
Chapter-2

Introducing the Area, Villages and People

2.1- Locale of the Study-

The study was conducted in five villages inhabited by Hill Kharia's in which two villages are from Purulia district and three villages are from Bankura district, south- western part of the state West Bengal. The villages are categorised on the basis of distance from urban centres and urban based government health institutions. On the basis of above said criteria I have categorised the villages on two 'types' i.e., 'type-one' and 'type-two'.

Two villages are under the 'type one' category. In which one village, Rahidi is situated near about 30 km away from the urban centre (Purulia town). This field site is located at 23°18'N Latitude and 86°39'E Longitude. Another village Ladda which is situated 20 km away from the semi-urban centre (from Khatra town) representing the Bankura district, is not easily accessible from the town due to narrow jungle road. Both these sites are situated on the lowest steps of the Chotonagpur plateau. The latitude and longitude of this village is 22°91'81''E and 86°73'34''N respectively.

Another three villages are grouped under the 'type-two' category. Two villages' viz. Sarasdanga and Bordasabar colony were selected from the district Bankura and another village is Damodarpur from the district Purulia. Sarasdanga is located nearer to the Ranibadh sub-urban region. This village is located 22°92'62''E latitude and 86 ° 70'26'' N longitudes. The village Borda Sabar colony is situated 7 km away from the Khatra sub-divisional town. The latitude and longitude of

this village is 22°95'46''E and 86°76'54''N. This village is located very nearer to the famous tourist place Mukutmonipur. Another village, Damodarpur is situated 40 km. away from the Purulia town and 15 km. away from the Manbazar town. This village is located just aside of the Hura- Manbazar metalled road and latitude 23°16'E and longitude 86°38'N. The communication system is better than other villages.

2.1.1- The State-

West Bengal is a state in the eastern region of India and is the nation's fourth most population. It is also the seventh-most populous sub-national entity in the World, with over 91 million inhabitants (www.census2011.co.in). Spread over 34,267 sq mi (88,750 Km²), it is bordered by the countries of Nepal, Bhutan and Bangladesh, and the Indian states of Odisha, Jharkhand, Bihar, Sikkim and Assam. West Bengal encompasses three broad natural regions: the Gangetic plain in the south, Plateau region in the south western part and Sub-Himalayan and Himalayan region in the north. The climate varies from tropical savana in the southern portions to humid subtropical in the north. The main seasons are summer, rainy season, a short autumn and winter. The western plateau region experiences a dry summer like northern India with the highest day temperature ranging from 38° C to 45° C.

2.1.2- The District-

2.1.2.1- The Purulia-

Purulia came into as a district of West Bengal in 1956. Purulia is the westernmost district of West Bengal with all India significance because of its tropical location. This district acts as a gateway of the developed belts of West Bengal and

hinterlands in Odisha, Jharkhand, Madhya Pradesh and Uttar Pradesh. The district is between 22°42'35'' and 23°42'0'' north and 85°49'25'' and 86°54'37'' east longitude. The district of Purulia is bounded by Midnapore, Bankura and Burdwan district of West Bengal and Dhanbad, Bokaro, Hazaribagh, Ranchi, West Singhbhum district of Jharkhand state bound this district [NC]. The total geographical area of the district is 6259 sq. km Out of which the urban and rural areas are 79.37 sq. kms (1.27%) and 6179.69 sq. Kms (98.73%) respectively. The district headquarter is situated at Purulia town (23°20' N Latitude and 86°22'30'' Longitude) having three administrative sub-division viz. Sadar east, sadar west and Raghunathpur. There are 20 Development Blocks, 3 Municipalities, 8 non-municipal towns, 170 Gram Panchayats. (www.census2011.co.in/census/district/14-puruliya.html, [access date- 1.9.16](#) [time- 4.30pm](#))

By Regulation XVIII of 1805, a Jungle Mahals district composed of 23 parganas and mahals including the present Purulia was formed. Regulation XIII of 1833 broke up the Jungle Mahals district and a new district called Manbhum was constituted with headquarters at Manbazar. The district was very large in size and included parts of Bankura, Burdwan of present West Bengal and Dhanbad, Saraikela and Kharswan of present of Jharkhand and Odisha. In 1833 the district headquarters was transferred to Purulia of today. Finally in 1956 Manbhum district was partitioned between Bihar and west Bengal under the States Reorganization Act and the Bihar and west Bengal 'Transfer of Territories Act 1956' and the present district Purulia was born on 1st November 1956 (District Gazetteer, Purulia, 1985). This is the most backward district in West Bengal. Out of 2468 rural inhabited *mouzas* of these district 994 *mouzas* has been declared as

backward i.e, 40.28% of the inhabited *mouzas* are backward. Among them 16.22% and 21.43% of villages are declared as backward villages at Hura and Pancha Block area ((www.census2011.co.in/census/district/14-puruliya.html, access date- 12.09.16, date- 6.pm)

Demographic Profile of Purulia district-

Table-2A

	2011 Census	%
Total Population	2930115	--
Male population	1497656	51.15
Female population	1430309	48.84
Rural population	2281090	89.93
Urban population	255426	10.07
Scheduled Caste	463956	18.29
Scheduled Tribe	463452	18.27
Sex Ratio	955 (National Ratio 940)	--
Literates	--	65.38
Male Literate	--	78.85
Female Literate	--	51.29

- *Source-* (www.census2011.co.in/census/district/14-puruliya.html, access date- 12.09.16, time 4pm)

Human Development Index	0.45 (Rank- 16 in State)
Education Index	0.40 (Rank- 16 in State)
Education Index	0.55 (Rank- 14 in State)
Health Index	0.61 (Rank- 12 in State)
Income Index	0.18 (Rank- 17 in State)

- *Source-* (www.census2011.co.in/census/district/14-puruliya.html, access date-23.09.16, time-5pm)

Table-2B-The existing health infrastructure of this district is shown below-

Type of facilities	No. of Units
No. Of District Hospital	1
No. Of Sub-Divisional Hospital	1
No. Of Rural Hospital	5
No. Of Block Primary Health Centres	15
No. Of Primary Health Centres	53
No. Of Sub-Centres	485
Birth Rate	22.83

- *Source-* (www.census2011.co.in/census/district/14-puruliya.html, access date-12.10.16, time- 3pm)

The tribes of Purulia are mostly a rural phenomenon with almost 95 percent of the tribal communities in the district lived in villages. In case of India, around 93 percent Scheduled Tribes live in villages and in West Bengal the proportion is 94.86 percent. The relative proportion the tribal population in the district has been continuously declining over the years. The tribal population accounted for 19.23 percent of the total population in 1991 which declined to 18.27 percent in 2001.

2.1.2.1.1- The Sub-Division

The Purulia district comprises three sub-divisions viz, Purulia Sadar (East), Purulia Sadar (West), and Raghunathpur. This research work was carried mainly in the Purulia Sadar (East) sub-divisions area. This sub-division consists of Purulia municipality and seven community development blocks: Manbazar-I,

Manbazar-II, Bundwan, Purulia-I, Purulia-II, Hura and Puncha. The seven blocks contains 62 gram Panchayats. The Sub-Division has its headquarters at Purulia. My research work was carried out at Hura and Puncha community Block area. Rural area under Hura block consists of ten gram Panchayats, viz- Chatumdar, Jabarrah, Ladhurka, Rakhera-Bishpuria, Daldali, Kalabani, Lakhanpur, Hura, Keshergarh and Maguria-Lalpur. Headquarters of this block is in Hura. Rahidi village comes under the Maguria-Lalpur gram Panchayat.

Also rural area under Puncha block consists of ten gram panchayats viz, Bagda, Chirudih, Lakhra, Pirrah, Chandra, Jambad, Nawpara, Puncha, Kenda and Panipathar. Headquarter of this block is in Puncha. Damodarpur village comes under the Nawpara gram Panchayat.

2.1.2.2 Bankura-

Bankura district is located at western part district of the Burdwan district of West Bengal and situated between 23°37' and 22°38' north latitude and between 87°46' and 86 ° 36' east longitudes. It has an area of 6788 square kilometres. Bankura district is bounded on the north by the Raniganj sub-division of Burdwan district, the Damodarpur river forming the boundary line. On the south-east it is bounded by Hooghly district, on the south by Paschim Medinipur district and on the west by Purulia district. Bankura district has been described as the “connecting link between the plains of Bengal on the east and Chotonagpur plateau on the west. The areas to the east and north-east are low lying alluvial plains and western part comprises with boulders. The area consists of two different tracts. The western portion marks the gradual descent from the table land of Chotonagpur to the delta of lower Bengal, consisting largely of spurs

projecting from the western tableland and of low swelling ridges. Rocks crop out, and small knolls covered with boulders and scrubby jungle. In the western tracts the undulations of the country become more marked, and numerous isolated hills and mountains occur.

In the Mahabharata, Bankura was described as *Suhmobhumi*. The word *Larh* or *Rarh* was introduced after 6th century A.D. in Santhali, lar means thread, rarh means tune and larh means snake. Perhaps the Jain and Greek scholars used this original Austric word Larh to indicate this dry forest region which is very difficult to access that time. One of the most influential God of the district *Dharmathakur* is called 'Bankura Roy' (Ghosh, Binay, 1976). The name of the district might be given by his name.

Table-2C-Demographic Profile of Bankura district-

	2011 Census
Total Population	3,596,674
Male population	1,838,095
Female population	1,758,579
Scheduled caste	9,97,408
Scheduled Tribe	3,30,783
Sex Ratio	957 (National Ratio 940)
Literates	2,232,992
Male Literate	76.76
Female Literate	49.43

The existing health infrastructure of this district is shown below-

Sl.No	Type of facilities	No. Of Units
1	No. Of District Hospital	1
2	No. Of Sub-Divisional Hospital	1

3	No. Of Rural Hospital	5
4	No. Of Block Primary Health Centres	17
5	No. Of Primary Health Centres	68
6	No. Of Sub-Centres	508
7	Leprosy Control Unit	7
8	Family Welfare Centre	513
9	Blood Bank	1

- Source- www.census2011.co.in/census/district/13-bankura.html, access date- 12.10.15, time- 3pm

Table-2D-Important Health Indicators

Sl. No	Indicators	<u>Bankura</u>	<u>West Bengal</u>	<u>India</u>
1	Birth Rate per 1000 population	20.26	21.3	26.7
2	Death Rate per 1000 population	7.5	7.8	9.0
3	Infant Mortality Rate per 1000 live birth	51	53	72
4	Maternal Mortality Rate	3.23	4.0	4.3
5	Percentage of Live-birth by trained professional	97.2	48.0	50.0

Source- Health Bulletin, 2014

2.1.2.2.1- The Sub- Division-

The Bankura district comprises three sub-divisions namely, Bankura, Bishnupur and Khatra. This research work was carried out at three villages in Khatra sub-division. Khatra subdivision consists of eight community development blocks: Indpur, Khatra, Hirbandh, Raipur, Sarenga, Ranibandh, Simlapal and Taldangra. The eight blocks (Indpur, Khatra, Hirapur, Ranibadh, Sarenga, Raipur, Simlapal

and Taldangra) contain 59 Gram Panchayat. The subdivision has its headquarters at Khatra. Ranibadh block consists of rural areas with eight gram panchayats, viz. Ambikanagar, Haludkanali, Rajakata, Rautora, Barikul, Puddi, Ranibandh and Rudra. Ranibandh police station serves this block. Headquarters of this block is in Ranibandh.

My research work was conducted under the Ambikanagar and Fuddi Gram Panchayat areas.

2.2- Geography and Physical Feature of the villages-

The research has been conducted among the Hill Kharia of five villages representing different degrees of urban influences in terms of effective distance from urban centres. Geographical and physical feature of the studied villages are discussed herewith:

Table: 2E- About villages-

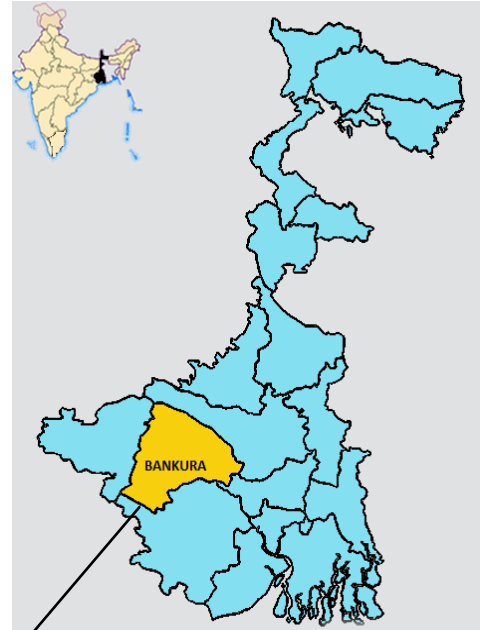
Tribe	District	Block	Villages	Distance from Urban center	Location	About the Village
Hill Kharia	Purulia	Hura	Rahidi	30 km	Situated hilly and jungle areas and is 2 km away from Hura-Puncha metallic road.	Predominantly Hill Kharia village with poor access and all facilities like health centre, educational institute, and market are difficult to access during rainy season.
		Puncha	Damodarp-	15 km	Situated just	This is a

			ur		aside of the Hura-Puncha main road, easily accessible and also has a good communication facility.	multiethnic village but Hill Kharia resides at one end of the village.
	Bankura	Ranibadh	Barda-sabar para	15 Km	Situated at plains and close to Mukutmanipur tourist place.	Predominantly Hill Kharia people live in this village. The communication system is well developed.
	Bankura	Ranibadh	Ladda	30 Km	Difficult to access due to broken narrow road on the dam of the river <i>Kangsabati</i> , called <i>Mukutmanipur</i> dam.	It is a small village and Hill Kharia population is in majority in this village.
		Ranibadh	Sarasdanga	12 Km	It is the interior and backward village and has not good transportation facility. This village is connected through narrow metallic and moorum road with the other village.	Its a multiethnic village where <i>Bhumij tribal families</i> (<i>3families</i>), <i>Kora</i> (<i>2 families</i>) caste community lives with the Hill Kharia in this village. But caste groups live separately from the tribal population (Hill Kharia).

