

**SOCIO-ECONOMIC CONDITION OF SATPATI VILLAGE OF PASCHIM
MEDINIPUR, DISTRICT WEST BENGAL**

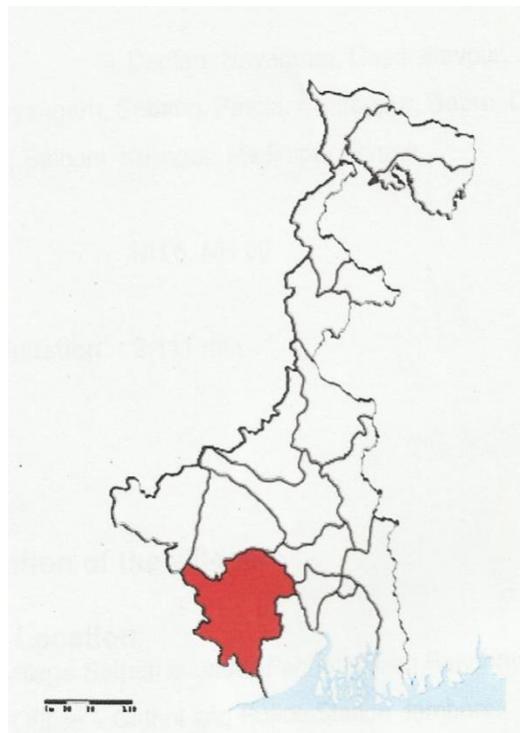
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Chapter 1

The Setting

A. The District



Location of Paschim Medinipur in West Bengal Map

State:	West Bengal
Headquarters:	Midnapore
Area:	9,786km*2 (3,778sq mi)
Population:	5,193,411 (2001)

Population density:	531/km*2(1,375.3/sq mi)
Urban population:	11.9 per cent
Literacy:	70.40 per cent

Lok Sadha Constituencies: Medinipur, Ghatal, Jhargram(ST) – all have assembly segments in adjoining districts, Arambagh - with one assembly segment in the district.

Assembly seats: Datan, Nayagram, Gopiballavpur, Jhargram, Keshiary, Kharagpiu Sadar, Nayagram, Sabang, Pingla, Kharagpur, Debra, Daspur, Ghatal, Chandrakona, Garbeta, Salbani, Keshpur, Medinipur, Binpur.

Major highways: NH 6, NH60

Average annual precipitation 2,111 mm

B. The Village

Description of the village

1. Location

The village satpati is under Parihati Gram Panchayat and Jhargram sub-division, Post Office – Gidhni and Police Station Jamboni. The J.L. No of the village is 67 and it is included under Anchal No 2.

2. Boundary

This village is situated on the bank of river Dulung. The Dulung river is passing through the North side of this village. In west there is a road alongside the riverbank. Sonahara gram is located in the same side. In the east there is an empty ground and after the ground there is village called Nunia. There is another empty ground in the south and a village called Degaria is situated after the ground.

3. Community

The entire population of the village belong to Santal community. According to them their mother tongue is “Thar”(Santali) which is derived from Alchiki language. However, most of them speak in Bengal with the outsiders.

4. Arrangement of the Household and Settlement Pattern

Most of the houses of the village are situated in both side of the road. All the houses are mud-built excepting two which are made up of cement and concrete. The roofs of single storied mud-built houses are covered by asbestos, tiles, and straw. The walls of mud-built houses are colored. Most of the houses are square-shaped/rectangular-shaped. There is a seating place outside every house. The settlement pattern is liner.

5. Source of Water

5.1 Source of Drinking Water

There is six usable wells from where the villagers get there drinking water. One Well is non-usable condition. However, in the summer when the water levels of the wells go down the villagers get drinking water by digging the sand of the riverbank.

5.2 Source of Water for Other Work

The villagers use the water of well and river for bathing purpose. They general use the wells water for household work. They use the water of river for the bathing of domestic animals.

5.3 Irrigation

Rainwater and wells water are mainly used for cultivation purpose as shallow or any other source of irrigation is not available in the village.

6. Important places of village Shrines

Most of the religious places of this village are situated in the east side of the village. There is a Jahir Than at the north-east side of the village. Garam Than or Jan thar is situated in the east side of the village. Asharri than is located at the south-east side of the village. However, all these religious places are not exactly situated at the village but located outside the village. Sidhu – Kanhu than is the only religious place which is located in the village.

Education Centre

There is no school or Anganwari centre in this village. The children of this village travel one kilometer to reach Nunia village for getting primary and Anganwari education. The children travel three kilometers to reach Gidhni or four kilometers to reach parihati for high school education. Seva Bharati Mahavidyalaya is the only college for which students travel seven kilometers.

Health Centre

The village does not have any health centre to serve its villagers. The nearest health centre is situated at Nunia which is one kilometer away from this village. Villagers also avail medical facilities from Kapacita health centre (2.5 kilometres) and Jhargram hospital (20 kilometres) based on their need.

Place of Recreation

There is no such recreational place in the village. Usually the young boys go to the empty ground for playing football and for “ adda.” The older people also go to the empty ground for meeting and talking to each other. Besides, they meet up in each others house alternatively to sing Santali songs with DhamsaMadal.

Market place

The nearest market is available at Gidhni which is three kilometers away from the village.

Sanitation

There is no drainage system in the village. only one house has proper latrine and bathroom. Rest use the riverbank or a particular ground and use the river water or wells water for this purpose.

Cremation Ground

The cremation ground is situated at the riverbank of the Dulung river, i.e.at the north side of the village.

Disposal of Dead Cattle

There is no particular place for the disposal of the dead cattle.

7. Communication

The main road is situated one kilometer away from the village. There used to be bus service once upon a time but there is no such transport service available now. Villagers walk or use cycle to travel to nearby places. However, shared Auto and Trecker Services are available for travelling to distant places but these services are not sufficient as the services are available based on train timing of Gidhni Railway Station (nearest railway station from the village.)

8. Electricity

The village has the electricity facility provided by west Bengal Electricity Board which is used by the villagers.

9. Flora and Fauna

Different kinds of plants, animals and birds are observed in the village.

The plants that are available in the village are; Ficus, Khejur, Shirish, Bamboo, Tamarind, Mango, Kadam, Babla, Kool, Sajne, Neem, Tulisi, etc.

Animals are; Cow, Goat, Dog, Duck, Hen, Cat, Snake, Squirrel, etc.

The birds are; Crow, Charrui, Ghughu, Cuckoo and many others.

10. Land

Besides residential land, there are two types of agricultural land. One is known as Danga Jami or high land and the other one is sol land or low land. As the cultivation is based on rain water the villagers can cultivate only once in Danga Jami or High Land. Based on the rainfall cultivation is done twice in Sol Jami or Low Land.

11. Weather

Weather is normally dry. In the summer, sometimes, temperature goes upto 46 degrees or more. In the winter temperature falls below 8 degrees or less sometimes. Rainfall is low in the village which is not at all sufficient for the cultivation purpose.

12. Location of Forest

The nearest forest known as ‘Dungri Bon’ is situated at one kilometer distance in the south side of the village.

13. Occupation

Cultivation is the main occupation of the village usually. But this year due to less rainfall causing draught cultivation could not be the primary occupation of the villagers. This year most of the villagers worked as agricultural labourer in distant places. Moreover, they worked in Government project of ‘100 days work for rural people’ during the year. Besides, there are several other occupations like daily labourer of house-building work, working as Raj-Mistri, collection of forest resources, fishing and service.

i. Village history

the actual date or year of foundation of this village could not be found out but according to the Manjhi (Head of the village) this village was founded by late Surjo Hansda few generations back. Villagers or the Manjhi could not comment on Late Surjo Hansda's origin or background. However, the Manjhi said Late Surjo Hansda shifted from his original place due to shortage of land and when he shifted to this village his relatives from seven other Pursi (neighboring villages) accompanied him. The name of the seven Pursi are: Sonahara, Mamurda, Bamdia, Dhunamari, Degaria, Sogadi and Bonsaro. As the village was founded with the residents of seven villages, the village was named as "Satpati". The founder families of this village invited their Kins later on and the population of the village gradually increased in this way.

When there was a flood in 1988 this village was severely affected. The houses, agricultural land were damaged and the health of the villagers was also affected.

Due to this ,the then Majhi, Jgmajhi, Godet, Naike and Paranjik called all the villagers for a meeting and announced that it was the curse of their highest Deity Marang Buru that caused all these damages. They also suggested all the villagers of to leave the village to save themselves from the cause of Marang Buru. Some villagers agreed with them and left the place. They shifted along with the villagers of other flood affected villages to the corner of a high land situated at Nunia (the village next to Satpati). Some villagers remained in the village Satpati as they did not want to leave their ancestral place.

Though the villagers who left the Satpati village initially shifted to Nunia village temporarily, they gradually arranged for their permanent shelters in the village and it became a new village under Gidhni Gram Panchayat namely Dhirighutu. Since then, the population of Satpati village gradually decreased as one after another family started shifting to the new village. The population of Dhirighutu village now includes 18 household of Satpati village comprising of 81 persons of which 36 are female and 45 are male where as the Satpati village now has only 15 household comprising of 20 families population structure of which is given later. A deserted house the residents of which are migrated to another village.

Chapter II

A. A Short Note on target population (Santal community)

Santal, Saontar, a large Dravidian tribe classed on linguistic grounds as kolarian which is found in Western part of Bengal, Northern part of Orissa, Bhagalpur district and the Santal Parganas. However, they have now spread all over India.

