowls, which are used as sacrificial birds, are kept by most of the households and in rather adequate numbers. It is only the Bania and Teli households that do not keep fowls. They averred that this was not permissible for them. Although a Lohra can and usually does keep fowls, the single Lohra household in the village did not possess any fowl at the time of the survey. Cows are kept primarily for getting calves to produce bullocks for being used for ploughing. Milk is seldom extracted from them. Only a few households own she-buffaloes for milking. Milk from cows is generally obtained during the rainy season. In other seasons the cows are not properly fed and give no milk. Draught bullocks are owned by the same number of households as own milch cattle. These either have their own cultivable lands or take lands from others for cultivation. Goats are kept both for providing meat and for sacrificial purposes on the occasion of religious festivals. They are found in households of all communities. Pigs are owned only by the Parhaiyas.

The animals and birds of the village are all of indigenous breeds. No cattle of improved breed was found in the village. Though animals are of immense help to them, little care is taken by the villagers to feed them properly. Shelter

has to be provided for them mainly for fear of their being carried away by wild animals. Stall-feeding of cattle is not practised, so that the animals have largely to fend for themselves by grazing. During summer months only, when ploughing is about to commence, straw is given to the draught bullocks.

3. *Other resources*

Although agriculture is the main source of income to the village, many persons supplement their earnings by working for wages as agricultural labourers and by working in the forest coupes. The latter provides very welcome opportunity of employment to the villagers.

4. *Factors influencing economic life in the village*

Land reforms—The village is known as a *Khutkatti* village. This implies that the original settlers of the village had cleared the forests in the area and thus made the place worth habitable and fit for cultivation. The villagers retain their occupancy rights even after the abolition of the *Zamindari* system. Now they have to pay revenue direct to Government instead of through intermediaries. The villagers did not aver to have derived any benefit by the abolition of *Zamindari*.

Land improvement—After the opening of the Community Development Block at Latehar (under the jurisdiction of which village Nareshgarh lies) some initiative has been taken by the staff of the Block for development of land. Several embankments have been constructed to control soil erosion. Embankments have also been constructed to retain water in the plots at higher elevations. Contour farming has been introduced as a check against soil erosion.

Village Industries—There are two types of village industries in the village. The first is the blacksmithy unit run by the simple household of Lohras. The second is basket making, practised by a few Parhaiyas households, though only as a subsidiary occupation. The Parhaiyas bring bamboos from the village forests on payment of 5 paise per piece. They manufacture baskets, flat basket and fans which are mostly used by themselves. The Lohra manufactures materials like sickles, spades, knives and ploughshares for the village. He sells these things in the local markets only rarely.

There is no major industry in the entire subdivision. Latehar is, however, known for its export of timber and bamboos.

5. *Livelihood classes*

The villagers are engaged in the following principal occupations for their livelihood:

TABLE XII

Livelihood classes

Community	Total number of households	Households engaged in cultivation	Households engaged in industry	Households engaged in business and cultivation
1	2	3	4	5
1. Kharwar ..	45	45	..	..
2. Parhaiya ..	24	24	..	..
3. Ghasi ..	4	4	..	..
4. Bhuiya ..	3	3	..	..
5. Bania ..	3	..	..	3
6. Lohra ..	1	..	1	..
7. Teli ..	1	1	..	..
Total ..	**81**	**77**	**1**	**3**

It is seen that more than 95 per cent of the households in the village are engaged in cultivation as their principal occupation. However, members of these households also work as labourers to supplement their earnings. Village industry as the main occupation is confined to the Lohra household, members of which also work as labourers occasionally. The Lohra's services are more or less limited to the village only. Though Parhaiyas practise cultivation as their main occupation, working as labourers is very common among them. Some of them also manufacture bamboo-goods mostly for their own use, and also for sale within the village for value in kind.

Working as forest labourers in the forest coupes provides daily wages of about Re. 1 per day per male labourer. Work is available in most parts of the year except during rains. Women find a very profitable part-time employment in collecting leaves (used in the manufacture of *bidis*) for sale.

6. *Primary and secondary occupations*

The following table gives an idea of the primary and secondary occupations of the villagers:

TABLE XIII

Primary and secondary occupations

Community	Primary occupation				Subsidiary occupation			
	Cultivation		Blacksmithy		Labour		Business	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1. Kharwar.	88	69	..	..	57	45	..	..
2. Parhaiya.	43	28	..	..	40	25	..	..
3. Ghasi	7	4	..	..	5	3	..	..
4. Bania	4	4	..	..	..	..	3	..
5. Bhuiya	4	4	..	..	2	3	..	..
6. Lohra	..	..	1	1	1	1	..	..
7. Teli	1	1	..	..	..	..	..	..
Total	**147**	**110**	**1**	**1**	**105**	**77**	**3**	..

It is seen that 147 males and 110 females have cultivation as their principal occupation and only 1 male and 1 female work principally at blacksmithy. Out of 148 males and 111 female workers in the village as many as 108 males and 77 females have secondary occupations as well, comprising chiefly of working as labourers.

No person in the village reported having changed the occupation of his father. There is even lack of aspiration, the villagers being content to practise their age old professions.

7. *Description of different occupations*

Agriculture—The following table gives the distribution of households of each community according to the size of agricultural holding. It may be noted that the quality of land has not been taken into account, but, as observed earlier, the bulk is *tanr* III.

TABLE XIV

Distribution of households by the size of agricultural holdings

Community	Number of households with—								
	No land	Below 5 cents	5 to 49 cents	50 cents to 1 acre	1·1—2·4 acres	2.5—4·9 acres	5 -10 acres	Above 10 acres	Total number of households
1	2	3	4	5	6	7	8	9	10
1. Kharwar	1	..	1	6	6	9	15	7	45
2. Parhaiya	2	5	1	4	3	2	7	..	24
3. Ghasi	..	..	..	1	3	..	..	..	4
4. Bhuiya	..	..	1	1	1	..	..	..	3
5. Bania	..	..	..	..	1	1	1	..	3
6. Teli	..	..	..	..	1	..	..	..	1
7. Lohra	..	..	..	1	..	..	..	..	1
Total	3	5	3	13	15	12	23	7	81

It is seen that only 7 Kharwar households possess more than 10 acres of land to cultivate. The bulk of the households (36 in number) possess less than 2.5 acres of land which is quite inadequate for their sustenance throughout the year. As such, many persons have to do work other than at cultivation. They work either as labourers or in the forests. The 3 landless households cultivate lands taken from others. As share-croppers they get only 50 per cent of the

yield. There are 5 households possessing less than 5 cents of land and they also are practically landless and work also as share-croppers.

The distribution of agricultural land in the village, as reported by the various households, is given in the following table, separately for each community:

TABLE XV

Communitywise distribution of agricultural land

Community	Total number of house-holds	Extent of land in acres	Percentage of house-holds to total	Percen-tage of land owned to total
1	2	3	4	5
1. Kharwar ..	45	269.50	55.57	77.35
2. Parhaiya ..	24	53.04	29.63	15.22
3. Ghasi ..	4	9.75	4.94	2.80
4. Bania ..	3	11.00	3.70	3.16
5. Bhuiya ..	3	3.10	3.70	0.89
6. Teli ..	1	1.00	1.23	0.29
7. Lohra ..	1	1.00	1.23	0.29
**Total .. **	**81**	**348.39**	**100.00**	**100.00**

The total acreage of 348.39 acres reported by the villagers is lower than the 520.01 acres as maintained in the village records. It is seen that bulk of the village land is owned by the Kharwars. Though constituting only 55.57 per cent of total households, they own 77.35 of the village agricultural land. Other communities suffer in contrast in this respect.

The soil in the village is classified into three kinds locally termed as *khari, balathi* and *lal.* The classifications of land into *dhan* and *tanr* has been discussed earlier in this chapter.

The method of cultivation largely follows, the traditional pattern. The practice of shifting cultivation has, of course, died out. The method of cultivation locally known as *dah-dhosna,* in which sowing is done after dry twigs, leaves and cowdung have been burnt on the plots of land is reminiscent of the old practice. The use of modern chemical fertilisers has now been started in the village. Ammonium sulphate and calcium superphosphate fertilizers are used by cultivators who have adopted the Japanese method of growing paddy. They have been initiated into this by the Village Level Workers of the Latehar Community Development Block. There has been little change in the nature of produce but production of lac is on the wane chiefly due to the reservation and protection of the forests. Lac used to be an important cash crop for the villagers and they have suffered much as a result of lower lac production, another factor for which is the fall in the price of raw lac.

The following figures indicate the annual yield of agricultural products and the quantity of each consumed and sold:

TABLE XVI

Agricultural produce and their disposal

Name of produce	Annual quan-tity produced in maunds	Quantity consumed in maunds	Quantity sold in maunds
1. Paddy	1,580	1,250	330
2. *Marua* ..	66	56	10
3. Pulses, maize, etc.	748	560	188

It is clear that a greater portion of the produce is consumed by the people themselves and a very small portion is taken to the local markets for cash sale. It is noteworthy that often sale is necessary in order to have the necessary cash for purchasing other essential commodities of daily life. Sale does not necessarily imply a surplus. Paddy constitutes the main crop and after that comes maize.

The crops are produced in the *bhadai, aghani* and *rabi* seasons. Villagers do not grow summer (*garma*) crops. Though a special variety of paddy, locally known as *tema,* is abundantly grown in summer in the neighbourhood, village Nareshgarh is an exception in this regard.

The *jinswar* report of the village, prepared by the Block staff shows the acreage under different seasonal crops as follows for three successive years:

Seasonal crops	1961-62 Acr. Dec.	1962-63 Acr. Dec.	1963-64 Acr. Dec.
1. *Bhadai*	61 94	51 73	119 10
2. *Aghani*	106 30	107 81	122 11
3. *Rabi* ..	58 92	46 37	75 55
4. *Garma* ..	Nil	Nil	Nil
Total ..	**227 16**	**205 91**	**316 76**

It is seen that *aghani* crops (mainly paddy) account for the greatest acreage followed by the *bhadai* (chiefly maize) and the *rabi* (mostly pulses). Vegetables are not grown in the village as irrigational wells do not exist.

Agricultural implements—The villagers use traditional and indigenous tools and implements for cultivation. The plough and yoke are the important implements, the various parts of which are :

1. *Sanr* (beam)—It is a wooden log, about seven feet in length, which connects the plough with the yoke.

2. *Hal* (plough)—It is a triangular piece of wood, and the most important part of the plough. It contains a hole through which the *sanr* passes. The ploughshare is fixed at the time of ploughing a field.

3. *Phal* (ploughshare)—It is made of iron and fixed in the front of the plough.

4. *Lagna*—It is also made of wood and is used for keeping the plough in proper position while ploughing.

5. *Chandila*—This is a handle fixed on the top of the *lagna* to facilitate having a grip of the plough.

6. *Pat*—It is a little piece of wood used for tightening the beam in its joint with the parts of the plough.

7. *Juath* (yoke)—It is a wooden log, about six feet long used for yoking the bullocks at the time of ploughing the land. The middle point of the yoke is locally called *Mahadeva.*

The levelling implement is known as *henga.* Sickles are used for harvesting the crops. Spades and *kori* are used for spading the fields, cutting the ridges and weeding the grass.

The technique of ploughing varies according to the nature of soil and the seed used. Land infested with weeds requires more ploughing than that which is comparatively free from weeds. Often the ploughing is inadequate due to haste in the operation or short supply of bullocks and agricultural implements. The technique of ploughing is traditional and practically no change has taken place in this regard. A brief description of the technique of cultivation of various kinds of crops is given below:

1. *Paddy*—Paddy is the most important crop grown in the village. There are two methods of paddy cultivation locally known as (*a*) *buna* and (*b*) *ropa.* In the first method seeds are broadcast and seedlings are not transplanted but left to mature in the same plot in which they were sown. In the *ropa* method the seedlings are prepared separately and when they grow upto the desired height, they are uprooted and transplanted into the puddled agricultural field. Three to four blades of seedlings are transplanted together. The latter method, though requiring greater labour, is the more efficacious. But the method is successful only in plots in which there is abundant water.

2. *Maize*—This crop is grown on *tanr* lands, specially in *tanr* class I which is heavily manured. It is sown at the onset of the monsoon in the month of June/July and harvested in August/September. The seeds are sown after ploughing and cross-ploughing the land several times. The crop requires proper spading and weeding for luxuriant growth. Care has always to be taken for protecting the crops from wild animals and crows. For this the ripening crops have to be guarded from raised platforms known as *machans.*

3. *Marua—Marua* is a coarse millet grown in the locality. Like paddy, it is also cultivated by two methods. In first method the seeds are broadcast and crop harvested after maturity. In the second method, seed beds are prepared and the seedlings are transplanted in wet lands after the onset of the monsoon.

4. *Gondli*—It is a *bhadai* crop sown in the month of May/June on the village uplands. Lands are ploughed 2 to 3 times and seeds are sown in the dry lands. It is harvested in the months of July/August.

No change has taken place in the organisation of manpower for agricultural operations. Generally, cultivation is carried by the individual household with its own livestock and manpower. But occasionally help of the neighbours is taken when the pressure of work increases. This type of help is reciprocal. The source of finance is derived from the sale of agricultural produce. Sometimes loans are also taken from different sources to meet the expenditure on the agricultural operations. These are discussed subsequently.

The expenditure on cultivation is spread over a period. When it is done by the family members only, the expenditure is not so high, but when labourers have to be engaged the cost of cultivation naturally rises.

The performance of *Sarhul* festival provides green signal for starting the agricultural operations. Though ploughing of lands is done prior to the performance of the *Sarhul* festival, sowing of seeds and weeding, etc., can be done only subsequently. The calendar below shows the agricultural activities of the village:

Calendar of Agricultural activities

CROPS

Vernacular name	English equivalent	For which ploughing takes place	Sown	Weeded	Harvested or gathered
1	2	3	4	5	6
Jeth	May-June	After rains for all crops.	..	..	..
Asarh	June-July	*Makai, gondli, gora, rahar, marua, kodo, sawan, bodi* and paddy	*Makai, gondli, gora, rahar, marua, kodo, sawan, bodi* and paddy.	..	..
Sawan	July-August	Paddy, *til, urid*	Paddy, *kusum, til, urid.*	*Makai, gora, paddy.*	*Kusum.*
Bhado	August-September	*Kurthi, jetangi, burhia, gondli.*	*Kurthi, jetangi*	..	*Gora*, paddy, *gondli, sawan.*
Aswin	September-October	..	*Lotani, boot, java, sarson.*	..	*Makai, bodi.*
Kartik	October-November	..	Lac on *palas* and *bair* trees	..	Paddy.
Aghan	November-December	..	..	..	Paddy, *kusum*, lac.
Paus	December-January	..	..	..	*Kurthi, burhia, gondli, jetangi, kodo.*
Magh	January-February	..	..	..	..
Phalgun	February-March	..	*Kusum*, lac ..	..	*Rabi* crops, *rahar.*
Chait	March-April	..	..	..	*Mahua*, lac on *palas* and *bair* trees, *rahar.*
Baisakh	April-May	..	..	..	Lac on *palas* and *bair* trees.

Agricultural activities start in the month of *Jeth* after onset of rains. Ploughing of the fields starts for all kinds of crops. Agricultural work is carried extensively till *Sawan* and the people remain engaged in ploughing, sowing, uprooting the seedlings and transplanting them into the fields and weeding.

Lac is grown on the *palas, bair* and *kusum* trees. On the *bair* and *palas* trees the seed lac is spread in the month of *Kartik* (September/October) and it is harvested between the months of March and May. On the *kusum* trees, the lac seeds are applied in the beginning of *Magh* (January). In the month of *Asarh* they are spread on the several trees and the lac is ready for harvesting by the month of *Aghan.* Lac grown on *kusum* trees is of superior quality.

Sowing invariably starts from the fields of the village *Baiga.* After the performance of the *Sarhul* festival, the *Baiga* ploughs his field and sows the seeds, to be immediately followed by the villagers. The work of transplantation is also initiated by the village *Baiga* after performing a ceremony locally known as *Pachati.* No seedling can be uprooted from the seed-bed before performing the *Pachati* ceremony. A field is kept ready by puddling the soil with plough and levelling it up properly with *henga.* A person pulls out the seedlings from the seed-bed and carries the bundles of seedlings to the puddled field in which transplantation is to be done. The *Baiga* reaches there with sandal-wood, *urid* bread, varieties of grains and some fowls. A hole is made in the earth in one corner of the puddled field. The corns are put in the hole and

sandal-wood is burnt there. Then a fowl is sacrificed to appease the earth goddess. After this, the *Baiga* himself transplants a few blades of the seedlings into the field. This is then repeated by the village women. This function is also known as *Bangari Puja.* It paves the way for the villagers to start transplantation in their fields.

