Appendix
## List of villages district-wise surveyed:

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>BLOCK</th>
<th>VILLAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhanbad</td>
<td>Nirsa-cum-Chirkunda</td>
<td>(i) Jhirka</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(ii) Amkura</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(iii) Gogna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(iv) Kalipahari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v) Maithon Ranchi Colony</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(vi) Maithon Area No. 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(vii) Kastabag</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(viii) Munda Dhaora</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(ix) Merah Bustee</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>Bishumgarh</td>
<td>(i) Jaminijara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(ii) Konar Santal Bustee</td>
</tr>
<tr>
<td></td>
<td>Bagodar</td>
<td>(i) Munda Tanda</td>
</tr>
<tr>
<td>Ranchi</td>
<td>Bharna</td>
<td>(i) Nagri</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(ii) Bhargaon</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(iii) Dhumbo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(iv) Juro</td>
</tr>
<tr>
<td>Bishunpur</td>
<td></td>
<td>(i) Beti Tanda</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(ii) Jehangutua</td>
</tr>
<tr>
<td>Toipa</td>
<td></td>
<td>(i) Husir</td>
</tr>
</tbody>
</table>

261
<table>
<thead>
<tr>
<th>Burdwan</th>
<th>Salanpur</th>
<th>(i) Bathanbari</th>
<th>(ii) Purandi</th>
<th>(iii) Hodla</th>
<th>(iv) Neemdanga</th>
<th>(v) Basketia</th>
<th>(vi) Nakrajoria</th>
<th>(vii) Jamirkuri</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kanksa</td>
<td></td>
<td>(i) Raibandh</td>
<td>(ii) Labandhar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burdwan</td>
<td></td>
<td>(i) Tejganj</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uchalan</td>
<td></td>
<td>(i) Narayanpur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purulia</td>
<td>Bandowan</td>
<td>(i) Mathaburu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bokaro</td>
<td>Bokaro</td>
<td>(i) D.V.C. Bokaro Colony</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>Mejia</td>
<td>(i) D.V.C. Mejia Colony</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Specimens of filled up schedules for survey vide Appendix - 2.
Appendix - 2

A. Survey of a family settled within the urban complex of the D.V.C.

VILLAGE / BUSTEE / COLONY

1. The name of the Village / Bustee / Colony: Ranchi Colony Oraon Quarters.

2. Post-Office: Maithon Dam.

3. Police-Station: Maithon.


5. Foundation of the Settlement: Following the introduction of the DVC Maithon Project in 1959, certain quarters were constructed for the employees.

6. The chief-deity (Gram-deota) of the Village / Bustee / Colony: No such deity.

7. Fairs – Occasion and time: All the inhabitants participate in the seasonal festival, not in their place of present habitation, but in their original home-land, elsewhere, in the different districts of Bihar. The fairs are (i) Murma-fair in the month of Jaistha, (ii) Jitia-fair – For Jitia Parab in the month of Aswin (September).

8. Tribes and Castes living in the Settlement: Oraons and different castes hailing from West Bengal and Bihar.

9. The basis of the local economy: Service only.

   (i) Number of people dependent on agriculture: Nil.

   (ii) Percentage of the population engaged in non-agricultural sector: Nil.
(iii) Traditional occupational pattern, if any, of each caste: No traditional occupation is found to have been adopted by the people.

10. Natural environment of the Settlement (Rivers, Canals, Embankments, Water-reservoirs, Forests, Hills etc.): The settlement is very near the river Damodar. The Maithon Dam is nearest to the place.

11. Nearest urban centre: The Colony is in close proximity of the urban centre.

12. How the inhabitants keep contact with urban centers: The inhabitants keep contact with the urban center by cycle.

13. Description of the development programmes initiated in the Settlement: No such programme is found.

14. Linkage of the development programmes with the activity of the D.V.C.: x


16. Number of tribal people living in the Settlement: 80 tribals live in 20 Quarters.

17. Educational status of the local people:

<table>
<thead>
<tr>
<th>Level</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only literate</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Primary level</td>
<td>17</td>
<td>15</td>
</tr>
<tr>
<td>Secondary level</td>
<td>93</td>
<td>66</td>
</tr>
<tr>
<td>Higher education</td>
<td>70</td>
<td>30</td>
</tr>
</tbody>
</table>