In terms of physical characteristic, the Santals may be regarded as typical examples of the pure Dravidian stock. Their complexion varies from very dark brown to a peculiar, a peculiar, almost charcoal like black. The proportions of the nose approach those of the Negro, the bridge being more depressed in relations of the orbits than is the case with Hindus, the mouth is large, the lips thick and projecting. The hair is black and occasionally curly, the Zygomatic arches prominent, while the proportion of the skull, approaching the dolichocephalic type, conclusively refuse the hypothesis of their monolium descent.

The internal structure of the Santal tribe is singularly complete and elaborate. There are twelve exogamous septs (Clans);

1. Hansda, 2 . Murmu, 3. Kisku, 4. Hembram, 5. Mandi, 6. Saren, 7. Tudu, 8. Baske, 9. Besra, 10. Paurja, 11. ,Chore, and 12. Bedea

However, in this village only four clan were found which are: 1.Hansda, 2. Murmu, 3. Saren and 4. Tudu

Analysis of table – 1

While enumerating the population of the village males and females have been counted according to age group as will be seen from Table 1. The age groups have been divided into 0-4, 5-9, 10-14, 15-19, 20-24, 25-29, 30-34, 35-39, 40-44, 45-49, 50-54, 55-59, 60-64, 65-69, 70 onwards. Both males and females who are of age one, two, three and four have been grouped under 0-4, I the different columns. Likewise, both have been grouped under 5-9, 10-14, 15-19....upto 70 onwards respectively.

The percentage of male and female of each have been calculated in two ways- one type of percentage have been calculated against the total population and the other is calculated against the total female or total male population..The total population of 20-24 age group (both male and female)have maximum number which is 15.The males are highest in number (44) than the females (42). The females-male ratio is 100:105 approximately. The females are highest in number in the age group of 15-19 and 20-24, 35-39 (7) and lowest in number (1) in the age group of 10-14. There is no female in the age group of 55-59. The males are highest in number (8) ion the age group of 20-24 and lowest in number (1) in the age groups of 55-59 and 60-64. There is no male in the age group of 5-9. The sex ratio of female and male is 104.76. Thus the number of per hundred female is 105.

We may consider the whole population by dividing it into three categories. These are:

- a. Infant to young population – it includes the age groups of 0-4 to 10-14. Total number of population in this category is 14 which is 16.27% of the total population.
- b. Young to medium aged population – This category includes the age groups 15-19 to 40-44. The total number of population is 56 which is 65.12% of the total population
- c. Medium to old population – It includes age group of 45-49 to 70 and onwards. The total population of this category is 16 which is 18.60% of the total population.

Thus the majority of the population (56 out of 86) belongs to the young to medium aged category of people. The lowest population (14 out of 86) belongs to the infant to young category of people.

Therefore, it can be concluded that it is a growing population.

Analysis of Table – 2

The Table No 2 clearly shows the literacy status of the people of Satpati village. Here the whole population is classified into several groups according to their literacy status like literate, illiterate. The literate group is again sub divided into several sub groups such as: 1. Can Sign only, 2. Can Read and Write only, 3. Primary, 4. Below Madhyamik , 5. Passed Madhyamik, 6. Below Higher Secondary and Graduation, 7. Passed Higher Secondary and Graduation, 8. Obtained any Vocational Training/ Technical Degree/Diploma.

The children who have not reached the age of getting primary education has been categorized under Before primary. The literacy status of females and males are described in this Table. The table shows that 15 people out of 86(17.44%) is illiterate. 33.33% of the total female population is illiterate whereas the number of illiterate male is only one (2.27%of the total male population). However, majority of the population (55.81%) belong to the category of below Madhyamik. The literacy rate is high among the males than the females.

In this village one female has passed Madhyamik and one has completed her graduation. Three males of the village passed Higher Secondary Examination and two males obtained their graduation degree. One of these graduate male is a computer diploma holder.

Analysis of Table – 3

The Table 3 shows the marital status of the people of the Satpati village .The marital status of female and male are described separately, under different columns ,like ,married, unmarried, divorcee, separated, widow and widower. The number of married persons is 46 which is 53. 49% of the total population. The number of unmarried person is 33 which is 38.37% of the total

population. Generally the marriage begins at the age group of 15-19 in case of females and 20-24 in case of males. Thus, marriage of females occurs earlier than males. The married females are highest in number (7) in the age group of 35-39. The number of married males is highest (6) in the age group of 40-44. Only one woman who belongs to the age group of 20-24 is separated. There are three widow woman in this village who belong to the age groups of 50-54 and 60-64. There is no divorced male or female in this village. There is one separated male in the village who belongs to age-group of 50-54. There are two widowers in this village who belong to the age groups of 45-49 and 50-54.

Analysis of Table -4

The occupational status of people of Satpati village is clearly observed from table 4. Here the whole population is classified into female and male, then the female and male population are classified according to their occupational status on the basis of their primary and secondary occupation. The primary occupational status is divided into the following categories:

Cultivation, agricultural labourer, non-agricultural labourer, collection of forest resources, business, self employment, service holder/pensioner, household work.

The secondary occupations of both male and female population are classified into the same category as mentioned above. Besides, the occupational status of working female and male, there is another category which is known as dependent group. This group is divided into three categories namely dependent children, dependent student and old dependents.

From Table 4, it is clear that majority of the women population (61.90% of the total female population) are engaged in household work primarily. 21.43% of female population belongs to the dependent children and student group. There is no old female dependent in this village. Only 16.67% (8.14% of total population) of total female population are primarily engaged in economic work. 4.76% of the total Female population related with economic work basically doing supervising of cultivation of their own land. Besides, 2.38% of this female population belongs to the category of service holder/pensioner.

35.71% (17.44% of total population) of female population is engaged with economic work secondarily. Among these females 14.28% are self employed. 4.76% are engaged in collection of forest resources. 9.52% are working as agricultural labourer. 4.76% are engaged in supervision of cultivation of their own land. 2.38% are working as non-agricultural labourer. 4.76% are engaged in household work secondarily.

From Table 4, it is clear that majority of the men population (72.73% of the total male population) are engaged in economic work primarily. 27.27% of the total male population belongs to the dependent children and student group. There is no old male dependent in this village. 13.09% of total male population is engaged in the cultivation of their own land. Only 2.27% of total male population is working as agricultural labourer. 9.09% of the total male population is working as non-agricultural labourer. 11.36% of the total male population belongs to the category of service holder.

34.09% of the total male population has secondary occupation. Among these males 11.36% is engaged in cultivation of their own land, 2.27% is working as agricultural labourer, 15.91% is working as non-agricultural labourer. 4.54% is self employed.

Therefore, 45.35% of the total village population is associated with economic work. 34.88% of the total village population has secondary occupation. 24.42% of the total village population belongs to dependent children and student category.

Chapter – IV

Economy and Livelihood Subsistence Pattern:

A. Primary Occupation

B. Secondary Occupation

A. Primary Occupation

i. Agriculture

Agriculture depends mainly on rainwater. If there is no rainfall or insufficient rainfall the agriculture is impossible that year as happened this year. Basically, paddy is the main crop cultivated by the farmers. But some villagers cultivate some vegetables in their household area. The vegetables cultivated are baronial, tomato, chili, pumpkin, gourd, onion, etc.

Before giving “Arrgom” for paddy cultivation they do a puja namely “Asharia Bonga”. They call a meeting to discuss about the arrangement of this puja and fix the date of puja. This puja is performed collectively by all the villagers. It is performed in a fixed place called “Ashari Then” situated outside the south west side of the village. This puja is performed by the “Naike” of the village. Alcohol (poiro), sweet and one black pig/ hen are required for the puja. After offering these to the God, the villagers present there take a share of these. Then they are allowed to start cultivation by giving “Arrgom” to their land. When the paddy is fully grown up, another puja is performed called “Janthar”. No villagers are allowed to cut the paddy before performing this puja. This Puja is applicable only for “deshi dhan”. This puja is performed by the “Dihiri” on a

date fixed by the villagers. The materials required for this puja are: Sweet, Alcohol and the paddy of "Dihiri's" land. These are offered to the deity. This "Dihiri" belongs to the Kheria community. After performing this puja the villagers are allowed to cut the paddy from their respective lands.

Generally, if there is sufficient rain in a year then in Danga Jami paddy is cultivated and Sol Jami is used for cultivating mustard wheat, groundnut, etc.

ii. Fishing

Fishing is accepted as secondary occupation by only a few villagers. They collect fish from the river throughout the year. They sell the rest after keeping sufficient fish for their own consumption. Beside, most of the villagers collect fish from the river throughout the year for their own use. For this purpose, different kinds of fish catching cages, like "Ghuni, pata, JHINGRI, gugi", fishing net like "Chakni Jal, Chapar Jal," fishing rod like "Barshi" are used. Fishes like Chang, Lata, Boyal and some other small fishes are collected.

iii. Collection of Forest Resources

Collection of forest resources is basically the primary occupation of few males and secondary occupation of few females. Males collect wood and sell those as fuel. Females collect small pieces of wood, shale leaf, etc from the forest. The small pieces of wood are used as fuel for their own family. They prepare plates using shall leaves and sell those through agents.

iv. Other Economic Activities

Only a few people are engaged in government and non-governmental services. Some people are working "100 days work" project of central government. Some other work as agricultural labourer and they earn Rs 50/- per day. Those who are working as non-agricultural labourer in house-building work are getting wages ranging from Rs 100-140/-. Besides, there are self-employed people who are earning their livelihood through contract job, working as labourer contractor, selling plates made up by shall leaves (Rupees seventy per thousand plates), by engaging in women self-help groups.

v. Most of the women (61.90%) are engaged with household work primarily.