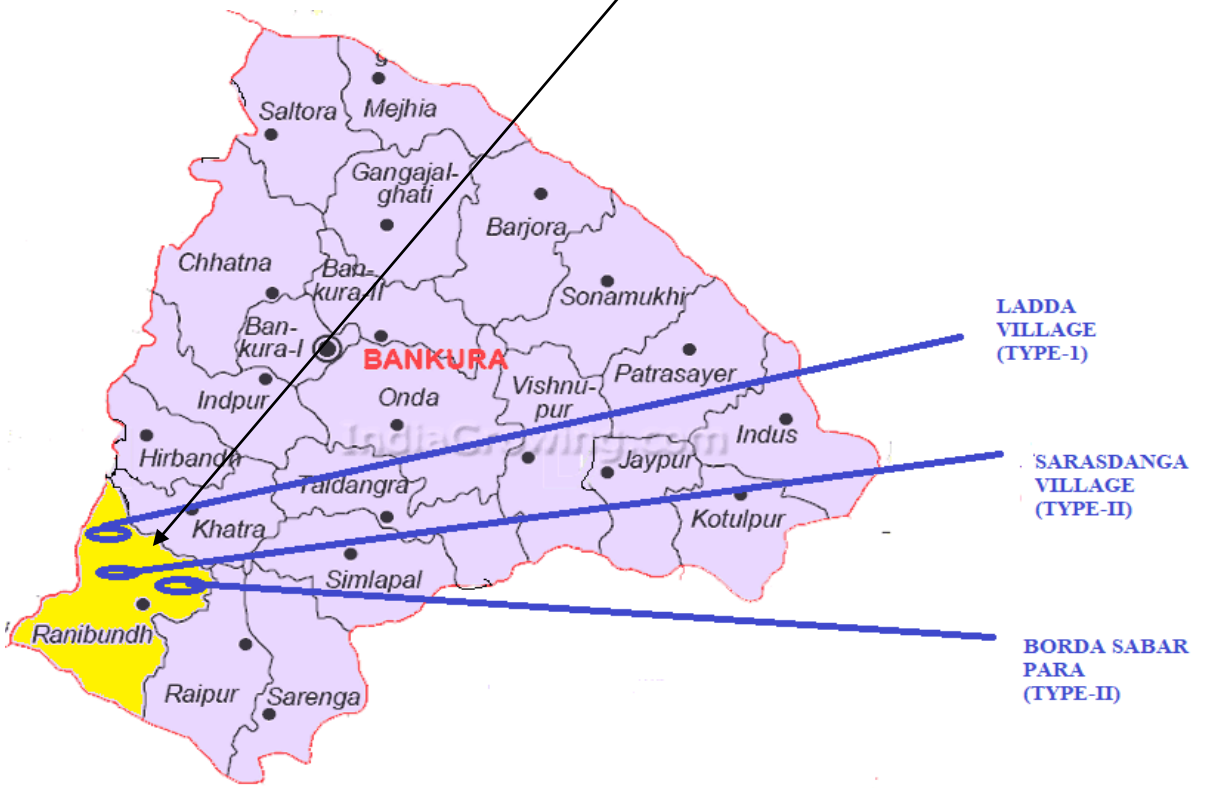
LOCATION MAP OF VILLAGES UNDER BANKURA DISTRICT



(A)



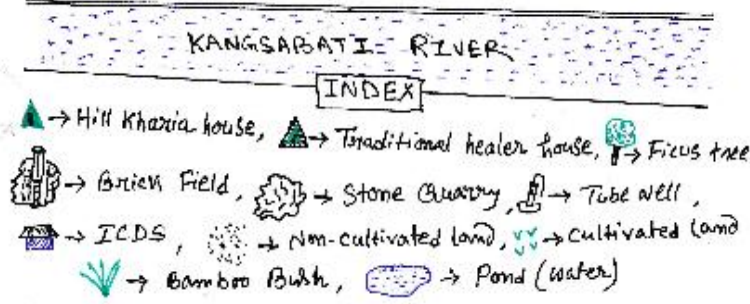
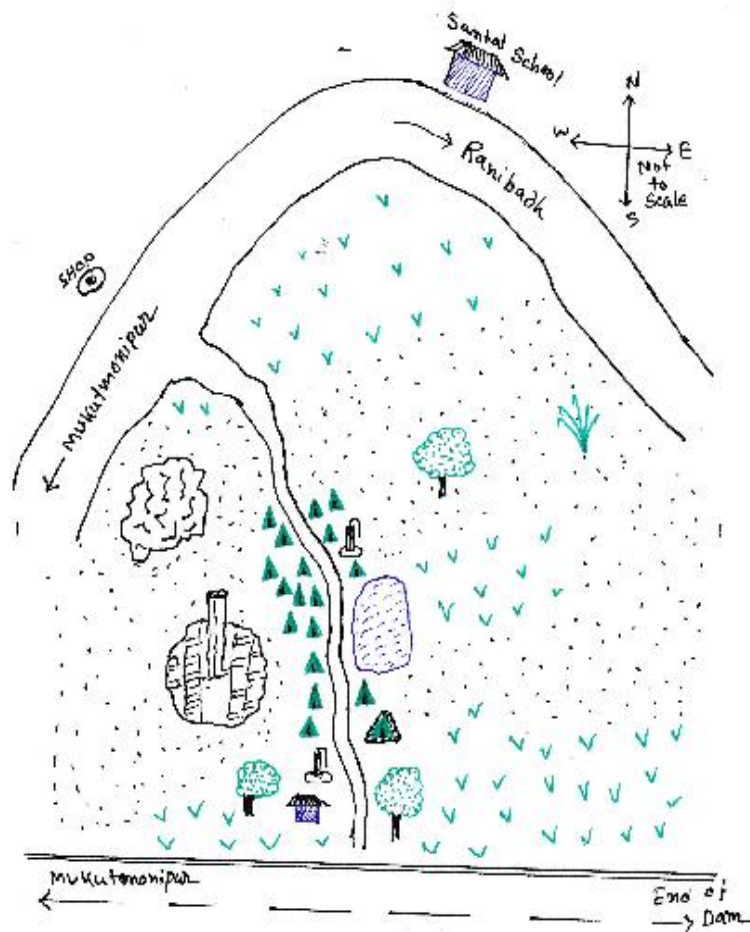
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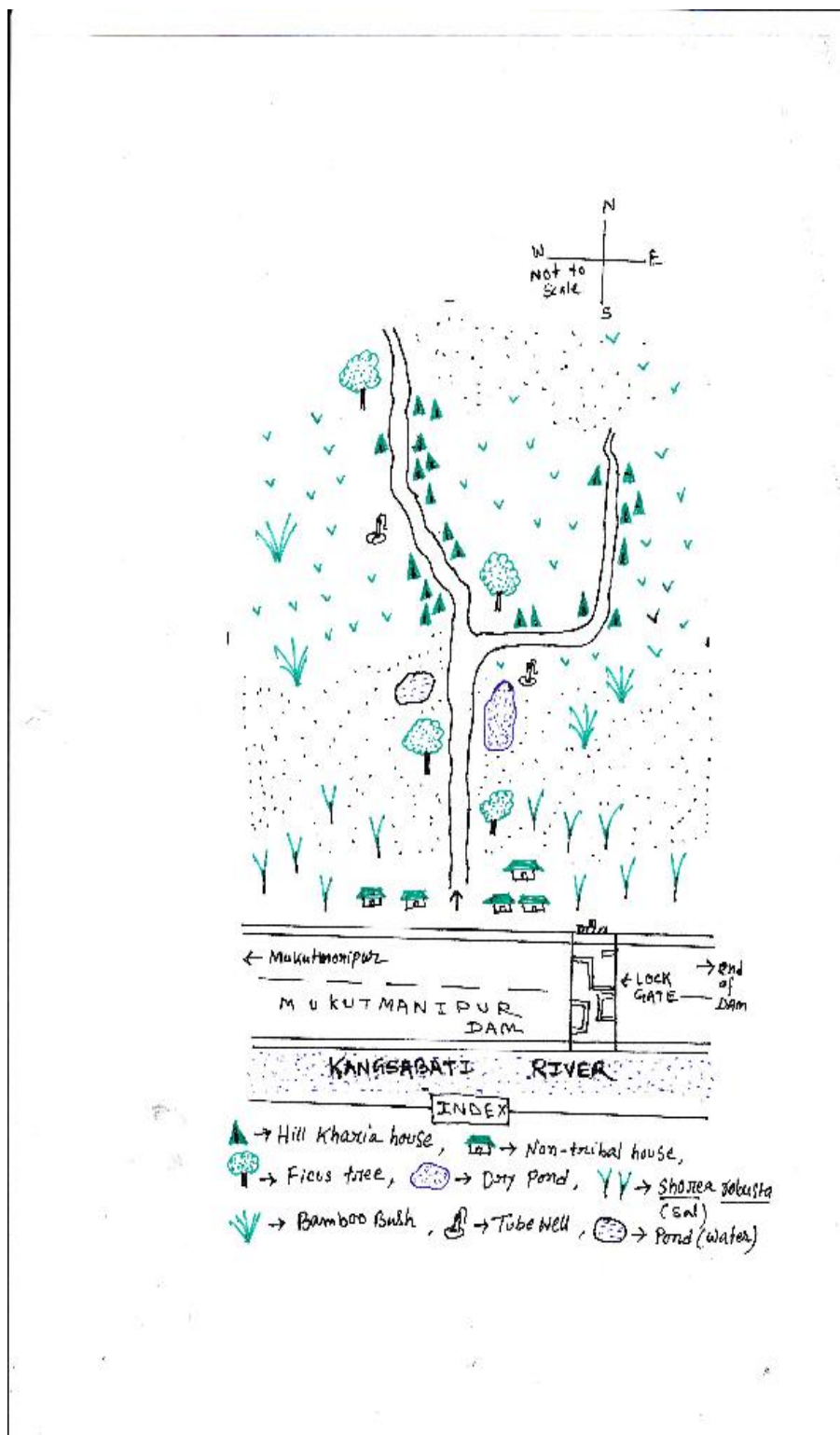
(C)

MAP-1- (A,B,C) SHOWING LOCATION OF VILLAGE AREA UNDER BLOCK JURISDICTION IN BANKURA

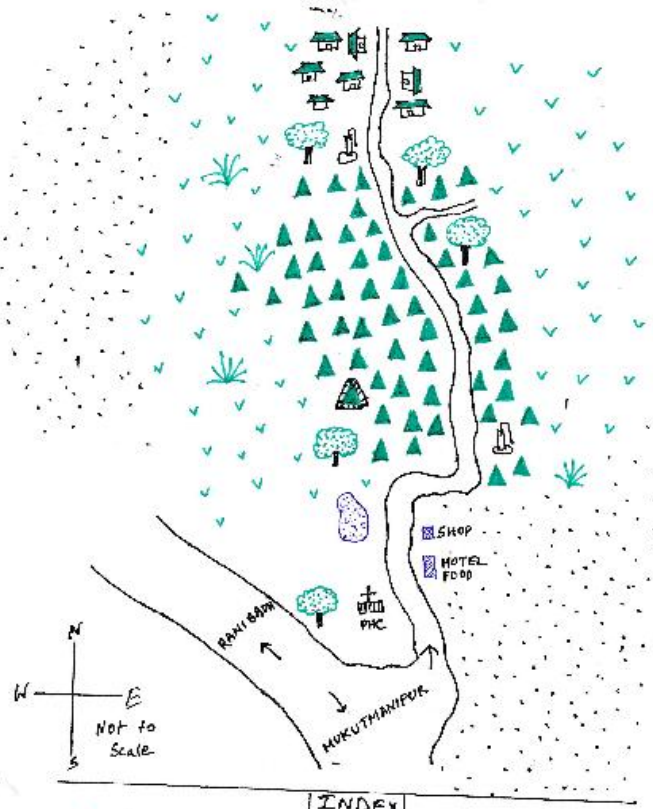
Village Map-A1- Borda Sabar Para (Bankura)



B1- Village map-Ladda (Bankura)

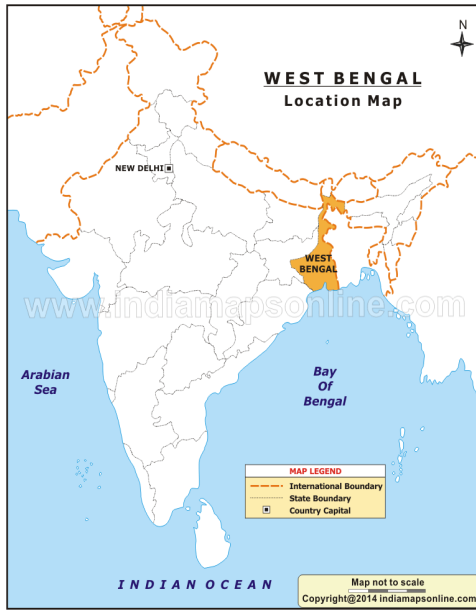


C-1-Village map-Sarasdanga (Bankura)

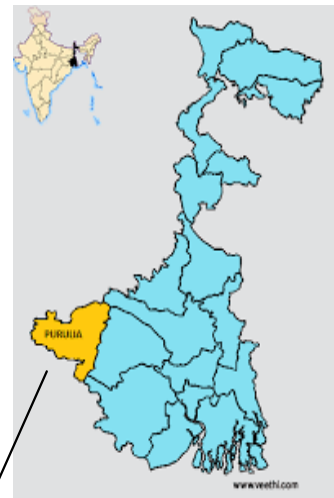


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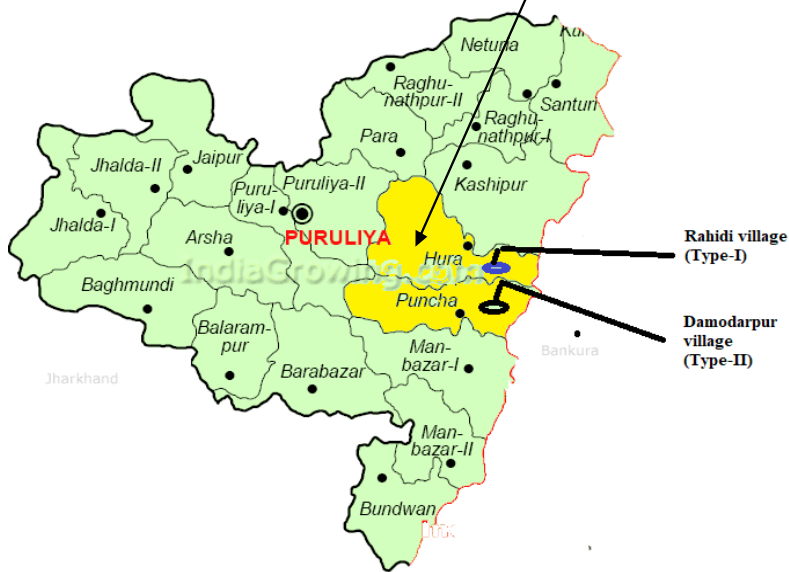
- ▲ → Hill Kharia house, ▲ → Traditional healer house,
- → Pond (Water), 🌳 → Ficus Tree, 🏠 → Tube well,
- 🌿 → Bamboo Bush, 🏠 → Non-tribal house,
- 🌱 → Cultivated land, 🌾 → Non-cultivated land



(A)