No function is observed before starting weeding operations in the fields. But before harvesting the *Aghani* paddy a function locally known as *Kudu* is performed by the village *Baiga.* When the *Aghani* paddy is ready to be reaped, the *Baiga* goes to one plot of each household and brings a handful of ripe paddy plants from each of them. *Chura* (beaten rice) is prepared from this paddy which is distributed among the villagers after observing the function. Fowls are also sacrificed on the occasion. Similarly, before starting threshing operations, *Khalihan puja* is observed by sacrificing a fowl in the *Khalihan.* Liquor is also offered.

Timely rainfall is very essential for successful cultivation, particularly in the hilly tracts such as Nareshgarh where there is hardly any other source of irrigation. Wells are very difficult to bore in these areas. Further, due to undulating surface of the land, much water cannot be stored in carthen *bandhs.*

The people of the village anxiously await the monsoon. If it fails, they observe some ceremonies to get rain. They assemble near the house of the *Baiga* and arrange for a special dance locally known as *Bhogta* dance. Some of the dancers get possessed and divine the causes which are believed to be responsible for the delay in rains. They then request the rain-god to give them adequate rain for their withering crops. It is believed that after this ceremony rains must fall within a few days.

Some of the diseases that affect the crops in the village and the remedial measures adopted against them are as given below:

1. *Gandhi—Gandhi* insects affect the paddy plant in the early stage. Branches of *Sinduar* trees are fixed in the affected plots to remove the insects.
2. *Banki*—This is another disease of the paddy plant in which the leaves are affected and turn white. *Gondli* straw is used as a cure. The straws are kept in the path through which water flows into the affected plots.
3. The maize crops are affected by a disease for which no name is given by the people in the village. When this disease affects the plants, they begin to dry up quickly. It is incurable. It is like an epidemic disease of the maize crops. The only thing done by the people at this stage is to uproot the affected plant one by one and throw them far away to prevent further infection.

8. *Animal husbandry, fishing and forestry*

Animal husbandry—As noted before, the main occupation of the villagers is cultivation and as such a good number of animals are kept by them to be used in agriculture. The animals are all of indigenous breed and little care is taken for their proper nourishment and feeding. For the most part of the year they live by grazing and stall-feeding is done only during the summer season when little grass is available for grazing. After reservation and protection of the forests, grazing in the forest has been prohibited. Though a few of the households possess she-buffaloes and milch cows, but they do not produce much milk.

The fowls and goats owned by the villagers are also of indigenous breed. They are kept specially for providing meat and for sacrifice. Fowls being cheaper than goats are mostly sacrificed at the festive occasions and when some guests visit the house. Goats are also occasionally sacrificed.

No separate room for goats and fowls are constructed. They live with the people in the same house or in the closed verandah. Cattle are kept inside the walled house only for fear of the wild animals.

The animals are subject to the following diseases:

1. *Silla*—It is most dangerous epidemic disease affecting both the inner and outer parts of the body. The victim dies within a few days. Animals suffering from this disease are not given any treatment.
2. *Khurha*—It is another epidemic disease causing heavy loss of animals. It affects the hooves and mouths of the animals. Germs invade the wounds and the animals can neither eat nor move easily. Local treatment is done. Animals are made to wade in mud and phenyle is applied to the wounds.

3. *Pilhi*—It is a disease of the liver. The abdomen of the affected animal swells up and the animal dies quickly. No medicine is given for cure, but the body of the animal is cauterized with heated iron.

4. *Tangarphulwa*—This affects the feet of the animals and causes swelling. It is also cured by the method of cauterization.

5. *Galgatia*—The neck swells in this disease which is cured by cauterizing the affected parts of the body. No medicine is prescribed for this disease.

The selling and purchasing of the animals are largely done in the local market place at Latehar.

Fishing—Fishing is not common. It is not a regular occupation of any of the villagers. The river in the village is a hilly stream and has water only during the rainy season. In the rest of the year a very thin current flows which supplies only drinking water to them. There is no tank or reservoir where fish can be reared. Hence fishing is done very rarely. The people catch fishes of inferior varieties locally known as *dhanha, pothahi, khizri, baleya, gorla, getua, jhora* and *bichhra.*

Fishes are caught with different types of nets locally known as *gurdizal, chargori* and *gira.* Fishing hooks are also used. The easiest method of catching fish is by the use of herbal intoxicants. These act like slow poisons and bring the fish to surface. These intoxicants are locally named as *beriphal, maunaphal,* bark of *arar* and *kumbhi* and roots of *gorar.*

Forestry—The forest is very beneficial to the village in many ways. It has an important role in the village economy. It supplies roots, fruits, leaves and firewood to the villagers. Roots and fruits are procured from the jungles for consumption. The leaves are also used for household affairs. Cups, umbrellas and grain containers are manufactured from the leaves. The bark of *Mohlain* tree is used for making ropes to tie the logs in making roofs of houses. Wood is brought for use as fuel and timber is procured for manufacturing agricultural implements and construction of houses. No payment has to be made for taking fruits, roots and firewood, but when they need timber for house construction or making agricultural implements, villagers have to purchase it on cash payment.

Though hunting is strictly prohibited in the village forest, villagers sometimes stealthily get inside the forests and kill some wild animals. Instances were recounted by the villagers when they had killed some *sambhars, manjoors,* etc. For hunting they keep bows and arrows. The axe is also utilized at the time of hunting. Hunting is generally done in a group and the game is equally distributed among the hunters. Honey is collected by Parhaiyas from bee-hives in the forests.

The villagers find employment in the forest coupes in cutting the trees. They are paid in cash on the extent of work done. Average earnings are Re. 1 per day.

The forest is utilized throughout the year. Roots are dug after the onset of the monsoon. Fruits are available and collected specially during the summer. *Bidi* leaves are also plucked during the summer season and women from almost all the houses are engaged in this work. They visit the forests early in the morning after taking some light food and by noon they are back to their houses. After taking their meal, they sit down to make bundles of the leaves into desired numbers and by the evening the bundles are deposited with the agents of the concern through which the work is allotted to them.

Fruits and roots are also sometimes sold to the market at Latehar.

9. *Village Industries*

Two types of village industries are run in the village. The first, blacksmithy is run by the lone household of Lohras and the second, basketry is practised by some Parhaiya households. Goods are not produced on a large scale by either industry. Manufacture is usually for consumption in the village itself.

The technique of both the industries is very simple and traditional. The artisans have received no training for the craft practised by them. The tools used in blacksmithy are *chheni,* hammer, file, bellows and tongs. *Chheni* is used for cutting the iron. Hammer is used for hammering; file is used for smoothening and finishing the produced goods; bellows are used for fanning the furnace, and tongs are used to catch the heated iron at the time of making implements.

The goods produced are *phal,* spade, ladle, knife and similar things used by the villagers. The blacksmith brings iron and coal from Latehar.

The only tools used in basket making are the knife and *tangi*. *Tangi* is used to cut the bamboos whereas knives are used to split them up. The produced goods are *sup, nachu, pauti, dhori* and *chhopi* which are generally used by the villagers themselves. The bamboo is obtained locally from the village forest on payment of 5 paise per piece. When the bamboo is brought to the house, it is split. The pieces are then spread in the sun for drying. Then the desired goods are prepared by latticing the split bamboos.

10. *Commerce*

Only three households of Banias are engaged in commerce, but they also practise cultivation. They are shopkeepers and deal in all the essential commodities of daily life such as rice, pulses, salt, oil and other grocery goods. They bring these things from the Latehar market and supply them to the villagers on a very moderate margin of profit. They also visit the local markets to sell their goods and make purchases.

Transactions are made both through the barter system and on cash payment. Advance payment is also made occasionally when someone needs a thing which is not stocked by shopkeeper. Sometimes the goods are delivered on credit also and payment is made later on. There is a nominally higher charge for goods sold on credit. The standard weights of maunds, *seers*, *chhataks* and kilograms are used in the transactions.

11. *Income and expenditure*

The monthly income of the households was canvassed in the household schedules. The following table gives the communitywise classification of households into five broad monthly income-groups:

TABLE XVII

Monthly income by community and income-group

Income-group	Number of households of							
	Kharwar	Parhaiya	Ghasi	Bania	Bhuiya	Teli	Lohra	Total
1	2	3	4	5	6	7	8	9
Below Rs. 25	3	..	..	..	1	..	..	4
Rs. 25 to Rs. 50	24	14	2	1	2	1	1	45
Rs. 51 to Rs. 75	9	10	2	2	..	..	..	23
Rs. 76 to Rs. 100	8	..	..	..	..	..	..	8
Rs. 101 and over	1	..	..	..	..	..	..	1
Total ..	**45**	**24**	**4**	**3**	**3**	**1**	**1**	**81**

It is seen that the bulk of the households (55 per cent) have monthly incomes of Rs. 25—50 only. Only 3 Kharwar and 1 Bhuiya households have monthly income below Rs. 25. Similarly, there is only one household of Kharwar (the head of which is a former landlord of the area) with a monthly income of over Rs. 100.

There is only one household of each Lohra and Teli. Both are in the monthly income-group of Rs. 25—50.

The following table gives the percentages of the total household expenditure in various items separately for each community:

TABLE XVIII

Percentage of expenditure on different items

Community	Occupation	Percentage of expenditure on				
		Food and drink	Clothing and lighting	Miscellaneous	Percentage of occupation	No. of households
1	2	3	4	5	6	7
1. Kharwar	Cultivation	67.47	11.20	10.30	11.03	45
2. Parhaiya	Ditto	75.28	9.61	4.85	10.26	24
3. Ghasi	Ditto	70.82	12.75	7.71	8.72	4
4. Bania	Ditto	72 54	11.75	6.63	9.08	3
5. Bhuiya	Ditto	71.74	12.43	5.51	9.82	3
6. Teli	Ditto	76.60	10.64	4.26	8.50	1
7. Lohra	Industry	76.14	10.46	4.48	8.92	1

The largest part of the income of the villagers is spent on food and drink by all the communities. The proportion on this account varies from 67 to 77 per cent. The lowest proportion is spent on miscellaneous items. Expenditure on clothing and lighting comes after that on food and drink. Pursuit of occupation accounts for only 9—11 per cent of the total expenditure. In the case of the Lohra household, the cost of raw iron is excluded.

12. *Indebtedness*

The villagers have perforce to take loans from others when the occasion so demands. These loans are generally taken in their lean days and on occasions of marriage and death or when someone falls ill suddenly. Loans are also incurred for meeting normal household expenditure when the occasion so demands.

Loans are taken from various sources. But the *mahajans* are first approached though they charge high rates of interest. This is done only because the *mahajans* are easily approachable and there is no difficulty in taking loan. Moreover, there is no time-limit for repayment. The Government agencies are also approached for loans. The villagers get paddy from the grain-*gola* and also agricultural, co-operative and *Taccavi* loans from the Community Development Block.

The following table based on information given in the household schedules, gives the distribution of the households by income-group and also indicates the extent of their indebtedness:

TABLE XIX

Indebtedness

Income-group	Total number of house-holds	Number of house-holds in debt	Percentage of households in debt	Average indebtedness in rupees
Below Rs. 25 ..	4	3	75	18
Rs. 26—50 ..	45	21	46.7	15
Rs. 51—75 ..	23	3	13	3
Rs. 76—100 ..	8	3	37.5	4
Rs. 101 and above	1	..	..	..
**Total .. **	**81**	**30**	**37.04**	**10**

It appears that the extent of indebtedness among the households is only partially revealed by the information given. This appears to be a direct result of the social disapprobation attached to heavy indebtedness. The figures show that indebtedness is more widely prevalent and also of greater amount in the lowest income-groups. Only 6 out of 32 households earning over Rs. 50 per month were reported to be in debt and even among them the amount of debt is small.

The villagers also take loan of paddy from the grain-*gola* at Sarju. The following statement shows the number of loanees of Nareshgarh in the various years since the setting up of the grain-*gola* up to 1962-63:

TABLE XX

Loanees of paddy from grain-*gola*

Year	Number of loanees	Paddy outstanding	
		Principal	Interest
		Md.sr.ch.	Md.sr.ch.
1948-49	1	1 0 0	2 9 0
1949-50	2	0 30 0	1 2 4
1950-51	2	2 0 0*	2 38 0*
1957-58	1	2 0 0*	1 18 0*
1962-63	6	6 20 0	2 27 4
**Total .. **	**12**	**12 10 0**	**10 14 8**

In the five years from the setting up of the grain-*gola* as listed above, 12 persons took paddy on loan, totalling 12 maunds and 10 seers. The principal and interest marked by asterisks had been repaid and the total quantity outstanding was about 10 maunds.

Though the paddy from grain-*gola* is advanced to the people primarily for use as seeds in cultivation, most of the loanees utilise the paddy for consumption. This was also the view expressed by the *Kalyan* Grain-*gola Sevak*.

It is significant that although the Sarju grain-*gola* falls under the jurisdiction of another Block, the villagers go there because it is nearer to the village than the Latehar grain-*gola*. No villager had taken loan from the Latehar grain-*gola*.

That the extent of indebtedness as reported by the villagers is a gross underestimate becomes evident from an examination of statistics relating

to outstanding loan amounts against the villagers from loans sanctioned by the Latehar Subdivisional Office. The figures as obtained from Latehar Block Office are given below:

Year in which loan taken	Number of persons who took loans	Dues outstanding to be realised	
		Principal	Interest
		Rs.	Rs.
1951-52	5	10.00	82.53
1951-52	5	50.00	42.99
1955-56	5	215.00	130.95
1957-58	7	125.00	60.56
1957-58	5	250.00	99.25
1958-59	5	50.00	21.09
Total ..	**32**	**700.00**	**437.37**

For the same year, separate statistics are given according to the nomenclature of the loan advanced. The figures show that 32 persons took loans amounting to Rs. 700 in all, which, not having been repaid over the years, have to be repaid with an accrued interest of Rs. 437. The statistics indicate a general apathy of the villagers to repay institutionalized loans obtained through State agencies.

The loans are advanced on joint security after pledging agricultural land at a nominal interest of $6\frac{1}{4}$ per cent. The three statements regarding extent of indebtedness in the village underline the basic poverty of the villagers which is further emphasised by the apparent lack of repaying capacity.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Before discussing the various social and cultural aspects of village life, it will be useful to consider some of the demographic characteristics of the different communities in the village which influence their social behaviour.

1. *Age and sex distribution*

The following table gives the age and sex distribution of the population separately for each community in the village :

TABLE XXI

Age and sex distribution

Community	Total Population			Age group							
	Persons	Males	Females	0—14		15—24		25—59		60 and above	
				M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
1. Kharwar ..	214	114	100	44	36	11	8	58	54	1	2
2. Parhaiya ..	94	56	38	16	11	13	3	27	23	..	1
3. Ghasi ..	18	8	10	2	6	2	..	3	4	1	..
4. Bania ..	11	7	4	3	1	..	..	3	3	1	..
5. Bhuiya ..	9	4	5	1	1	..	..	3	4	..	..
6. Teli ..	2	1	1	..	..	..	1	1	..	..	..
7. Lohra ..	4	3	1	2	..	..	1	1	..	..	..
Total ..	352	193	159	68	55	26	13	96	88	3	3

As against 193 males there are 159 females in the village. Thus the sex ratio, or number of females per 1,000 males, is only 824, and hence rather adverse while this holds good for both the major communities, the sex ratio is more adverse among Parhaiyas (680) than among the Ghasis. The other communities are small in number and their sex ratios are of little consequence. Telis in the village are represented by a single household consisting of husband and wife without any children.

The distribution by four broad age groups indicates that only 35 per cent of the population is in the age group 0—14. This relatively small proportion is not indicative of a progressive population in which the proportion of young persons up to 14 is of the order of 40 per cent. The village has only 6 persons who are over 60 years of age and comprise less than 2 per cent of the total population. Thus over 60 per cent of the population is of the active working age group of 15—59 years.

Statistics relating to annual birth and deaths were not available at the time of survey in the village.

2. *Marital status*

As noted before, marriages among all communities are contracted as a matter of course. Few people remain unmarried for their whole lives. The table below shows the marital

status of the village population classified by four broad age groups :

TABLE XXII

Marital status by age groups

Age group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All ages	352	193	159	104	61	87	92	2	6
0—14 years	123	68	55	68	55	..	..	..	..
15—24 years..	39	26	13	23	6	3	7	..	..
25—59 years..	184	96	88	13	..	81	85	2	3
60 years and above	6	3	3	..	..	3	..	..	3

That there are no married persons in the age group 0—14 years indicates that child marriages had not taken place in the recent past. In the next age group (15—24 years) only 3 out of 26 males and 7 out of 13 females are married. That there are 13 unmarried males in the age group 25—59 shows that late marriages among males are not uncommon. Usually, the inability to provide for marriage expenses results in delayed marriages. According to the communitywise break-up of the 13 bachelors aged above 24, 5 are Parhaiyas, 7 Kharwars and the remaining 1, a Bania.