B. Secondary Occupation

All the above-mentioned occupations are taken as secondary occupation by some villagers. Beside, hunting is also treated as secondary occupation.

Hunting is basically another area of using forest resources. This is not used as an occupation but remained as a tradition. Before going for hunting, a meeting is arranged by the members of seven "Purshi" means the members of seven neighboring villages. The villages are Satpati, Degaria, Sonahara, Mamurda, Bamdia, Chhtobansor and Harpasol. The meeting is held at Satpati and a date is fixed for collective hunting of the members of all these villages. Before going for hunting, a puja called "Maghi" is performed separately in all the seven participating villages. Hen, rice and money are collected from every household of the village. They make "Khichuri" using the rice and offer the "Khichuri" and hen to the "Maghbanga" in the "Jaher Than". The puja ends after performing the dance and song by the villagers. After that they are allowed to go out for hunting.

Place and process of hunting: Whistling of "shinga/Shakoa" is an indication of gathering for hunting. After listening to the sound of "Shinga" the people interested in hunting get together and start for hunting.

1. Athan Jatrave Shikar:

This is the first hunting of the year which occurs the next day of the Makar. One of the jungles of jamboi block is used for hunting.

2. Jarpa Sendra

After the first hunting this type of hunting happens on every Sunday in any forest of jamboni.

3. Chait Mel Sendra

This is a part of jarpa Sendra which is occurred through entire "Chaita" month. When this Sendra ends then the "Jarpa Sendra" is completed entirely.

4. Damjhor

This hunting occurs on the fourth day of "Baishakh" month. The members of several villages go together for this hunting. Everyone carries own food as they spend the night in the jungle by performing dancing and singing. On the next morning the hunting is started.

5. Ranijhor (Ranna Goira)

This hunting occurs on the twelfth day of "Baishakh" month. The process is same as mentioned in case of Damjhor.

6. Bujudi

This hunting is organized by the "Parganait". The date of this hunting is fixed in a meeting. The information of the meeting is sent by the "Godet" through "Sendra Gira." in the meeting the place of hunting is also fixed.

7. Ajdio Sendra

This hunting is started on the day of "Buddha Purnima" at the forest Ayodhya. The members of Santal community from different places reach Ayodhya by train or bus. Before entering the forest the "Dihiri" of the village performs a puja and gives information about the roads and other related matters.

8. Begun Barri

This hunting occurs on the date of Kail Puja in "Jaishtha" month. This is their last hunting of the year.

Distribution of hunted animals:

Usually, pigs, rabbits, jungle cats and different types of birds are hunted. In case of small hunted animals, the head (Madal) and the heaps (Danda) are given to the person who actually hunted the animal. The person who carries the hunted animal gets the front leg of it, the rest portion is distributed among the other group members of hunting including the persons of the neighbouring villages. In case of big hunted animals, the head of the hunted animal is given to the person who makes first attempt to hunt the animal. The leg of the hunted animal is received by the person who makes second attempt to hunt the animal. The heap portion is given to the "Parganait". Some portion is cooked and eaten by the hunters and the rest is taken for home. When they go out for hunting, at first, the persons with bow, arrow and spheres are placed. Then few people who hold a dog and some hunting weapons are placed. If hunting by weapon is not possible then the help of dog is taken. If anybody dies during hunting if possible then only the dead body is carried back to the village otherwise, he is cremated in the forest and message is sent to his house.

Chapter – V

General Information including Case Studies on:

- A. Marriage**
- B. Birth**
- C. Death**

A. General information about marriage

Name of the informant	Sex	Age
1) Gopal Murmu	M	51 Yrs.
2) Shakla Saren	M	41 Yrs.

Introduction:

Generally 10/11 types of marriage are observed among the Santal community as a whole. But according to the informants there are only four types of marriage occurred in this village. These are as follows –

- i) Sar Sagun Bapla
- ii) Tunki Dipil Bapla
- iii) Or Itut Bapla
- iv) Sanga Bapla

Description of the above mentioned marriage types:

- i) **Sar Sagun Bapla:** This is a kind of negotiation marriage comprising of three steps. These are –
 - a. Crel Crepel
 - b. Sar Sagun
 - c. sindra Dan

a) Crel Crepel

In this process, the family members of the groom take the initiative of negotiation his marriage by requesting their relatives or neighbors to find out a suitable bride for him. If any suitable bride is found then the members of the groom's family send a middleman "Raibar" to know whether they are agreed to start the negotiation about marriage. After receiving their consent the "Raibar" takes the groom's family to the bride's house. There they are requested sit. Usually, males are seated in one side and females another side. Then the bride's family offers them water and then the bride comes with her "Helit (elder brother or sister). The groom's family members observe the bride carefully and go to a distant place to discuss their opinion about the suitability of marriage. If they do not agree with each other then they leave the village and "Raibar" conveys the news of rejection. But if the family members of the groom find the bride suitable for marriage then they return to the bride's house. After that they are offered water to clean their legs and requested to sit. Then they are offered sweet and tea by the bride's family. After that the

bride comes again and offers salute to all of them. During this time one senior member of groom's family gives some money to her. Then they leave the place for the day. The above mentioned process is repeated when the bride's family members visit the groom's house.

b) Sar Sagun

If both the parties agree to conduct the marriage then they exchange their opinion regarding "Thala Chandan" through "Raibar". In this way a date is fixed on which the members of the bride's family go to the groom's house for performing "Tala Chandan". when they reach the house of the groom, they are offered water to clean their legs and requested to sit. After the males and females sit separately on a "Talui" spread in the "Racha". Then the bride's mother offers the clothes, "Chabki", "Bel Mala" to the groom.

Then the groom sits on her lap and she applies 'Halud Tel' on the groom's body. The same process is repeated by all the members of the bride's family.

After one/ three/ nine days of groom's "Thala Chandan", the members of the groom's family go to the bride's house for performing the process of her "Thala Chandan". the above mentioned "Thala Chandan" process is repeated by the groom's family members. However, before leaving the house for "Thala Chandan", the father of both bride and groom keep two paddy in a vessel full of water. After performing the "Thala Chandan" when they return to their own houses both the father of bride and groom clear the water of the vessel and observe the position of paddy remained same as before. If it remains same "Sar Sagun" is considered as successful.

After "Thala Chandan", the members of the groom's family fix date of marriage and send the message namely "Uran Gira" through "Raibir". If the bride's family agree with the date then they send "Soi Gira" through the "Raibar" to the groom's house. Then the groom's family prepares "Gira" for inviting their relatives and neighbours and bride's family "Pajen Gira" for inviting their relatives and neighbours. All these "Giras" associated with marriage are called "Bapla Gira".

After fixing the date, both the Head of the bride and groom's family exchange their opinion regarding dowry through "Raibar". Generally, the family members of the groom give dowry in the form of three or seven rupees, one ox and one cow and three "khanda Lugri"(one for the mother of the bride, one for the grandmother of the bride and another for the aunt of the bride). The dowry is considered as the symbol of their tradition. The members of the bride's family give her some paddy, one water vessel and small utensils.

c) Sindra Dan

This is the process of performing through several functions. At first "Sunum Samang" means worshipping of the God by offering "Halud Tel" is performed in both bride and groom's houses. Then this "Halud Tel" is applied to the body of both the bride and groom day before the marriage. Then the function of "Jawar Daram" is performed in bride's house in presence of "Baraiti", Then the groom gets reception from the bride's mother by "Jamai Chuara Thala". After that the "Sadam" and "Lungti" get reception from her. Then both the bride and groom take bath and wear new cloth. After that there is a function called "Shala Buhai". In this function both the groom and elder brother of bride are lifted by on the shoulders of few people and rounded up for three times and spread "AtapChal" towards each other. Then they exchange their "Bel Mala, Chabki and Shana Dahori" with each other. After that the same process is repeated with the bride and groom. However, besides "Atap Chal" they spread water with a bunch of mango leaves on each other. Then the marriage process is started by burning two "Sulta Segel". Then the groom puts "Sherhet Thakom" on the wrist of the bride. After that he spreads sindur three times on the earth and applies it three times to "Sherhet Thakom" and three times at the bride's head. Then the marriage processes gets completed and the bride and the groom stand on a leaf. Their legs are washed and oil is applied on their heads. Then their hair is combed. Then they are carried to the home in lap. Then they the bride and groom are offered "khichuri" and "Balaia Harinchu" to drink. Then the "Balaia Dong" dance is performed by the relatives of bride's family. After that the "Manjhis" of both bride and groom's village perform the function of "Thaula Ghori" where "Khanda Lugri" and the dowry are given. On the next day morning the groom's family members leave the bride's house along with the bride, groom, three "Giat Burhi". when they reach the groom's house, the bride get reception from the groom's mother. Then the groom is carried by his mother and the bride is carried by her father-in-law inside the house. There the sister of the groom close the door of the room and sing some songs. They open the door only after getting some money from groom's father. Then the bride and the groom are allowed to enter the room and offered "Khichuri".