18. Educational status of the tribal people of the Settlement:

<table>
<thead>
<tr>
<th>Level</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only literate</td>
<td>08</td>
<td>03</td>
</tr>
<tr>
<td>Primary level</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Secondary level</td>
<td>07</td>
<td>06</td>
</tr>
<tr>
<td>Higher education</td>
<td>04</td>
<td>07</td>
</tr>
</tbody>
</table>
19. Housing pattern of the people of the Settlement (in percentage) :

(i) **Brick-built** : 100% people live in brick-built D.V.C. Quarters.
(ii) **Mud-built** :
(iii) **Hutment** :
(iv) **Traditional house-pattern** : Not found.

20. Co-operative for the tribal people of the Settlement : There is no Co-operative for the tribal people.
   (i) **Market** : At Maithon.
   (ii) **Local Shops** : At Maithon.
   (iii) Other centers for sale and purchase : Kumardhubi.

21. Memorable incident occurred in the Settlement within last five years : No memorable incident as such occurred in the last five years.

22. A description of the management of the Settlement : The Colony is managed by the Gram-Panchayat in stead of traditional Panch.

**FAMILY**

1. Name of the head of the family : Kanshi Waltear Ekka.

2. Age : Near about 50.


   (i) **Traditional** :
   (ii) **Non-traditional** : Service

5. Income of the family : Near about 5000/- per month.

6. Family members : Five members.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Child</td>
<td>x</td>
<td>2</td>
</tr>
<tr>
<td>(ii) Adolescent</td>
<td>x</td>
<td>1</td>
</tr>
<tr>
<td>(iii) Adult</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
7. Educational status of the family members:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Literate</td>
<td>x</td>
<td>1</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(iv) Higher Education</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

8. Role of the females in the economic life of the family (Number of females and pattern of jobs): The wife of Waltair is engaged in household activities.

(i) Agriculture: x
(ii) Non-agriculture: x
(iii) Others: x

9. Diseases of the members of the family: Intestinal disorder, cough, fever etc.

10. Description of the diseases any of the family-member died of: Father of Kansi died after long suffering from acute chest disease two years before. Doctors diagnosed it to be Asthma.

11. How long the family has settled in the Settlement: Three years.

12. Name and description of the village, the family migrated from: The village Pungi (distance from Ranchi is 20-25 k.m.) is the original home-land of this family. In connection with service in DVC they have migrated to Maithon.

13. The Chief-deity of the family: No such deity.

14. Monthwise description of the deities and religious performances the female members of the family bear respect to and offers oblation from time to time: Although they do not perform any religious rite in their present settlement, they used to perform certain religious customs in their original homeland, Pungi. Those are:

Jaistha – **Manda Parab** (like the Gajan festival of the Bengalees).
Sawan – **Karma** (recitation for the origin of the universe and also a fertility ritual is observed).

Aswin – **Dasae** and **Jitiapuja**.

Falgun – Phagu (Holi customs) and Sarna Puja.

Janishikar – On any particular day of the year, the females of the locality perform a hunting rite in a skeleton form.

15. **The name of the Totem of the family**: Tortoise.

16. **Religious and emotional attachment of the family members with the totem-symbol**: No attachment is found.

17. **Deities and spirits worshipped on the first Magh, i.e., on the day of Ekhsen**: Nil.

18. **In which fair, the family members like to participate**: Manda-fair.

19. **The location of the village-Akhra or dancing place used by the family members during festival**: No Akhra at Maithon.

20. **Arrangements of training in dance and music**: No such arrangement.

21. **Description of dance and music in the festivals**: The Oraons of this Colony used to perform the following forms of dance in their native village, Pungi.

   In the festivals, enumerated above, dances like Bhotang, Dubki, Jetra used to be performed.

22. **Type of dance/dances the local-youths prefer to participate in large number**: The village-youths prefer to participate in **Jetra** dance.