The bulk of married persons is of the age group 25—59.

Widows outnumber the widowers by three times. There was no divorced or separated person in the village at the time of survey.

Monogamy is the general rule of marriage, but polygamy is also in vogue, as noted earlier in Chapter II. Polyandry is strictly prohibited among all the communities as also are consanguineous marriages. Inter-caste or inter-tribe marriages are not socially permissible.

3. Disease and medical care

Since adequate attention is not given to personal and environmental hygiene, abdominal ailments like diarrhoea and dysentery are common as also various kinds of skin diseases. Some villagers were found afflicted with a painful skin disease locally termed as *Sabai-ghao.*

Treatment of these diseases is usually done in the village itself by the *ojha* or some experienced person in the know of herbal remedies. Though the Health Sub-centre at Tarwadih is easily approachable, villagers seldom consult the medical personnel there. This is mainly due to the lack of appreciation of the benefits likely to accrue from treatment at the sub-centre.

Some of the common diseases and their method of indigenous treatment are indicated below :

Gout—This affliction is treated by oral administration of the roots of *Grihabad* which are ground and taken in the form of a powder or paste.

Fever—Roots of *Dudhia* grass and *Parghi Koreya* are pulverised and the mixed taken orally by the patient for effecting a cure.

Dysentery—Bamboo shoots are thoroughly powdered after drying in the sun. This powder is given to the patient along with gruel made from old rice.

Headache—The cure is the application of *tejpat* (*cassia*) or garlic paste on the forehead.

Burns—Coconut oil mixed with camphor is applied on the affected part. Raw eggs are also used.

Child fever—When a breast-fed child suffers from fever the root of *Nanhjaria* is tied to his neck. The same root is also given to the mother for eating.

Eye-diseases—A cloth is wetted with hot ground turmeric tied over the eyes in the form of a bandage.

Cholera—Ground bark of *Jamun* tree mixed with water is given to the patient for drinking.

Sabai-ghao—This is a kind of sore which may affect the entire body, and an attack may last for three to five years. An ointment is prepared from burnt thorns of the *Semar* tree and castor-oil. It is applied on the sores. Sometimes small balls are made of a powder obtained from the bark of *Semar tree, Banarlaur* castor seed, and *Khar* grass. This medicine is chewed like tobacco.

Goitre—This is a very common disease not only in the village but the entire neighbourhood. Goitre is caused by a deficiency of iodine in the diet. But the villagers ascribe its origin to a legendary tale recounted as follows:

> In the not too remote past, some Kharwars and Parhaiyas used to sacrifice a human being at the altar of their family deity. They did this to appease the diety and ward off its anger. It was believed that failure to offer timely sacrifice would entail the deity's wrath. Once a person sacrificed his cow-boy when he could not secure any other victim. Even he was allured deceitfully. A few person concealed themselves in a bush and produced a twinkling sound from *tharky* (bell) made of wood. The cow-boy thought that some cattle had been left behind so he went there. As soon as he reached the place, the hidden men caught hold of him and sacrificed him. At the time of his death the cow-boy gave a curse that his captor would be victims of goitre and from that day the disease spread in the locality.

The role of the village *ojha* is very significant in village society. He is consulted for curing all kinds of diseases. Only in case of his failure to cure the patient the latter is forced to consult the doctors at the health sub-centre at Tarawadih or at the hospital in Latehar town.

The art of the *ojha* is learnt from some *guru* who is adept in it. The person interested in learning the art builds a hut with *khar* grass and bamboo near the house of the *guru*. This hut is called *patwandhi*. After taking *beyari* (dinner) he sits in this *patbandhi* and repeats the *mantras* taught by the *guru*. After he has committed the *mantras* to memory, he goes to some *tanr* land for attaining perfection. For *nagmatia ojha* (who can cure only snake bites) perfection can be obtained by offering only a few fowls and some wine. But for *deomatia ojha* (who can cure all the diseases) perfection is obtained by offering goats, fowls and wine. The heads of the sacrificed animals and birds are taken away by the *guru* while the rest is cooked at the place of sacrifice and distributed among the persons assembled at the place as visitors.

The statement below shows the number of persons from Nareshgarh who visited the health sub-centre at Tarwadih to consult the allopathic doctor there:

TABLE XXIII

Medical attendance at Health Sub-centre

Month	Year and number of visitors				
	1960	1961	1962	1963	1964
1	2	3	4	5	6
January ..	..	3	15	Nil	5
February ..	..	3	5	6	14
March ..	..	2	6	7	7
April ..	..	5	2	1	4
May ..	..	8	11	13	3
June ..	1	10	10	8	3
July ..	5	5	7	2	1
August ..	2	3	Nil	5	7
September ..	4	3	3	1	9
October ..	6	Nil	3	3	7
November ..	2	4	3	6	5
December ..	5	1	9	3	6
Total ..	**25**	**47**	**74**	**55**	**71**

It is seen that the attendance, though meagre, has, by and large, increased progressively over the years. This indicates some growth of awareness of the efficacy of allopathic treatment.

4. *Literacy and education*

The statement below shows the extent of literacy and education in the village :

TABLE XXIV

Literacy and education by sex and age group

Age group	Population			Illiterate		Literate without educational standards	
	P	M	F	M	F	M	F
1	2	3	4	5	6	7	8
All ages	352	193	159	163	158	30	1
0—14 years	123	68	55	64	54	4	1
15—24 years	39	26	13	22	13	4	..
25—59 years	184	96	88	75	88	21	..
60 years and above	6	3	3	2	3	1	..

No person in the village has even passed the primary or lower basic examination. There are only 31 persons out of a total of 352 in the village who are literate, comprising only about 9 per cent of the total population. Among the females only one girl is reading in the village school and she is the lone representative of her sex among literates. Though the literate persons are distributed in all the age groups their number is the highest in the age group 25—59. This shows the little lee-way has been made in the eradication of illiteracy in the last decade or so.

A Lower Primary School (under E. I. P. Scheme) functioned in the village since 1961 with a single middle trained teacher. The school has since been shifted to the adjoining village.

5. *Migration*

An instance each of emigration from the village and immigration to it was reported by the villagers. They are as follows :

(*i*) Ram Kishun Parhaiya was living in Kundpani hamlet of Nareshgarh in the land of Kail Parhaiya for several years. Kail Parhaiya had given him land in which only two seers of maize could be sown. For this he charged rupee one per year. For 15 years Ram Kishun did not pay the stipulated amount. When Kail asked for the amount Ram Kishun left the place and went to Bahagara, a village in Lohardaga—where he is now living with his wife and children. He lives there by working as a labourer. He left Kundpani in 1963.

(*ii*) Nanhoo Parhaiya was formerly living at Baki Kona, a village in Bishunpur police station of Ranchi district. He had to face many difficulties there and as such left the place and came to Nareshgarh in the year 1963. He is living near Baghmari in the village, where Bisu Parhaiya has spared a small portion of land for his cultivation.

6. *Family structure*

The types of families living in the village are indicated in the table below :

TABLE XXV

Community	Total number of households	Types of families — Types of family		
		Simple	Intermediate	Joint
1	2	3	4	5
1. Kharwar ..	45	35	1	9
2. Parhaiya ..	24	22	..	2
3. Ghasi ..	4	4	..	..
4. Bania ..	3	3	..	..
5. Bhuiya ..	3	2	1	..
6. Lohra ..	1	1	..	..
7. Teli ..	1	1	..	..
Total ..	81	68	2	11

It is seen that the simple type of family (consisting of husband, wife and unmarried children) is predominant in the village. There are only two intermediate type families, one each of the Kharwar and Bhuiya communities. This type of family is comprised of a married couple and unmarried brother|sister, and one of the parents. There are 11 joint families. A joint family consists married couples, married sons| daughters or married brothers|sisters. Simple families account for all but 2 Parhaiya households and 35 out of 45 Kharwar households. Joint families are found only among these two communities; a more so among the latter than among the former.

7. *Intra-family relationship*

The father is the supreme head of the family, the chief bread-winner and arbiter of the fortunes of his family members. He arranges for all the expenditure for the household. He is tacitly obeyed though seldom an autocrat. He usually invites suggestions from the family members when some decisions on crucial family matters have to be taken.

The females participate actively in the household cultivation and other work. They work in agricultural fields with the males, bring fuel from forests, clean utensils, fetch water and cook food for the family members. To keep the building neat and clean is the sole responsibility of the housewives. They do all this and also bring up the children. Often the grown up children and old persons are put in charge of young children while their mothers go to work outside the house. The young girls assist their mothers in their household chores. Similarly the young sons lend a helping hand to their fathers in cultivation, driving the animals to the field and grazing them.

8. *Inheritance of property*

The rules of inheritance of property are the same for all the sections of the village population. The sons are the proper heirs to inherit the father's property which is divided equally among the surviving sons of the deceased.

Daughters are not entitled to any share of the father's property. But they have to be maintained as long as they are unmarried. After marriage, they go to live with their husbands.

When a man dies leaving his widow only, she is the owner of her husband's property for her life time. But after her death the property passes to the nearest cognate of her deceased husband. If the widow remarries, she forfeits even the life claim over her husband's property.

Daughters can have a share in their father's property only in one case. If the husband comes and lives in the house of his father-in-law as *ghardhinjua* then the daughter is entitled to get a share in property.

9. *Leisure and recreation*

Leisure hours are spent in different ways by the people of various age groups. The children keep themselves engaged in playing various types of local games like, *jhur, satgharba, goti, jhalo-malo* and *guli-danda.*

The adult males attend to repairs of the house and roof and their agricultural implements. The females prepare mats from *khajur* leaves and also go to the forest to collect fuel. Market places are often visited during the leisure hours. Those who are interested in sports, set out for the stream or river with fishing hooks or fishing nets and bring some fish. Hunting in the forest is also done though very rarely and by strictly avoiding the Forest Guard. Arranging dances and consuming country liquor are also important aspects of the leisure hours.

The younger persons, specially the unmarried girls and boys wash their clothes with ash and those who can afford to do so, with soap. The old persons who are disabled spend most of their time in gossiping. They invite some of their contemporaries and discuss about social matters and other things.

10. *Religious institutions*

The religious institutions of the village have been described in some detail under 'Important public places' in Chapter I.

The religious institutions of the village are commonly used by all communities. All of them share in the maintenance of these places. At the time of the *Sarhul* festival it was found that at least one lady of each household went to clean the *sarna*. Even the Bania household sent an eight year old girl to the *sarna* since there was no adult woman in the family at that time.

The animals, birds and other articles offered as sacrifices are arranged for by the villagers by raising subscriptions. Thus the source of finance is derived from the village itself. Moreover, the influence of these institutions is limited to the village only.

11. *Festivals and ceremonies*

The villagers observe several community festivals in the course of a year. These are observed with great eclat and zeal. Home-made liquor (*handia*) and country spirits are freely and abundantly in evidence on such occasions.

The calendar of main festivals observed in the village is given below :

Calendar of festivals

Months		Festivals
English	Vernacular	
February-March	*Phalgun*	1. *Phagua.*
March-April	*Chait*	2. *Chaitnaumi.*
April-May	*Baisakh*	3. *Mahujhili.*
May-June	*Jeth*	4. *Sarhul.*
June-July	*Asarh*	..
July-August	*Sawan*	5. *Kadleti.* 6. *Bangari.*
August-September	*Bhado*	7. *Karma.* 8. *Amabasya.*
September-October	*Aswin*	9. *Jitia.* 10. *Dasahra.*
October-November	*Kartik*	11. *Sohrai.* 12. *Ohhath.* 13. *Deothan.*
November-December	*Aghan*	..
December-January	*Paus*	..
January-February	*Magh*	14. *Chauth.* 15. *Kharbaj.*

The salient features of the important festivals are described below :

1. *Phagua*—This festival is performed in the month of *Phalgun* (February|March) on the last day of the month. A few hours before the actual time of burning of *Holi* a batch of young-men go to bring a *Semar* branch. Their journey is accompanied by the beating of two drums (*Mandars*). They also sing songs and dance on the way. As soon as they reach the *Semar* tree an unmarried boy applies vermilion marks and oil on its trunk. Then he cuts off such a branch from which five sub-branches emanate. Care is taken at the time of cutting the branch that it does not fall on the ground. The persons below catch the falling branch before it falls on the ground. The party returns with the branch and goes to the *Baiga's* house near which the branch is installed in his *bari* land. Straw which has earlier been collected from every household is then brought. Then the branch is set ablaze. When the fire is extinguished an unmarried boy moves round the heap and after end of every round, cuts one sub-branch and in the fifth round, he also cuts the main branch. All the accumulated persons mark their foreheads with the ashes and after that arrange a community dance at the house of the *Baiga.* After dancing and singing till late at night, they return to their houses.

Early in the next morning they bathe and play with coloured powder and coloured water. Special food is cooked on the occasion. At night, they again arrange community dances. Dancing continues as long as the people are inclined to continue the sport.

2. *Chaitnaumi*—This festival is performed in the month of *Chait.* It is performed only by the Bania and the *gauan* (ex-landlord who is a Kharwar). A flag is unfurled at the *Devi mandap* at which a goat is sacrificed. *Prasad* (food offered to a deity) is distributed among the gathering.

3. *Mahujhili*—This is performed in the month of *Baisakh* by the village *Baiga.* This festival is a signal for the eating of the newly harvested *rabi* crops. It is only after this festival that fried *mahua* flowers can be taken with *sattoo* (powdered grain).

The *Baiga* fries *mahua* flowers in a new pot. Wine is prepared from new flowers of the *mahua.* Worship is made at the *Devi mandap* by offering five fowls and wine. The sacrificed fowls are cooked and distributed among the villagers.

4. *Sarhul*—This is a very important festival in the village. It is performed in the month of *Jeth,* though in some villages it is also performed in the month of *Chait* or *Baisakh.* In Naresh-garh the date is always fixed sometime in the month of *Jeth.* Being a very important festival, many relatives and friends are invited on the occasion. Hence different dates are fixed for various villages according to convenience, to ensure that the festival is not held simultaneously in two villages in the same locality.

A day before the actual performance of the festival, which is known as the *Nem Sarhul* day, all the places of worship including the *sarnas* are cleared by removing the bushes and other wild growth. In the morning at least one male member from each household in the village goes to the *sarna* to make a thatch roof out of bamboo splinters. In the afternoon, likewise, a female from each and every family goes there to clean the place and weed out the grass, etc.

In the night of *Nem Sarhul* day, *Beyari Puja* is observed in *Panch Parwa* by the offering of seven fowls by the village *Baiga*. The *Pujar* and *Dewar* also accompany the *Baiga* in this function. After that they go back to their houses and go to sleep after taking supper.

Early in the next morning, the *Panbhara* goes to the river with three new earthen pitchers. He carries a pitcher full of water to the *Panch Parwa*, the *Sarhul Sarna* and the *Mua Marai*. After that the *Baiga* offers worship in the *Sarnas* by offering fowls collected from the villagers. The function continues till noon. Then the wife of the *Baiga* draws water from a well and distributes it among all the women present who encircle the well with their water pots. Cooking, lighting of fire and eating are prohibited before the conclusion of this function.

After the worship, food is prepared at *Sarna* by mixing together all the grains and the sacrificed fowls. This food is distributed among all the persons present there. Then they arrange dances and songs at the house of *Baiga*. Many relatives and friends come to join the festivities. Both male and female relations and friends come. Males and females dance simultaneously but in separate formations. Playing on the musical instruments is the job of the male dancers. Liquor is profusely used. The *Sarhul* dance continues for the whole night. It ceases at dawn when the people start the *Karam* dance. An unmarried boy goes and bring a few *Karam* twigs and installs them in the courtyard of the *Baiga's* house. Then the wife of the *Baiga* plasters the courtyard with mud mixed with cowdung. After this the *Baiga* starts worship by burning *ghee* and sandal-wood. Some of the villagers get possessed. A person gets possessed by the lion of *Kukurchandi*. The *Baiga* offers him a fowl which he cuts with his teeth and severing the neck, swallows the head. The men who are possessed demonstrate several miraculous feats such as sitting upon thorns, and piercing thorns in their bodies without evincing any pain.

The boys and girls dance and sing songs throughout the entire day. The *Karma* twigs are uprooted and thrown into the river in the evening.

5. *Kadleti*—This festival is performed in the month of *Sawan*. Three or five fowls are brought from the contributions made by the villagers. Wine is also an important commodity for the occasion. *Nebaj* (bread made with ghee), is also essential. Fowls, wine and *nebaj* are offered at the *Devi-Chhapar*. Transplantation of *Marua* starts after this function.