ii. Tunki Dipil Bapla

It is also negotiation marriage where the negotiation is initiated by the family members of the groom through "Raibar". If they find any bride suitable then they go to her house with the "Raibar". If the bride is selected by them then the family members of the bride go the groom's house along with the "Raibar". If both the parties agree to conduct the marriage then the date of "Thala Chandan" is fixed and discussion regarding and dowry begins. Then the members of bride's house go to the groom's house for "Thala Chandan" and take the bride along with them on the same day. The bride's parents go to the groom's house on the same day for conducting the

marriage. When they come both the mother of the bride and groom applies “Halud Tel” to their daughter-in-law and son-in-law. On the next morning , the process of “Sindra Dan” occurs. Here relatives are not invited through “Gira” but invited face-to-face. On the next day, “Baret, Guti and Karni” come from the bride’s house. After that, they present some gift to the bride. Then they are offered food and clothes by the member of the groom’s family. After that they leave the place.

iii. Or Itut Bapla

This is also an arranged marriage and the process of negotiation is same as mentioned in “Sar Sagun Bapla” and “Tumki Dipil Bapla”. If both parties agree to conduct the marriage, then they discuss about “Thala Chandan” and dowry. The relatives and neighbours of both the parties are informed orally about the marriage. The process of Thala Chandan” and dowry are same as mentioned in “Sar Sagun Bapla” and “Tumki Dipil Bapla”. On the day of marriage the “Baraity” comes with groom’s father. Groom is absent on that day. When the “Baraity” reaches the bride’s house, the bride offers salutes to all of them. Then the father of the bride and the groom are offered food. After that all the “Baraities” are offered food. They leave with the bride after having food. The bride is accompanied by tow “Horoh Borhi” from her family. The process of “Sindra Dan” occurs after one/ two/ five year after the marriage.

iv. Sanga Bapla

This is a process of second marriage of a widow / widower (“Bandi”) or separated (“Charoi”)female or male. If the female or becomes “Bandi”(widow/ widower)or “Charoi”(separated) then this kind of marriage occurs. The negotiation process is same as mentioned in the above three marriages. “Thala Chandan” occurs in both the bride and grooms’ house. After that the members and relatives of groom’ s family take the bride along with them. Then the bride’s parents go to the groom’s house on the same day for conducting the marriage. When they come both the mother of the bride and groom applies “Halud Tel” to their daughter-in-law and son-in-law. Then the marriage process occurs but instead of “Sindra Dan” flowers are spread on the head of the bride. The system of dowry is same as mentioned in the above mentioned marriage processes.

B. General information about birth and related processes:

Name of the informant	Sex	Age
1. Dulali Hansda	F	45 years
2. Sadhumoni Saren	F	37 years
3. Parammeswar Tudu	M	42 years

Description of birth and birth related processes:

Generally when a woman becomes aware about her pregnancy she informs her husband at first. After that she tells it her mother –in- law. Then the mother-in –law informs it to all the household members and relatives. After that some pregnant women are taken to the doctors of health centre, hospitals by their household members for their health check-up. Some are taken to the private practitioners. Some pregnant women are regularly checked by the health workers of the nearest health centre.

At the stage of 6th or 7th month of pregnancy the parents and other relatives of the pregnant women come to her in-laws house along with new cloths, all the food items preferred by her to perform the “Sadh” function. During this function some villagers are invited. The pregnant women wear the new cloths and eat her preferred food in presence of female household members and neighbors.

When the time of child birth comes nearer then they go to the doctor for final check-up. If there is a chance of normal delivery then the baby is born in the house by local female experts known as “Dhai Buri” Otherwise, the pregnant woman is admitted to hospital for delivery of baby.

When the delivery occurs in the house then mother-in-law of the pregnant woman calls the “Dhai Buri” after the labour pain is started. The “Dhai Buri” applies oil and starts “malish” on the belly of the pregnant woman. After something the baby is born.

After the delivery of baby in the house four functions are performed. These are-:

- 1) Chunt Ferat
- 2) Hoiruoir
- 3) Chatiar
- 4) Mograsinan and Seta Bapla
- 5) Aaita

1) Chunt Ferat- After the bdelivery of baby the “Godet” of the village are requested to inform this news to all the villagers. Then some villagers come to the house of new born baby. The “Dhai Burhi” thoroughly cleans the mother and the baby and changes their cloths. After that the “Dhai Buri” alongwith the houshold members and villagers present in the house take bath. Then the “Dhai Burhi” spread the mixture of “Atop Chal Gunra” and water to all the persons present there. For them in this they become “Suddha”.

2) Hoiruoir – On the 5th day of child birth the “Dhai Burhi” separated the “Nari” from the body of the baby. After that she and other family members of the baby take bath. Then in presence of other villagers “Hanria Puja” is performed in the name of the baby. This “Puja” is performed within the house and three “Fuuhu” is offered to the Deity in a Shal leaf. After performing this “Puja” all the household members and others are allowed to touch the baby anytime. Besides, the baby is allowed to go anywhere including the religious places.

3) Chatiar – On the 7th Or 9th day of child this function is performed. All the relatives, neighbors, the household members of the baby’s mother’s family and the “Dhai Buri” are invited to the house of new born baby. “Neem Daka” is cooked in the name of the baby and distributed to all the persons present in the function. Then “Dhai Buri” takes the baby on her lap within a “Asan Pata” and if the baby is a girl then she is given the name of her grandmother. Otherwise, the male child is given the name of his grandfather. On completion of this function the relatives and neighbours present some gift to the baby in the form of cash and kind. Then the “Dhai Buri” leaves the house along with some money, new cloths, rice, oil, salt etc.

4) Mograsinan and Seta Bapla – “Magrasinan” function is performed when the upper tooth of a child appears in the “Jor Mass”. To perform this function the maternal uncle and aunt (Mama-Mami) of the baby come to his/her house. Then both of them go to another side of the village where a source of water is present. They take the child along with different items required for performing worship. When they reach the particular place selected for performing the function then the maternal uncle showers the water upon the baby and the aunt completes the baby’s bath. After that the maternal uncle of the baby offers sweet, banana and other food items to their deity and give a small portion of that to the mouth of the baby. Then he and others present there share the food items.

“Seta Bapla” function is performed only when the lower tooth of a baby is appears on “Jor Mass”. This incident is considered as unnatural and to early death the female/male baby is married with a male/female dog. During this function “Hanria Puja” is performed and the “Prasad” is distributed among the villagers.

5) Aaita – It is the rice giving ceremony of the baby where the maternal uncle of a baby is offers rice to the baby after performing a “Puja”.

A case study on child birth and associated ceremonies

Name of the informant	sex	age
Bobita Hansda	F	21 years

After 1 year of my marriage when I visited my parent's house at Keshorpur my mother observed me carefully and took me to a local doctor. He confirmed my pregnancy. Then my mother informed this to my husband as my mother-in-law died before my marriage. After one week I returned back to my in-laws house with my husband. After that I visited regularly to Chilkigar Hospital for my pregnancy my parents came to my father-in-laws house with new clothes and food items preferred by me. Then the function of "Sadh" was performed in presence of some female neighbours and relatives. Some of them gifted new cloths, utensils etc. to me. Then my parents returned back to their house.

When I visited the Chilkigar Hospital during 8th month of my pregnancy they referred me to Jhargram Hospital for further check-up. Then after some blood and other test Doctor of Jhargram Hospital opined that normal delivery is not possible in my case. They advised my husband to admit me to the hospital after one month. then I along with my husband and mother went to Jhargram hospital during nine month of my pregnancy. I took admission to the hospital. After three days the Doctor suggested for my operation to save the baby. On the 4th day of "Srabon Mass" the operation was done and my son was born. The Doctor released me after ten days of my operation and told me to take bed rest for at least two months. Therefore my mother came with me and stayed for two months to take care of me.

When I was in hospital that time two birth related function namely, Chunt Ferat and Hoirruir were over. On the 9th day my son's birth the "Chatiar" means the name giving ceremony was performed. All the relatives and neighbours offered "Neem Daka". Then after taking bath the "Dhai Buri" of our family took my son on her lap under a "Asan Pata" and his name was given Tilka which is the name of his grandfather. After that the "Dhai Buri" was given new clothes, rice and other food items.

When one upper tooth of my son appeared then the function of "Magrasinan" was performed by my elder brother and his wife. On a auspicious day they came to our house along with new cloths, sweets and other food items. Then they took my son in one side of village where some sources of water is present. After that my brother took a vessel full of water and showered the water on my son. His maternal aqunt completed the bath and changed the cloth. Then the food items offered to the deity and a portion of it was touched on his mouth. Then the rest potion was distributed to all persons present there.

When my son was 7 month old his "Aaita" means rice giving ceremony occurred. My elder brother offered the rice to my son after "Puja". My parents gave him a Gold Chain as gift. My father-in-law presented a finger ring to my son. All the invited persons presented some gifts to him. After offering them food the function was over.

C. General Information about Death and Death related Rituals

Name of the Informant	Sex	Age
1) Dulal Chandra Tudu	M	40 Years
2) Naran Hansda	M	48 Years

Description – In case of normal death the dead body is carried by four persons including his or her son/close male relative. During this time a person spread “Khoibhaja” throughout the road. Before reaching the cremation ground the dead body is rounded up for three times and then the body is kept in the road and the head is placed towards south side. After that the hand and legs of the dead body are washed by tamarind water. During this time all the women present there give some money to the cloths of dead person.. Then all the “Marrehorr” go to the cremation ground along with the dead body.

When the dead body is lifted to the “Chita” then the son/ close relative of the dead person wash the mouth of his father. After that as per ritual he puts fire on the mouth of the dead person and never looks towards the “Chita”. Then all the “Marrehorr” wapiti in a distant place until the body is completely burnt. During this period all the work is carried out by “Dahidakao” (expert of dead body cremation). Towards the head of the dead body there is a pinpointed wooden part attached with the “Chita”. The “Dahidakao” puts fire on it and insert the head of a hen. When the fire spread over the “Chita” then the hen is burnt completely. The “Dahidakao” conducted the total cremation process and spread water when the dead body is totally burnt. For his work nowadays he is getting Rs-200 along with “Hanria”.