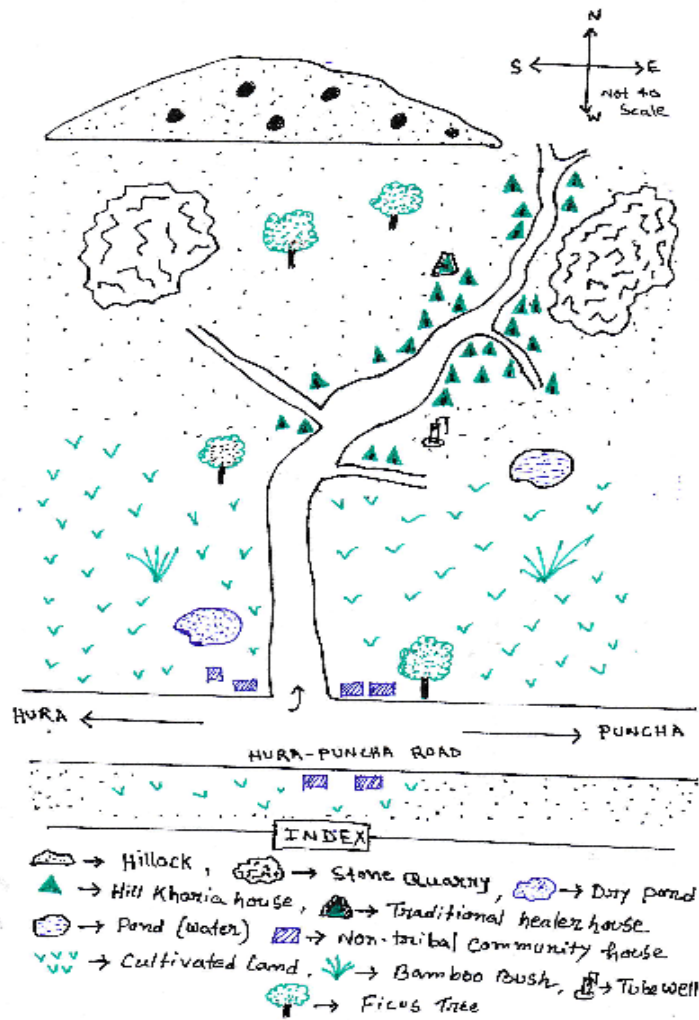
(B)



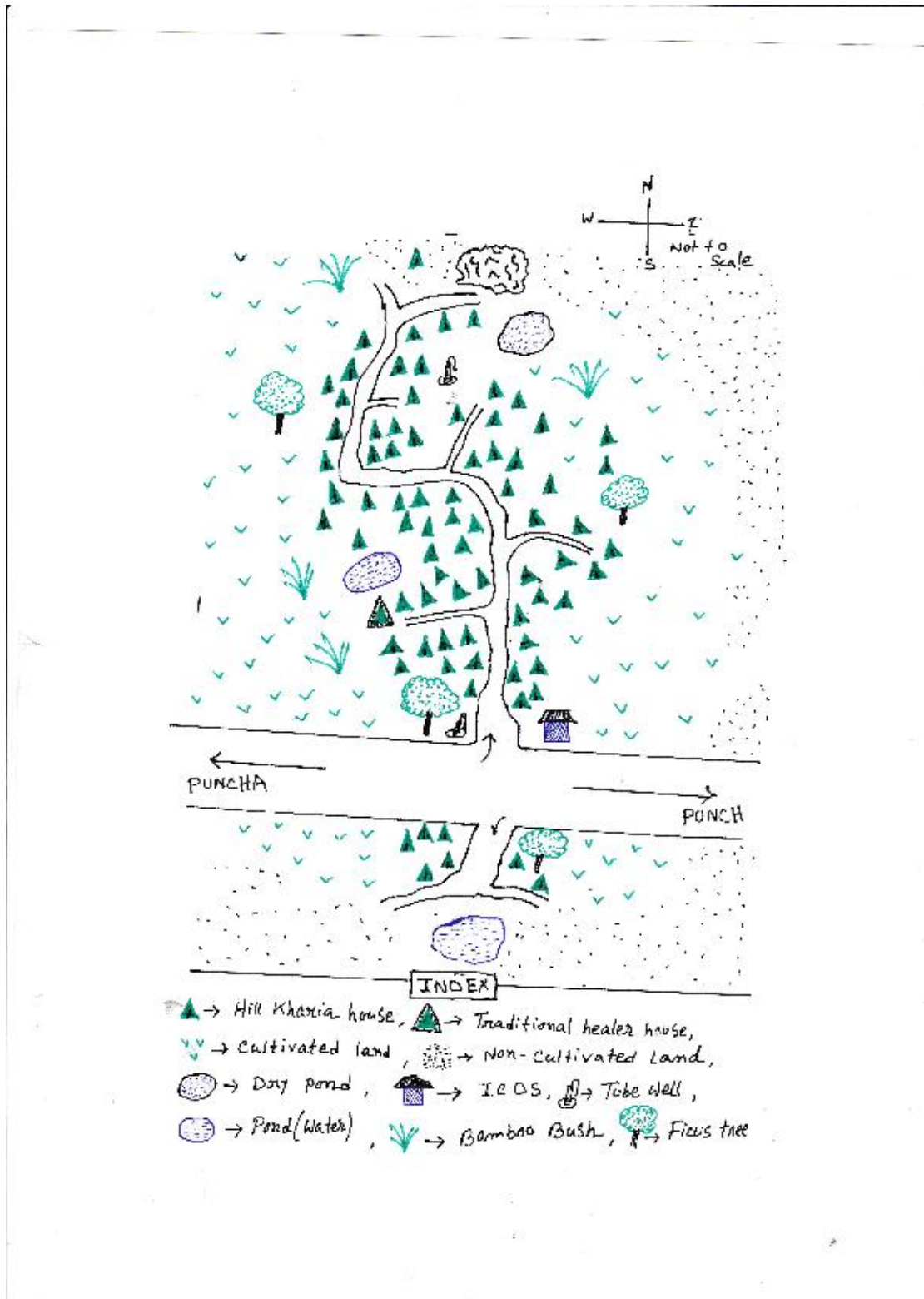
(F)

MAP-2- (D,E,F) SHOWING LOCATION OF VILLAGE AREA UNDER BLOCK JURISDICTION IN PURULIA

D-1- Village map-Rahidi (Purulia)



E-1- Village map- Damodarpur (Purulia)



2.3- Ecological Settings of the Studied Areas-

Environment should mean everything that surrounds a group of human beings. In the present context, ecology refers to the relationship between environment and people. The environment may be classified into natural, biotic and abiotic components as well as cultural environment. The studied areas are under the Chotonagpur plateau and undulation with an average altitude of 250 meters above sea level. The soil, vegetation, topography, communication system, land use pattern and farming pattern are nearly uniform throughout the studied areas.

2.3.1- Climate-

Western part of West Bengal i.e, Bankura and Purulia are broadly falls under the dry tropical climatic zone with the influence of monsoon along with the summer, winter and rainy seasons. Temperature varies roughly from 35° C to 42° C in the summer season from March to May. May is the hottest month in this region. The winter season extends from November to February, when the average temperature roughly varies from 5°C to 12°C. December and January are the coolest month of this area. The rainy season starts from mid June to September, when the average rainfall varies from 120 cm to 220 cm. The rain water is the main source of irrigation of the field cultivation. These areas are very dry after the rainy season and in summer it becomes terrible.

2.3.2- Soil-

The entire area is covered with 'red soil' or laterite. Fertility of the red soil is lesser than the muddy soil of other places. This lateritic soil is found in whole western part of the West Bengal which is not very favourable for agriculture. This soil is very hard and iron granules are present in the soil.

2.3.3- Flora-

The naturally grown forest and grasses are found throughout the studied areas i.e, Purulia and Bankura. But in early days, it was covered with dense deciduous forests. According to the local peoples, forest areas have decreased due to over exploitation of human beings. The 'Hill Kharia' has intimate interactions with the forest and forest products. Sal (*Shorea robusta*), Mahua (*Bassia latifolia*), Palash (*Butea monosperma*), taetul (*Terminalia tomentosa*), Bamboo and others bushy plants are found in the locality of the studied areas. The various products out of such trees are used by them. The fruits of Mahua (*Bassia latifolia*) are used for brewing liquor which is very popular among the 'Hill Kharia' as a country drink. Due to wanton exploitation, these trees are gradually rare. As the Hill Kharia are virtually depends on the forest produces, so the over deforestation of these plants has adversely affecting the nutritional as well as dietary structure. The fruit bearing trees like Jamun (*Syzygium cumini*), Kathal (*Artocarpus heterophyllum*), Bel (*Aegle marmelos*), Aam (*Magnifera indica*) exist in great number in their locality.

2.3.4- Fauna-

Various animals like snakes, rats, lizards, scorpions and birds are found in the region. Cattle, buffalo, fowls and goats are the domestic animal in the studies areas. Hill Kharia is very much dependent on hunting but due to the scarcity of animal, they hunted a small animal like snakes, lizards, birds etc.

2.4- Transport and Communication-

Transport and communication is a very important characteristic for every developing area. This system is acts as a vein in a living organism and development cannot be proceed without better transport and communication.

In my studied villages in Purulia and Bankura, communication system is very poor. It has been found that communication system is very poor in three villages out of five villages. Among these three villages, one village from Purulia (village Rahidi) and two villages from Bankura (village- Ladda and Sarasdanga), the transport and communication system is extremely awful situation. Only *van Rikahwa* or cycles are only transport system to reach nearest town. Another I can say that these three villages are detached from nearest urban areas and also from excellent communication system like Railways, buses etc. There is not even temporary earthen road or better path through which peoples of different villages can be interacted with ‘Hill Kharia’ population. Specially, ‘Hill Kharia’ localities are facing great difficulties due lack of transport and communication facility. Only two villages under my research work (village- Damodarpur and Borda Sabar Colony) havea better communication system rather than other three villages in both of the districts. Only a few well made *moorum*road has joined the other neighbouring villages or nearest markets. The school going children’s has facing problem due to poor road condition. Due to poor transport and communication, anganwadi workers and Government workers has unable to provide full support to the Hill Khraia’s at any circumstances.

Table-2F- Village wise condition of Road in studied villages

District	Block	Village	Condition of Road
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Purulia	Hura	Rahidi	There is no such ideal road to enter into the village. Only narrow lane is existing, through which the Hill Kharia peoples moving one village to another. Snakes bites are very common in that <i>jungle</i> road. They have also facing terrible problems during emergency.
	Puncha	Damodarpur	The peoples of this village have not facing such immense trouble in concern of transport and communication. This village is situated just aside of the Hura-Puncha main bus road. The villagers can communicate easily with the other village.
Bankura	Ranibadh	Barda Sabar para	This village is located near the bus road of Mukutmanipur-Bandowan. Tourist place Mukutmanipur is also placed near of this village. So the transport and communication is well developed.
	Ranibadh		The main transport

		Ladda	system is one and only Van to enter into the village. This village is located on left of the <i>Kangsabati</i> river Dam or so called Mukutmanipur Dam. The narrow road on Dam acts as a main road for communication.
	Ranibadh	Sarasdanga	This village is situated far away from the <i>Mukutmanipur</i> Dam. The communication road is only made with <i>morrum</i> , at the time of the rain; the villagers are facing huge problems to communicate with neighbouring town or market. Here also the van is only transport vehicle for communication.

2.5- Condition of Villages-

2.5.1- House Pattern-

The house type of a community is determined by ecology and cultural traditions of a community. Houses of the 'Hill Kharia', in each of the five studied villages, consists of single hut with rectangular ground plan under a single roof usually no slopes. The Hill Kharias have a kind of know-how to build huts for their living. Their huts have one living room which is used for cooking, dining, living,

sleeping and storing etc and their materials for making huts are almost same from one hut to another. Occasionally, two hamlets belonging to two different households are located close together. The huts are constructed over 10 inches high mud-plinths on average which restrict rain-water, snakes and insects from entering into the huts.

Another interesting feature, the presence of *Tulsi pinra* ((*Beng- Tulsi Bedi*) is a common character of every Hill Kharia huts in all my studied villages. According to them, this *Tulsi pinra* acts as a protector from evil spirit. Normally it is an elevated earthy platform with *Tulsi* herbs (*Basilium sanctum*) at top. According to them, it is a holy place of deities where they scarify fowl on the occasion of *Maghpuja* or *akhan jatra*.

2.5.1.1- Structure of the House-

The huts of Hill Kharias are small and their walls are made of mud with lateritic gravel, bamboo logs or splits with thatched roof with rice-straw. The houses have rude construction and small in size, single room tenements with small entrance door made of a bamboo splits for closing and have no windows. The door is sometimes so small that one must bow up to the waist to enter. Every house has a courtyard and a *varandah* though of a small area.

Four wooden or bamboo pillars are planted vertically in four corners. However, for larger houses, the numbers of pillars is increased. Then a frame like structure made of bamboo splits and tied down with bark-silts or some creeper. Over this frame grass or straw is thatched, to 8-12 cm thickness. Mud walls are raised on four sides, keeping one door in one of the side walls. The soil of this area is carrying some stone granules (2-3 cm diameter), as a result the mud walls give

some hardness and durability during rainy season. When the house is completed, the walls are occasionally coated with cow dung to make them smooth. The floor is always plain and levelled.

But at present government has support them in concerning of built house. Pradhan Mantri Awas Yojona-Gramin (PMAY-G) is a social welfare programme, created by the Indian Government, to provide housing for the rural poor in India. It is one of the flagship programs of the Rural Development Ministry to construct houses for BPL population in the village. Under this scheme, financial assistance worth Rs. 1,20,000/- in plain areas and 1,30,000/- in difficult areas (high land areas) is provided for construction of houses. At present, there are many Hill Kharia houses constructed through this programme.

Table-2G-- Distribution of IAY house among the Hill Kharia

Tribe	District	Village	No. Of IAY beneficiary among Hill Kharia
Hill Kharia	Purulia	Damodarpur	20 (25.64%)
		Rahidi	5 (22.72%)
	Bankura	Borda sabar para	14 (51.85%)
		Ladda	5 (21.73%)
		Sarasdanga	10 (50%)

Source-From Block Development Office, Data 2016

Field survey showed that Hill Kharia's are more benefited at studied village in Bankura than Purulia. More interesting some Hill Kharia;s has tendency to shattered their IAY houses for selling bricks in local market. Some other

communities' peoples have postulated this fact that Hill Kharia has propensity to sell everything which they acquired from the Government.

2.5.2- Sources of water-

Water is the source of life, the most precious and important of all natural resources, without which the Human species cannot survives (DSS, 2010,s.p). Access to safe water is a human right (Corcoran et al, 2010).access to water should be framed as a human right for at least three reasons. First, ensuring access to clean water could substantially reduce the global burden of disease. Millions of peoples are affected each year by range of water-borne disease. Second, the privatization of water, which exploits the view that water is a commodity than a public good, does not result in equitable access. Third, the world is changing in ways that will both exacerbate water scarcity and threaten the quality of the current water supply (Barbour et al, 2009).