   (i) Dahar
   (ii) Dong
   (iii) Golwari
   (iv) Lagre
   (v) Tumdun
   (vi) Bangla
23. Marriage:
(i) Pre-marriage mixing of the male-female of the Settlement: Permitted in a liberal circle.

(ii) Negotiation of the marriage: Through the middle-man.

(iii) Financial transaction on the occasion of marriage: Bride-price and bride's ornaments and garments are furnished by the groom.

(iv) Special marriage system of the women bearing child outside the wedlock: At first the family-members of that woman try to arrange the marriage with the child's father. If it fails that woman is married with another on payment of groom-price.

(v) Rituals concerning the consummation of the marriage: The consummation ritual consists of the smearing the vermilion on the forehead of the bride by the groom.

(vi) Rituals observed by the females during marriage:
   (i) Laganbandhi (Fixing the marriage-date).
   (ii) Koha-Pani (Drinking Customs).
   (iii) Phul-Khusi (Sticking flowers into the hairs of the relatives)
   (iv) Bahi-Jorna (Clasping the hands of bride and bride-groom).
   (v) Athkha Kadrika (bonding of two families).
   (vi) Parchhna (welcome).
   (vii) Gurkhi tirkhna (groom pressing the bride's heel).
   (viii) Isung Sindri (anointing with oil and vermilion).
   (ix) Gundari dhukna (entering the house of groom).
   (x) Mandi-Ona (eating together).
   (xi) Sindri Pabe (anointing the vermilion).
   (xii) Era-Kirtan (taking back the bride from groom's house).
   (xiii) Jhara Gunda (going back to the groom's house).
(vii) Divorce: Divorce is permitted on mutual agreement in front of the village-Panch of Pungi.

(viii) Re-marriage: Re-marriage is permitted by the village-Panch of Pungi.

(ix) Female freedom in the selection of groom: Absolute freedom is granted in the selection of groom.

(x) Whether totemistic clanship is considered during marriage: Yes, all clans are exogamous.

24. Rituals with regard to child-birth:

(i) Belief with regard to conception: Conception is believed to be caused by the spirit of ancestors.

(ii) Special ritual observed by the females praying for child: Worship of ancestors' spirit like Kudro, Kudure or Kudurai.

(iii) Rituals observed by the mother for the welfare of the child in the womb: Magical rituals, such as wearing of amulets etc. are observed.

(iv) Belief with regard to the fate of the child: It is believed that the Chief God, Dharmes or Biribelas writes the fate on the forehead of the baby.

(v) Customs for name-giving: The ritual of Name-Pinjna is performed.

(vi) Supernatural activities resorted to for the protection of the child from the evil eye: The amulet and magical marks are given for the protection of the child from the influence of evil eye.

(vii) Supernatural belief with regard to the death of the child: It is believed that death occurs under the influence of evil spirits.
(viii) Rituals observed by the mother upto the six years of the child's age: No rites except the purification rite are observed on the ninth day of the baby's birth.

25. Inter-Sex relation between boys and girls at their adolescence: Free mixing is allowed in the colony.

26. Magical rituals on the occasion of puberty: On attaining puberty the girls perform very few pollution rites.

SOCIETY

1. Role of the head of the family in the management of the Settlement: Each male elderly person participates in the election of Panchayat-chief.

2. Head of the Settlement: Mukhia.

3. Officials other than the head to manage the Settlement: There is no other officials.

4. Participation of the head of the family in political elections other than that of their village-chiefs:
   (i) Formation of Village-Panchayat: Yes.
   (ii) Formation of Panchayat Samitee: Yes.
   (iii) Formation of the Zilla Parisad: Yes.

5. Law of the inheritance followed by the family:
   (i) With regard to land: Equal shares between male and female members are allowed.

   (ii) Female property: Female property with regard to a fixed apportioned land is recognised.

   (iii) With regard to other movable property: Movable property is held on individual basis.
B. Survey of a family settled in non-urban area on the periphery of the D.V.C. Complex.

VILLAGE / BUSTEE / COLONY

1. The name of the Village/Bustee/Colony: Munda Dhaora.


5. Foundation of the Settlement:
   
   There is no information regarding the circumstances leading to the foundation of the settlement.