6. *Bangari*—This festival (also known as *Panchati*) is performed in the month of *Sawan* by individual families. Prior to this, the agricultural field is completely puddled with water and kept ready for transplantation. The *Baiga* uproots five bundles of paddy seedlings from the seed-bed and applies vermilion upon them. He also carries different types of corns with him and buries them separately in the corner of the field which is to be transplanted. After that a fowl is sacrificed and some *nebaj* and wine are also offered. Then the *Baiga* transplants a few seedlings in the field.

7. *Karma*—This is performed in the month of *Bhado*. The manner of celebrating the festival is the same as followed during *Karma* performed just after the *Sarhul* festival.

8. *Amabasya*—This is also performed in the month of *Bhado* on the moonless night. The head of the household rises very early in the morning and erects twigs of *Bhelwa* trees in all his fields, the cattleshed, house and *bari* land to keep away all kinds of diseases. Then he goes to take a bath in the river where he offers oblations of water to the ancestral spirits through the hollow formed by joining the hands together. While offering water, he wears a ring made of *kus* grass in the ring-finger. Then he comes to his house and again offers water at the *Muas*.

9. *Jitia*—This festival is performed in the month of *Aswin* on the 8th day of the first fortnight. Complete fasting is observed a day earlier and food is taken only in the evening. On the 8th day again fasting is observed till noon. In the afternoon, the person observing *Jitia* goes to the river to take bath. At about 2 P.M. worship is performed by offering bread, etc. The head of the household offers water to the ancestral spirits and this concludes the function.

10. *Dasahra*—No statue of the *Durga* is installed in the village by any community. The villagers go to Tarwadih or Latehar for offering prayers. Good food is prepared on the occasion. Shree Ramkrit Singh (a Kharwar) sacrifices a goat to the Goddess Durga.

11. *Sohrai*—This festival is performed in the month of *Kartik*. From a week earlier the housewives remain engaged in washing the courtyard, repairing the walls, etc. Animals are also bathed daily. One day before the actual date of performance of the festival an earthen lamp (*Jam-ka-diya*) is lit outside every house, but only after every member of the family has finished his evening meal. On the night of the festival day, the entire house and cattleshed are fully lit with numerous earthen lamps. In the morning *Khichri* (boiled mixture of *kurthi*, maize, *urid* and *bodi*) is given to the cattle to eat. The cattleshed is worshipped by offering two fowls. But every third year a pig is also sacrificed.

Then a function locally known as *Darkhelana* is performed at noon. Five or six heads of cattle are joined together in the field. Worship is performed there by offering liquor and fowls. After that a pig which is tightly fastened to a rope is thrown in the midst of the herd of animals. The cattle gore the pig to death with their horns. The pig's meat is taken by the cow-boys. The cattle owners also give them new clothes on the occasion.

12. *Chhat*—It is performed in the month of *Kartik* only by the Kharwar ex-zamindar and the Bania by offering *Argha* to the Sun God. Complete fast on the whole day and night is observed.

13. *Deothan*—It is performed in the month of *Kartik* before the start of ploughing. After harvesting *Aghani* paddy, ploughing is stopped and recommenced only after performing *Deothan puja*. The houses and courtyards are carefully cleaned. Before going to plough the field, the ploughman places the agricultural implements in the plastered courtyard. The housewife comes and marks the agricultural implements by applying vermilion on the *Chandila* of the plough. She also offers some coins and grains to the ploughman in token of expression of satisfaction with his work.

14. *Chauth*—This festival is performed in the month of *Magh* by both the males and females. It is celebrated only by those who take a vow to do so after some wish of theirs has been fulfilled. It is performed on the 3rd and 4th night in the first fortnight. On the third day they remain on fast and at the night offer sweets and milk to an idol representing Lord Ganesh. The image and materials of worship are kept and on the 4th day, the same function is repeated. On both nights, *puja* takes place only after the moon has come up.

15. *Kharbaj*—This festival is also celebrated in the month of *Magh* when threshing is over. It is performed on any date in this month. Worship is done by the village *Baiga*. The villagers collect a few fowls and goats which are sacrificed in the *Devi Chhapar* by the *Baiga*. Fowls are cooked there and shared by all the villagers present. But goat meat is distributed among all the families.

This festival is also known as *Barheti*. After this festival *khar* grass and fuel are collected from the forests.

12. *Intra-village relations*

There appeared to be no tension in the village with reference to occupation, income or hamlet. In regard to occupation, most of the villagers are cultivators. Agricultural operations draw much from reciprocal aid. Those who are economically better off do not look down upon the poorer sections who have equal places in the social hierarchy. Similarly there is no inter-hamlet rivalry. Kharwars are the dominant community and Parhaiyas are also significant in number. The minor communities are not by any means oppressed.

In regard to the history of the settlement of the different *tolas*, it is said that West Nareshgarh is the oldest hamlet. After that *Bhuiya tola* came into being. Then the population increased up to Kundpani. Then came the settlements at East Nareshgarh, Jhankara, Khuthan, Khutgari and Baghmari. As the population went on increasing people constructed new houses. With West Nareshgarh as the nucleus, all the hamlets fall within a radius of two furlongs. The new road passes through West Nareshgarh and Kundpani, which are approachable by truck or jeep. The other hamlets can be reached only by foot or by bicycles.

The hamlets depend upon each other in economic and social matters. At every important festive occasion, the people from all the *tolas* congregate at a place to observe the function unitedly. But in day-to-day living they arrange for dances, etc., separately in their own *tolas*. No rivalry is reported to exist among the *tolas* for the use of common amenities.

The inter-caste relationships are rather cordial in the village. Though commensality is not prevalent among all the communities, none of them are looked down by others. The Bhuiya, Ghasi and Lohra constitute the lowest rung of the social ladder but they are not oppressed as they have an important role to play in corporate village life. There is no *jajmani* system in the village.

13. *Village organisation*

Caste *Panchayats* exist only among the Kharwars and Parhaiyas. The other communities have small populations in the village and hence they have no caste *Panchayats*. They consult the Kharwar or Parhaiya leaders to settle any disputes among themselves.

Village Nareshgarh falls in the jurisdiction of the Nareshgarh *Gram Panchayat* with headquarters at Tarwadih. The first election to the *Panchayat* took place in September, 1958 and Sri Ramautar Singh, a Kharwar of village Nareshgarh was elected *Mukhia*. The second election was held in June, 1962 and Sri Abdul Gaffar Mian of another village was elected *Mukhia* without contest. In both the elections Sri Ram Padarath Sao of another village was elected *Sarpanch* without contest. Shivnandan Sao is the only person of village Nareshgarh among the members of the executive branch of the *Panchayat*.

The Nareshgarh *Gram Panchayat* is comprised of twenty-two villages with a total population of 3,646 persons. It covers an area of 14,837 acres. The 22 villages are divided into four wards with the largest number of villages (8) in the Ward No. II. There are only four villages each in Ward Nos. III and IV. Ward No. I includes six villages. Nareshgarh falls in Ward No. III.

The following are among the cases from village Nareshgarh referred to the *Panchayat*:

(*i*) Ramautar Singh *versus* Dinu Parhaiya. Case No. 9, dated 10th February 1959—Some stolen *thalis* and *katoras* were found in the house of Dinu Parhaiya of village Ghanghri. The *Mukhia* filed a case in the *Panchayat*. Dinu Parhaiya was fined rupees fifty only under section 411, I.P.C. The decision was made on 11th February 1959.

(*ii*) Case no. 13, dated 20th August 1960. Ramautar Singh *versus* Doman Sahu and others—Bhulan Parhaiya of village Ghanghri had stolen some household goods from the house of Jagan Singh, a Kharwar of village Bingara. He had sold these goods to Doman Sahu, Jhabar Sahu and Bucha Parhaiya. Ramautar Singh learnt of this and filed a case against them. The case was decided under section 411, I.P.C. and all the accused persons were fined Rs. 5 each.

(*iii*) Case no. 3, dated 17th February 1964. Hari Mistry, a teacher *versus* Kripal Manjhi—Hari Mistry, a teacher of the village school filed a case against Sri Kripal Singh of Nareshgarh that the latter wanted to beat him after a minor dispute betweet them. The case was compromised on 13th April 1965.

The Statutory *Gram Panchayat* has nothing to do with the traditional caste *Panchayat*. The social matters are always dealt with by the traditional caste *Panchayat;* but in case of conflict over some land or other similar things, the matter is considered by the *Gram Panchayat*.

There are no voluntary organisation like clubs and libraries in the village.

14. *Measures for development*

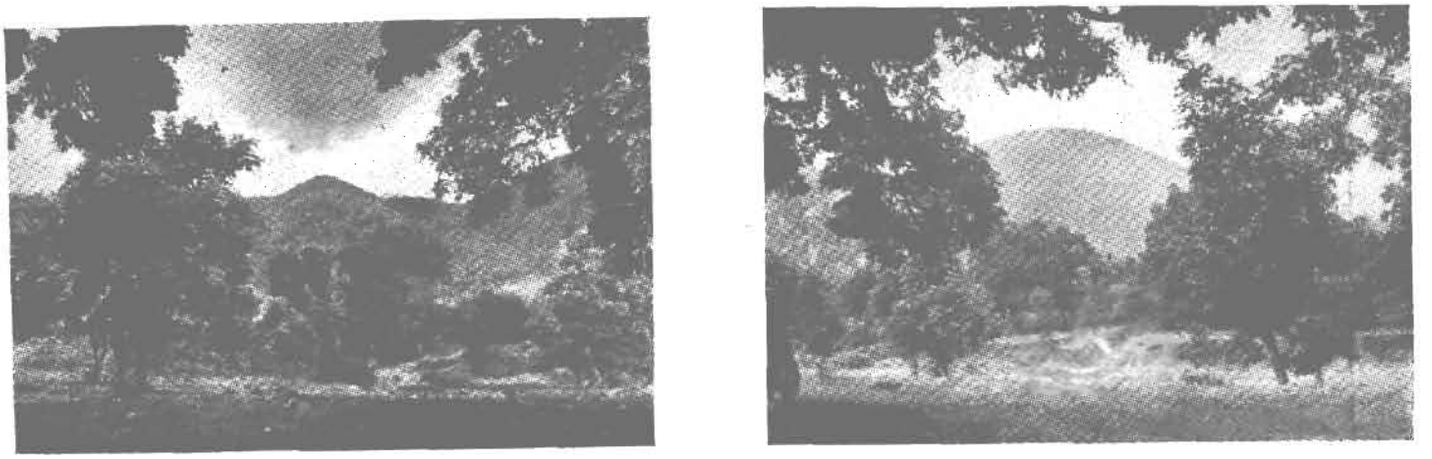
After the opening of the Community Development Block at Latehar, some developmental schemes have been executed in village Nareshgarh. A Health Sub-centre has been started at Tarwadih where the villagers go to consult the doctor. But attendance there is not heavy. Grain-*golas* have been set up to advance paddy loans for improved cultivation but many loanees consume the paddy obtained. A school has been started for improving literacy.

Several other schemes have been implemented in the village. A drinking well has been constructed on 25 per cent public contribution. An irrigational Bundh has been repaired with 50 per cent contribution from the villagers. Demonstrations of schemes for soil conservation have been held at Nareshgarh entirely at Government cost.

An unmetalled road has been constructed by the *Gram Panchayat* which connects the village with the fair-weather Latehar-Sarju road. The village road meets it near village Kone.



1. Villagers at the Dhardhari river in summer.



2. Two views round the village.



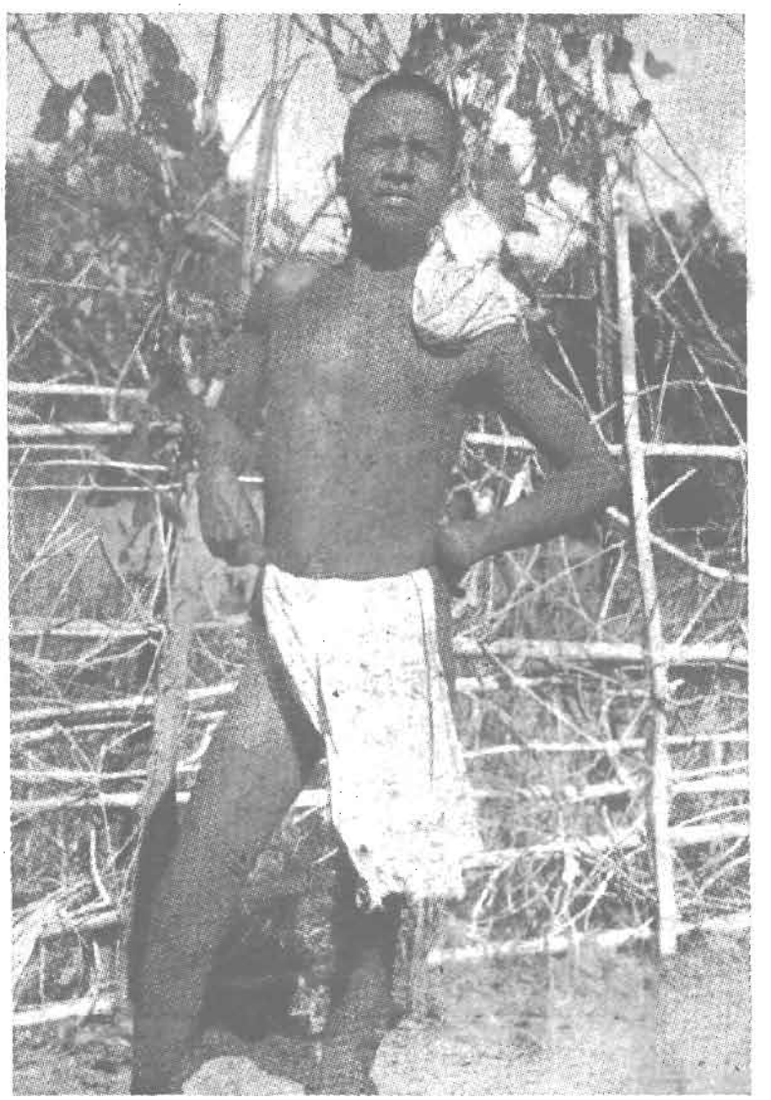
3. A Parhaiya house with mud walls and tiled roofs.



4. Parhaiya houses with walls of wattled bamboos and partly tiled roofs.



5. A Parhaiya couple show their *mandar* (drum).



6. A Parhaiya in the traditional form of dress.



7. Parhaiya women at the *khalihan*.



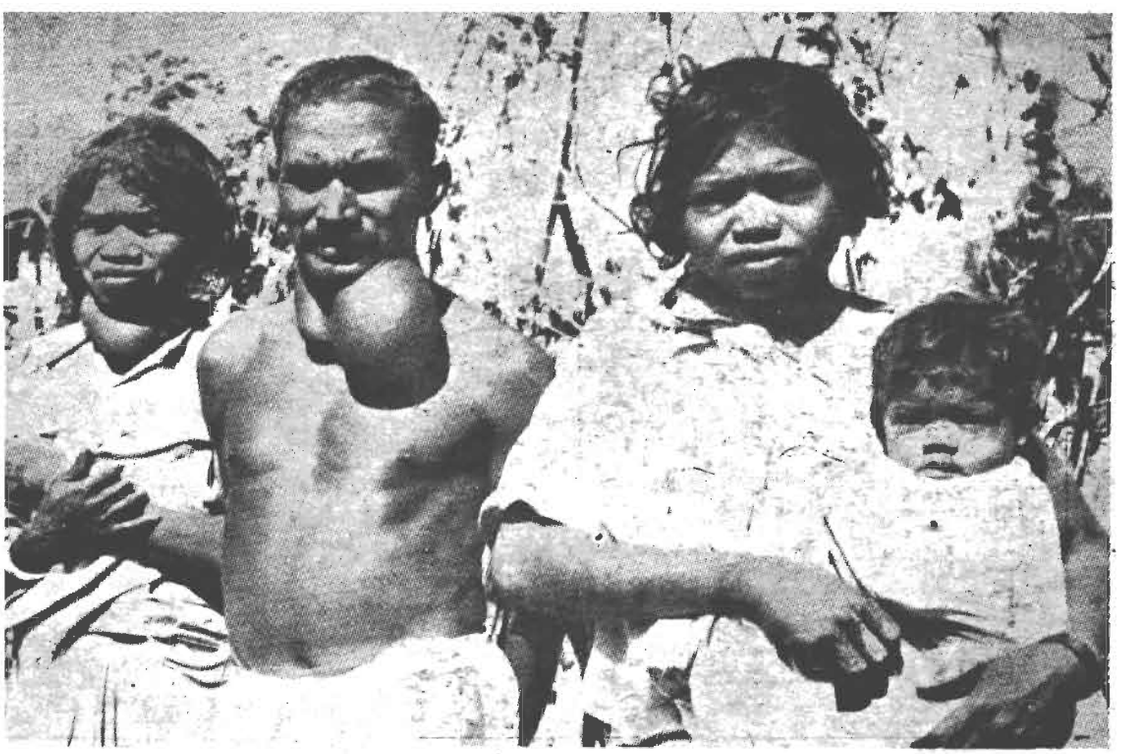
8. Two Parhaiya elderly women.