Traditionally, the Hill Kharia has been collecting water for drinking, bathing, washing cloths and domestic uses from the wells and ponds. But now-a-days, the mode of procuring drinking water is changing. They also get water from the tube-wells in their settlement. They are now totally dependent on tube-wells. Because most of the ponds are dry in the studied villages. So, tube- wells provides them safe drinking water in every time in each of the five villages. Sometimes, it is very hard during hot summer. Several informants in each village stated that the water they consume is very helpful to digest food. The ponds are usually used for other purposes like bathing, washing of cooking utensils.

Table-2.H- Sources of water in all studied (Five villages)

District	Village	Source of	No. Of	Location	Uses of water
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		water	tube-well, Ponds and Well		
Purulia	Damodarapur	a) Tube-Well	Tube-well- 2 Ponds- 2 Well- 0	i) One is located entrance of the village. Just aside of the Hura-Puncha main road. ii) Another is located near open space within the Hill Kharia settlement.	i+ii) - for collecting drinking water and some time used for religious purposes. i) Taking bath and washing
		b)Ponds		i) one pond is situated within the settlement and another one just outside the settlement.	clothes and cooking utensils.
Purulia	Rahidi	a) Tube-well b) Ponds	Tube-well- 1(Functional), 1(NonFunctional) Ponds- 2	i) One located end of the village near the Mahato's settlement and one is non functional. i) Located south west part of the Hill Kharia settlement and is in center.	i) used as a drinking water. i) Taking bath and also collect drinking water when water is not taking out from the tube-wells.
Bankura	Bordasabarpara	a)Tube-well b) Ponds	Tube-well- 1(Functional),3(Non Functional)	i) At middle portion of the settlement and all HillKharia peoples are relies on this only one tube-well. But others three are not functional.	i) Tube-wells only used for the purpose of taking drinking and cooking water. ii) Ponds used only for the purpose of washing cattle

			Ponds- 1	ii) One large pond is located just left side of the village.	and taking bath, cleaning utensils.
Bankura	Ladda	a)Tube-Well b)Wells c) Ponds	Tube-Well- 2=1(Functional),1(Non Functional) Wells- 2=1(Functional),1(Non Functional) Ponds-2	i) There is only one functional tube-well located eastern side of the settlement. i) Located both sides of the villages. One is functional. i) Two ponds are located just two ends of the village.	i)uses only for drinking and cooking purpose. i)uses for the purpose of drinking, washing etc. but it is remain dry for long period i) Water is used for washing clothes and utensils and other domestic purpose.
Bankura	Sarasdanga	a)Tube-well	a)Tube-well- 3 (all functional)	i)one is located just entry point of the village and others two in between the Hill Kharia and other Caste group settlement. Both of Tribal & caste Group uses this Tube wells for their daily purposes.	i) Used for the purpose drinking water and other domestic purpose. These tube-wells are the only sources of water.

From the above table, it is established that Hill Kharia Peoples used Tube wells for drinking water purposes. But few of them are in functional in stage. But in draught situation they have consuming pond water without boiling. According to the them, for this reason they have suffering many health hazards.

2.5.3- Sanitation system

Water and sanitation problem is a global major concern. According to Balint (1999), there are over one billion people worldwide without sources and three billion lack minimally acceptable sanitation facilities.

Providing environmentally safe sanitation to millions of peoples is a significant challenge specially worlds second most populated country. The task is difficult in a country where the new technologies can challenge people’s tradition and beliefs. India’s most ambitious goal to achieve the sanitation system is ‘*Sanitation for all*’ by 2012 established under its *Total Sanitation Campaign* (TSC). Through its TSC, the Government has sanctioned projects in all of rural districts, building about 57 million individual household sanitary latrines (IIHLs), (Asian Development Bank Report 2014) although this achievement is still short in tribal areas.

There was no *pucca* sanitation facility in all studied villages. They have been practised open sanitation at nearby grounds. Government has not taken any major role for providing *pucca* latrine in every household. Only one *Pucca* toilet and latrine was found at Borda Sabar colony village in Bankura. But it is used only for the school children’s at the Borda Sabar primary school. They are also not so aware about the hygiene and sanitation system.

Availability of Sanitation of all studied villages-

Village Type	Sanitation Facility	Households
ONE	NO	45 (100%)
TWO	NO	125 (100%)

Source- Field work 2014-16

2.5.4- Electrification system-

A new scheme for creating rural electricity infrastructure and completing electrification named as “Rajiv Gandhi Grameen Vidyutikaran Yojana”- scheme of Rural Electricity Infrastructure and household Electrification was launched by Hon’ble Prime Minister Dr. Manmohan Singh in 12 states including West Bengal. This scheme has been launched to fulfil the commitment of the National Common Minimum Programme (NCMP) of completing the household electrification in next 5 years and modernizing the rural electricity infrastructure. This scheme is free of cost connection to all rural household living below poverty line. Further, there will no discrimination in the hours of supply between rural and urban centre.

All the studied villages except Rahidi in Purulia district are benefited through this Programme. Most of the household are getting advantage of this Governmental programme. During my research work, type one village (Ladda, Rahidi) is in absence of electric facility. It was also affect on educational centre and health care centre at the villages.

Table: 2.I- Distribution of Electric Facility in all studied villages

TYPES	DISTRICTS	VILLAGES	ELECTRIC FACILITY
ONE	Purulia	Rahidi	NO
	Bankura	Ladda	NO
TWO	Purulia	Damodarpur	YES
	Bankura	Borda sabar colony	YES
	Bankura	Sarasdanga	YES

Source- Field Survey 2014-17

2.6- The Tribe (Hill Kharia)

The Hill Kharia's, one of the small tribal sections in India, mainly inhabit in Jharkhand, Odisha and south-western part of West Bengal. It is most interesting that 85 percent of the Hill Kharia's reside in Jharkhand, Odisha. In West Bengal region, they are living in the tribal tract of Chotonagpur region. The Hill Kharia is mainly concentrated in Chotonagpur plateau. (Dikshit Sinha). According to the Tribal Welfare Department, the Hill Kharia's spreading over seven police stations in the district Purulia viz. Manbazar, Bundwan, Pancha, Balarampur, Hura and Purulia sadar. But in West Bengal, they are specially inhabited in the highlands of Purulia and Bankura districts.

Broadly the entire Kharia tribe has been sub-divided into three main sections on the basis of the geographical locations, identity, culture and a few others important aspects of life.

- I) The Hill Kharias are the most vulnerable tribal group, living under the primitive type of technology (but at present situation become change), poor economic as well as health concern. They are mainly inhabit in the eastern region of the country.
- II) The Dhelki Kharias are a little advanced and live in the western region of the country.
- III) The Dudh Kharias are the present advanced section among all sections. This section has conscious of human needs and values of civilization. They live in the central region of the country (Vidyarthi.L, 1980).

All the studies of the Kharia's conducted before 1970's contain long discussions on the history and migration of the tribe. Sarat Chandra Roy has given reference of a number of earlier works where the discussion on the origin has been made. As early as in 1872, Dalton in his *Descriptive Ethnology of Bengal* described that the Hill Kharias in Purulia district are closely related with Santals, Hos, Asur, Kora, Munda. All are belonging to a single Munda stock, known variously as pre Dravidian or Proto-Australoid group. Hill Kharias are also including proto-Australoid group. It can be stated that Hill Kharia is belonging under a branch of the great *Mundari* stock. The Kharia's were originally from the south but they migrated to Chotonagpur. Russel 1916, mentioned very casually that the Kharia's are the younger brother of the Mundas's. S.C. Roy in his monograph has elaborated an account of the migration of the Kharia's to the different districts of Bihar, Orissa and Madhya Pradesh. In course of time they migrated and first batch of emigrants settled in Mayurbhanj district of Orissa, Singbhum districts of Bihar (presently Jharkhand) and some population into Purulia, Bankura of West Bengal. They were then designated as the Hill Kharia. The Hill Kharia's are completely different from the social-cultural living as well as food habit also (Dikshit S 1984)

Hill Kharia is so-called because they used to live in and around hilly tracts. Generally a Hill Kharia village is situated at the foot of hills but neither on the top nor on the slope. They are sometimes referred to as *wild Erenga* or *Pahari* Kharia. The tribe now use the mythical term *Sabar* as their name (Vidyarthi. L.P, 1980). The name Hill Kharia came to be known as "Criminal", though could not be ascertained, it was known to be fairly old. Even at the beginning of the early part of twentieth century

(Coupland, 1911) mentioned the Hill Kharia's participation in various kind of criminal activity like burglary, stealing, etc. As a consequence of this stigma they came under the purview of "Criminal Tribe Act" of 1924 declared by the British Government although this Act was replaced in 1952 and the Hill Kharia were designated as a "Denotified Tribe". The tribe Hill Kharia, being an indigenous group falls in Proto-australoid group. The 'Hill Kharia' of Purulia and Bankura are called by the local people in different names viz, *Sabar*, *Kheriya* and '*Ban-digar*' because they lived in the jungle. But they are preferred to be addressed as *Sabar*. In fact, all of them use the surname of *Sabar*. This is because they consider themselves to be the descendants of 'Sabars', the tough and mighty forest people in the Vidhya region of Central India, as mentioned in the *Purans*, the Ramayana as well as Vedic literature (Mukhapadhy. C,1997). They are mainly distributed at the hilly tracts region in the south-western part of Bengal i.e., the border region of the Jharkhand and West Bengal. The ancestors had to migrate from place to place they are living, do not a history of more than sixty to seventy years of settlements of these my studied villages. The Hill Kharia lives in complete isolation from the other non-tribal groups. According to informants (Village Rahidi- Sabu Sabar, Kanga Sabar, Village Damodarpur- Krishna Sabar), these people prefer to live near hill area, have adequate facilities of natural resources and sufficient availability of forest product. The Hill Kharia is very close to nature and the culture of the tribe is influenced by its ecological and social surroundings. They are submissive, shy, and conservative in their

attitudes. They are still now do not like to mix with any outsiders and rather keep detached and isolated.

According to S.C.Roy (1937), the Hill Kharias of Odisha trace their origin from the egg of the pea-fowl. But Bankura Hill kharias (Moti Sabar,F, age-65 Village- Ladda, Bankura) narrate a different story, which says the ancestors of the Hill kharias used to live Dalma Hill range (Sinha, 1984). They were three brothers in which the youngest, one day quarrelled over division of food and went away to the south Jharkahnd. But before going, he warned his two brothers not to follow his trail. If they did, their progeny would be crushed with sterility. The Hill Kharias recognise three divisions: a) Mura kharias (Pahira) of Singhbhum, b) Oriya-Kharias of Mayurbhanj, and c) Kharias or Kherias (Singh.K.S, 2008). They are mainly distributed in Purulia, Bankura and few part of Paschim Medinipur. The Hill Kharia of Bankura said that they do not have any social intercourse with the Hill kharia of Odisha or Jharkhand. The said population like to live in a separate colony at a little distance from others. Thus either on the basis of the location or accommodation or fashion of arrangement, the traditional villages is in underdeveloped way of life. But they feel that they are in a quiet environment and psychologically more satisfied from this nature.

2.6.1- The Families-

Family is the primary social institution among the Hill Kharia's society. The families are mostly nuclear. But among the studied villages different types of families like joint, extended and broken are found. But Hill Kharias do not like to

continue to live as joint or extended. The economic factor is responsible for this family structure. The income level is not so large to support to huge family. The family usually consists of the husband, wife and their unmarried children. They live under the same roof and same room. But in some cases married sons and daughters are also living along with their father and mother thus constituting a family. It is found that the Hill Kharia's son after marriage must need to construct a new hut for himself and his wife. It is also found that if the woman fails to give birth to a child, she may be divorced. Different family members have different functions in the economic sphere, i.e. according to their age and sex. The division of labour in a family is done on the conventional pattern of specific tasks of various members. The collection of food by small game hunting and fishing is exclusively done by male members. Likewise, to cook for the family and tend to hearth and housekeeping is the sole duty of women. The women have to collect edible fruits, vegetables, leaves, shoots etc. from the forest or jungle, but the male members also help in this task whenever they are free. So, all the household activities inside the family are performed by women including bamboo craft, weaving, agricultural activities which are practised in both of in the districts. All men and women are participating in the activities like food-gathering. But hunting is the monopoly in the Hill Kharia's society. Child rearing is shared to some extent. Young children look after their siblings when parents are away from home. Children learn to be independent from a very young age. They forage for food by themselves, especially in very early days. The type and size of the family among the Hill Kharia's differ according to their primitiveness and contact with outside influences. In addition to the patriarchal, patrilineal systems, the other sticking features of the Hill Kharia's are monogamy. But there is also a second

marriage both after divorce or the death of the first wife. According to the social custom a widow along with their children should be maintained in the house of those who inherit the property of her deceased husband. But in practice it is different, if the widow is young and has no issue or only one or two children, she returns to her parent's house and seeks another husband with whom she lives along with her children.

During my research, I have worked at two villages (Rahidi and Damodarpur) in Purulia district. In that studied villages, 77.27 percent and 55.12 percent families are nuclear at Rahidi and Damodarpur villages respectively. Only 18.18 percent and 30.77 percent families are joint family at Rahidi and Damodarpur respectively. At Damodarpur, the average family members are 5.0. In the meantime, the average family member at Rahidi is 4.09. In Purulia, the poverty stricken on the family relationship, inter-family relationship is not well-developed among them. All the household activities inside the family are performed by women. All agricultural affairs, except transplantation and weeding are men's responsibility. All men and women except the children below working age, participate in the activities like food-gathering.

My research work was carried out at three villages (Borda sabar colony, Ladda and Sarasdanga) in Bankura district. In above mentioned villages, the families are mostly nuclear (42.86 percent Borda sabar colony, 55.55 percent Ladda and 65 percent Sarasdanga respectively). The average family members are 4.8, 4.2 and 4.8 at Borda sabar colony, Ladda and Sarasdanga respectively. Here size of the family differs according to their indigenous and contact with outside influences. Among all three villages, Ladda is more interior than other two.

2.6.2- Marriage-

The descent pattern of the 'Hill Kharia' is patrilineal. There are four numbers of clan among the 'Hill Kharia', viz, Bhuiya, Tessa, Kamar and Loha. Marriage within own clan is prohibited in 'Hill Kharia's society at the villages in Purulia and Bankura district. Marrying into three generations of the mother's lineage is prohibited, but marriage with classificatory cross-cousins is allowed. Junior sororate and levirate marriages, though optional but exist among them. The 'Hill Kharia's have three kinds of marriage a) *Sejha-biha* (marriage by negotiation), b) *Sanga* (second marriage), c) *Sikar-biha* (marriage by force). The third type is rare occurrence at the villages of both the district. Girls marry after puberty and boys between sixteen and twenty years. Brides are classified into three categories and given symbolic names; *banshita* (ten to fourteen years); *bheladagi* (eighteen years to twenty two years). It is customary for the groom's family to make the first move and ask for a specific bride indicating their preference of the category. When the parents think that their son is of marriageable age they search for a suitable bride for him through the help of *Agua* (middle man). The *Agua* negotiates with the two parties and when the girl's parents approve of the proposal a say is fixed to house by the boy's party. The custom of paying bride price is still prevalent. The amount is varies from Rs. 2000 to Rs. 3000. Divorce is allowed on grounds of infertility or incompatibility. Divorce also occurs now-a-days if the husband is not able to feed to his wife. After marriage, vermilion, new clothes (*sari*) and the iron bangles, *sakha*, are given to the bride which formalize the marriage. The wife lives at her husband's home after marriage, though sometimes the couple also set up their own separate home. But at present, availability of food and work, often determines the place of residence, and the

couple may even live in the wife's home. This state of affairs is observed at studied villages in both district of Purulia and Bankura.