6. The Chief-deity (Gram-deota) of the Village/Bustee/Colony people: No such deity.

7. Fairs – Occasion and time: The people of the settlement used to participate in the fairs held in their original home-land. A few fairs such as Murma-fair (in the month of Aswin) and Jitia-fair (in the month of Aswin) are held in this area under study.

8. Tribes and Castes living in the Settlement: Munda, Musahar, Santal, Oraon.

9. The basis of the local economy: Service at the nearest colliery as menial workers.
   
   (i) Number of people dependent on agriculture: Nil.
   
   (ii) Percentage of the population engaged in non-agriculture sector: Nil.

   (iii) Traditional occupational pattern, if any, of each caste: Nil.

10. Natural environment of the Settlement (Rivers, Canals, Embankments, Water-reservoirs, Forests, Hills etc.):

271
Eastern side – Barakar river
Western side – Kumardhubi
Southern side – Panchet hill
Northern side – E.C.L. (Colliery belt)

11. Nearest urban centre: The nearest urban center is Barakar, which is about 15 K.m. from the settlement.

12. How the inhabitants keep contact with urban centers: The inhabitants keep contact with urban center by Auto-Rickshaw and Cycle.

13. Description of the development programmes initiated in the Settlement: No such programme is in operation.

14. Linkage of the development programmes with the activity of the D.V.C.: The settlement has the benefit of the electricity from the DVC.


16. Number of tribal people settled in the Settlement: The settlement is entirely inhabited by the tribal people.

17. Educational status of the local people:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Only literate</td>
<td>60</td>
<td>40</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>28</td>
<td>12</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>2</td>
<td>00</td>
</tr>
<tr>
<td>(iv) Higher education</td>
<td>1</td>
<td>00</td>
</tr>
</tbody>
</table>

18. Educational status of the tribal people of the Settlement:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Only literate</td>
<td></td>
<td>As above</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(iv) Higher education</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
19. Housing pattern of the people of the Settlement (In percentage):

(i) Brick-built – 90% people live in the brick-built houses.
(ii) Mud-built – 10% people live in the mud-built houses.
(iii) Hutment – x
(iv) Traditional house pattern – x

(i) Market – Barakar
(ii) Local shops – Chirkunda
(iii) Other centers for sale and purchase – Panchet and Kumardhubi

21. Memorable incident occurred in the Settlement within last five years: No such memorable incident is known to have occurred.

22. A description of the management of the Settlement: Although there is one Manjhi, the Bustee is entirely controlled by the gram Panchayat.

FAMILY

1. Name of the head of the family: Jiten Hembram

2. Age: 40+

3. Educational status: Primary

4. Profession: service in the Colliery
   (i) Traditional: x
   (ii) Non-traditional: Service

5. Income of the family: 2500/- per month.

6. Family members:

<table>
<thead>
<tr>
<th>Family Member</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child</td>
<td>1</td>
<td>x</td>
</tr>
<tr>
<td>Adolescent</td>
<td>x</td>
<td>1</td>
</tr>
<tr>
<td>Adult</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
7. Educational status of the family members:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Literate</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>x</td>
<td>1</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>1</td>
<td>x</td>
</tr>
<tr>
<td>(iv) Higher Education</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

8. Role of the females in the economic life of the family (Number of females and pattern of jobs): Wife of Jiten only works in the household.

- (i) Agriculture – Nil
- (ii) Non-agriculture – Nil
- (iii) Others – x

9. Diseases of the members of the family: Fever, skin disease, cough and cold.

10. Description of the diseases any of the family-member died of: No family member is known to have died of any disease.

11. How long the family has settled in the Settlement: For six years.

12. Name and description of the village, the family migrated from: The original home-land was in a rural area between Hazaribagh and Lohardaga.

13. The Chief-deity of the family: No such deity.

14. Monthwise description of the deities and religious performances the female members of the family bear respect to and offers oblation from time to time:

   Every Munda ritual used to be performed in their original home-land. Only Maghe-Parab (in the 1st Magh), Sarhul and Hare are performed in a skeleton form in the Bustee under study.

15. The name of the Totem of the family: Areca-nut.
16. Religious and emotional attachment of the family members with the totem-symbol: No attachment was found. But they recall their totem tradition through their surname.