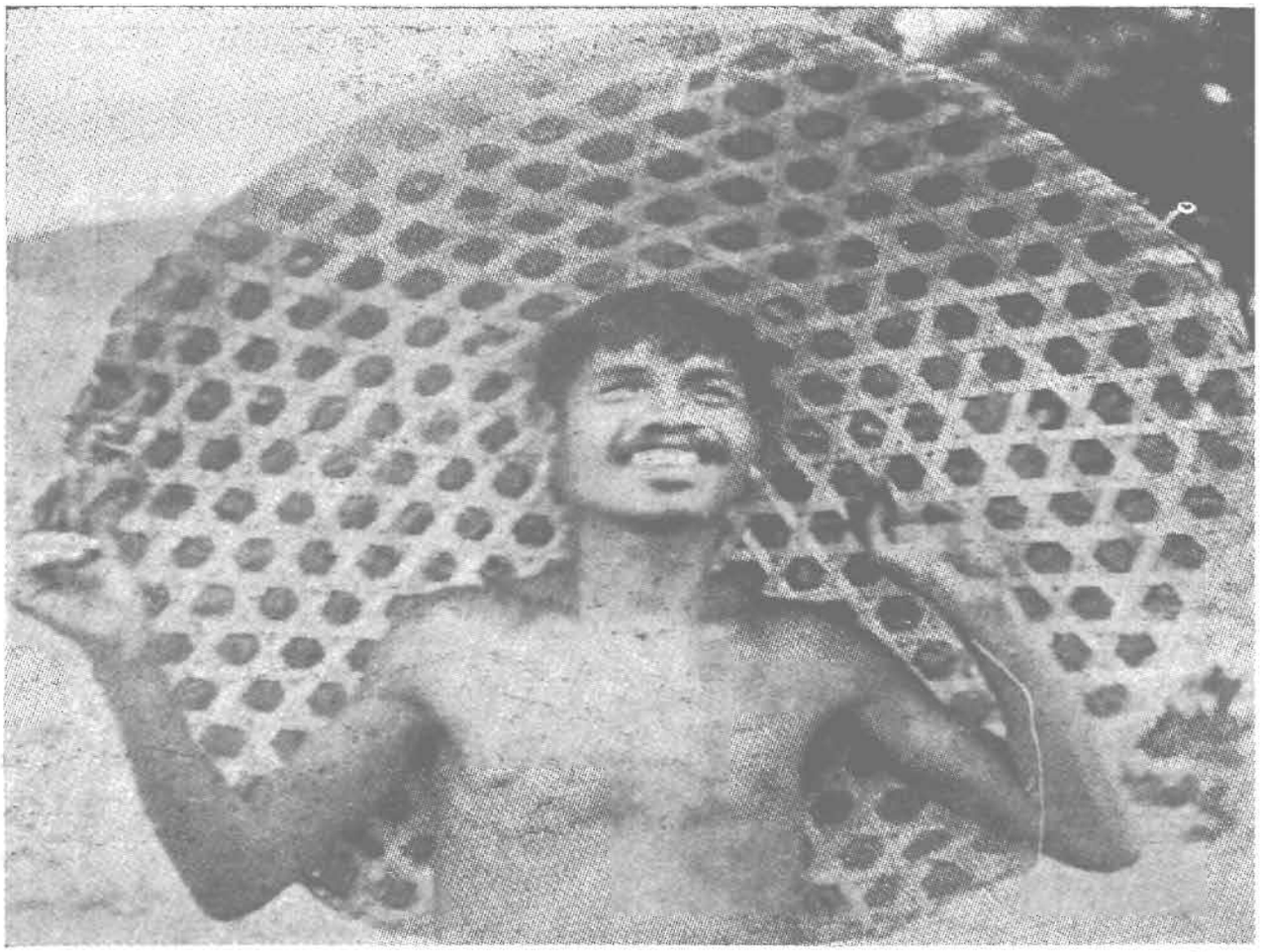
9. Parhaiya girls.



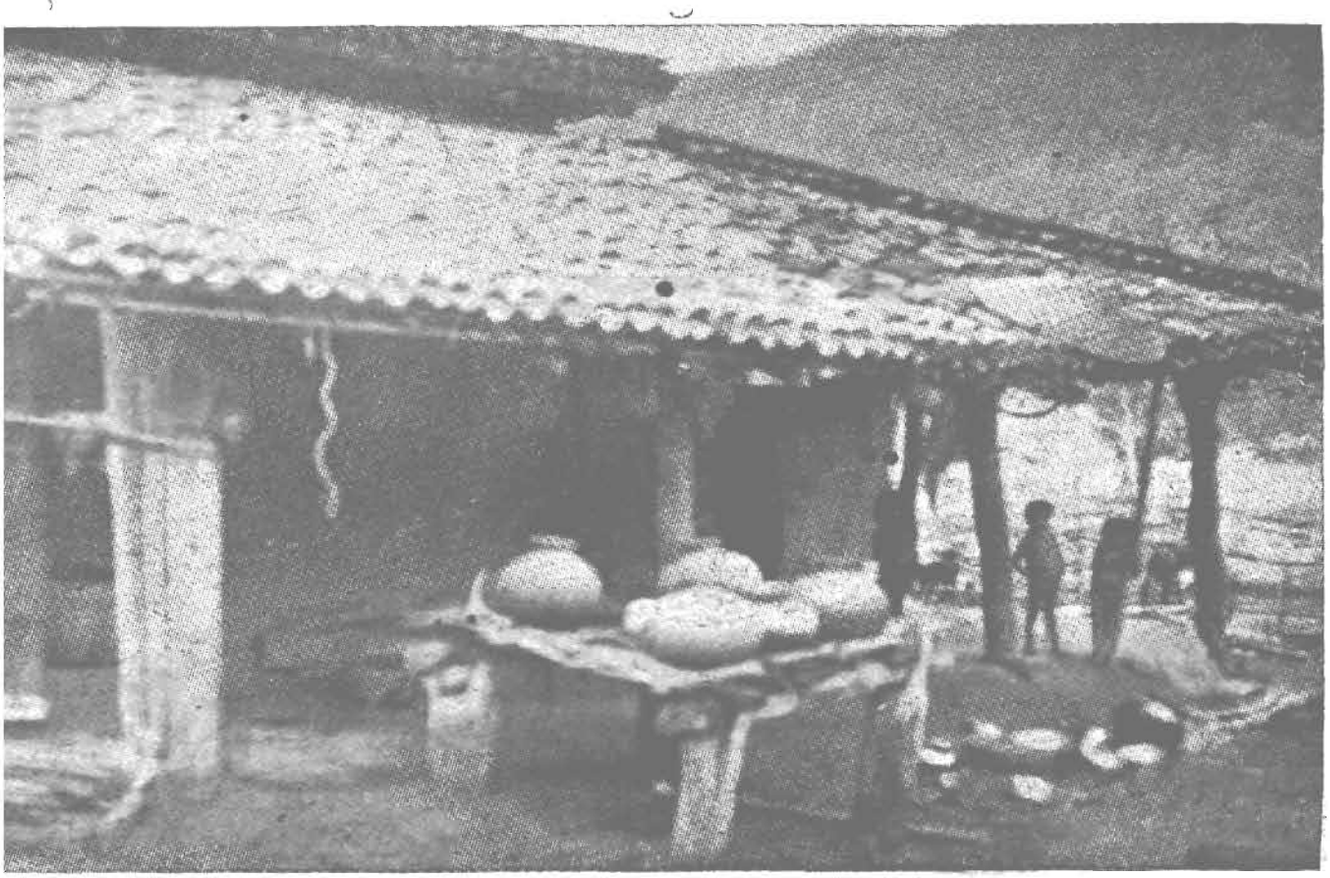
10.- Setting out for hunting.



11. Goitre is a common disease in the area.



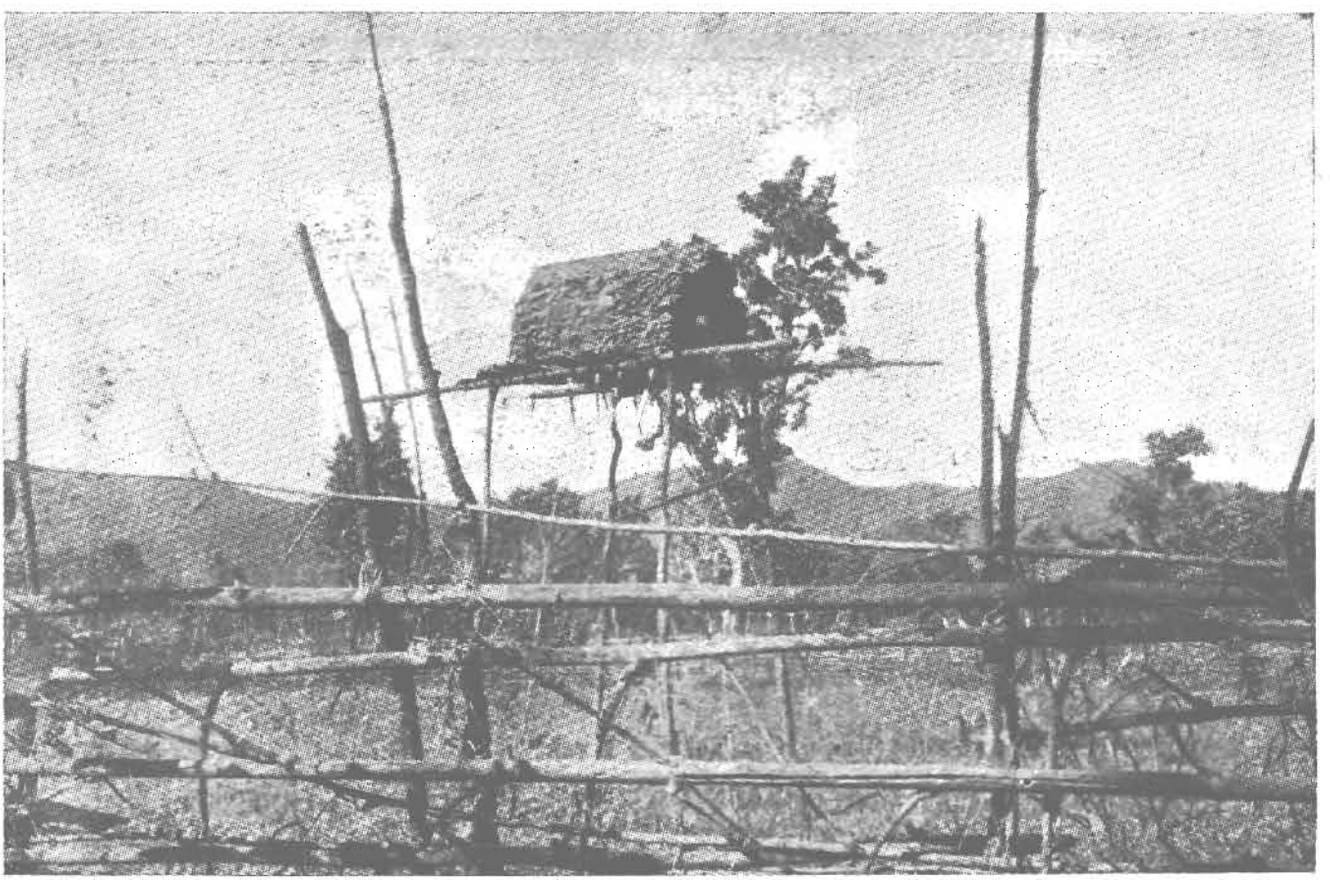
12. *Chhopi* made of bamboo splinters and leaves protects from rain.



13. Water pots are stored on *machas* in front of the houses.



14. Ready for threshing. Grains are guarded from the hut temporarily constructed for the purpose.



15. A *macha* from which wild animals are warded off from the ripening grains.

In regard to family planning, nothing at all has been done in the village. None of the villagers has any idea about family planning. The payment of bride price still exists and has reportedly even increased to some extent.

Village legends regarding the origin of the universe, forests and mountains, the sun and the moon, and others are given below :

(*i*) *Origin of the universe*—In the beginning the world was full of water. God himself took His birth on the leaves of lotus (*Purain*). He then measured the depth of water and found the depth to be the same in all directions. He thought that this creation could not continue unless land was formed. So He changed His appearance and became *genchua* (tortoise). He then brought soil from the under surface of water and created land. But the land was very uneven. So He became a *Barah* (boar) and levelled up the undulating surface of the earth.

The water took the shape of the river Ganga. In due course King Dashrath got a wound. Hanuman brought the Dhaulagiri hill with medicinal herbs to cure the wound. After curing the wound, the hill was left in the district of Palamau and thus it has hills and forests.

God created more people to live in the world but it so happened that when they went to the bank of river Ganga, they would be turned into stone. Hence the population was decreasing day by day. So God requested the Ganga not to ruin His creation, but in vain. So, God became the Sun. He began to dry up the Ganga. Then the Ganga prayed to Him for pity. He was moved and He became the moon.

One day the Ganga thought that creation could not continue unless the power and heat of the sun was reduced. So, she provoked the moon for this. The moon concealed all her children (stars) behind her and, chewing betal, asked the sun also to kill his children as she had done. She showed him her mouth which was red with betel chewing. At this sun killed all his children and only he remained.

When the moon later showed all her children to the sun he became very angry and ran to kill her. This is why the moon appears full only one day in a month. It is mainly due to conflict between sun and moon. When the sun shines in the east the moon remains in the west and when the sun reaches the west the moon appears in the east.

(*ii*) *Why the animals have teeth only in the lower jaw*—In the beginning the animals also had teeth in both jaws. One day Lord Krishna tied the animals beside a hut having straw roofs. The animals had just come from the fields after grazing. They began to eat the straw of the roofs. Lord Krishna became angry and slapped them on their mouth with the result that the teeth of the upper jaw fell down on the ground. At this he had pity on them and granted them a boon that they could chew even the hardest things with only teeth in the lower jaw. From that day, the animals have teeth only in their lower jaws.

CHAPTER V

CONCLUSION

1. *Level of social awareness*

All the households of the village are aware that the practice of untouchability is an offence under law. But only 10 of them are in the know of the functions of the *Panchayat* though 64 households could tell the period of existence of the *Panchayat* correctly. 73 households are aware of the function of the *Gram Sewak* and are also satisfied with his work.

Anchal and subdivisional headquarters are known to all heads of households.

Family planning schemes are unknown to the villagers and nobody seemed desirous of restricting the size of his family.

2. *Concluding remarks*

Contact with outsiders has affected the way of living and the dressing pattern of the villagers has changed considerably. Fashionable garments, ribbons, hair clips, and other cheap ornaments find favour among the women.

The village economy is stagnant. The villagers mostly eke out a bare living.

The efforts at developing the area must necessarily take time to yield results. But few schemes of development are possible in an area on which nature seems to have frowned upon.

[CONFIDENTIAL]

ANNEXURE I

CENSUS, 1961

SOCIO-ECONOMIC SURVEY

OF

VILLAGE.....

Household no .....

PART I

HOUSEHOLD SCHEDULE

1. Head of Household :

(*a*) Name .....

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

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

(*d*) Religion .....

(*e*) Sect.....

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

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

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

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

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

A. DURATION OF RESIDENCE

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

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

(*i*) when was it ?

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

(*iii*) where was the ancestral home ?

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

B. RELIGION

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

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

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

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

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

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

C. MARRIAGE

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

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

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

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

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

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

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

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

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

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

D. INHERITANCE

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

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

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

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

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

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

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

E. PROPERTY

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

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

(*b*) Also furnish the following particulars :

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

(*c*) Area comprising homestead :

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

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

(*e*) Do you use chemical fertilisers ?

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

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

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

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

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

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

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

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

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

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

(*a*) Land in acres

(*b*) Houses and other landed property

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

(*i*) Milch cattle

(*ii*) Draught cattle

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

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

(*i*) for consumption in the household

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

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

19. Fishery :

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

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

F. INDUSTRY

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

(*a*) What are the products ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*c*) What is your approximate profit ?

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

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

G. INDEBTEDNESS

If the head of household is in debt:

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

(*b*) Source of credit

(*c*) Rate of interest

(*d*) Security given

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

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

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

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

H. EDUCATION

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

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

School : Male/Female

College : Male/Female

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

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

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

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

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

I. COMMUNITY

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

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

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

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

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

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

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

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

34. If you are a Bataidar :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. DIET

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

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

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

(*d*) Does the household regularly take :

(*i*) Tea,
(*ii*) Sugar,
(*iii*) Milk,
(*iv*) Butter,
(*v*) Ghee,
(*vi*) Fruits,
(*vii*) Vegetables ?