Pre-marital relationship is forwarded upon in the Hill Kharia society. Any couple caught at it are compelled to marry. But if this relationship is found to be with other tribal or non-tribal, they might be expelled from the tribal society even village also. A marriage as a result of pre-marital relationship is called *Sang Biha* (love marriage).

2.6.3- Education-

Primary education is a basic enabling factor for participating and freedom, for trading a life with dignity and basic deprivation, secondary education is the gateway for prosperity, for transforming the economy and social justice in any country. Secondary education is a crucial stage in the educational hierarchy as it prepares the students for higher education and also the world of work. The National Policy on Education (1986) and its Programme of Action (1992), inter alia states that access to secondary education will be widened with emphasis of enrolment of girls, scheduled castes and scheduled tribes particularly in science, commerce and in vocational streams. Scheduled tribes are the most deprived and marginalised sections of Indian society, a host of welfare and developmental measures have been initiated for their social and economic development. In this regard, a particular reference has to be made to the tribal sub-plan approach which came into existence as the main strategy from the Fifth Five- year plan. Along with core economic sectors, elementary education has been accorded priority in the tribal sub-plan approach. Elementary education is considered important, not only because of constitutional obligation, but as a crucial input for

total development of tribal communities, particularly to build confidence among the tribes to deal with outsiders in equal terms. The spread of literacy is undoubtedly one of the most important parameters of social and cultural development among the tribal societies. The social and cultural changes among the tribal group can be understood in the light of the levels of education.

Considering the educational status among the Hill Kharia in all studied villages reveals that only 55.56 percent at Rahidi in Purulia, 50 percent at Borda sabar colony, 28.57 percent at Ladaa in Bankura are enrolled in Anganwadi center. But this frequency is quite high at Damodarpur (64.51) in Purulia and at Sarasdanga (64.70) in Bankura.

Table-2-J- Distribution of Children on basis of attending ICDS

Type	District	Village	Total Nos. Of children's (0-5 age group)	Nos. Of children's attend in ICDS	No. Of ICDS centre in village
ONE	Purulia	Rahidi	27	15 (55.56)	Nil
	Bankura	Ladda	7	2 (28.57)	Nil
TWO	Purulia	Damodarpur	62	40 (64.51)	1
	Bankura	Borda sabar para	24	12 (50)	1
		Sarasdanga	17	11 (64.70)	1

Source- Field data 2014-17

Only three numbers of peoples has crossed the level of upper primary i.e, class IX at Rahidi and only one at Ladda village. Whereas one female (Renuka Sabar) was found as a graduate at Borda Sabar colony in Bankura. In all villages the Hill Kharia peoples are educated up to primary level (I-IV). It was found that few

percentage of peoples are crossed the upper primary and higher secondary education and above levels respectively. It has been also noticed that lower level of literacy, the lesser is the contact and interaction with non-tribal group and lower in the social-cultural development. Because we are known about the fact that development of individual or group cannot be proceed without cultural interaction.

It also reveals that in primary education males percentage is higher than the females. This is because with the limited resources they prefer to educate only for their male children. Interestingly, however, in spite of the fact that more males were literate than females in all studies villages, the gap between the literate males and females seemed to reduce marginally.

Table: 2.K- Distribution of population on the basis of Literacy

Type	Villages	Total population (Nos.)	% of Literate		
			Male	Female	Total
ONE	Rahidi	90	34.09	15.22	24.44
	Ladda	76	25.71	7.32	15.79
TWO	Damodarpur	390	38.67	30.14	28.97
	Borda sabar colony	134	17.39	16.92	17.16
	Sarasdanga	104	28.57	10.91	19.23

Source- Field data 2014-17

From the above analysis, the highest male literacy rate is confined to the Damodarpur village and the lowest female literacy rate is found at Ladda village under my research. In Damodarpur, the highest literacy percentage is confined due to easy access to educational institute and general awareness about education among the Hill Kharia. The incentives and mid-day meal system provided by the

Government in this area also helps to increase the literacy level among the Hill Kharias. It is evident that the spatial pattern in the spread or increase of literacy is highly over space and generally responding to impulses of urbanization. In all studied villages (except Damodarpur), the female literacy percentage is in very poor state.

The Hill Kharia people depend on the Governmental educational institution like anganwadi (ICDS) centre, nearest primary school. The economic image is also affected their interest of education. They do not have proper clothes to wear and also unable to bear the cost of school uniform, note books pens etc also enforces many school children to drop the idea of pursuing higher education. Though Government is providing free school uniforms but parents cannot afford other expenditure occasionally charged by the school. Four villages (Damodarpur, Ladda, Borda sabar colony and Sarasdanga) have facility of electric. So, there is no hindrance in education in the context of electricity. But this problem is facing by the children's of the Rahidi village. The other factor that affects education is the single room house that does not provide the ample space for the study. Moreover, it was observed in all my studied villages that the traditional and conservative parents do not prefer to continue their daughter's education at the time of puberty. According to the informants of Rahidi and Damodarpur villages, the Hill Kharias girls do not prefer to go for higher education because they consider that the higher education curriculum is difficult so it is better to stay at home to help mother in household work and collection of roots and tubers from the forest than to study. Highest percentage of literate peoples was found at the village of Damodarpur (32.12) in Purulia and lowest percentage (17.87) at Ladda also in Bankura among all studied villages. The reasons behind this factor are

remoteness and inaccessibility to go to school and another reason economic hindrance of the village. Multi-ethnic feature of Damodarpur village is also recessive factor for this higher percentage of education level. According to some informants at Damodarpur, 4-5 years ago, the situation was not good in concern of education. This is the result good implementations of Governmental scheme But Hill Kharia peoples are very much known about the significance of the education. Some of the informants of different villages supposed that “few years ago, we are not much aware about the education, but now-a-days government has taken many initiatives to promote the education in our areas, as well as the local teachers are also take part to mobilized us. Mid day meal system is an important factor for our children’s because food is essential than education to us’.

Now the Government has taken many educational programmes for upliftment of education tribal as well as rural children’s. The scheme, *Rastriya Madhyamik Siksha Abhiyan* was launched in March, 2009 with the objective to enhance access to secondary education and improve its quality. The main objective of this scheme are, i) gave special focus on micro planning, ii) preference to Ashram school for up gradation, iii) preference to areas with concentration of SC/ST for opening schools, iv) special enrolment drive for the weaker section, V) more female teachers in schools, vi) separate toilet block for girls. Another very popular programme is *Sarva Siksha Abhiyan* which is implemented properly in tribal as well as rural areas. The Ministry of Backward Classes Welfare Department, West Bengal has also introduced many scholarship schemes to the tribal children to make secondary education to all tribal children in these areas. My research work was carried in Purulia and Bankura district. In this respect it can be mentioned that Purulia is a district which have 20 community

development blocks and 19 community development blocks were declared as educationally backward blocks (EBBs) out of these 20 blocks. Here Pancha and Hura are also educationally backward blocks in Purulia.

2.6.4- Occupation-

Occupation is one of the important determinations of social status. The life style of a particular group or individual is predominantly determined by the nature and type of occupation. Depressed economic condition lead to illiteracy, loss of freedom, poor health status and eventually affect the human behaviour. In Indian society, occupation which was closely linked with caste, placed a predominant role in determining the status of an individual or a group. The account for the various factors that led to the occupational change among the tribals , Ram Shankar Singh (1986) observes' while scheduled tribe living in rather economic and socio-cultural isolation from other communities could hardly absorb the modern changes occurring in the process of recent economic development.

The Hill Kharia leads a semi-nomadic life by nature at present. The Purulia and Bankura is rich in jungles as well as minerals. Their economy is mainly forest based in all studied villages. The major occupations of the Hill Kharia are directly linked to the economy of the locality. It is impossible for them to continue one occupation and so they take whatever other occupation come their way from time to time. In all studied villages, the patterns of occupation are almost same. But it varies on the basis of their demand and availability of local resources. Most of them traditionally engaged in gathering jungle foods or selling jungle products like firewood, dry leaf, mats, brooms, fish-traps etc. Thus they also collect food materials like fruit, vegetables, tubers and roots from the forest and they also till

now continue to traditional method of hunting. One of the major economic pursuits based upon the selling handicrafts such as broom-stick, fish traps made of bamboos. They are now practising as an agricultural labourers on others non-tribal villagers in neighbouring village or own village. They engaged as casual workers on daily basis. But this is a seasonal. Their occupation is mainly based on forest. During the winter and summer season, major food collection are undertaken. During rainy season, the forest becomes dense and inaccessible. As a result, the collection is minimised and continued only in forest areas close to the residential sites. Among the major collection is honey which is available in dense forest. They have selling this collected honey to the nearer local market. According to the non-tribal communities, “the honey which collected by the Hill Kharia, is very much pure and they have not tried to blend any artificial flavours. But they cannot get proper price on that valuable product”.

In all my studied villages at both of the districts, the situation has become more difficult for them. In most of places their basic economic resources i.e, forest has become reduced to such an extent that food resources from the forest have become scarce. Till now hunting gathering continue to provide some food items, agriculture has become their second outsourcing point. In villages like Sarasdanga, Borda sabar colony in Bankura, where the residing areas not provide food items in near localities, a number of ways are combined together to sustain life. For example, fishing from nearest Kangsabati river and selling fishes in nearby local market or weekly market (hut) and selling firewood (which they collect from other villages) are one of the ways adopted by them. They are now aware about the fact that they not continued their life on the base of hunting and gathering but it can be a part of secondary source of income. But the village

geographical condition and behavioural situation with other communities, they have now understood the reality of urban economy. For example, 10-12 nos. of Hill Kharia people of Borda Sabar colony are engaged in different state (Tamilnadu, Delhi) for the concern of occupation.

In Damodarpur village, the most of the Hill Kharia peoples are very much dependent on making and selling bamboo handicrafts (50.38 percent) like broomstick, fish-traps and hats made from bamboo. As an Agricultural labour (23.31 percent) is the second anchorage occupation of the village by them. Many of them are also engaged as a brick field labour (17.29 percent). The division of labour is very much noticed among them. Women and old person are mainly engaged in making bamboo handicrafts (87.10 percent). Leaves of Sal tree (*Shorea robusta*) are also collected from the forest by women. Occasionally during marriage or other social ceremonies villagers ask them to make leaf plates.

Interestingly, another village at Purulia (Rahidi), the major portion of the Hill Kharia peoples are engaged as a stone crusher (70.59 percent) at Khadan (rock at basal soil surface or Basal Rock) a nearby village. Here, only 8.82 percent peoples have chosen their occupation as a bamboo handicraft maker. This diversion between two villages postulates that occupation has been very much controlled by the forest resources.

In villages of Borda sabar colony in Bankura district, the Hill Kharias primary occupation is agriculture and participates as an agricultural labour (48.78 percent) and second priority is brick field worker (34.14 percent). Only 7.32 people are engaged as making bamboo handicraft. Hill Kharia of this village has been interested to participate in fishing from Kangsabati River which located near

about 1.5 KM away. The collected and hunted fish are selling to the nearer market or uses for own purpose.

In Ladda village, the primary occupation and secondary occupation of the said tribal group are agricultural labour (38.89 percent) and manufacturing bamboo handicrafts (33.33 percent).

Lastly in Sarasdanga village, maximum numbers of population depends on making and selling bamboo handicrafts. The same proportions are also engaged in agricultural labour at neighbouring village. In this village fishing is also important occupation just like a Borda sabar para.

Now the Government launched several schemes for employment in rural areas. One of the flagship programmes of Central Government for employment generation is Mahatma Gandhi National Rural Employment scheme among the peoples of rural as well as tribal areas which launched in 2005. The aim of this programme is to provide maximum 100 days employment for rural peoples in their respective village. In recent times (2015), the numbers of days has been enhanced upto 150 days for tribals in tribal areas by the Government of India. In all my studied villages, very few numbers of Hill Kharria peoples were participated in MGNREGS work. They have an idea of job card. But they think that that Governmental work is not for them. In Bankura and Purulia, the MGNREGS work is going in very good suing. The area has needed of proper implementation of MGNREGS at every block. There is a very much scope to implement of different re-excavation of pond, afforestation and repair of rural road. As a result of this, not only village asset will created but also tribal peoples or rural peoples can get job for this purpose. In Damodarpur and in Sarasdanga

village, the Hill Kharias are well participating in MGNREGS work in their respective village. But not so much responses come from other villages. The Government should focus on this aspect.

2.6.4.1- Village Economy and forest-

Majumder and Madan have found nine important traits of primitive economy as noticed in tribal India: 1) absence of technological traits, 2) use of barter and exchange, 3) absence of profit motive, 4) comparative and collective endeavour, 5) slow rate of innovation, 6) regular markets, 7) manufacture of consumer goods, 8) absence of specialization, 9) display rather than accumulation of wealth to show property. It was easily observed during my research, the economy has been in the context of ecology and level of cultural contact with non-tribal communities.

The Hill Kharia inhabits in Purulia and Bankura districts mostly at the inhospitable and isolated areas around the hills or forest belts. Their contact with outsiders is depends on the basis of geographical location of that particular village or villages. In my studied villages one village at Purulia (Rahidi) and one village at Bankura (Ladda) are interior most. Their contact with non-tribal communities is comparatively less than other studied villages at Purulia and Bankura. They are constantly faced with the problems of proper food supply. Of course so much as possible to meet the situation through skills and integrity as well as help of traditional tools and implements developed after long years. The hills and forest has provided them raw material to prepare implements required for hunting, fishing and collecting food from forest ecology. The hills and forest also provide for them from resources around them.

From previous studies, in the twentieth century, Hill Kharia's have not seriously taken agriculture. As described by S.C.Roy, most of them practised jhum i.e, slash and burn type of cropping. At present, they are still now depends on primary and traditional economy i.e, collecting edible roots, fruits, leaves and honey to supplement their low and negligible agricultural produce. The rice is their staple and favourite food in both of the districts. Rice in a meal is a very common among them. They take it with boiled tuber, fruits and green vegetables. But in the villages of Purulia district, one is very delicious vegetables cooked by them called "Amru". It is not found at the Hill Kharaia village sin Bankura district. In all Hill kharai villages men spend days in searching of food materials from nearest forest, while the women folk take their children and household affairs. Most all the studied Hill Kharia villages, the men worked as a casual labour at their nearer villages for which they receive wages either in cash or in kinds but most of them prefer the earlier. They also catch birds or trapped them. Then they barter in the local market for the necessities day-to-day life.