17. Deities and spirits worshipped on the first Magh, i.e. on the day of Ekhsen: Maghe-Parab is observed (Tusu Puja).

18. In which fair, the family members like to participate: Tusu fair on the occasion of Maghe-Parab.

19. The location of the village-Akhra or dancing place used by the family members during festival: The location of village-Akhra is in the center of the village.

20. Arrangements of training in dance and music: There is no arrangement for training.

21. Description of dance and music in the festivals:

Maghe-Parab – Lagre and modern filmi dances are performed.

Sarhul and Hare – Mixed dance (tribal dance mixed with modern filmi trend).

22. Type of dance/dances the local youths prefer to participate in large number:
   (i) Dahar
   (ii) Dong
   (iii) Golwari
   (iv) Lagre –
   (v) Tumdun
   (vi) Bangla

23. Marriage:

   (i) Pre-marriage mixing of the male-female of the Settlement: Free-mixing is permitted.

   (ii) Negotiation of the marriage: Through the middleman, Agua.
(iii) **Financial transaction on the occasion of marriage**: Bride-price is to be paid by the groom.

(iv) **Special marriage system of the women bearing child outside the wedlock**: Acquiring a husband in exchange of some payment.

(v) **Rituals concerning the consummation of the marriage**: The consummation ritual is performed on the first conjugal night, with the prayer for a successful and blissful life in union.

(vi) **Rituals observed by the females during marriage**: Shagun Thili, Nunu-toka, Gur-jom, Gidicummaura are performed in a very skeleton form.

(vii) **Divorce**: Divorce occurs on mutual agreement in front of Mukhia.

(viii) **Re-marriage**: Re-marriage is permitted by the village-Panch-head Mukhia.

(ix) **Female freedom in the selection of groom**: Absolute freedom is sanctioned.

(x) **Whether totemistic clanship is considered during marriage**: Yes, all clans are exogamous.

24. **Rituals with regard to child-birth**:
   
   (i) **Belief with regard to conception**: Conception is supposed to be caused by the spirit of ancestors.

   (ii) **Special ritual observed by the females praying for child**: The willing mothers may pray for the ancestor's spirit as a child in her womb, so that she observes certain worship of ancestral spirits.

   (iii) **Rituals observed by the mother for the welfare of the child in the womb**: The mother wears amulets and performs certain rituals for the welfare of the child.
Belief with regard to the fate of the child: No such belief is found.

Customs for name-giving: The ritual Janam-Chhetiar is performed in a very limited sphere.

Supernatural activities resorted to for the protection of the child from the evil eye: The amulet and magical marks are given for the protection of child.

Supernatural belief with regard to the death of the child: Un-natural death is considered due to the influence of the evil spirits.

Rituals observed by the mother upto the six years of the child's age: No rites are observed, except the 'Nim-duk' ceremony on the third day of the baby.

Inter-sex relation between boys and girls at their adolescence: Free mixing with each other is allowed in the dhaora.

Magical rituals on the occasion of puberty: The adolescent girls observe some rites on the occasion of their puberty.

SOCIETY

Role of the head of the family in the management of the Settlement: Take part in the election of the gram-Panchayat.

Head of the Settlement: Mukhia.

Officials other than the head to manage the Settlement: No such member is found.

Participation of the head of the family in other political elections other than that of their village-chiefs:
(i) Formation of village-Panchayat : Yes
(ii) Formation of Panchayat Samitee : Yes
(iii) Formation of the Zilla Parisad : Yes
(iv) Election of local M.L.A. and M.P. : Yes

5. Law of inheritance followed by the family :
   (i) With regard to land : Equal shares between male and female members are allowed.
   (ii) Female property : No such thing is found.
   (iii) With regard to other movable property : Movable property is held on individual basis.

C. Survey of a family settled in a village far from urban settlement and outside the contact-zone of the industrial area.

\[ V \]
\[ \text{VILLAGE / BUSTEE / COLONY} \]

1. The name of the Village / Bustee / Colony : Jaminijara

2. Post-office : Konar

3. Police-station : Bishumgar

4. Panchayat-office : Bishumgar

5. Foundation of the Settlement : The local inhabitants reported that the village was once the citadel of an unknown local chieftain who built up a mud-fort. The place is known as 'Garh', because of the existence of the relics of such a mud-fort. The history of local chief, however, could not be ascertained.