When the cremation is over then the bones of the dead persons head (“Dorp”) are collected and kept into an earthen pot with a one rupee coin. The vessel is closed with an earthen cover in the middle of which there is a whole which is closed by a wooden piece. Then the closed vessel is sealed by tamarind mixture. After that the sealed vessel with “Darip” is buried under a tree and some thorns are spread over it. Then all the “Marrehorr” take bath and return to the house of the dead person. There three hens are offered, one for the peace of dead soul, another for “Marang Buru” and the other for “Jaher Era”. These offered meats are eaten by all the “Morrehorr”. Then they collect the money given by the village women to the dead person’s cloth and drink “Hanria” using that money. Particularly, the “Hanria” is offered to “Manjhi, Jog Manjhi, Godet ,Naike and Paranik”. This is the complete process of cremation of a dead person. After that “Bhandan Arra” (the rituals performed after the death of a person) is performed. This is a combination of the following rituals:

1. Tel Naha

According to the financial capacity of the dead person 's family this ritual is performed between one and eight days after the death. For this ritual materials like "Mati, Kochra Khoill, three Shal Patas,three Shal Dantan, tin khala tel" and three thishens are required. Three pieces (Narka Hansa) are made by mixing "Mati and Kochra Khoil". These are kept separately in three "shal" leaves along with one "Shal Dantan ,one khal sarsher tel". These are offered to "Marang Buru," "Jaher Era" and dead person (Gaj Harr). After that the hair, beard and the moustache of the sons/ close male relatives are removed and they are all cleanly shaved. Then they apply the "Narka Hansa" offered to the "Gaj Harr" on their heads and one "khala tel" offered to the "Gaj Harr" apply to their body. Then they go to the river and take bath. The rest two "narka Hansa" and "two khala tel" are applied on the head and body of "Napit ,Morrehorrs"and all the villagers present there. Then all of them take bath in the river. After that three hens are offered to the "Marang Buru, Gaj Harr and Jaher Era". Then they all eat this meat as "Prasad".

2. Jelen Dahar

This is an expensive ritual due to which the members of dead person perform it after the seven/ eight months or one year after the death. The "Darip" of "Gaj Harr"are taken by the son or close male relative of the dead person for person for performing "Jelen Dahar". Previous day of "Jelen Dahar" all the "Morrehorrs"are gathered in the house of the dead person. There they drink two pots of "Hanria" and prepare one big white bag and divide it into two parts through stitching. In the one side of the bag "Murri" is kept and on the other side rice, potato, onion and one "sunum" oil are kept. These materials are carried to the place of "Jelen Dahar". There along with these materials "Solong Shakom, Kaurri Gaya, Sindur, gurr, chirra"etc are kept along with the "darip". In the evening, all these are carried on the middle of the road joining two separate villages. All the villagers remain present there during this time. A "chenga" is prepared by three "kendu" wood in that place on which a new earthen vessel (Nawa Chuko) is kept. The son/close male relative of "Gaj Harr"wraps up the "Darip" in a new cloth and holds it in his hand. During this time all the villagers wash the "Darip" initially by "Hanria" and them by tamarind water (Samangda) and then water (Kachada). Those who wash the "Darip" give money and clothes to the son/ close male relative of the dead person. After that they bid good bye to the son/ close male relative of the dead person for going to "Jelen Dahar". After leaving his village the person spend a night at another village. On the next morning, he contacts with "Aguan Parganait" (middleman of performing "Jelen Dahar"). The "Aguan Parganait" of Satpati village lives at Gidhni. "Aguan Parganait" accompanies the person to the house of "Ghat Parganait" who actually performs the "Jelen Dahar" ritual and lives at Jharkhand Thakurrbarri. According to the instruction of "Ghat Parganait", the hair, beard and the moustache of the person are removed. Then according to the instruction of the "Ghat Parganait" the "Darip" is thrown out to the water of "Damodar"river by the son/ close male relative of the dead person. After that he takes bath in

the riverwater and returns to his house. Before entering into his house he stands on a wooden piece and all the villagers wash his leg and apply oil on it. then the the person buys sweets from the money given by the villagers when he left for “Jelen Dahar” and distributes it among the villagers.

3. Bhandan

This is a ritual where food is offered to those four persons who carried the dead body and all the “Morrehorrs”. This ritual is performed for the peace of dead soul.

Chapter – VI

General Information on some Biological Aspects:

A. Concept about Health and Disease

B. Maternal Health Care

C. Child Care

A. Concept about Health and Disease

Most of the villagers consider that good health means only physical well- being which ultimately indicates a disease- free condition. However, there only are a few people who believe that without mental well-being it is impossible to have good health. Some common disease like- jaundice, cold and cough, fever, diarrhea, decency, malaria are observed among the villagers. Except cold and cough, the villagers generally visit the health centre or private practitioners for treatment of other diseases. Some of the villagers depended on Homeopathy for treatment of chronic diseases like decency, acidity, etc. However, most of them usually do not visit any doctor for the treatment of acidity, cold and cough as they do not consider these as diseases. Generally, the villagers particularly the females are aware about the need to drink clean water. For this reason they thoroughly clean the water vessel regularly. When drinking water is collected it is always filtered with a clean cloth and the water vessel is also covered. Though they are aware about the need to drink boiled water to avoid diseases but due to lack of fuels they are unable to do that. Boiled drinking water is only given to the new mother for some days after her delivery and for some days to those suffering from diarrhea, decency. Moreover, they use soap for washing hand after returning from toilet. But the unhealthiest practice which is observed in the village is to use empty ground instead of latrine. There is also a habit to use river water for bathing of both human being and domestic cattle.

B. Maternal Health Care

The villagers are now becoming aware of maternal health care to some extent as health workers have started visiting the village regularly and giving different kinds of health related information. Nowadays, when a woman becomes pregnant she is immediately taken to the nearest health centre/hospital/private practitioner for health check-up. They continue this health check-up till their delivery. Most of them try to follow doctor's advice. However, in spite of knowing the need to take nutritious food during pregnancy, some of them are unable to do so because of economic problem. In such cases, they basically depend on vitamin and iron tablets which are given from local health centre and hospital. Depending on the economic capacity those who face trouble during their pregnancy either admitted to hospital or nursing home. But in case of normal delivery most of the women give birth to their child at their home irrespective of their economic condition as it is their tradition. After the delivery the new mother is given boiled water for one month to avoid any kind of infection. Besides, there are some restriction on their movement and food intake to get well soon. The new mothers continue to take medicines for sometime after their delivery as advised by the doctor.

C. Child Care

Through they are aware of taking care of newly born child through the health workers they do not always follow their advice. They use old clothes instead of new clothes to wrap their child. However, they strictly follow the vaccination process as advised by the doctors/ health centre workers. Though they are not aware of the name of the vaccines and their utility, they go to the health centre on the dates given to them for vaccination. They rush to the nearest health centre/ doctor if their child faces any health problem. They try to breast feed their child as long as possible which may be even up to 5 years because they feel that it's good for their child's health. sometimes they force their child to eat which causes stomach problem to their child. Most of them do not teach their child good habits like washing hands before eating any food.

Chapter VII

A. Religious beliefs and Practices

B. An example of conflict and punishment due to change in religion

C. Religious Festivals of the village

A. Religious beliefs and practices

The Santal community is divided into two religious groups on the basis of their belief. One group is the follower of "Sari Dharam" and another group is a follower of "Sarna Dharam".

1. Beliefs and Rituals of Sari Dharam

All the members of this religious group follow a particular rule for performing any religious function and worshipping. According to this religious belief in case of any religious function it is necessary to put the branch of a Shal tree on a whole digged at the puja ground. The "Naika" of the village performs the worship of "Jaher Era", "Garam", "Marang Buru" according to his wish. As per the rule of this group they offer "Hanria" and the blood of an animal to the God. This puja might be performed before or after taking bath. According to this religious belief, their deity takes the "Hhanria" and other offered items from this group and they also eat these. This is the old traditional belief of the Santal community. This group believes that it is necessary for all the members of their society to follow "Sari Dharam". If anyone opposes this then that is considered as insult to the followers of this group. If any person of this religious group wants to follow "Sarna Dharam" then all the members of this group try to give extreme punishment to the person.

2. Beliefs and Rituals of Sarna Dharam

This is comparatively a new religious belief established by Malkhan Murmu. This is completely different from "Sari Dharam". The Deities are same for both the religious groups but the system of worshipping and life style of the members of this group are different from the believers of "Sari Dharam". According to the rule of this group when the members wake up from sleep they must clean the used utensils, clean the household and surrounding area, apply the mixture of cow-dung and water to the court-yard and outside walls of the household. After that they have to take bath and water washed cloths before starting their daily work including putting fire on the hearth and cooking. Presence of a branch of shal tree is not essential for worshipping of any deity. Any kind of alcohol or "Hanria" is not offered to any deity by the members of this religious group. The members of this group always take bath and wear clean cloth before performing any religious function. Generally they offer fruits, "Cinre, Gur" etc. to the deities like "Marang Buru", "Garam", "Jaher Era". Any kind of alcohol is prohibited for the members of this group. This religious belief is to some extent similar to Hindu religion. It is difficult to follow the "Sarna Dharam" by the traditional Santal Community. They are always against this belief and protest strongly any kind of religious conversion from "SSRI dharma" to "Sarna Dharam".