Broadly speaking, the culture of the Hill Kharia's originated and developed mainly from the forest. The various kinds of trees, herbs, and shrubs in the forest nearer to the village are helpful to them in their daily livelihood. The forest near the village has trees like Mahua, sal, jam, bamboo, taetul, etc. These trees have a great importance in their village economy. In addition, these trees and plants also provide them drink, medicine, vegetables, raw materials, fuel etc. several kinds of mushrooms are also found in these forests and make delicious food materials for them. They have sale this product to the nearer market. Their dependence on the edible roots and mushrooms can be measured by the fact that even the child, for instance, knows the names of various mushrooms and edible roots. They also

learn how to use medicinal plants and other beneficial plants in the forest. Their economy is also depends on this because number of *mahul (Madhuca Longifolia)* flowers sale among the non-tribal group. Even their Gods, Goddesses and spirits are all connected with the forest. It is the source of their economic security

2.6.4.2- Importance of *Mahua* Plant in village economy-

Mahua plant (Madhuca Longifolia) has a great economic importance to the Hill Kharias economy at all studied in both the districts. Both its flower and fruit are used as food material and its seed furnishes edible oil. Occasionally most of the families prepare very delicious dishes from flower part. The women were engaging in collect and gather mahua flowers from the forest. For in future use, they have dried them under the Sun for preservation and sell them in the local market. Another main reason for storing *mahua* flower is to prepare illicit liquor. Mahua fruit is not useful as its flower but the ripened fruit is eaten and its seed crushed for oil which is used as a cooking medium as well for lighting for light lamps.

2.6.4.3- A source of Herbal Medicine-

A forest provides different types of herbal medicine and cures to them. They are till now reluctant on the herbal or local medicine. But due to the deforestation, the areas of forest become diminished. As a result their dependency on the herbal medicine is slightly hampered.

2.6.4.4- A source of House-building Material-

This tribal peoples are very much dependant on the forest materials for many causes. This forest is not only a source of food, medicine and liquor etc, but it

also provides them house-building materials like bamboo, leaves, grasses, straw and creepers. Only few numbers of the houses are made with concrete through Governmental scheme Indira Awas Yojana (IAY), recently named as Pradhan Mantri Awas Yojana Gramin(PMAY-G) in all the studied villages.

2.6.4.5- A source of Firewood or fuel-

Their forest also provides them a dry wood for use as fuel and firewood. They have also put excess firewood's on the local market. The women person mainly engaged for collection of dry wood of different plants from nearest or farthest *jungle*.

2.6.4.6- Making Handicrafts from Bamboo-

In the villages like Damodarpur, Rahidi (Purulia district), the said tribal peoples are mostly engaged in making basket, broom, hat etc from the bamboo. This is the main occupation in the said villages. But in Bankura, the scenario has been changed as the villages like Ladda, Borda sabar para and Sarasdanga, this occupation does not practised by them due to scarcity of bamboo products in the forest. This is the perfect example how to ecological settings control the local economy of the population.

Those handicrafts makes by them are sell in the local or town market in Purulia district. They have earned some money from these products.

Another income is very popular in the region of Purulia and Bankura i.e, selling Gum and resin. Gum and resin separated from the trees like *Moringa oelfera* (sajna), *Ficus benghalensis* (Bot) etc and a cut is made in the trunk of thick branch of the tree. A thick liquid oozes and collect there within few days. The

Hil Kharia has supplemented their income by selling gum and resin in the market. Gums from tender plants are better than older trees. The price is varied according to the quality of gum and resin.

2.6.4.7-Fishing-

Fishing is only subsidiary and occasional economic pursuit. There is a little scope of fishing for Hill Kharias in the region of Purulia. Because the studied villages are located near the hill slopes where there is no such dams or streams or big pond found. Only little ponds and paddy fields are there where they got some fish from there. But in the villages like Bankura, the said peoples collect the fish by traps, nets, hooks and lines from the *Mukutmanipur Dam*. This large dam provides necessary fish and excess material sell in the market.

2.6.5- Women participation in Contribution Economy-

Women in the Hill Kharia community are the nucleus of the society and source of vital energy for interaction of all social activities. Hill Kharia women are expert in food gathering and collection of different herbs, fruits, flowers and other vegetables from nearest forest. In addition to their household duties, women work in different agricultural fields. Women in all ages are also engaged in making bamboo handicraft like hat, basket, traps for hunting etc in all villages. Women also participated in collection of *mahua* flower and they also prepared mahul liquor from the *mahua* flower through the some process. Weekly market and biweekly market in localities are crowded by the Hill Kharia women where men are combatively less. This situation was observed in market of all the studied villages. Purchasing of various articles for household needs and selling of materials was done by women.

2.7- Educational Institution and *Anganwadi* Center-

Education is one of the very important parameter to measure cultural behaviour in their society.

I have analysis educational institution on district wise.

District	Block	Village	No. Of educational institution	No. Of teacher
Purulia	Hura	Rahidi	0	0

A) Purulia-

Average literacy rate of Purulia in 2011 census were 64.48 compared to 55.57 of 2001. The literacy percentage of this district is 56.14% (excluding 0-6 years age group) and most backward district in concern of education in West Bengal. But this scenario is more vulnerable among the 'Hill Kharia' population in my studied village.

My research was carried out in two villages in Purulia (Rahidi and Purulia).

In Rahdi, the situation was not very much comfortable stage. Here only 48.39% children going to ICDS and only one anganwadi center was found at neighbouring village i.e, in Maguria village. This village is located 2 KM away from rahidi village. Only one upper primary school is placed 5 KM away from Rahidi village.

This distance has been created problems to the school going children of the said tribal communities. As a result only few numbers of 'Hill Kharia' children are attending in school as per registers. This problem arises

because their parents are not conscious about the child education. Major problems associated with the education are the infrastructure and mutual interest of the guardians and students.

Second village, Damodarpur is comparatively better place as far as education facilities than Rahidi village.

Here the ICDS going children is 55%. This is much better stage than previous one. One Primary school and one anganwadi center was found during my research. Both of these schools are functioning properly. The children got their lunch from their respective school. Mid-day meal programme has been implemented properly in this village. This is the one

District	Block	Village	No. Of educational institution	No. Of teacher
Purulia	Puncha	Damodarpur	2 Nos.	6 Nos.

the main cause to introduce attention among guardians to send their children at school.

B) Bankura-

Average literacy rate of Bankura in 2011 census were 70.26 compared to 63.44 of 2001. My research is carried out in three villages in this Bankura district. The present status of education and educational institution are discussed below-

First village under this research is Barda Sabar colony, where one ICDS centre and one primary school are found during my study. The 'Hill

Kharia' children were going frequently in that ICDS centre and primary school. The scenario is quite similar like Damodarpur in Purulia. Here the parents are much conscious to send their children in school. The percentage of ICDC attending children among 'Hill Kharia' is 60%.

District	Block	Village	No. Of educational institution	No. Of teachers
Bankura	Ranibadh	Barda sabar para	2 Nos.	7 Nos.

Second village of my study is Ladda, located at remote area under *Ambikanagar* Gram Panchayat. There is a single ICDS or primary school present. Interested children go far away from their village. But in rainy season is quite miserable to go there. Here no one any children (0-5 age group) were attending in ICDS during my research work. The main reason behind of this result, there was only one 0-5 age group children in village.

District	Block	Village	No. Of educational institution	No. Of teacher
Bankura	Ranibadh	Ladda	0	0

Lastly, Sarasdanga is the third village under my study in Bankura district. The educational level is much enhanced stage than Ladda. The percentage of ICDS going children is 64.71 percentages during my study. One ICDS centre is placed but primary school is far away from this village.

District	Block	Village	No. Of educational institution	No. Of teacher
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Bankura	Ranibadh	Sarasdanga	1 nos	2 Nos.
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2.8- Food Consumption Pattern-

To meet the daily requirement of food people belonging to Hill Kharia tribal group at studied villages in district Purulia and Bankura, consume cheaply and locally available food for their livelihood. It is obvious that the food problems and habits are different from those living rural and urban areas. Food is a pre-requisite not only for attaining good health but also for maintaining adequate growth of body and mind. The choice of food is deeply related to life style of an individual or group of population. However the food habits are greatly influenced by cultural beliefs, tradition and taboos of the society apart from religion, education. But economic factor is the main determinants to control food behaviours or food habits.

Mahadevan (1962) reported that the deep rooted ethnic and cultural practices influence the choice of food of rural and urban people as well but economic condition had a significant and contributing factor to determine the choice of food of any community. This research work has been pointed out the food consumption and dietary habit of the 'Hill Kharia' tribal population at five studied villages in Purulia and Bankura. I have been given special emphasis on food habits with relating to health issues among the Hill Kharia's of Purulia and Bankura.

After obtaining detailed information from the informants, the food consumption pattern is associated with the beliefs and their socio-cultural pattern.

2.8.1-Cooking Practices-

Rice is their principle diet but its supply is dependent on the availability in local market. Food is cooked traditionally on '*Chulla*'. Food is cooked generally cooked twice in a day. Traditionally female is engaged for cooking purpose. Before cooking house-lady cleans the entire house and washes the utensils and her hands to remove bad effect due to evil spirit etc. It was commonly observed in all the studied villages of both the districts that water used for drinking or cooking is generally kept uncovered with belief it would remain cold. '*Dal*' was cooked to split only. Same was true for vegetables which were found to be hard in eating. It was categorically told very respondents from Hill Kharia population in all studied villages that vegetables were only cooked when available in the field otherwise not. Most of the vegetables and pulses were not washed before cooking. Their kitchen affair is quite primitive due to their ecology, traditional food habit and relative isolation. Raw food materials is either boiled in water or roasted in fire. They believe in quantity than quality.

2.8.2- Food consumption pattern-

The diet of Hill Kharia of all studied villages in both of the districts primarily consists of rice and vegetables. Thus they use varieties of leaves as food materials. Among them '*Sarala sag*', '*sushni sag*' '*Hincha sag*', '*Chimti Sag*' etc. They are very much dependent on forest based products like vegetables, fruits, nuts etc. However the seasonal fruits and vegetables are eaten by them, if available, in their vicinity. Cooked '*dal*' found to be much diluted with water, with lot of green chillies. Intake of

vegetables compared to pulses was low. Hardly any respondents of studied villages told that they consumed cow milk. They have denied giving milk to infants and small children. They are in the habit of drinking tea. Tea is prepared with salt rather than sugar. The consumption of sugar is almost absent from their routine diet. Although all the Hill Kharia are non-vegetarian and extremely fond of consuming flesh of hens, fish and birds, yet its consumption is limited to only ceremonial and festival days.

During summer season two fruits and one flower, i.e, Benyan (*Ficus religiosa*), Kul (*Zizyphus jujuba*) and mohul (*Bassia latifolia*) save them from hunger. But these trees are rarely found in those villages. They hunt small games like rats, snakes, frogs, crabs, fish etc from the jungles. Even the Hill Kharia children move to the fields for searching small fish, frogs, snakes and crabs at nearby ponds.

2.8.3- Dietary habit-

Normally, food is eaten twice daily, one around 8.30 am to 9.00 am and another in evening before in total privacy. It was observed that *Pantabhat* (*previous night boiled rice*) are eaten during morning with local vegetables. In evening, they have consumed some non-veg items which hunted or collected during day time. At evening when all the family members are together and getting dinner. It was also noticed at the villages of Bankura that they could not disclose their cooking as well as eating in front of the outsiders.

Food Timings-

Time	Food items
6.00 am to 7.00 am	Salted tea
8.30 to 9.00 am	Breakfast with <i>phanbhat/pantabaht/vegabhat</i> with vegetables
6.00 pm to 7.00 pm	Dinner with rice and vegetables or non-veg (Depending upon the hunting)

Source- field data in Purulia and Bankura

These types of food habits and timings are common at all studied villages in both of districts.

2.8.4- Alcoholic Practices-

Alcohol has socio-religious sanctity in Hill Kharia society. Hill Kharia men are habitual drinker. Drinking of indigenous liquor ‘mahul’ (*Madhuca Longifolia*) is a popular drinking practice all studied villages among them. Men were found to be habitual drinker and consumed almost daily in a good measure, while the women consume occasionally and during festivals and ceremonials days. Now-a-days, women’s consume 4 to 5 times in a week. The liquor is locally prepared by them on an improvised distillery. It is worth mentioning that drinking ‘mahua’ among them is not mere a habit. It is inbuilt in their rituals and becomes a cultural practice. They have also offering ‘mahua liquor’ to their God, Goddesses as their part of rituals. The women folk gather *Mahua* flower in baskets and dry them under the Sun to preserve them for

future, because *Mahua* is seasonal. The main purpose of storing is to prepare country liquor (*mahual*) for their need. In all the studied villages, it was observed that a men who is not engage in any work, consume country several times in daily. But those people engaged in different occupation, not consume alcoholic beverage daily but not several times. During the unavailability of ‘Mahul’ flower, the said tribal peoples very much dependents on the rice beer which is fermented with soaked rice. This is their social and ceremonial drink taken on all their festivals and celebrations because *mahua* liquor is seasonal. They always offer it to their ancestors before drinking of any festivals. It has got some medicinal uses, especially during delivery and stomach aches. This rice bear is prepared by experienced female. The water of boiled rice is drained out. The boiled rice is then spreading over the *sarees* for drying. When it is completely dry, it is collected and mixed with jungle roots for intoxication. Some water is mixed and then solution is boiled within an earthen pot or aluminium utensils. It is then covered with another vessel and then cooled. It is then again kept in the sun for a day and again covered for cooling in a shady place. This process is repeated for a week when it is ready for use. During my research, it was also observed in the villages of Bankura (*Sarasdanga, Ladda*) and Purulia (*Rahidi*) that some children’s were also consuming country liquor in daily basis. But *mahua* lequor is always preferred than rice beer. Some Hill Kharia peoples believed that ‘*mahua liquor*’ acts as a preventive medicine of diseases.

2.9- Community Life-

The Hill Kharias, as we seen during my research, are no longer a forest depending community. They are not allowed to other community to settle inside the village. The other communities does not allow to Hill Kharias to settle inside the villages. Their reasoning is analysed based upon the responses of the other communities of the villages of Purulia and Bankura that if they settled within the village then the security will be hampered. In order to maintain peace and security within the village, it is to prevent them from living inside the village. In fact, the settlement pattern in all the villages is situated separate from the established village society. The Hill Kharias set up their small colonies far away from the habitations of other. They do not consider themselves as an integral part of the village society and try to keep themselves aloof from day-to-day affairs of the villagers. They are not comfortable with the other villagers in a same village. Hill Kharias lived in isolation, both physically and mentally, from the village folk. But in two multiethnic villages under my studies it was observed that level of interaction was very high among Hill Kharia peoples other communities in every cultural ceremonies.