(*e*) Name commonly used oil/fat

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

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

(*i*) Tobacco,
(*ii*) Khaini,
(*iii*) Ganja,
(*iv*) Pan,
(*v*) Betelnut (Kasaili),
(*vi*) Bidi,
(*vii*) Cigarette,
(*viii*) Toddy,
(*ix*) Bhang, or
(*x*) Other drinks ?

K. UTENSILS

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

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

L. FUEL

44. What fuel is ordinarily used for cooking ?

M. FURNITURE AND ORNAMENTS

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

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

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

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

N. HOUSES

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

NOTE : Give sketches and photographs wherever possible.

48. Is there a latrine in the house ?

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

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

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

O. CONSUMER GOODS

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

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

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

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

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

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

P. TRANSPORT FACILITIES

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

SUPPLEMENT TO HOUSEHOLD SCHEDULE

Socio-Economic Survey, Bihar

Household Expenditure :

(A) Food—

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

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

(B) Clothing—

What is the annual expenditure on clothing ?

(C) Housing, etc.—

What is the expenditure on the following :

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

(D) Miscellaneous expenditure—

What is the annual expenditure on the following :

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

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

What is the annual expenditure of the household on :

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

(F) Grand Total of (A) to (E).

XIV. Income of the household—

1. What is the annual income of the household under the following items:

   (*a*) Salary or wages

   (*b*) Industry run by the household

(*c*) Business run by the household

(*d*) Rent from land

(*e*) Rent of houses

(*f*) Pension

(*g*) Dividends

(*h*) Gifts and presents

(*i*) Help from relatives, etc

(*j*) Other sources

TOTAL

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

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

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

XVII. Indebtedness :

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

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

(*a*) Purchase of land

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

(*c*) Marriages

(*d*) Funerals

(*e*) To give dowry

(*f*) To clear old outstanding debts

(*g*) Sickness

(*h*) Ordinary wants

(*i*) Household cultivation

(*j*) Industry run by the household

(*k*) Business run by the household

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

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

SOCIO-ECONOMIC SURVEY

PART II

VILLAGE SCHEDULE

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

1. Topography of the village—

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

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

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

2. What is the local legend about the village ?

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

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

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

6. Distance by road from Thana and Subdivisional Headquarters.

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

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

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

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

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

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

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

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

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

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

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

12. Describe community festivals if held in the village.

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

14. Number and types of institutions in the village:

(*i*) School

(*ii*) Adult Literacy Centre

(*iii*) Library

(*iv*) Co-operative Society

(*v*) Panchayat

(*vi*) Mahila Mandal

(*vii*) Farmers' Club

(*viii*) Youths' Club

(*ix*) Gram Raksha Dal

(*x*) Kirtan Mandal

(*xi*) Akhara

(*xii*) Other institutions, if any

15. Describe social recreation centres, if any.

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

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

For Tribal villages only.

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

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

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

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

(*ii*) Describe ornaments.

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

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

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

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

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

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

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

CULTURAL LIFE OF THE VILLAGE

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

RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGES

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

*Indicates nature and reason of celebration.

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

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

NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

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

ANNEXURE II

FLORA

The following table shows the trees and shrubs common in Palamau. From many of them the people obtain a good supply of flowers, fruit, bark, roots and tubers, which form important articles of food almost throughout the year, and to this chiefly is due the immunity of the district from famine:

Serial no.	Vernacular name	Botanical name	Remarks
1	Agasth	..	Flowers are eaten as a vegetables.
2	Aintni	..	The bark is used for fuses for country guns.
3	Akas bel	..	A creeper that grows over *bel* trees. Is used for cure of anaemia.
4	Akwan	..	The milk of this tree, mixed with oil, is used as a remedy for rheumatism.
5	Amaltas, Bandarlati, Dhanras	Cassia fistula ..	Bunches of beautiful yellow flowers bloom on this tree during the months of April and May. The wood is hard and is used for *dhenki*. The fruit is used as a purgative. It is also used for giving a nice odour to tobacco.
6	Amra	Spondias Mangifera ..	The ripe fruit is used as whet to the appetite. The leaves are ground and applied as a poultice over the forehead for cure of headache.
7	Amti	..	The fruit is eaten as a whet to the appetite. The bark is used for matches for country guns.
8	Aonra	Phyllanthus Emblica..	The ripe fruit is eaten as a whet to the appetite. Is also used with other articles as a purgative. Is fried, powdered, and used as a remedy for dysentery.
9	Arar..	..	The wood is burnt for gunpowder charcoal. The bark is used for killing fish.
10	Asan	Terminalia tomentosa	The timber is valuable and is used for ploughs, beams and other things. The bark is astringent, and is used by *chamars* for curing leather. Tusser silk worms are reared on leaves of this tree. The bark is burnt and mixed with *til* oil, and used for curing itch.
11	Asog	..	The flowers are eaten as a vegetable. The leaves are boiled, and the infusion is taken medicinally for curing jaundice.
12	Babul	Acacia arabica ..	The fruit is ground and mixed with sugar and given in cases of weakness. The leaves are crushed and given as a febrifuge. The gum is given in cases of dry cough.
13	Bagrera	..	The twigs are used as tooth brushes. The seed yields oil.
14	Baher or Bahera ..	Terminalia belerica ..	The wood is soft and not much used. The kernel of the seed is ground, mixed with water and given as a remedy for worms. The seed is boiled with *aonra* and *harre*, and the infusion is taken as a purgative. Oil is expressed from the seed and used on the body to cool it.
15	Bahuar	Cordia Myxa ..	The fruit is eaten in *Bysack* and *Jeyt*. The wood is used for plough beams. The fruit is boiled in water, and the infusion, mixed with honey, is given in cases of consumption.

Serial no.	Vernacular name	Botanical name	Remarks
16	Bakain	Melia Azedarach	The bark is used for producing a red dye. The seed and bark are ground and given in cases of weakness and are also used for poultice for curing pain.
17	Bar	Ficus bengalensis	The branches are fodder for elephants during winter. The berries are eaten in *Bysack* and *Jeyt*.
18	Barhar .. .	..	The fruit is eaten in *Jeyt* and *Assarh* The seed is ground and given to children as a purgative.
19	Baroon	Cratoeva religiosa	The berries are eaten in *Bysack* and *Jeyt*.
20	Belaonan	..	A strong wood used for making legs of beds.
21	Beri	..	The seeds are ground and used in still water for killing fish.
22	Bhaberung	Embelia Ribes	The fruit is used as a purgative.
23	Bharhul	Chloroxylon Swietenia ..	The leaves are crushed and used for cure of sores in cattle.
24	Bhela or Bhelwa ..	Semecarpus Anacardium ..	Is fried in *til* oil. The oil is used as remedy for rheumatism. The fleshy covering of the seed when ripe is eaten.
25	Bhyro	..	Used as fuel.
26	Bia or Paisar or Bijaia ..	Pterocarpus Marsupium ..	A valuable wood used for furniture The bark is used for dyeing cloth red.
27	Bokchi	..	Oil is expressed from the seed and is used for curing itch and sores.
28	Chamar beri	..	Used as fuel.
29	Chilbal	Ulmus integrifolia ..	The wood is used as fuel. The leaves are crushed and put in water to kill fish.
30	Dacdaol	..	Used as fuel.
31	Dahial or Jaljamni ..	..	A creeper. The roots are supposed to be a good antidote for snakebite.
32	Dhao or Dhaote ..	Anogeissus latifolia ..	Is used for ploughs and building houses.
33	Dhawai	..	A soft wood. The flower is steeped in warm water and the infusion is given to people suffering from diarrhoea. It is also dried and mixed with bhang and is said to be cooling.
34	Dhela or Akol or Akola ..	Alangium Lamarckii ..	Used as fuel.
35	Dhor-Khair or Khoor ..	Acacia ferruginea	Used for oil-mills. A very strong wood.
36	Dilora	.. .. ..	The fruit is eaten in *Bysack* and *Jeyt*.
37	Doomur	Ficus hispida	The fruit is eaten all the year round. Is a kind of fig.
38	Gamhar	Gmelina arborea	The fruit is eaten in *Bysack* and *Jeyt*. The wood is light and is used for furniture.
39	Ghato or Ghant ..	Schrebera Swietenioides ..	Used for building houses and for ploughs.
40	Ghor-karang	.. ..	The bark is powdered and eaten for cure of rheumatism.
41	Giujan	Odina Wodier	Used as fuel. A soft wood.
42	Gular	Ficus Glomerata	The fruit, a kind of fig ripens in *Jeyt*. It is eaten.
43	Galgal	Cochlospermum Gossypium ..	The beautiful yellow flower of this tree appears in February and March, and is eaten as a vegetable. *Shikaris* use the dry branches of this tree as light.

Serial no.	Vernacular name	Botanical name	Remarks
44	Guri	..	A good wood for making furniture.
45	Hardi	Adina cordifolia (?) ..	A hard wood used for beams, doors, etc.
46	Harre	Terminalia Chebula ..	The fruit is ground and used as a purgative.
47	Ingun	Barringtonia Acutangula ..	The fruit is put round the necks of children to keep off the evil eye. Oil expressed from the seed is used for lamps. The leaves and bark are used for killing fish.
48	Jirhool	Lagerstroemia regina macrot carpa.	The flower is eaten as a vegetable from *Magh* to *Falgun*.
49	Kadam	Anthocephalus Cadamba ..	Used as fuel.
50	Kachnar	Bauhinia tomentosa ..	The flower is eaten in *Bysack* as a vegetable.
51	Kahua	Terminalia glabra ..	A large valuable tree, generally found on the banks of streams. Wood hard and used for plough, beams and cart wheels.
52	Kaith	Feronia elephantum ..	The fruit is eaten in *Magh*.
53	Kaj or Kajhi	Briedelia retusa	The gum is ground and mixed with water and given in cases of weakness. The wood is used for making door-frames.
54	Kakhi	..	Used as fuel.
55	Kankar	Zizyphus Xylopyrus ..	The leaves are a good fodder for goats and sheep. The leaves are ground and used as a poultice for cure of swellings.
56	Karam	Adina cordifolia	The wood is close-grained, yellow in colour, and exceedingly beautiful. It is light and durable, and good for furniture. A branch of this tree is used by Oraons, Bhuiyas and others for celebrating the *Karma* Festival.
57	Karaunj or Kanoud ..	Carissa Carandas	Oil is expressed from the seed, and is used as a remedy for itch. The fruit is eaten both ripe and green as a whet to the appetite. The green fruit is ground and mixed with salt, and taken as a remedy for dysentery.
58	Karipari	..	The root of this tree is ground and cooked in mustard oil. This oil is rubbed on the bodies of people as a cure for cold and swellings.
59	Katjamun	Eugenia Heyneana ..	The fruit is eaten in *Jeyt* and *Bysack*.
60	Katai	..	A medium sized tree. The tender leaves are eaten as a vegetable. The fruit is round, and is eaten in *Bysack*.
61	Katela	..	Oil expressed from the seed is used by *Gararis* for curing sores on cattle.
62	Katmouli	..	The bark of this tree provides string. The ripe fruit is eaten, and is obtained in February.
63	Kenkar	..	The wood is used as fuel.
64	Keonji	Sterculia urens	The wood is a good fuel. The gum called *Katila* is given in cases of dysentery and weakness.
65	Keoti	..	The wood is used for making *bhang* sticks. The seed yields an oil.
66	Khair	Acacia Catechu	Kath or catechu is obtained from the inner wood of this tree. The wood is hard, and is used for ploughs, house-posts and other things. The natives say that there are two kinds of khair the juice of one being less astringent than the other. Lac is grown on the less astringent khair trees.

Serial no.	Vernacular name	Botanical name	Remarks
67	Khajur	Phoenix Sylvestris ..	The juice is drunk. Oraons make matting of the leaves.
68	Karhar	Gardenia turgida ..	Green fruits are eaten as a vegetable. The ripe fruit is used for washing clothes.
69	Kherna	..	The wood is used for making combs for the natives. Is also used as fuel.
70	Koinar	..	The tender leaves are eaten as a vegetable all the year round.
71	Korea	Holarrhena antidysenterica ..	The seeds are contained in long stems called *indarjao*, and are given to people for killing worms.
72	Korkat	Dillenia pentagyna ..	Fruit ripens in *Jeyt* and is eaten by Parhaiyas.
73	Koto dumar	..	The dried fruit, mixed with sugar, is given in cases of diarrhoea.
74	Kumbhi	Careya arborea	The bark is used by *shikaries* for matches for country guns.
75	Kussum	Schleichera trijuga ..	The wood is hard, and is used for oil-mills. The bark is astringent. Rubbed with oil, the natives use it as a remedy for itch. The fruit is eaten. The kernel of the seed is also eaten. The best lac is obtained from *kussum* trees.
76	Madar	Calotropis gigante ..	The flower is ground and mixed with pepper and given as remedy for cough. Is said to be a good expectorant.
77	Mahua	Bassia latifolia	The flowers are dried and eaten. The calyx (called *Koinda*) of the fruit (*Dori*) is boiled and eaten. Oil is expressed from the seed and used for cooking food and also for burning. It is also rubbed on infants to warm them.
78	Mahulan	..	The leaves of this creeper are used as plates for eating food on. They are also used for covering bamboo umbrellas. The bark is used for making string. The fruit, called *Chihor*, is eaten.
79	Med (Méda)	Tetranthera laurifolia ..	The bark is crushed and used for curing pain. It is also dried and ground and given to weak cows to strengthen them.
80	Mendi	..	The juice of the leaves of this tree is used for colouring hair, hands and feet. The seed is used as a medicine in cases of weakness.
81	Morabba	Aloe Indica	Is grown for fencing compounds. String is made from the fibre.
82	Mowan	..	A thorny tree. The fruit is used for killing fish.
83	Nim	Melia Azadirachta ..	The ripe fruit is occasionally eaten. The leaves are boiled and used for curing pain. The twigs of branches are used as tooth-brush.
84	Palas or Paras	Butea frondosa	Middle-sized tree, which flowers in February and March. The insect *coccus lacca* is put on this tree for producing lac. Strong ropes are made from the fibre of the roots used immediately after the bark has been stripped off. The flower is ground, and used on castor-plant leaves as a remedy for swellings. The gum is used as a remedy for cough. The flower is boiled, and used for colouring clothings. The roots of young trees are eaten as vegetable.
85	Pankar or Pakar ..	Ficus cordifolia	The fruit ripens in *Jeyt*, and is eaten. The tender leaves called *tusa* are eaten as a vegetable.
86	Papar	Pongamia glabra	The fruit is bored, and used on goats neck as a bell. The ripe fruit is eaten by the natives in *Bysack* and *Jeyt*.

Serial no.	Vernacular name	Botanical name	Remarks
87	Pharar	Erythrina Indica ..	.. Used as fuel.
88	Pinrar	..	The green fruit is boiled and eaten as a vegetable between *Sawan* and *Kuanr*.
89	Phalhad	Erythrina Indica ..	.. Used as fuel.
90	Pipal or Pipar	Ficus religiosa ..	.. Much respected by natives. The branches are useful as fodder for elephants. The berries called *pakua* are eaten in *Bysack*.
91	Pipri	Ficus cordifolia ..	.. Used as fuel.
92	Ramdathwan	..	Twigs from this tree are used for tooth-brush.
93	Raton	Combretum decandrum	.. During the rains the new leaves are rubbed over the feet. The juice blackens the skin and renders it water-proof.
94	Raipan	..	Rice eaten on the leaves of this plant for three days successively by people suffering from night blindness is said to effect a cure.
95	Rehri	Ricinus communis..	.. The castor-oil plant. Oil expressed from the seed is used for lamps.
96	Sakua	Shorea robusta ..	.. The gum called *dhuan* is used for doing *hoom* (religious ceremony) at sylvan shrines. It is also used for cure of dysentery. The fruit called *serai* is collected in *Bysack* and eaten by the natives. The leaves and bark are burnt and mixed with *til* oil and used for healing burns.
97	Sale Salaia	Boswellia thurifera	.. A soft wood, used for making *Kathouts* for keeping water in. The juice of the bark is used for curing ophthalmia. The gum is given in cases of weakness. The bark is ground and heated and mixed with pepper and salt. Is given as a remedy for fever.
98	Samsihar or Singarhar ..	Nyctanthes Arbor-tristis	.. The flower is used by native dyers (*rangrez*) for colouring cloth.
99	Sanan	Populus alba ..	.. Is a good wood, used for making plough-poles and other things. A strong wood.
100	Sidha	Lagerstroemia parviflora	.. Wood is used by the natives for posts of *marwa* or wedding canopy in marriage ceremonies. The bark is burnt, powdered and mixed with *til* oil, and is used for curing itch.
101	Sikat	Breynia rhamnoides	.. Fruit ripens in *Sawan* and is eaten.
102	Sij	Euphorbia Nivulia	.. The gum is used for killing fish.
103	Sim	..	The juice of the sim leaf and dry tobacco mixed together, is used in cases of ophthalmia, is said to effect a cure.
104	Simal	Bombax malabaricum	.. Cotton tree. A large tree, the wood of which is soft and spongy. The wool of the pods is used for stuffing pillows and bullock pads. The tree flowers in February. The petals of the flower are dried, powdered and eaten with marua flour. The gum is used for cure of dysentery. The leaves boiled and given with sugar in cases of anaemia.
105	Sinduar or gandiar ..	Pogostemon Patchouli	.. The leaves are boiled and applied to the body for curing dropsy and rheumatism. The odour of the leaves prevents insects attacking woollen clothing. The leaves are put in grain for preventing attack by moths and insects.
106	Siris	Albizzia Lebbek ..	.. The bark, leaves and fruit are boiled together and the infusion is given in cases of anaemia and for curing itch.