B. An example of conflict and punishment due to change in religion

This is a case of a person who converted himself from "Sarai Dharam" to "Sarna Dharam" during 1994/1995. Though all the villagers of his village were followers of "Sari Dharam", he thought that "Sarna Dharam" is far better than "Sari Dharam". So he converted his religion. After this conversion he along with all his family members followed the above mentioned rules of "Sarna Dharam" strictly. He was mentally satisfied after this conversion but never encouraged

others to convert to this religion. In spite of this, the Santal community of his village expelled him from their society. He and his family members were not allowed to take drinking water from any wale of the village. They were not allowed to take bath in the river water. None of the villagers were speaking with them after they were expelled from the society. Even they threatened to murder him if does not come back to “Sari Dharam ”even after six months of expulsion from his society. Then the villagers started to kill the domestic cattles like ship, goat, hen and pig. This way he lost all his domestic cattles. During this time he even thought of committing suicide along with his family members but never thought of changing his religion. But then I changed my decision as according to “Sarna Dharam” suicide is an unpardonable action. Some villagers called me one day to the house of the “Manjhi” of the village. There they instructed him to change my religion but as he did not agree they imposed a fine of Rs 2000/-on him. He paid the fine but denied to change his religion. Just after seven days of this incident some male villagers came with weapons to his house and took him out of his house. Then they instructed him to change his religion and threatened to kill him along with his family members within seven days if he does not follow their instruction.

After that he lost his mental strength and contacted two higher level “Parganait” and “Godet Parganait”. He explained the whole situation along with the severe torture that he and his family members are going through. The “Godet Parganai”lost his temper suddenly and told him that he will make sure that this villager’s house is looted by others. But the other two “Parganait” instructed him to go back to his house. On the next day, the two “Pargnait” came to his village and informed the organizations of neighboring villages to come there. In the presence of all, he was forced to leave “Sarna Dharam” and agreed to perform “Jomjot function to come back to “Sari Dharam”. As this function is an expensive one ,he requested to give him one month’s time to perform the function and he was permitted to do so. After one month, he performed “Jomjot ”function by offering goat, ,sheep and hen in the name of “Sari Dharam”. Besides, he had to arrange for rice, meat and “Hanria” for all the villagers of twelve neighbouring villages. He spent Rs 15,000/- approximately for this function. After this function, he was taken back to the village he could never accept the torture that he had to go through and also the change in religion as he was a true believer of “Sarna Dharam”. He felt that “Sarna Dharam” had given him a new life and he left the habit of drinking “Hanria” as that was not accepted in “Sarna Dharam”. But now that he has come back to “Sari Dharam” he is forced to drink as that’s part of the “Sari Dharam”. He strongly feels that his lifetime will be decreased due to this drinking habit.

C. Religious Festivals of the Village

i). Magh Seem Jom – This is a worship which occurs in the month of Magh. Without performing this no villagers are allowed to perform any work entre into forest, pooling in the agricultural land etc. outside the village. The “Godet” of the village collects money and rice from every household of the village. A red hen (“Lal Shanra”) and rice for preparing “Hanria” is purchased from this money. On date of worshipping all the villagers after taking bath and wearing clean cloth are gathered in a “Naik’s” house. Then the “Naik” of the village comes to the “Jaher Than” with raw rice, a particular kind of grass (Durba Ghas) required in religious festivals, one mental vessel full of water and a weapon (Koupi) for offering a hen. All the villagers go with him by maintaining a distance. After reaching the place of worship the “Naik” rounds the “Jaher Than” for three times and takes his sit by facing his mouth towards the east (Berra Rakab Set). Then he applies some cow-dong and vermilion to the “Jaher Than” and spreads some raw rice on it. After that he spreads some water on the red hen and forces the hen to eat some raw rice. Then he offers the hen to the deity and performs hanria worshipping. After that he prepares “Prasad” and distributes it along with “Hanria” to all the villagers. The head of the offered hen is given to an older person of the village. Then all of them return to their houses.

ii) Baha Festival – This festival occurs in the “Falgun” month of the Bengali year. It is held on or after one day of “Dol Purnima”. The materials required for performing the festival are one white hen, one red hen, one black hen, flower of shal (Sariom Baha) and Mahua (Satom Baha) tree etc. The “Godet” of the village collects rice from every household before few days of performing this festival to prepare “Hanria”. On the day of festival “Godet” and some villagers go to the “Jaher Than” along with all the materials required to perform the worship. The process of worship is same as in case of “Magh Seem Jom”. However here three hens are offered to the deity. After that the “Naik” takes one of the offered hens and other two are used to prepare “Khichuri”. All the villagers including the females get a share of this “Khichuri”. On completion of the whole fuction the “Naik” collects all the remaining including the flowers. When the “Naik” returns back to the village the females of the village wait at the entrance of the village along with water vessel, oil and wooden piece (for Naik to stand on it). At first they wash the legs of “Naik” and get flower from him. Then they wash the leg of the person who carries a big mental water vessel and he spreads some water on their head. Then they wash the legs of the person who carries a small earthen vessel. Then all the villagers come to the house of “Naik” and his wife distributes “Hanria” to all of them. After that all the villagers return to their own house. On the next day villagers call each other and drink “Hanria” together. Even the persons who are very close with each other spread water on each other. This festival is continued for three days. The first day is called ‘Usa Maha’. The second day is called “Sardi Maha”. The third day is called b”Baske Maha”.

iii) Mahamarre Festival – The process of this festival is same as Baha Festival. This is not a yearly festival. It occurs after one/three/five years. This festival is occurred in “Jhar Than”. Baha Parab is not performed in the years when this festival is performed. In addition to the materials required for Baha Parab, here one white goat (Porr Bada) and one red goat (Arrah Bada) are required for this festival. All the villagers invite their relatives for this festival and give them new clothes. Some villagers offer their cow or ox in this festival. This festival is performed to acknowledge the deity for creating the village.

iv) Asharria – This festival is performed before starting the agricultural work in “Asharr” month. The villagers are not allowed to cultivate land without performing this festival. This festival happens at “Asharri Than”. Before giving “Arrgom” for paddy cultivation they do a puja namely “Asharia Bonga”. They call a meeting to discuss about the arrangements of this puja and fix the date of puja. This puja is performed collectively by the villagers. It is performed in a fixed place called “Ashari Than” situated outside the south west side of the village. All the villagers fast for this festival and the male members of the family go to the “Asharri Than” where the black hen and the “Hanria” are offered to the deity by the “Naika”. After offering these to the God, the villagers present there take a share of these. After that they return to their respective houses with a share of the “Prasad” and then all the family members break their fasting. Then they are allowed to start cultivation by giving “Arrgom” to their land.

v) Sohorai Festival-In the 8th month of Bengali year namely “Kartik” this puja starts from the day of Kail Puja and continues till 5 days. This is a rest –giving ceremony for cows, ox and buffaloes before harvesting season. At the night of Kali Puja the villagers along with their cows, ox and buffaloes round the village by performing (Dhamsa) and collect Rupees ten or twenty from every house. On the next day the horns of the cow, buffalo and ox are polished with oil and their bodies are washed by the male villagers. On the third day, they worship the cow, buffalo and ox by offering grass, one kind of home made sweet, flower and “Hanria”. They stamp their bodies with various colours. After that all the household members eat that home made sweet. During this festival the villagers invite their daughter and son-in-law and give them new clothes. On the fourth day, cow, buffalo and ox are tied up in a “Khunta”. Then a strong man comes with a dried cow skin by seeing which these tied up animals start showing their anger. They want to kill the man but as they are tied up their movement look like a dance. This is called “Dangra Khuntan”. During this time, the male members of the family consume “Hanria” and “Mahua”. On the fifth day, the elderly villagers call each other and take sweet and “Hanria”. In this way, the festival ends.

vi) Jom Seem Binti Festival-This is basically a family festival occurs after one year or few years. All the close and distant relatives are invited by the family who celebrates this festival. It occurs in any "Purnima". This is basically related with the origin of Santal community

vii) Dansai Festival – This festival occurs during the month of "Ashwin". It is held between Saptami and Bijaya. The "Bhooang" leader informs about this festival to all the villagers and the neighbouring villagers. This is a sad festival. The "Bhooang" leader performs the "Bhooang" dance in the village as well as in neighbouring villages. They wear "Dhoti". "dahori" and the feather of Peacock during the dance. After performing the dance everybody gives them paddy, rice, money, etc.

In the past, there were a fight between "Aryans" and "Non Aryans" during which two Aryan females namely Aron and Kajol were lost. On that they there were hung rain due to which the river between the Aryan and Non Aryan village was flooded. Two Aryan males namely Dibi and Dupoi crossed the river by swimming and went in search of these females. They were held by the Non-Aryans. When the flood got over all the villagers went out for finding them by wearing dancing costume. "Bhooang" dance and Dansai Festival are performed to remember this incident.

i) Sakrat Festival – On the last day of "Poush" month and prior to the last day this festival occurs. These two days are called "Holong Hurrut" and "Sing Sakrat"

- a.** Holong Hurrut – Since the morning the females clean their household and surrounding area and apply the mixture of cow dung and water to the court yard and the walls of the house. Then they wash their clothes. The males go out to collect meat; the females take bath after washing everything and then grind the rice in wet cloth. They place the rice powder in a plate made up of Shal leaf. In "the evening the females cook the meat and prepare "Pitha", a kind of sweet made up of rice powder. After preparing the "Pitha" they offer the "Pitha" and "Hanria" to the deity and then they eat those items. After that females go to a place called "Akhrra" and sing song throughout the night. The children collect "Tal" leaf and on the next morning put fire on it and enjoy the heat coming out of it. When they come back the female members of the family return to their respective houses.
- b.** Sing Sakrat – During the second day, the females after cleaning their household apply oil and tamarind to their body and take bath. After wear new cloth and carry water in a new water vessel and add this water to previously made "Hanria". Then they prepare there "Pitha", a sweet made up of rice powder. Male members and children of the family also take bath in meantime and wear new clothes. Then all

of them offer “Gurr, pitha, chirri, murri and hanria” to the deity and after offering to the deity they themselves also prepare meat, fish and two types of vegetables. They eat all these items on plates made up of “Shal” leaf on that day. After that they go to a place for performing “Manjhi Bejha”. Here all the villagers enjoy the festival with dance and music. They also drink “Hanria”. In the evening they return to their own houses.