Past few years ago, the Hill Kharias was generally viewed to be habitual criminals in the sense of being thieves, dacoits, robbers. The villagers believed that Hill Kharias were involved in all kinds of thefts, dacoits and robberies in their immediate neighbourhood and surrounding areas. Other communities' peoples also said that the Hill Kharias do not have normal feelings like normal social men. The Hill Kharias, too, are quite aware of the negative belief against them. As one Hill Kharia respondent from Damodarapur village, postulated that, '*We are borne criminals in the view*

of other village peoples and are main responsible group for all thefts and dacoits with in the area.’ This stereotype concept and belief about the inferiority of Hill Kharia ethnic group as ‘criminals’ have taken deep root in the social heritage in Purulia and Bankura. One of the respondents of Mahato communities at Sarasdanga village said that, *‘This Hill Kharias are called ‘Ban-digwars (Lord of jungles). They are inhabitants of the jungle area and not come in contact with outsiders. Here they depend on the forest based natural resources. They are indifferent towards other people. The Hill Kharias of the other village are bad people.* This same variation in the distribution of stigma is also noticeable in all the villages. But this situation is quite difference Sarasdanga village in Bankura. Where the group of ethnic peoples like Kora, Bhumij and caste group peoples like Mahato’s are live in same proximity and cultural transaction They are largely dependent on village economy. Though generally, they inhabit on the outlandish tract of the village territories. Now they have interacted with the neighbouring communities. In all my studied villages at both of the districts, two villages (Sarasdanga and Rahidi) are multi ethnic. In those villages quite a large number of people, especially belonging to *Mahato, Kora, and Bhumij* etc and they are mostly agricultural labour and going in different location for their daily based occupation.

They have their own *laya* (priest). This post is hereditary. No other caste like *Mahato, kurmi* serves them. They have their own belief and religious practices, in that occasion their only *laya* functioning as a religious head. The Hill Kharias economic status is very poor condition in comparison to

the other ethnic communities at the village. But this situation is comparatively better at Borda sabar colony in Bankura. Now they have tendency to move in different state like Tamilnadu, Delhi for labour work. Hill Kharia peoples of this village are watching dish TV at their own hamlet. Now they interact very much to other communities in different village. In all studied villages, Hill Kharias are still trying to adjust between two economic domains, which are agricultural labour and forest product. Emotionally, they believe that forest is easier to adjust with because the supernatural power and God are associated with the forest who has not given in bare hand from forest. They also feel traditionally more knowledge about the plants and animals of the forest compared to the other caste group in a village. On the other hand they find it difficult to adjust with and understand the mode of economic transitions that the other communities drive with it's over profit.

Socially, also they remained a marginal group among all other regional communities in the studied areas. They also ranked lowest because of their unorthodox food habit. None of the local communities take cook food or drinking water from them. In the village festival like Gajan, the Hill Kharia participates enthusiastically. But their reputation as criminals and low social position as well as the other communities thinking pattern over them remain a barrier in admitting themselves within the village society's structure. So, the participation level among Hill Kharia and other communities in a village is in a conflict situation and not in wholly satisfactory. But some Hill Kharia of Purulia believed that they used to hold the highest rank till the Brhamin stole their sacred thread during

marriage. This tribal community life is characterised by lack of institutional leadership. For hunting and gathering each of the families depends on the skills and the equipments that they possess. The knowledge of hunting is more interesting and traditional which follows some of the local other communities. It is concluded from my study that the view point of relationship of Hill Kharia with the other communities as contractual in nature and never endures beyond certain period of time. From the above description it is evident that this contractual relationship between other communities and Hill Kharia operates in an atmosphere of distrust. The marginal situation of the tribe vis-a-vis the other communities of the village has been facilitates to hamper moral order in a village society. Thus the Hill Kharia is trying to gain entry into the village society through their participation in village or inter village festivals.

In my study it was observed that inter-ethnic relation is very much dominant at villages of Sarasdanga in Bankura and Damodarpur in Purulia. But other rest of villages the relationship pattern is till now recessive mode in condition. The main thing behind the scene is contact of urban influences with neighbouring developed villages or town and they are now aware about their loss and profit.

2.10- Religion and Religious God, Goddesses –

The belief in the existence of superhuman supernatural powers is almost universal. The tribal religion is characterised by the reorganisation of a supernatural or spirit of world which they either

try to control or propitiate. Though words like magic and religion have been used to clarify the two forms respectively, a line of demarcation cannot be drawn in tribal India. That is why Lowie tried to include all forms of supernaturalism, including magic, in religion, while talking about a tribal society (Vidyrathi.L 1980).

The 'Hill Kharias', as they are food gatherers, depend comparatively more or less on belief in the supernatural for helping them in their day to day life (Dikshit S). Various animate and inanimate objects found in their ecology are taken to be the home of spirits. Apart from this spirit world, there is a different religious forms i.e, Christianity, which is lately appeared on the tribal religion. But there is a complete absence at all the studied villages during my research in Purulia and Bankura.

The supreme deity among the 'Hill Kharias' is the *Dharam Devota* or *Gram Devota*, whom they usually called them *Bhagawan*. According to them, *Bhagawanis* unseen but his existence can be felt. He is the creator of the world and lives in everybody, through the universe; among all animate or inanimate objects. They believe the sun to be one of the supreme deities who is he guide of all other deities. According to them, no regular sacrifices are needed to please the sun God; only occasionally scarifies are offered to him. The name of *Dharam Devta* or *Gram Devotais* chants to begin a religious ritual or when they are under mental stress from any problem. At times, they believe that chanting of the name of the *Dharam Devtaor* or *Gram Devotacan* even cure some suffering.

These deities are enshrined and propitiated by offering sacrifices to them on various occasions, either inside the village or in the jungles. According to the belief of the people, these deities reside in the heavens, but on the earth they can live in the forest, village. From the religious dialects it is presumed that the people of the Hill Kharia community have already accepted the Hindu deities when they felt their importance and that is why their names are more or less similar to that of neighbouring Hindu spirits and goddesses. The following God and Goddesses are very much recognised among them.

a) Dharam Devta or Gram Devota-

Dharam Devta or *Gram Devota* is the village deity worshipped for the good of the community. She is considered as a protector of the village and people from all sorts of disease, natural calamities and other difficulties. When they go collecting food in forest, this village deity is invoked. This village deity is established in the form of a tree or stone in their courtyards or in a grove. The Hill Kharia of Bankura has also used the image of an elephant or horse (Bankura's long neck traditional structure) as a village deity. Among them Basumata (mother Goddess), Baram or Barom (forest God) are propitiated by offering a fowl of red color. These gods are differently named according to their situation and function, as well as sacrifice made before them. The days of worship are fixed according to their necessity and seasonal importance.

This is the benevolent deity and it will bring harm when displeased.

b) Burha- Burhi-

Among the Hill Kharia, this Goddesses is very important in the contest of religious faith and no sacrifices is made especially for Burha- *Burhi*. this Goddesses is mainly based upon the strong affinity of their ancestral spirit. In almost all cases, the Hill Kharia families before eating anything, first offer a little of the food, rice beer, sacred foods etc to the ancestral spirits which are supposed to be living in a corner of the house.

c) The Hill Spirit- Pahar or Pat Devota-

Among the Hill Kharias they have a strong belief in the spirits of different hills. They are considered the supreme of the respective hills and forest. Hill Kharias sacrifice a red fowl or a goat on different occasion as well as at time of necessity when their help in sought. When sacrifice is made to different hill spirits in the name of the specific hills, all the members of the village participate. Prior to the food collection or gathering of the jungle products, the respective spirits are invoked in the name of the hills. These deities help the villagers during collection of food from the forest.

d) Bhagut or Tiger spirit-

This spirit is related to their fear in the forest when they are busy in forest hunting. Few years ago this locality was covered by *jungle* and that was a fear of tigers. Peoples of Hill Kharia believe that those men killed by a tiger, turn into 'tiger spirit' or *Bhagut*.

The believed that after the death they move about as a tiger spirits to help their fellow men from tigers. But sometimes it brings terror to the villages, when some happening is considered to be caused by some spirit. A sacrifice is made in the name of the suspected tiger spirit to appease it and to expel it from the settlement. People also believed that it is a clan spirit without any logical perception behind this. The faith is now going to abolish among some the Hill Kharia peoples but still prevalent and follows the traditional practices.

To put it briefly spirits among the Hill Kharias are named according to their different functional aspect. Among these spirits Dharam Deota(Sun), Basumata or Basuki (mother goddesses of earth), pats (hill spirit), Borom or Barom (jungle spirit), Bura – Burhi (ancestral spirit), Baghut (tiger spirit). These all the benevolent spirit play a crucial role in their social and cultural life. They have worshiped *Kali* when they facing any difficulties in the family regarding disease, natural calamities or any other calamities. At the time of *kali puja*, they worshiped a black fowl on a *tulsi than*. The main *mantras* of *kali puja* is...“*Aduman pudiman phuti gala tara, sandhya futilo pahil pasra, are karuchi basanter bao kon kon fule puja kare, patal kumara trama patalkumari, tumi pao pusper var, amake dao bidyar var*”.....

2.11- Religious Feasts and Festivals-

A number of feasts and festivals are noted among the Hill Kharias in Purulia and Bankura district, West Bengal. Some of them are associated with the hunting, food gathering, eating of the first fruits of the season, collecting honey, eradication of the seasonal disease etc. some of them have been adopted from the Hindu neighbours. Feasts and festivals may be celebrated on the village level or family level. The names of the feasts and festivals are based on the season, month, day, and the deity. The Hill Kharia villages are generally isolated from the general civilised world. Then their struggle of existence keeps them busy in the forest.

a) Phagun or the spring festivals-

this festivals reflects the past origin of food gathering and hunting among the Hill Kharias. This festival is celebrated for the hunting expedition and second part, which is known as the *Sarhulpuja*, is meant for the consecration of the first fruit along with *mahua* flowers, edible roots and shoots and other products of the forest in the spring season.

b) Rohani parva/ Gram puja-

This is another originally Hindu festival which is celebrated in the month of Jyaishta (June- July). On this occasion, the sacred plant *Tulsi* is worshipped along with the traditional deities and spirits. No sacrifices are made in front of the *Tulsi* plant. Near the *Tulsi* plant, all the villagers, both men and women are assembling together.

c) Akhyan Jatra-

Akhyan is important for the sacrifice made in the name of the different traditional deities and spirits, both benevolent and malevolent. This festival is celebrated on the 1st *Agrahaon* (Bengali calendar) i.e, in November in English calendar. According to them, the ancestral spirits has living on the mountains, jungle groves for the safety and prosperity of the community. It is believed that anybody enters into the forest, either for the food collection or hunting, it's may be harmful to them. Also he may not get a sufficient jungle product. After *Akhyan* worship, it is considered permissible to enter the forest for food collection or hunting.

For this celebration of this festival, all the Hill Kharia peoples of the village arranged the fowls for sacrifice as well as other materials which needed for magico-religious performance. On the fixed day peoples assemble under the village grove near the hills and the religious heads begins the worship in the traditional way. He sacrifices the number of fowls of different colours like white, red, brown , black in the name of different deities like *Bura-Burhi*, *Baram Thakur*, etc. the sacrificed fowl are then eaten cooked and eaten rice beer by the male folk in a village. Women eat staple food at home. The *mantras* of the *manasa* (Goddess of snake) puja which is performed in this festival- “ *Asti kosho muni mata, bhagini basakhi jatha, jalat karo muni patni, maa manasa devi namastute*”.

Surhul Puja or Amnuakhia-

The *Surhul puja* or *Amnuakhia* also known as flower festival, is a matter of communal worship. This festival is celebrated by almost all the Hill Kharias in the month of *Chaitra* (Bengali month) (March-April). The celebration is made on a village level that is why every family contributes to the expenses of the required arrangements. But this arrangement depends on the economic condition of the villagers. The arrangement means fowls, vermilion, rice beer etc. in the meantime; all the houses of the Hill Kharia villages are cleaned by their respective owners before the festival day and made ready for the celebration. All these functions are controlled under supervision of village priest (Loya). Early in the morning of the fixed day, the *Loya* takes a bath in the village ponds and begins a fast. Some heads of the also join in this feast. All the villagers are gathered in a particular place where the village deities are installed in the form of stone heaps. The village priest can perform the ritual alone and this is the only festival which is performed under supervision of village priest. The flowers of 'Sal' (*Shorea robusta*), 'mohua' (*Madhuca Longifolia*) are offered to the deity.

Surhul is also practised by the family level where sacrifices and offerings are made but it depends on the economic condition of the family. After the end of the festival, all the villagers are allowed to collect *Prasad* or offering foods to the deity. This festival has a great importance among the Hill kharias society as before the celebration of *Surhul*, the collection of *Mahua* flower and

preparation of liquor from it are strictly prohibited as well as jungle product are also not be used.

d) Karam Puja-

Karam puja is the most important individual worship generally celebrated by the maiden Hill Kharia peoples. It is celebrated on generally on the eleventh day of the moon in the Bengali month *Bhado* (August-September). It is a traditional festival among them. It seems to have a special significance due to its observance and adopted from other Hindu caste living around them. The unmarried girl has been started a fast when rain starts during the Bengali month *Bhado*. In the evening but before sunset a group of unmarried boys belonging to the clan of the girls concerned fetch *Karam* branches, they dancing on the courtyard of the houses where the ritual performed. The *karam* branches are decorated with flowers; fowls, crushed rice, etc. are placed by different individual before these *karam branches* and are taken by the unmarried girls. During the festival, rice beer, vermilion and fowls are sacrificed by them. After the *karam puja*, girls are allowed to take their food and refresh themselves by rice beer or *Maul liquor*. Throughout the night the girls sing *karam* songs and boys are also allowed to join them without any social restriction. Next morning the branches are taken and thrown into ponds near the village. The entire *Karam* festival ends after the communal bath of both boys and girls at ponds separately.

e) Narha sankranti ot Aghan sankranti-

This festival is generally celebrated in the month of Bengali *Agrahayan* (November-December). Among the Hill Kharias the day is spent in eating of foods, like rice cakes, crushed rice, boiled rice, meat etc. During the festive day family members are kept fast in the morning. Then fowls are sacrificed in the courtyards of houses, whether the group are gathered. Rice beer or 'mahua' liquor made ready week before the occasion is served all of them including women. Members of each family move around to other houses and join them in dancing and drinking of rice beer. According to the perception of Hill Kharias they celebrate this festival to change their taste of food but mainly to recall their *Burha-Burhis* (ancestral spirit).