6. The chief-deity (Gram-deota) of the Village / Bustee / Colony : Babathan (the Marung Buru of the Santals here is called 'Baba' or 'Father').

7. Fairs – Occasion and time : A fair is organised on the first
day of Magh on the occasion of the ceremonial worship of ‘Baba’.

8. Tribes and Castes living in the Settlement: Only the Santals are the inhabitants of the village.

9. The basis of the local economy: Agriculture.
   (i) Number of people dependent on agriculture: 90% of the villagers are dependent on agriculture.

   (ii) Percentage of the population engaged in non-agricultural sector: 10% of the villagers are engaged in the non-agricultural sector (including petty services at D.V.C. Konar office).

   (iii) Traditional occupational pattern, if any, of each caste: The traditional occupational pattern of the Santals in this place is related to agriculture.

10. Natural environment of the Settlement (Rivers, Canals, Embankments, Water-reservoirs, Forests, Hills etc.):

    Northern side – A streamlet has rounded the village. This is a tributary of the river Damodar.

    Western side – The great embankment of the DVC has been built up. The water reservoir of DVC is situated on the South-Western side of the village. There is a deep forest on the eastern side. The forest extends upto the Hazaribagh hill on the east.

11. Nearest urban centre: The nearest urban center is Bagadar which is about 25 k.m. from this place.

12. How the inhabitants keep contact with urban centers: The inhabitants keep contact with Bagadar only by using the public vehicles which are either bus or matador van.

13. Description of the development programmes initiated in the Settlement: The village enjoys the benefit of Integrated Tribal Development Project (I.T.D.P.).
14. Linkage of the development programmes with the activity of the D.V.C.: The I.T.D.P. scheme of agriculture in this village is linked up with irrigation facilities from the D.V.C. dam.


16. Number of tribal people settled in the Settlement: About 2,300. The village is entirely inhabited by the Tribal people.

17. Educational status of the local people:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Only literate</td>
<td>80</td>
<td>30</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>25</td>
<td>Nil</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>(iv) Higher education</td>
<td>Nil</td>
<td>Nil</td>
</tr>
</tbody>
</table>

18. Educational status of the tribal peoples of the Settlement:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Only literate</td>
<td>As above</td>
<td>As above</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>As above</td>
<td>As above</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>As above</td>
<td>As above</td>
</tr>
<tr>
<td>(iv) Higher education</td>
<td>As above</td>
<td>As above</td>
</tr>
</tbody>
</table>

19. Housing pattern of the peoples of the Settlement (in percentage):

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Brick-built</td>
<td>Nil</td>
</tr>
<tr>
<td>(ii) Mud-built</td>
<td>90%</td>
</tr>
<tr>
<td>(iii) Hutment</td>
<td>10%</td>
</tr>
<tr>
<td>(iv) Traditional house pattern</td>
<td>The traditional pattern of the house is mud-built small house with leaf's thatch.</td>
</tr>
</tbody>
</table>

20. Co-operative for the tribal people of the Settlement: Nil

(i) Market: No market in the village.

(ii) Local-shops: No shop in the village.
21. Memorable incident occurred in the Settlement within last five years: Three years ago diarrhoea on a wide scale occurred. Many people died as a result.

22. A description of the management of the Settlement: The village is managed by Monre-hore, a tribal organisation or village-council. Members of this council are Manjhi (head-man), Jog-manjhi, Parganait, Godit, Naeke.

FAMILY

1. Name of the head of the family: Rabilal Murmu.

2. Age: 55.


4. Profession: Traditional agriculture and hunting.
   (i) Traditional: Agriculture and hunting.
   (ii) Non-traditional: Nil.

5. Income of the family: 2,000/- per month + collection of games and forest products (the market-value of which is not ascertained).