Serial no.	Vernacular name	Botanical name	Remarks
107	Sissu	Dalbergia latifolia	.. Is a good wood, but scarce and little used. The leaves are boiled and the infusion is drunk in cases of weakness.
108	Sonapata	Oroxylum indicum	.. The tree is found on the banks of streams. The leaves are burnt, powdered and mixed with wine taken as a remedy for cough.
109	Tal or Tar	Borassus flabellifer	.. Found chiefly in the northern part of Palamau. The juice is drunk by people.
110	Teak	Tectona grandis	.. Introduced into the district, and grows fairly well. The leaves are burnt, mixed with *til* oil and used as a remedy for curing itch.
111	Tetar	Tamarindus indica	.. The fruit is used as a whet to the appetite. An infusion of the leaves is used for diseases of eye. The seed of the ripe fruit is sometimes burnt, powdered and used for cleaning teeth.
112	Tilo	..	.. Used as fuel.
113	Toon	Cedrela Tuna	.. Found in places; but generally rare.
114	Vilâyati babul	Acâcia Farnesiana	.. A small tree, the yellow flowers of which are globular and very fragrant.

The following is a list of some of the roots and tubers found in waste lands and Reserved forests throughout the year. They are relished by the people, and may be counted among the staple food of Kherwars, Cheros, Bhuinas, Parhaiyas and Oraons. There is seldom any difficulty in obtaining as much of them as may be wanted :

Serial no.	Vernacular name of root or tuber	English name	Botanical name	Remarks
1	2	3	4	5
1	Bernahi or beraini	..	..	Is eaten either boiled or roasted. The fruit called *koondari* is eaten as a vegetable.
2	Dura	..	..	Is eaten boiled.
3	Geti	..	..	Ditto.
4	Gursikri	..	..	Is boiled and eaten chiefly as a tonic. The ripe fruit is also eaten.
5	Kenwa	..	..	Is roasted and eaten.
6	Khania or Kanda	..	..	Ditto.
7	Kulu or Kola	..	..	Is said to have intoxicating properties. Is therefore boiled several times and then eaten.
8	Pathal Kohnra	..	..	A kind of yam. Is eaten either roasted or boiled.
9	Saru or Sarnath	..	..	Is eaten boiled. The leaves and stems are also eaten.
10	Tikur	..	Arrowroot .. Curcuma angustifolia	.. ..

In addition to wild roots and tubers, which are easily obtained, the people subsist considerably on spinach (*sag*) and table vegetables, which are obtained in sufficient quantities all round the year. A list of some of them is given below :

Serial no.	Vernacular name	English name	Botanical name	Remarks
1	2	3	4	5
	Sags—			
1	But ..	Gram ..	Cicer ariétenum ..	The tender leaves are eaten in *Aughan* and *Paus*.
2	Chakour ..	..	..	

Serial no.	Vernacular name	English name	Botanical name	Remarks
1	2	3	4	5
3	Chirchiri	..	..	
4	Dhai	..	..	
5	Danta	..	..	
6	Dhakhni	..	..	
7	Gadarparron ..	..	..	
8	Gondhari	..	..	
9	Karmi	..	..	
10	Koinar	..	..	
11	Kena	..	..	
12	Mosiphul	..	..	
13	Nuni	..	..	
14	Pipal	..	..	.. Tender leaves are eaten in *Jeyt.*
15	Puin	..	Basella alba ..	
16	Sanichiri	..	..	
17	Sarson	..	Brassica compestris	
	Vegetable—			
18	Alu	Potatoes ..	.. Solanum tuberosum	
19	Bhata	Brinjal ..	.. Solanum melongena	
20	Ban-khira		..	
21	Belati begun ..	Tomato ..	.. Loycopersicnm esculentum	
22	Kudrum	Roselle ..	.. Hibiscus sabdariffa	
23	Kanda	..	..	
24	Karela	..	Momordica charantica	
25	Kareli	..	..	
26	Kheksa	..	..	
27	Kundri	..	..	
28	Kohnra	Gourd ..	.. Cucurbita maxima	
29	Karil ..	Young bamboo shoots ..	..	.. Is cut up in slices, steeped in water for three days and then dried and eaten as wanted. Is called *Bansful.*
30	Khokri ..	Mushroom ..	.. ..	.. Found at roots of bamboo clumps. It is cooked as a curry and also dried, powdered and eaten as wanted.
31	Khera	Cucumber ..	Cucumis Sativus	
32	Jhinga	..	Luffa acutangula	
33	Laoka	Gourd	.. Lagonaria vulgaris	
34	Murai	Radish ..	.. Raphanus sativus	
35	Munga	..	Moringa Pterygosperma	.. The flowers as well as the fruit are eaten.
36	Pokchi	Arum ..	.. Colocasia antiquorum	
37	Ramtordi	Ladies fingers..	Hibiscus esculentus	
38	Sakarkand	Sweet potatoees	.. Batatus edulis	
39	Sim	Country beans	.. Dolichos Lablab	

The fruit trees found in Palamau are mentioned below :

Serial no.	Vernacular name	English name	Botanical name	Remarks
1	2	3	4	5
1	Am	Mango	Mangifera Indica	There are several large groves of this tree all over the district, especially towards the north and the shade afforded by them makes good camping grounds.
2	Anar	Pomegranate	Punica granatum	
3	Bel	Bengal quince	Aegle marmelos	
4	Ber or baer	Jujube tree	Zizyphus juguba ..	The ripe fruit is eaten. It is also dried, pounded and stored for food. The branches of the tree are used for fencing fields.
5	Damha	Pumelo or shaddock ..	Citrus decumana	
6	Jamun ..	Blackberry (?) ..	Engenia jambolana	
7	Kanaud or Kanwad	Karanda	Carissa Carandas	
8	Kela	Plantain	Musa sapientum	
9	Kantal	Indian Jack tree ..	Artocarpus integrifolia ..	Not common.
10	Lemo or Kagji Lemoo	Lemon	Citrus med ica, Varlimonum	
11	Lemo	Citron	Citrus medica, var medica	
12	Narangi	Orange	Citrus aurantium	
13	Piar or Peeyar ..	..	Buchanania latifolia	The ripe fruit is eaten. The kernel is a general substitute for almonds and is called chiroonjee.
14	Sarifa	Custard apple ..	Anona squamosa	
15	Tamrus	Guava	Psidium Guava	
16	Tend	.. ..	Dyospyros melanoxylon ..	The pulp is eaten.
17	Tut	Mulberry	Morus alba.	

Although this list is a long one, very few fruits are brought to markets. Mangoes are eaten green as a whet to the appetite, and when ripe are eaten at once or the pulp is removed, strained, and dried in bamboo trays as *amawat,* which is eaten as wanted. Green mangoes are cut, dried, and eaten as *amchur* in curries.

Melons [(1) *Kakri* (*Cucumis utilissimus*), (2) *Phut* (*Cucumis momordica*), (3) *Tarbuja* (*Citrulus vulgaris*)] are obtained in *Jeyt* (May-June), and are grown on the banks of streams by Koiris and Kunjras. They are much relished by the natives. *Bel, tend,* and *piar* form important articles of food, while ripe *ber* are eaten whole as well as in the shape of flour into which they are pounded. The fruit of the Bagnahi creeper is eaten boiled. It is believed that anybody eating it in *Adra* (June-July) will not be bitten by snakes.

The following table shows the time of year during which the different varieties of flowers, fruit, leaves, vegetables, and roots are obtained, and on which Kherwars, Bhuinyas, and aborigines subsist very largely, and particularly when makai, marua, or mahua crops are short. An alarm of famine or scarcity in Palamau should be received with the utmost caution. It is only when the supply of leaves and roots is insufficient (this can scarcely happen, seeing the vast areas of reserved and protected, as well as private, forests in the district) and there is general failure of crops and absolute famine that the people can be persuaded to attend relief operations in anything approaching large numbers :

Month in which obtained		Nature of food	Name of article
Vernacular	English		
Cheyt ..	March-April ..	Flowers ..	Gu'gul (*Cochlospermum Gossypium*), mahua (*Bassia latifolia*).
		Fruit ..	Piar (*Buchanania latifolia*); tend (*Dyospyros melanoxylon*); kanaud (*Carissa carandas*): bel, mango, kakri, kharbuja.
		Leaves (sag)	Gendhari, pudina, batua, koinar.
		Vegetables ..	Brinjal, kareli, bodi, laoka and semi.
		Roots ..	Gonra, kesor, geti, kanda, khania and dura.

Month in which obtained		Nature of food	Name of article
Vernacular	English		
Bysack ..	April-May ..	Flowers	.. Of dhanras, korea, kachnar, mahua and jirhool trees.
		Fruit ..	.. Wild bel, baher, pithoul, piar, ten, goolur, kyma (fruit of katmouli tree) katai, sarai, (fruit of sal tree), pakua (fruit of pipul tree), pakar, kharar, kat jamun, kharbuja, kakri, bel, mango and kathal.
		Leaves (sag)	.. Chakwar, koinar, tender leaves of pipul tree, gendhari.
		Vegetables	.. Brinjal, kareli, bodi, laoka and semi.
		Roots ..	.. Kesor, geti, kanda, dura, bernai and khania.
Jeyt. ..	May-June ..	Fruit	.. Gamhar, sarai, tend, piar, pipul, baroon, pakar, bar, bel, barhar, kharar and kathjamun.
		Leaves (sag)	.. Chakwar, koinar, gendhari, pipul.
		Vegetables	.. Kareli, laoka and kohnra.
		Roots	.. Khania, kanda, dura, kulo and geti.
Assar ..	June-July ..	Fruit ..	.. Kussam, poro, dori (fruit of mahua tree), bar, bel, khajur (*date*) and mango.
		Leaves (sag)	.. Gandhari, kena, chakwar, nuni, chirchiri, sarhachhi, dhakui, dhain and karma.
		Stems ..	.. Peckchi.
		Vegetables	.. Kheksa, peckchi, kundri and bernai.
		Roots ..	.. Khania, kanda, dura, bernai, geti and palas.
Savan ..	July-August ..	Flower	.. Mosiphul.
		Fruit ..	.. Jamun, mosiphul, pinrar, bagnaha and tar.
		Leaves (sag)	.. Chakwar, chirchiri, kena, gendhari, karmi, godarparan, dhakui, sarhachhi and kudrum.
		Stems	.. Peckchi.
		Vegetables	.. Karela, kheksa, ban-khera, peckchi and khokri.
		Roots ..	.. Geti, kanda and bernai.
Bhadon ..	August-September	Leaves (sag)	.. Dhain.
		Vegetables	.. Karela, khera (cucumber), kheksa, nenua or ghongra, ramtorai, bans khukri (mushrooms) and peckchi.
		Stems ..	.. Karil or khokus or harna (young shoots of bamboo).
		Roots ..	.. Kanda, geti, bernai, patalkohnra, oolu, pit-aru and khania.
Asin ..	September-October ..	Fruit ..	.. Kainta, singara and bhet.
		Leaves (sag)	.. Palki and lasoon.
		Vegetables	.. Brinjals, tomatos, ar (yams), jhingi, gongra, peckchi, khera, bodi, karela and kundri.
		Seed ..	.. Ori (seed of ori grass).
		Roots ..	.. Geti, dura, khania, pit-aru bernai and oolu.
		Fruit ..	.. Baher, baer, sarifa, singara and bhet.
Katik ..	October-November ..	Leaves (sag)	.. Palki, soa, methi and sakhir.
		Vegetables	.. Brinjals, semi, tomatos, kohnra and raksa.
		Roots ..	.. Khania, geti, kolo, kanda, patalkohnra, bernai, pitaru and oolu.
Aghan ..	November-December	Fruit ..	.. Baer, bar, phutkhera, dhatora or makor, gursikri, tamras (guava), sarifa and kanwad.
		Leaves (sag)	.. But, sarson, lotni, bathua, dhakui and murai.
		Vegetables	.. Kohnra, loaka, carrots, radish and semi.
		Roots ..	.. Sweet potatoes, obl, potatoes, geti, khania, arukolo, bernai, kanda and pitaru.

Month in which obtained		Nature of food	Name of articles
Vernacular	English		
Pous ..	December-January ..	Fruit ..	.. Chihor (fruit of mahulan tree) and singara.
		Leaves (sag)	.. But, bathua, sarson and lotani.
		Vegetables	.. Semi, laoka, tomatos, sugua-batura, turnips, green plantains, radish and carrots.
		Roots ..	.. Sweet potatoes, hernai, khania, geti, oolu, dura, kanda and potatoes.
Magh ..	January-February ..	Flower..	.. Gugul, jirhul and kachnar.
		Fruit ..	.. Datora, kyma (fruit of katmouli tree) bhelwa, kanand and gursikri.
		Vegetables	.. Semi, batura, tomatos, brinjals, carrots, turnips and radish.
		Roots ..	.. Dura, kanda, geti, teona, bernai, oolu and gonra.
Phalgoon ..	February-March ..	Flower..	.. Jirhul, kachnar and mahua.
		Fruit ..	.. Doomur, plantains, bar and pipul.
		Vegetables	.. Semi, batura, gongra, brinjals and tomatos.
		Roots ..	.. Kesor, bernai, oolu, geti, kanda and dura.

The principal jungle grasses of Palamau are mentioned below:

Vernacular name	Botanical name	Time of year available	Remarks
Akti	..	Winter.. ..	Good as fodder when young. The seed is eaten by people. Grows in rabi fields.
Bans (bamboo) ..	*Bambusa stricta* ..	Always ..	Used for roofing huts. The young shoots called *karil* are eaten.
Kanai (bamboo) ..	*Dendrocalmus strictus* ..	Always ..	Used for fencing fields.
Basmati	..	Rains	Useful as fodder. Grows on *ayles* of paddy fields.
Bherki	..	Winter ..	Grows in rabi fields. Good as fodder. The seed is eaten by the poor.
Chapra, Barka ..	*Panicum colonum* ..	Rains	Good as fodder.
Chapra, Chotka ..	*Panicum Sp.*	Do.	Ditto.
Chorat or kher ..	*Heteropogon contortus* ..	Rains and winter ..	Used for thatching houses when the awnes fall off. When young is eaten by cattle and is very nourishing.
Daora	..	Rains	Useful as fodder. Grows in paddy-fields.
Dubh	*Cynodon dactylon* ..	Always ..	The best grass of the district. It retains its succulence throughout the extreme heat of summer.
Dubh Ujarka ..	Ditto	Ditto ..	Good fodder. In cases of itch this grass is mixed with mustard oil and rubbed on the effected part. In headache it is ground with gram and made into a paste, which is applied to the head.
Dhimoi or Lepta or Latlatiya	*Setaria Verticillata* ..	Rains	Useful as fodder. Grows in makai fields. The juice of the leaf is a remedy for itch.
Dhunia or jungly sewan ..	*Panicum crus-calli*	Do.	A broad-leaved, soft grass. Useful as fodder. The seed is eaten by people. Grows in marua and other bhadoi crops.
Fulhari	..	Do. ..	Good as fodder. Grows in paddy-fields.
Gajra or Ratta ..	..	Do.	The tender grass is eaten by cattle.