- ii) **Hul Maha Festival** – This is performed on 30th June every year. In this festival, the villagers perform worship in the name of Sidhu, Kanhu. Different types of fruits, milk, flower, dhoop are used in this worship which is performed by the ‘Naike’. This is performed anywhere in the village by placing a stone. “Naike” has been accompanied by the male members of the village by performing “Sakoa” and “Doger” dance to perform this puja. After reaching the puja place the “Naike” takes three rounds of the place. This festival is performed to remember Sindhu, Kanhu’s contribution to get the rights of Santal from Britishers. After performing the puja different kinds of patriotic songs and “Doger” dance are performed. Then all of them share the “Prasad” and return to their home.

Chapter – VIII

The Traditional Political Organization of the Village and Distribution of Power

The political organization of the Santal of the village Satpati is characterised by village council (Traditional panchayat of santal community) which is locally termed as sloam. The council is expected to take care of any problem that affects the santal community. If a problem arises in the village, then the council calls for a meeting where all adult male members participate and give their opinion. Generally, on the basis of majority’s opinion, the village council tries to solve the problem. In case of intra-village conflict, the members of both the village councils conduct a meeting and try to take a decision to resolve the conflict.

The Council of Satpati village consists of five members. They are:

- i. Manjhi-The head of the village
- ii. Jogmanjhi- The person who assists the Manjhi
- iii. Godet- The messenger of the village
- iv. Naike- the priest of the village
- v. Paranik- Companion of Jagmanjhi

- i. Manjhi- The name of the Manjhi of the Satpati village is Gopal Murmu. He is the present head of this village. This post is hereditary. He plays a vital role in political, social and cultural life of the village. He presides over all the meetings which are called to solve any problem or offence. He conducts several communal rites and rituals also. His permission is essential in negotiating a marriage. He also participates in all kinds of rites and rituals related to birth and death. Generally, he takes advice of Jogmanjhi before taking any decision. He does not accept any kind of cash for his service instead he enjoys the land inherited from his ancestors. Besides, at the time of social events like birth, marriage and death he receives a piece of cloth.
- ii. Jogmanjhi- The name of present Jogmanjhi is Mangal Saren. Generally, he is considered as the moral guardian of the village youth. He also plays a vital role for arrangement of feast, folk song or festival. Besides, he plays an important role in the selection of bride and groom for a marriage and serves from beginning to end. He gets a new cloth from the bride's side for his service. This post is also hereditary. He also enjoys the land inherited from his ancestors.
- iii. Godet – The present Godet of the village is Dulal Chandra Tudu. Selection of the Godet is done through a village council. As per the instruction of the Manjhi, he informs the villagers about the place and time of any meeting. He also carries the message of the death of a person and calls the villagers for "Tel Nahan"(a ritual performed after the death of a person). Besides, if any villager faces any problem he informs it to all the villagers including the members of the village council. He also enjoys the land inherited from his ancestors.
- iv. Naike-The present Naike of the village is Naran Hansada .This post is also hereditary. His duty is to perform all the religious festival of the village. Besides, he plays a role during marriage, birth and death. He also enjoys the land inherited from his ancestors.
- v. Paranik- The present Paranik of the village is Budhdheswar Tudu. This post is also hereditary. He is the companion of the Jogmanjhi. He assists Jogmanjhi to perform all his works. He also enjoys the land inherited from his ancestors.

Usually, all the posts of the village council are hereditary. Traditionally, the eldest son succeeds his father's post. But only in case of absence of any successor or denial of the traditional successor to hold his father's post, then the village council elects a new member from the community with the consent of the villagers. There is a provision to discharge a member if he is found to be incompetent or selfish.

If the village council is unable to solve a problem, then there is a provision to contact “Purshi” organization (organization of neighbouring villages).

Chapter IX

A. Summary and Conclusion

B. References

C. Appendices:

a. Dummy Census form

b. Glossary

c. Field Diary

A. Summary and Conclusion

Field work is an essential part of Anthropology which helps us to study the lifestyle of a particular community through direct communication. In this field report, I have recorded my observation about Satpati village of Parihati Gram Panchayat under Jamboni Police Station of Jhargram Sub- division, Paschim Medinipur district.

This is a monoethnic village inhabited by Santal community. The village consists of fifteen households comprising of twenty families. The total population of the village is 86 of which 42 are females and 44 are males. The villagers do not remember their number of generations living in this village but they know that their forefathers came from Seven Purshi (neighbouring villages) due to which village is named as Satpati. However, after the flood of 1988, many villagers left this village and settled to a new village. This village has a growing population which ensures the growth of population in near future. The rate of literacy is higher than the rate of illiteracy but there are only few villagers who have completed higher level of studies. Another important matter is that the young generation are not acquainted with several native terms.

The settlement pattern of the village is linear and there is only one road passing through the village. All the houses are mud- built excepting two which are made up of concrete. The mud-built houses are square or rectangular shaped. Roofs of most of the houses are made up of straw, asbestos and tin.

Any kind of government services on education, health, etc are not available in this village. The children go to the neighbouring village like Nunia for their primary education and to Gidhni for high school education. The services of Nunia health centre, Kapacita centre and Jhargram

hospital are availed by the villagers. The sanitation system is not well. Latrine is available in only one house of the village. Sources of drinking water and others are insufficient. During summer, the villagers are severely affected as the wells and river become dry. The facility of electricity is available in the village.

Within the village maximum land is plane. There are two types of cultivable land namely, high land and low land. The main crop cultivated is paddy but due to the scarcity of water cultivation could not happen at all last year. However, they cultivate vegetables like brinjal, onion, potato, chilli, pumpkin, gourd, etc in their household areas. A few owner cultivators are there in the village but as most of them have other sources of income like through agricultural labourers. Generally, agricultural labourers get Rs 50/-per day as their wages. The rate of non agricultural labourer varies from Rs 100-140/-.

During the last few years, the earning capacity of the villagers has improved as per their statement. As a result, many old economic activities, such as, fishing, collection of forest resources has become less important. Hunting which is a primitive feature of tribal life has remained as tradition but not as occupation. Though there is a scope to get work in "100 days rural work" project, only a few villagers work in this project. Another proof of improving their earning capacity is their savings habit either through LIC or through Post Office.

Due to regular visits of the health workers, most of the villagers are aware of the need of cleanliness, regular health check- up of pregnant woman, taking medicine when suffering from diseases, necessity of the vaccination of children, etc.

However, they follow their traditional social systems associated with marriage, birth and death. They have their traditional political system also but they also participate in modern voting system by casting their votes. The ultimate decision is taken by their traditional political system in case of conflict or punishment.

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C. APPENDICES:

- a. Dummy Census Form**
- b. Glossary**
- c. Field Diary**

APPENDIX – B

Aaita-It is the rice giving ceremony of the baby where usually the maternal uncle of a baby is offers rice to the baby after performing a “Puja”.

Adda-Usually the young boys go to the empty ground for playing football and for talking with each other. The older people also go to the empty ground for meeting and talking to each other.

Aguan Parganait-Middleman of performing Jelen Dahar (the last part of death related rituals)
Akhrra- A place wherethe villagers meet for performing song and dance jointly.

Arrah Bada-Red goat

Arrgom-Harrow

Asan Pata- Laef of a tree locally known as Asan tree.

Asharia Bonga- Before giving “Arrgom”for paddy cultivation they do this puja

Asharr Mas –Third month of Bengali calendar

Asharri Than –Located at the south east side of the village

Ashwin Masd -6th Month of the Bengali Calendar

Atap Chal-Raw Rice

Atop Chal Gunra-Raw rice powder

Babla-A type of tree

Baishakh month-1stmonth of Bengali calendar

Balaia Dong-Atype of Dasnce is performed by the relatives of bride’s family.