6. Family members:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Child</td>
<td>1</td>
</tr>
<tr>
<td>(ii) Adolescent</td>
<td>x</td>
</tr>
<tr>
<td>(iii) Adult</td>
<td>1</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Literate</td>
<td>x</td>
</tr>
<tr>
<td>(ii) Primary level</td>
<td>x</td>
</tr>
<tr>
<td>(iii) Secondary level</td>
<td>x</td>
</tr>
<tr>
<td>(iv) Higher Education</td>
<td>x</td>
</tr>
</tbody>
</table>
8. Role of the females in the economic life of the family (Number of females and pattern of jobs): The only female (adult) member, wife of Rabilal Murmu spends whole day in collection of forest products and selling thereof.

(i) Agriculture : x
(ii) Non-agriculture : Collection of forest-product
(iii) Others : x

9. Diseases of the members of the family : Intestinal disorder, fever and mal-nutrition.

10. Description of the diseases any of the family member died of : Father of Rabilal died five years ago, being afflicted with high fever. The villagers after much conjecture diagnosed that it was the pernicious effect of the evil eye of the village-deity, Baba who was somehow estranged by the old-man.

11. How long the family has settled in the Settlement : Rabilal could not remember. Because he heard that his father was born in this village.

12. Name and description of the village, the family migrated from : The name of the village is not known.

13. The chief-deity of the family : Orak-Bonga.

14. Monthwise description of the deities and religious performances the female members of the family bear respect to and offers oblation from time to time :

In the month of Vaishak Jaisthya : Eroksim and Motenama [Prayer for adequate rain in the coming days].

In the month of Ashadh : Mig [Rituals for bringing down shower with roaring sound].

In the month of Bhadra : Jatra-Bonga (spirit of time and space) and Karma (recitation of origin of the universe and mankind and a rite of friendship).
In the month of Aswin – **Nawani** (offering of the first fruit to the great ancestors).

In the month of Kartik – **Dasae** (associated with the witchcraft). This ritual is performed by male participants only.

In the month of Aghrahayana – **Gorbhu** (propitiation of Corn-spirit) and **Dharemashay** and **Enjal-Penjal** (mosquito-driving ritual).

In the month of Paush – **Badna** (Fertility content great : Badna Parab is observed for five days).

In the month of Magh – **Shorae**, **Disom-sendra** (only for males hunting ritual).

In the month of Falgun – **Baha** (Holi festival).

15. **The name of the Totem of the family** : **Nilgae**.

16. **Religious and emotional attachment of the family members with the totem-symbol** : Offer worship when anybody finds Nilgae anywhere, refrain from eating the flesh of Nilgae.

17. **Deities and spirits worshipped on the first Magh, i.e. on the day of Ekhsen** : All spirits and deities including Baba, Jaheer, Sengel, Bonga, Da-Bonga, Buru-Bonga, Bir-Bonga etc. are offered worship.

18. **In which fair, the family members like to participate** : The fair at Babathan on the first day of Magh.

19. **The location of the village-Akhra or dancing place used by the family members during festival** : At the central place of the village under the shade of a Mahua-tree.

20. **Arrangements of training in dance and music** : An old woman in the village imparts training in dance and music to the village girls.

21. **Description of dance and music in the festivals** : 
Eroksim: The females perform simply Lagre dance on the danga-land nearest to the agricultural field.
Horiorsim: No Dance.
Karma: All types of dance, like Lagre, Tumdum, Golwari, Chandak etc. are performed.
Dasae: Golwari on mimetic dance is performed.
Sarhul: All types of dances are practised.
Badna: All types of dances are practised.
Baha: Lagre and Dahar dances are practised.
Disom-Sendra: Lagre, Dong and Golwari dances are performed.

22. Type of dance / dances the local-youths prefer to participate in large number:
   (i) Dahar
   (ii) Dong
   (iii) Golwari
   (iv) Lagre
   (v) Tumdun
   (vi) Bongla

23. Marriage:
   (i) Pre-marriage mixing of the male-female of the Settlement: permitted in a restricted circle.
   (ii) Negotiation of the marriage: Through the middleman, Agua.
   (iii) Financial transaction on the occasion of marriage: Besides bride-price is to be paid by the groom.
   (iv) Special marriage system of the women bearing child outside the wedlock: Kirin Jawae Bapla or acquiring a husband by paying the offender is in vogue.
   (v) Rituals concerning the consummation of the marriage: The consummation ritual consists of the supreme embrace. It is on the first night of conjugal life after marriage. The ritual is performed with the prayer of the girl for a successful and blissful life in union with the husband. The girl also declares to the new husband that she is still untried and her
husband may work his waist gently. The entire performance is preceeded with the worship of Jaher.