Vernacular name	Botanical name	Time of year available	Remarks
Garer	..	Rains and winter ..	Grows best in waste lands and is eaten by buffaloes. Good fodder for elephants.
Hogla or Dheruka ..	*Typha elephantina* ..	Always	
Jamhar	..	Ditto	As fodder for both horses and cattle it is considered to rank with dubh.
Ditto	..	Rains and winter ..	Very good as fodder. Grows on ayles of rabi and paddy lands.
Jhirna	*Cyperus Iria*	Rains	Good as fodder. Grows in wet places and paddy-fields.
Kasi	*Saccarum spontancum* ..	Do.	Used for thatching houses.
Khoksa	.. ..	Do.	Grows in paddy lands. Very injurious to crops.
Kus	*Eragrostis cynocuroides* ..	Always ..	The sacred grass of the Hindus. On death of any person the nearest male relative of deceased has to plant a stalk of this grass in the ground and water it for ten days to satisfy the spirit of the deceased. The tender grass is good for fodder.
Lahi	*Sporobolus orientalis* ..	Rains	Good as fodder.
Larjoka	..	Rains and winter ..	A very good grass for cattle.
Lukhni or Lukua ..	..	Ditto ..	Good as fodder. The stalks are used for making brooms.
Makra	*Eleusine Oegyptiaca* ..	Rains	Useful as fodder. The seed is eaten by people.
Motha	*Cyperus rotundus* ..	..	Good fodder for goats and sheep. The tubers and 2½ black pepper corns are ground and mixed with water and then burnt. The ashes are mixed with stale water and drunk as a remedy for fever.
Mironi or maren ..	.. ..	Rains	Grows in paddy-fields and yields seed which is eaten by Bhuinas and other poor classes. A good fodder grass.
Maona	..	Do.	Is good as fodder. Grows in paddy and kodo fields. The seed is eaten by the poor.
Narcha	..	Winter.. ..	The tender grass is eaten by cattle.
Narar or job	..	Rains	Good as fodder. Grows in paddy-fields.
Phulena	*Chloris barbata* ..	Do.	Good as fodder. Grows in ayles of rice fields.
Parsot	..	Do.	Grows in damp places. Women suffering from rheumatism bore a hole through the stalk of this grass and passsing a string through wear it on either arm or on neck. This is said to effect a cure. Only women can do this.
Sabe	*Ischamum angustifolium* ..	Rains and winter ..	Good as fodder when tender. The ripe grass is used for string.
Siara	*Setaria glauca* ..	Rains	Good as fodder. Seed eaten by poor people. Grows in kodo fields.
Sik or jhur or khuskhus ..	*Andropogon muricatus* ..	Always ..	The roots are used for tatties for cooling rooms in summer. The stalks are used for baskets and brooms. The grass is used for stuffing elephant and bullock saddles and also thatching houses.

ANNEXURE III

FAUNA

Mammals

The following is a list of some of the larger animals found in Palamau :

English name	Native name	Scientific name	Remarks
The Hanuman Monkey	Langur, Hanuman	Semnopithecus entellus	Eaten by Birhors.
The Bengal Monkey	Bandar	Macacus rhesus	
The tiger	Bagh	Felis tigris	Eaten by Oraons, Birhors and Birjeas.
The Leopard	Tendua or Garna	Felis Pardus	
The Panthor	Chita or Lakra	Felis Panthera	
The Leopard Cat	Koria Bagh or Sona Chita	Felis bengalensis	
The jungle cat	Jangali billi or Bhanro	Felis chaus	
The Indian civet	Katas	Viverra zibetha	
The common Indian Mongoose	Neur	Herpestes mungo	
The striped hyaena	Hurha	Hyaena striata	
The Indian wolf	Hurar	Canis pallipes	
The jackal	Siar (male), Phekar (female)	Canis aureus	
The Indian wild dog	Koia	Canis deccanensis	
The Indian fox	Lomri or Lomar or Khikhir	Canis bengalensis	
The sloth bear	Bhalu	Melursus ursinus	Eaten by Birjeas and Korwas.
The hog badger	Bajar *bhal*	Arctonyx collaris	
The Indian otter	Ood	Lutra nair	
The gaur	Gaur	Bosgaurus	Found only in Reserved Forest in tappa Seema.
The Indian gazelle	Chikara orBanbakri	Gazelle bennottii	
The black buck	Harna or kalagora	Antelope cervi capra	
The four-horned antelope	Chowranga (male), Kotari (female).	Tetraceros quadricornis	
The nylgai	Lil (male), Rojin (female)	Boselaphus tragocamelus	
The Indian spotted deer	Chitra	Cervus axis	
The sambar	Sambar	Cervus unicolor	
The barking deer	Bherra	Cervulus muntjac	
The Indian mouse deer	Nigwan or Rigwa	Meminna Indica	
The Indian wild boar	Suar	Sus cristatus	
The common Indian squirrel	Rukhi or chikhura	Sciurus palmarum	A great pest when makai is ripening.
The black rat	Bhuis	Mus rattus	
The common house rat	Chutia	Mus nivieventer	

English name	Native name	Scientific name	Remarks
The field rat	Jangli mus ..	.. Nesokia Blythiana.	
The common Indian mouse ..	Chuha ..	.. Mus musculus.	
The white-tailed porcupine ..	Sahi ..	.. Hystrix cristata ..	.. Eaten by Cheros, Oraons and Bunas.
The common red-tailed hare	Kharha or Lambha	.. Lepus ruficaudatus.	

The amount paid by Government during each of the last five years on account of rewards for killing wild animals, being chiefly tigers, leopards and bears is given below:

	Rs	A.	P.
1892-93	384	8	0
1893-94	1,028	4	0
1894-95	1,321	12	0
1895-96	1,972	12	0
1896-97	1,111	8	0

The skins and skulls of tiger, leopard, bear, and other wild animals are brought to the kutchery for payment of rewards. Government pays Rs. 25 for killing a full-grown tiger, Rs. 5 for a leopard, Rs. 5 for a wolf, and Rs. 2–8 for a bear. After inspection by a Gazetted Officer, the skins are generally taken away by kutchery officials, the police, or pleaders and mookhtars, some of whom, I believe, sell them in Calcutta or elsewhere at good profits. When a guarantee is given that a skin will not be produced for a second reward, the head is not cut off, and this enhances its value. The price of a good tiger skin in the market is said to be about Rs. 100 and of a leopard skin Rs. 50. I would recommend that, instead of allowing wild animal skins to be taken away by people, as they are at present, they should be sold to the highest bidder by public auction, and the sale-proceeds credited to Government.

Another suggestion I would like to make on this subject is this. Tiger and leopard cubs, young bears, wolves and other wild animals are frequently brought to the kutchery for reward. Why should not they be taken over and forwarded to the Zoological Gardens, Calcutta? If this were regularly done in all districts of Chota Nagpur, Sonthal Parganas and Orissa, a large number of valuable Indian animals would soon be obtained and would considerably benefit the Gardens.

Birds

A list of the game birds found in Palamau is given below:

Serial no.	English name	Native name	Scientific name	Remarks
1	2	3	4	5
1	The green pigeon ..	Haril . ..	Crocopus Phoenicoptorus	
2	The blue rock pigeon ..	Parewa ..	Columba intermedia.	
3	The painted sand grouse ..	Gorta titir ..	Pteroclos faciatus	.. Common in the cold weather on the banks of Amanat and Myla rivers.
4	The common sand grouse	..	Pteroclos exustus	
5	The common peacock ..	Manjur (male), Banrar (female).	Pavo cristatus.	
6	The red jungal fowl ..	Jangli murgi	Gallus ferrugineus.	
7	The black partridge ..	Kala titur .	Francolinus Francolinus	.. Common towards Latiahar and the southern Tappas.
8	The painted partridge ..	Asoal	Francolinus pictus.	
9	The grey partridge ..	Gorea titur ..	Ortygornis Ponticerianus.	
10	The jungle bush quail ..	Lawa	Perdicula cambayensis.	

Serial no.	English name	Native name	Scientific name	Remarks
1	2	3	4	5
11	The large grey quail ..	Teedla	Coturnix communis.	
12	The larger button quail ..	Ghagur	Turnix Dussumierrii.	
13	The black breasted quail ..	Batoyr'	Coturnix cormandolica.	
14	The button quail ..	Gudri	Turnix sykesii.	
15	The lesser florikin ..	..	Sypheotides auritus.	
16	The common snipe ..	Chaha	Gallinago scolopacinus ..	Common in rice fields from December to February.
17	The painted snipe ..	..	Rhynchaea bengalensis.	
18	The common wild goose ..	..	Anser cinereus.	
19	The cotton teal	..	Dendrocygna major.	
20	The Braminy duck ..	..	Casarca rutila.	
21	The pintail duck ..	..	Dafila acuta.	
22	The blue-winged teal ..	..	Querquedula circia.	
23	The red-crested pochard ..	..	Branta rufina.	

Of other birds I am told that over 140 species have been collected in the district. The naturalist will find abundant scope for work here. A variety of doves are found here, and are eaten by Oraons whenever captured or shot. I desire specially to invite attention of Government to some extraordinary cruelty that is practised in the district by Mir Shikars. They set traps on the banks of streams for the common Indian kingfisher (*Alcede bengalensis*), which are netted in large number. The birds are skinned as soon as possible. The skins are dried, and at end of the season are despatched to French traders in Dinapur, whence they are said to be sent on to Paris for ladies' hats and other ornaments. I have seen as many as 160 skins with a single Mir Shikar. The slaughter of this beautiful bird is so great at present that there will probably be no more kingfishers in Palamau district within a short time. I would beg to suggest that the killing of the bird may be stopped altogether. The Indian Oriole (*Oriolus Indicus*) should also be protected.

ANNEXURE IV

SCHEDULE OF RATES OF BAZAR TOLL AT LATEHAR

Serial no.	Name of articles	From sellers (Wholesale)	From purchasers (Wholesale purchaser)	From sellers (Retail)	From purchasers (Retail)
1	2	3	4	5	6
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1	Rice, wheat, *dal*, *til*, *sarson*, etc., from rail.	0 1 0 per bag	0 8 4 per hundred	0 8 4 per hundred.	0 12 6 per hundred or ½ pice per rupee.
2	Rice, wheat, *dal*, *til*, *sarson*, etc., by other means such as carts, bullocks, etc.	0 8 4 per hundred.	0 8 4 per hundred.	4 chhs. per maund.	0 12 6 per hundred or ½ pice per rupee.
3	Brought in baskets ..	0 4 0 per tin	0 3 0 per tin ..	0 6 0 per basket	0 12 6 per hundred or ½ pice per rupee.
4	Ghee	0 4 0 per tin	0 2 0 per tin ..	½ pie per rupee	0 12 6 per hundred or ½ pice per rupee.
5	Oil (Other than K. oil) ..	0 1 0 per tin	0 2 0 per tin ..	..	..
6	Oil from rail, Gur from rail ..	0 1 0 per bag	0 12 6 per hundred or 0 1 0 per chakki	0 12 6 per hundred or 0 1 0 per chakki	½ pie per rupee.
	Gur by other means such as carts, etc.	0 1 0 per bag	0 12 6 per hundred or 0 1 0 per chakki	0 12 6 per hundred or 0 1 0 per chakki	½ pie per rupee.
7	Sugar plus *misri* ..	0 1 0 per bag	0 4 0 per bag ..	0 2 0 per bag	½ pie per rupee.
8	(*a*) *Haldi*, *dhania* and other *masala* by rail.	0 1 0 per bag	0 8 4 per hundred	0 8 4 per hundred	..
	(*b*) *Haldi dhania* and others by means of carts, baskets, etc.	..	..	4 chhs. per maund ..	..
9	Salt by rail	0 6 0 per bag	0 1 0 per bag	..	0 1 0 per bag.
10	*Mahua*—				
	(*a*) By rail	0 1 0 per bag	0 8 4 per bag ..	..	..
	(*b*) By cart, bullock, etc. ..	0 8 4 per hundred	0 8 4 per bag	4 chhs. per maund	..
11	Oil-cake—				
	(*a*) By rail	0 1 0 per bag	0 8 4 per bag	½ pice per rupee	..
	(*b*) By cart, bullock, etc.	0 8 4 per hundred.	0 8 4 per bag	½ pice per rupee	0 1 0 per bag.
12	Sweetmeat stall—				
	(*a*) Big	..	..	0 2 0 per shop per day.	..
	(*b*) Small	..	..	0 1 0 per shop per day.	..
13	Lac	0 8 4 per hundred	0 8 4 per hundred.	4 chhs. per maund	0 8 4 per hundred.
14	Tobacco by rail ..	0 4 0 per patta	0 8 4 per hundred	0 8 4 per hundred	½ pice per rupee.
15	K. oil by rail ..	0 3 0 per tin	0 0 6 per tin ..	..	..
16	Vegetable (more than 4 baskets)	..	0 8 4 per hundred	0 1 0 per hundred	..
	Vegetable (less than 4 baskets)	..	..	0 0 6 per shop	..

Seria no.	Name o farticles	From sellers (Wholesale)	From purchasers (Wholesale purchaser)	From sellers (Retail)	From purchasers (Retail)
1	2	3	4	5	6
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
17	*Paisari* (grocer)—				
	(*a*) Big	..	..	0 1 0 per shop	..
	(*b*) Small	..	..	0 0 6 per shop	..
18	Cloth (mill)	0 4 0 per *gath*	0 4 0 per hundred	0 1 0 per shop	..
19	Cloth (handloom local) ..	0 4 0 per *gath*	0 4 0 per hundrod	0 0 6 per shop	..
20	Tailor and readymade seller	..	..	0 0 6 per shop	..
21	Betel leaves	..	0 0 6 per basket	0 0 6 per shop	..
22	Earthen pots	..	..	0 0 6 per shop	..
23	Thathera	..	..	0 1 0 per shop	..
24	Basket and bamboo materials	..	..	0 0 6 per shop	..
25	Iron small shop (local) ..	..	..	0 0 6 per shop	..
26	Iron	0 8 4 per hundred.	0 8 4 per hundred.	..	..
27	*Bhusa/pual*	..	..	0 0 3 per bundle	..
28	*Bhusa* by rail	0 1 0 per bag	0 1 0 per bag	..	..
29	*Patua, sutri, san* ..	0 3 4 per hundred.	0 8 4 per hundred	0 0 6 per shop	..
30	*Kath*	0 3 4 per hundred.	0 8 4 per hundred.	0 8 4 per hundred	..
31	*Churi*, glass	0 6 0 per basket	..	0 0 6 per shop	..
32	Fish	..	..	0 0 6 per shop	..
33	Bullock cart	..	..	0 1 0 per cart	..
34	Cow, bullock	..	..	0 4 0 per	..
35	Buffaloe	..	..	0 8 0 per	..
36	Calf	..	..	0 1 0 per	..
37	Horse	..	..	0 8 0 per	..
38	Goat	..	..	0 2 0 per	..

Other articles not mentioned above for wholesaler and purchaser is Re. 0-8-4 per hundred. For every shop other than mentioned above the rate of toll is Re. 0-1-0 for big and Re. 0-0-6 for small. Tolls shown in kinds will be realised beforehand.

ANNEXURE V

कीर्त्तन नं० १ ।

भजन भगवान को कर लो, समइया बीती जाती है,
लड़कपन खेल में खोया, जवानी नींद में सोया,
बुढ़ापा देखकर रोया, समइया बीती जाती है ।

कीर्त्तन नं० २ ।

कौन गुनहीये संबाद मिल लायो उधो ।
जब मैं होती जल की मछरिया,
कृष्ण जइति स्नान, चरण हम पावति ये उधो ।
जब हम होती वन की मोरबा,
कृष्णजी करत श्रृंगार मुकुट जी के शोभती ये उधो ।।
जब हम होती वंसवा के पोरबा,
कृष्णजी बजाबत मुरलिया, मुखवा में शोभती ये उधो ।
कौन गुनहीये संवाद मिल लायो उधो ।।

कीर्तन नं० ३ ।

भले सुलु महालिनी गे, हरे नवा नहीं जानीयो तोहार,
नन्ही-नन्ही धान के रा चिउरा कुटावल, सुलु महालिनी गे हरे नवा नही जानीयो तोहार,
आपन खाइल आपन पिअल सुलु महालिनी गे हरे, डाहे मरल गांव लोगे,
आंझवा के जातव ढेवाठा अगोर सुलु महालिनी गे हरे, डइनी भेल उवार सातेल,
गुरु-गुरु हांक पारे, गुरु गोसइंया, सुलु महालिनी गे हरे, चला गुरु देश देखे जाऊं ।
उत्तर देखल, दखिन देखल, गुरु महालिनी गे हरे, देखली पलामू किला गढ़ हे ।
कबन घोड़ा चढ़हे चेरउवा के रा पुत सुलु महालिनी गे हरे, कवन घोड़ा चढ़हे खेरवारे ।
चरक घोड़ा चढ़हे चेरउवा के रा पुत सुलु महालिनी गे हरे, लिले घोड़ा चढ़हे खेरवारे ।।
कवन फेटा बान्हे चेरउ के रा पुत सुलु महालिनी गे हरे, कवन फेटा बान्हे सुरवारे ।
अंई जोठी बान्हे चेरउ के रा पुत गुरु महालिनी गे हरे, सुरुज मोड़र बान्हे सुरवारे
कवन घोड़ा चढ़ई चेरउवा के रा पुत गुरु महालिनी गे हरे, कवन घोड़ा चढ़हे सुरवारे
भले गुरु महालिनी गे हारे कारव तरे जोड़ा तरु बारे ।

ANNEXURE VI

LIST OF VILLAGES ON WHICH MONOGRAPHS ARE PROPOSED TO BE PUBLISHED

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

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

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