Balaia Harinchu-A kind of drink known as Hanria offered to the bride and groom just after their marriage

Bandhapon –It is the after marriage festival occurs at the house of groom on the next day of marriage where relatives and neighbours of groom. household members of bride are invited to lunch/dinner

Bandi-Widow/widower

Bapla Gira –All the Giras (process of sending messages for inviting the relatives at different functions of marriage) associated with marriage are called Bapla Gira

Baraity-The family members, relatives and neighbours who come with the groom to the bride's house during the occasion of marriage

Barshi-A kind of fishing rod

Bel Mala –Achain made of flower known as bel

Bhandan Arra –The rituals performed after the death of a person

Bhooang—A type of dance performed by some experts on the occasion of Dansai Parab held in the month of Ashwin

Chabki –A type of cotton rope offered to the groom to wear in his heap on the occasion of Thalachandan before marriage

Chapat Jal –A kind of fish catching net

Charoi-Separated

Chatiar-A name giving ceremony which occurs at the 7th or 9th day of a child birth

Chenga –It is a wooden stand prepared by three wooden piece of Kendu tree. This stand is kept on the place where death related ritual Jalen Dahar occurs. Anew earthen vessel is kept on it

Chirra- A raw food item prepared from rice

Chiruni-Comb

Chita –It is made of several wooded pieces and the body of a dead person is kept on it for cremation by putting fire on it

Chuara Thala –A vessel full of materials required basically for the reception of a groom by his mother –in –law on the occasion of marriage

Chunt Ferat –This basically a ritual where a new born baby and his/her mother are claned up by local expert and after that all the houschold members take bath

Cinre –An item offered by the members of Sarna Dharam religiousgroup to the deities of Santal community along with other items

Dahidakao –Expert of dead body cremation

Dahori –It is a kind of dress weared by the Bhoong dancers during the occasion of Dansai parab held in the month of Aswin

Damodar –A river

Danga Jami –High land

Dangra Khuntan –It is a kind of movement of cow, ox, buffelows tied up with a wooden piece which is looking like a dance. It occurs during Sahorai festival

Daure –A wooden piece on which the bride is carried out to the place of her marriage by four persons including her brothers

Deshi dhan—Paddy cultivated from traditional Indian seed

Dhai Burhi –The local expert who performs the role of a health worker/Doctor during the birth of child at his/her house

Dhamsa –A popular instrument of Santal community to play music

Dhamsa Madal –Two kind of traditional instrument of Santal community which are played with sang and dance

Dhoti –A type of traditional male wear

Dihiri –A priest of Kheria community who performs Janthar festival when the paddy is grown up fully

Doger –A kind of dance performed at the festival of Hul Maha

Dol Purnima –Full Moon appears on the of dol festival

Dorip –Dead persons head

Dulung –A river

Dungr Bon –The nearest forest situated at one kilometer distance in the south side of the village

Durba Ghas –A kind of grass used for holy purpose

Falgun Mas –11th month of the Bengali year

Ficuds –A kind of tree locally known as aswaythha

Fuuhu-It is offered in Shal leaf to the deity at the occasion of Hoiruoir a ritual occurs on the 5th day of child birth

Gaj Harr –Dead person

Gamcha –A piece cloth which used to clean the body after was/bath

Garam Than –A place where Some religious function of Santal community is performed which is situated in the east side of the village

Ghat Parganait –The person by whom the last step of ritual associated with death namely Jelen Dahar is performed in the bank of river Damoder

Ghughu –Atype of bird found in the village

Ghuni-A kind of fish –catching cage

Giat Burhi-Three female relative of bride who accompany her to the groom's house after marriage

Gira- Marriage invitation prepared by both the families of bride and groom for inviting their relatives and neighbours

Godet –A member of traditional panchayat of Santal community who plays the role of messenger of the village

Gugi-A type of fish –catching cage

Gurr-Akind of Sweet food item

Halud Tel-A mixture of tamarinf and oil

Hanria –A kind of hared drink prepared from the rotten rice

Hanria Puja-During any festival of Santal community they offered hanria to their deities before drinking it

Haraho Burhi-When the bride and groom visited bride’s house for the first time after marriage then during the time of return the bride is accompanied by one of her female relative who is known as Haraho Burhi

Heelit- Bride’s elder brother’ wife

Hoiruoir- It is the ritual performson the 5th day of child birth by the Dhai Burhi to separate the nari from the child

Holong Hurrut –This is the first day of Sakrat (Makar) festival which occurs on day before the end of poush month

Horoh Burhi –Ttwo female relatives of the bride who accompany the bride when she left her house along with grooms family members before sindra dan. It is observed in case Of Itut Bapla type of marriage

Itad Samang—It is a part of mixture of tamarind and oil which is applied to the body of the groom after worshipping their deity and then a small portion of it is kept in a vessel to apply on the body of bride

Jagmajhi—A person who holds a position next to the Manjhi (village head) of the traditional panchayat system of Santal community

Jahir Than—A place of performing religious function situated at the north east side of the village

Jaisht mas—2nd month of Bengali Calender

Jamai –Son-in-law

Jamai Chuara Thala—A vessel full of flower, sweet, vermilion, food item etc to give reception by the mother-in-law to his son –in –law when he comes for the marriage

Janthar—It is a festival performs when the paddy is grown up fully

Jawar Daram—It is a function performed in the bride's house during sindra dan step of sar sagun Bapla

Jelen Dahar—The last step of the ritual associated with death which is performed by the dead person's son/close male relative at the bank of river Damodar with the help of Ghat Parganait

Jhingri – Atype of fish-catching cage

Jiait Burhi- The female relatives of abride who accompany her when she left her house after marriage

Jogmanjhi—The person who assists the Manjhi

Jomjot—Afunction performed to come back to Sari Dharam

Kachada—Water

Kadam—A kind of flower

Kartik Mas-8th month of Bengali year

Kaurri Gaya—This a item required for performing the death related ritual namely Jelen Dahar

Kendu—One kind of tree

Khanda Lugri—The new cloths given to the bride's mother, grandmother and aunt as a part of dowry from the groom's side

Khejur—A type of fruit

Khichuri—Hotpotch

Khoibhaja—A ready food item prepared from rice

Khunta—A wooden piece where domestic cattle tied up with rope

Kochra Khoil—An item prepared from flower of Mahua tree

Kool –A kind of fruit

Koupi—Weapon

Lal Shanra- Red hen

Magh-10th moth of Bengali year

Maghbonga –A deity who is worshipped during maghi puja which occurs before the villagers going for hunting

Maghi- This puja is performed before going for hunting

Magrasinan—“Magrasinan” function is performed when the upper tooth of a child appears in the “Jor Mass”.

Malish- Massage

Manjhi- Head of the village

Marang Buru—Their highest Deity

Marrehorr-All the person who came with a dead body to the cremation ground wait there till the end of the cremation process

Ming Duar—When the bride and groom enter in a room of groom’s house then the groom’s sisters close the doors of the room and sang around them. They opened the door only after getting some money from the groom’s father. This process is known as “Ming Duar

Muri—Puffed rice, a redy food item

Naike—The priest of the village

Napit –Village professional who performs shaving, hair cutting/removing

Narka Hansa—Made up by mixing “Mati and Kochra Khoil

Nawa Chuko—New Earthen Vessel

Neem—A type of tree

Neem Daka- It is a kind of cooked food offered to the deity in the name of new born baby and after that distributed to the relatives, neighbours during the name giving ceremony of the child known as Chatiar

Pajen Gira—Marriage invitation prepared by bride's family inviting their relatives and neighbours.

Paranik—Assistant of Jogmanjhi and member of traditional village panchyat of Santal community

Pata-Akind of fish-catching cage

Pathi Merom Kutami—This is a marriage related function which is performed by the groom when he comes alongwith his wife for the first time after marriage

Pitha—A homemade sweet

Poiro—Alcohol

porr Bada—White goat

Poush mas—9th month of Bengali Calendar

Prasad—The food items distributed to all after offerinf those to the deity

Puja – Worship

Purnima—Full Moon

Pursi—Neighbouring village

Racha—Court Yard

Raibar—Mediator of marriage

Raj-Mistri—Skilled labour engaged in the house-building work

Sadesh Mounng-It is a container comprising of different food items. When the bride and groom come to the bride's house for the first time after marriage the groom's family send it through the Raibar

Sadh—A ceremony where all kind of food preferred to a woman is offered to her during 7th or 9th month of her pregnancy

Sagun Bili-This a part of sindra dan step of Sar Sagun Bapla where the bride and groom spread water towards each other through a small branch of mango tree

Sajne—A kind of vegetable

Samangda- Tamarind water

Sar Sagun- It is the second step of a kind of Santal marriage namely, Sar Sagun Baapla

Sarjom Baha- Flower of Shal tree

Satkom Baha-Mahuatree etc.

Serhet Thakom-It is an iron made ornament for wearing into the hand of bride

Seta Bapla-It is a birth related ritual where a child is married to a dog/beach to avoid any future harm if the child's lower tooth appears in Jor month

Shakoa- Whistling instrument for gathering

Shal Dantan

Shal leaves—Leaves of a tree known as Shal

Shala Buhai- In this function both the groom and elder brother of bride are lifted by on the shoulders of few people and rounded up for three times and spread "Atap Chal" towards each other.

Shana Dahori—It is a item which is exchanged between the groom and his brother-in-law during the function of Shala Bunhai

Shinga- Whistling instrument made of the horn of buffelow basically used to gather people in a particular place before going for hunting

Shirish- A kind of tree

Sidhu Kanhu Than-The only religious place which is located in the village Sindra Dan-It is the last step of Sar Sagun Bapla

Sindur-Vermillion

Soi gira –it is a kind of message sent to the groom’s house from the bride’s house regarding confirmation of date of marriage

Sol Jami- Low land Srabon Mas-4th month of Bengali Calendar

Sunum Samang- Worshiping of the God by offering “Halud Tel” is performed in both bride and groom’s houses.

Sutam Gira- It is a kind of message sent to the neighbours, relatives of groom prepared by the groom’s family to invite them for marriage

Taloi - A material used for sitting on floor

Tel Nahan – A ritual performed after the death of a person

Thar (Santali) – Mother tongue of the villagers of Satpati village

Tin khala tel- Mustard oil kept on three small vessels

Tulsi- A type of tree worshipped by the Hindus

Uran Gira- Message conveying the date of marriage