(vi) Rituals observed by the females during marriage:
   (i) Jolsoya
   (ii) Recognition by clothes
   (iii) Lagan (engagement)
   (iv) Setting up a Maroa (Marriage booth)
   (v) Shagun Thili (rituals of omen plate)
   (vi) Shakam Tol (binding of groom with mango leaves)
   (vii) Nunu toka (paying the mother for her breast-milk)
   (viii) Gur-Jom (eating of molasses)
   (ix) Sindradan (smearing the bride's forehead with vermillion)
   (x) Parchan (purifying ceremony)
   (xi) Gidicummaura (abstaining from all the paternal property of bride).

(vii) Divorce: Divorce is permitted on mutual agreement.

(viii) Re-marriage: Sagan is permitted by the village council on request.

(ix) Female freedom in the selection of groom: Absolute freedom is granted if the bride chooses her groom.

(x) Whether totemistic clanship is considered during marriage: Yes, all clans are exogamous.

24. Rituals with regard to child-birth:

(i) Belief with regard to conception: A woman conceives only when the spirit of one of the ancestors descends on her.

(ii) Special ritual observed by the females praying for child: The deserving females may pray to Jaher for descent of the spirit of a particular ancestor. In case if not granted, he prays for the descent of the spirit of her husband on her. The female prepares herself for reception of the spirit of the ancestor.
(iii) Rituals observed by the mother for the welfare of the child in the womb: The mother wears magical knots on the waist to protect the baby from the evil eye of malevolent spirits so that, pre-mature abortion does not occur.

(iv) Belief with regard to the fate of the child: On the sixth day of child-birth worship is offered to the spirit of an ancestor and it is believed that Marang Buru writes on the forehead of the child its future.

(v) Customs for name-giving: The ritual Janam-Chhetiar is performed.

(vi) Supernatural activities resorted to for the protection of the child from the evil eye: The amulet and magical marks are adopted for the protection of the child from evil eye. When the child is taken outside the home, the little finger of the child’s hand is bitten by the mother, so that no Dain (witch) may touch him considering the child tasted.

(vii) Supernatural belief, with regard to the death of the child: Pre-mature death of a baby is taken to be the devouring of the child of an evil-minded pernicious spirit or witch.

(viii) Rituals observed by the mother upto the six years of the child’s age: For the very precious object like child, mother observes fast for the welfare of the child and performs ‘Jitia’, praying for longevity of the child and protects the child by applying on it amulets or some other fetishes.

25. Inter-sex relation between boys and girls at their adolescence: Sex-play between the boys and girls is permitted freely among the adolescents. Parents do not take exception if mock-intercourse happens between two boys and girls, even of near relation.

26. Magical rituals on the occasion of puberty: On attainin puberty the girls are compelled to devour germinated grains, in order to improve the fertility of her procreative organs. Pollution rites are observe during menstruation. Seclusion of the girl from the family life is maintained.
1. Role of the head of the family in the management of the Settlement: In the general meeting of the villagers convened by the headman or Manjhi, the affairs of the village are managed.

2. Head of the Settlement: Manjhi.

3. Officials other than the head to manage the Settlement: Jog-Manjhi, Parganait, God-it, Naeke.

4. Participation of the head of the family in the political elections other than that of their village-chiefs:

   (i) Formation of Village-Panchayat: Yes.
   (ii) Formation of Panchayat Samitee: Yes.
   (iii) Formation of the Zilla Parisad: Yes.

5. Law of inheritance followed by the family:

   (i) With regard to land: Equal share of the male and the female members are permitted.

   (ii) Female property: No special female property is recognised with regard to movable property.

   (iii) With regard to other movable property: Movable properties are acquired on the basis of individual right.