TABLE-**TABLE: 2.1 DISTRIBUTION OF POPULATION ACCORDING TO AGE AND SEX**

Category of Villages		Male	Female	Total
Type-I	Rahidi	44 (48.89)	46 (51.11)	90 (100.00)
	Ladda	35 (46.05)	41 (53.95)	76 (100.00)
	<i>Total</i>	79 (47.59)	87 (52.41)	166 (100.00)
Type-II	Damodarpur	181 (46.41)	209 (53.59)	390 (100.00)
	BordaSabar para	69 (51.49)	65 (48.51)	134 (100.00)
	Sarasdanga	63 (56.25)	49 (43.75)	112 (100.00)
	<i>Total</i>	313 (49.21)	323 (50.79)	636 (100.00)
Grand Total		392 (48.88)	410 (51.12)	802 (100.00)

TABLE: 2.1.1 DISTRIBUTION OF AGE GROUP WISE POPULATION AT TYPE ONE VILLAGE (Rahidi- Purulia)

Sl.No	Age Group	Male	Female	Total
1	Upto 4	12 (27.27)	9 (19.56)	21 (23.33)
2	5 to 9	5 (11.36)	10 (21.74)	15 (16.67)
3	10 to 14	2 (4.55)	1 (2.17)	3 (3.33)
4	15 to 19	1 (2.27)	1 (2.17)	2 (2.22)
5	20 to 24	4 (9.09)	4 (8.70)	8 (8.89)
6	25 to 29	-	14 (30.43)	14 (15.56)
7	30 to 34	4 (9.09)	-	4 (4.44)
8	35 to 39	4 (9.09)	1 (2.17)	5 (5.56)
9	40 to 44	5 (11.36)	5 (10.87)	10 (11.11)
10	45 to 49	2 (4.55)	-	2 (2.22)
11	50 to 54	4 (9.09)	-	4 (4.44)
12	55 to 59	-	-	-
13	60 to 64	-	-	-
14	65 to 69	-	-	-
15	70+	1 (2.27)	1 (2.17)	2 (2.22)
Total		44 (48.89)	46 (51.11)	90 (100)

TABLE: 2.1.2 DISTRIBUTION OF AGE GROUP WISE POPULATION VILLAGE (Ladda- Bankura)

Sl.No	Age Group	Male	Female	Total
1	Upto 4	-	1 (1.31)	1 (1.31)
2	5 to 9	3 (3.95)	5 (6.58)	8 (10.53)
3	10 to 14	6 (7.89)	10 (13.16)	16 (21.05)
4	15 to 19	4 (2.99)	3 (3.95)	7 (5.22)
5	20 to 24	1 (1.31)	4 (2.99)	5 (6.58)
6	25 to 29	3 (3.95)	2 (2.63)	5 (6.58)
7	30 to 34	2 (2.63)	5 (6.58)	7 (9.21)
8	35 to 39	-	1 (1.31)	1 (1.31)
9	40 to 44	7 (5.22)	4 (2.99)	11 (14.47)
10	45 to 49	-	3 (3.95)	3 (3.95)
11	50 to 54	2 (2.63)	-	2 (2.63)
12	55 to 59	3 (3.95)	-	3 (3.95)
13	60 to 64	2 (2.63)	2 (2.63)	4 (2.99)
14	65 to 69	1 (1.31)	1 (1.31)	2 (2.63)
15	70+	1 (1.31)	-	1 (1.31)
Total		35 (46.05)	41 (53.95)	76 (100)

TABLE: 2.1.3 DISTRIBUTION OF AGE GROUP WISE POPULATION AT TYPE TWO VILLAGE (Damodarpur- Purulia)

Sl.No	Age Group	Male	Female	Total
1	Upto 4	26 (14.36)	23 (11.00)	49 (12.56)
2	5 to 9	32 (17.68)	39 (18.66)	71 (18.20)
3	10 to 14	20 (11.04)	27 (12.91)	47 (12.05)
4	15 to 19	7 (3.86)	10 (4.78)	17 (4.36)
5	20 to 24	14 (7.73)	26 (12.44)	40 (10.25)
6	25 to 29	23 (12.71)	27 (12.92)	50 (12.82)
7	30 to 34	14 (7.73)	9 (4.31)	23 (5.89)
8	35 to 39	13 (7.18)	11 (5.26)	24 (6.15)
9	40 to 44	7 (3.86)	10 (4.78)	17 (4.35)
10	45 to 49	8 (4.42)	5 (2.39)	13 (3.33)
11	50 to 54	4 (2.21)	4 (1.91)	8 (2.05)
12	55 to 59	5 (2.76)	5 (2.39)	10 (2.56)
13	60 to 64	6 (3.31)	8 (3.83)	14 (3.58)
14	65 to 69	2 (1.10)	5 (2.39)	7 (1.79)
15	70+	-	-	-
Total		181 (46.41)	209 (53.59)	390 (100)

TABLE: 2.1.4 DISTRIBUTION OF AGE GROUP WISE POPULATION AT TYPE TWO VILLAGE (SARASDANGA- BANKURA)

Sl.No	Age Group	Male	Female	Total
1	Upto 4	10 (8.98)	9 (8.03)	19 (16.96)
2	5 to 9	5 (4.46)	10 (8.98)	15 (13.39)
3	10 to 14	5 (4.46)	6 (5.35)	11 (9.82)
4	15 to 19	1 (0.89)	1 (0.89)	2 (1.78)
5	20 to 24	4 (3.57)	4 (3.57)	8 (7.14)
6	25 to 29	10 (8.98)	5 (4.46)	15 (13.39)
7	30 to 34	4 (3.57)	-	4 (3.57)
8	35 to 39	12 (10.71)	4 (3.57)	16 (14.28)
9	40 to 44	4 (3.57)	5 (4.46)	9 (8.03)
10	45 to 49	2 (1.78)	-	2 (1.78)
11	50 to 54	5 (4.46)	3 (2.67)	8 (7.14)
12	55 to 59	-	-	-
13	60 to 64	1 (0.89)	2 (1.78)	3 (2.67)
14	65 to 69	-	-	-
15	70+	-	-	-
Total		63 (56.25)	49 (43.75)	112 (100)

TABLE: 2.1.5 -DISTRIBUTION OFAGE GROUP WISE POPULATION AT TYPE TWO VILLAGE (BORDA SABAR PARA- BANKURA)

Sl.No	Age Group	Male	Female	Total
1	Upto 4	9 (6.71)	7 (5.22)	16 (11.94)
2	5 to 9	7 (5.22)	5 (3.73)	12 (8.96)
3	10 to 14	6 (4.48)	6 (4.48)	12 (8.96)
4	15 to 19	4 (2.68)	10 (7.46)	14 (10.45)
5	20 to 24	8 (5.97)	12 (8.96)	20 (14.92)
6	25 to 29	1 (0.75)	8 (5.97)	9 (6.72)
7	30 to 34	8 (5.97)	5 (3.73)	13 (9.70)
8	35 to 39	6 (4.48)	2 (1.49)	8 (5.97)
9	40 to 44	5 (3.73)	3 (3.73)	8 (5.97)
10	45 to 49	5 (3.7)	1 (0.75)	6 (4.48)
11	50 to 54	2 (1.49)	2 (1.49)	4 (2.68)
12	55 to 59	3 (2.24)	1 (0.75)	4 (2.68)
13	60 to 64	3 (2.24)	0	3 (2.24)
14	65 to 69	1 (0.75)	2 (1.49)	3 (2.24)
15	70+	1 (0.75)	1 (0.75)	2 (1.49)
Total		69 (51.49%)	65 (48.51)	134 (100)

TABLE: 2.2 DISTRIBUTION OF POPULATION ON THE BASIS OF PRIMARY OCCUPATION

Category of Villages		Total population		Stone crusher		Making Bamboo craft		Agricultural labour		Hunting		Others labour		Brick field worker		Occupation less	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Type-I	Rahidi	44 (100.00)	46 (100.00)	21 (47.73)	6 (13.04)	10 (22.73)	16 (34.78)	2 (4.54)	1 (2.73)	0	0	0	0	0	0	11 (25)	23 (52.27)
	Ladda	35 (100.00)	41 (100.00)	0	0	12 (34.28)	18 (43.90)	5 (14.28)	0	6 (17.14)	0	2 (5.71)	0	0	0	10 (28.57)	21 (51.22)
	<i>Total</i>	79 (100.00)	87 (100.00)	21 (26.58)	6	22 (27.85)	34 (16.75)	7 (8.86)	1	6 (7.59)	0	2 (2.53)	0	0	0	0	0
Type-II	Damodarpur	181 (100.00)	209 (100.00)	0	0	52 (28.73)	35 (16.75)	29 (16.02)	22 (10.53)	10 (5.52)	0	1 (0.55)	0	22 (12.15)	16 (7.65)	67 (37.02)	136 (65.07)
	BordaSabar para	69 (100.00)	65 (100.00)	0	0	0	6 (9.23)	20 (28.99)	8 (12.31)	8 (11.59)	0	0	2 (3.07)	14 (20.29)	8 (11.59)	27 (39.13)	41 (63.07)
	Sarasdanga	63 (100.00)	49 (100.00)	0	0	12 (19.05)	15 (30.61)	16 (25.40)	12 (24.49)	5 (7.93)	0	0	0	6 (9.53)	0	33 (52.38)	22 (44.90)
	<i>Total</i>	313 (100.00)	323 (100.00)	0	0	64 (20.45)	56 (17.38)	65 (20.77)	42 (13.00)	23 (7.34)	0	1 (0.32)	2 (0.62)	42 (13.42)	0	127 (40.57)	199 (61.61)
Grand Total		392 (100.00)	410 (100.00)	21 (5.36)	6 (1.46)	86 (21.94)	80 (19.51)	72 (18.36)	43 (10.49)	29 (7.40)	0	3 (0.76)	2 (0.49)	42 (10.71)	24 (5.85)	148 (37.75)	243 (59.27)

TABLE: 2.3 DISTRIBUTION OF POPULATION ON THE BASIS OF SECONDARY OCCUPATION

Category of Villages		Total population		Stone crusher		Making Bamboo craft		Agricultural labour		Hunting	Others labour		Brick field worker		Occupation less	
		M	F	M	F	M	F	M	F	M	M	F	M	F	M	F
Type -I	Rahidi	44 (100.00)	46 (100.00)	3 (6.81)	2(4.3 4)	8 (18.18)	10 (21.74)	10 (22.72)	12 (26.09)	12 (27.27)	2 (4.54)	2 (4.35)	-	-	11 (25)	23 (50)
	Ladda	35 (100.00)	41 (100.00)	-	-	5 (14.28)	10 (24.39)	3 (8.57)	10 (24.39)	12 (34.29)	5 (14.28)	-	-	-	10 (28.57)	21 (51.21)
	<i>Total</i>	79 (100.00)	87 (100.00)	3 (3.78)	2(2.3 0)	13 (16.45)	20 (22.99)	13 (16.46)	22 (25.28)	24 (30.38)	7 (8.86)	2 (2.29)	-	-	21 (26.58)	44 (50.57)
Type -II	Damodarapur	181 (100.00)	209 (100.00)	-	-	38 (20.99)	41 (19.62)	31 (17.13)	22(10.5 2)	27 (14.92)	25 (13.81)	12 (5.74)	-	-	67 (37.02)	136 (65.02)
	Borda Sabarpara	69 (100.00)	65 (100.00)	-	-	18 (26.08)	12 (18.46)	8 (11.59)	-	6 (8.69)	10(14.49)	7 (10.80)	7 (10.14)	6 (9.23)	27 (39.23)	41 (63.06)
	Sarasdanga	63 (100.00)	49 (100.00)	-	-	6 (9.52)	7 (14.28)	7 (11.11)	5 (10.20)	3 (4.76)	6 (9.52)	3 (6.12)	12 (19.04)	4 (8.16)	33 (52.38)	22 (44.89)
	<i>Total</i>	313 (100.00)	323 (100.00)	0	0	62 (19.80)	60 (18.57)	46 (14.29)	27 (8.53)	36 (11.50)	41 (13.1)	22 (6.81)	19 (6.07)	-	127 (40.57)	199 (61.61)
Grand Total		392 (100.00)	410 (100.00)	3(0.76)	2 (0.48)	75 (19.13)	80 (19.51)	59 (15.05)	49 (11.95)	60 (15.31)	48 (12.24)	24 (5.85)	19 (4.84)	10 (2.44)	148 (37.75)	243 (59.27)

TABLE: 2.4 DISTRIBUTION OF HOUSEHOLD ACCORDING TO FAMILY SIZE

Category of Villages		Total No. of Families	Family Size					
			Single/1	double/2	3 to 4	5 to 6	7 to 8	9 and above
Type-I	Rahidi	22	1 (4.54)	1 (4.54)	9 (40.91)	9 (40.91)	2 (9.09)	-
	Ladda	18	-	3 (16.67)	8 (44.44)	6 (33.33)	1 (5.56)	-
	Total	40	-	4 (10)	17 (42.5)	15 (37.5)	3 (7.5)	-
Type-II	Damodarpur	78	-	4 (5.13)	31 (39.74)	24 (30.79)	18 (23.08)	1 (1.28)
	BordaSabar para	28	-	1 (3.57)	10 (35.71)	14 (50)	2 (7.14)	1 (3.57)
	Sarasdanga	55	-	3 (5.45)	15 (27.27)	22 (40)	15 (27.27)	-
	Total	161	-	8 (4.97)	56 (34.78)	60 (37.28)	35 (21.74)	2 (1.24)
Grand Total		201	1 (0.50)	12 (5.97)	73 (36.31)	75 (37.31)	38 (18.91)	2 (1.00)

TABLE: 2.5 DISTRIBUTION OF HOUSEHOLD ACCORDING TO FAMILY TYPE

Catagory of Villages		Total No. of Famil ies	Family Size					
			Sing le	Doub le	Nuclear	Joint	Extend ed	Broken
Type-I	Rahidi	22 (100)	-	1 (4.55)	17 (77.27)	4 (18.18)	-	-
	Ladda	18 (100)	-	3 (16.67)	10 (55.56)	5 (27.78)	-	-
	Total	40 (100)	-	4 (10)	27 (67.5)	9 (22.5)	-	-
Type-II	Damodar pur	78 (100)	-	5 (6.41)	43 (55.12)	24 (30.77)	6 (7.69)	-
	BordaSab ar para	28 (100)	-	-	12 (45.86)	8 (28.57)	4 (14.29)	4 (14.29)
	Sarasdan ga	55 (100)	-	3 (5.45)	18 (32.73)	22 (40)	12 (21.82)	-
	Total	161 (100)	-	3 (1.86)	73 (45.34)	30 (18.63)	16 (9.94)	4 (2.48)
Grand Total		201 (100)	-	7 (3.48)	100 (49.75)	39 (19.04)	16 (7.96)	4 (1.99)

Table- 2.6- Educational Status of all studied villages

Category of Villages		Cannot sign		Different categories															
				Can sign		without any standard		I-IV		V-VIII		IX-X		XI-XII		Graduate		Total	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Type -I	Rahidi	28 (63.63)	34 (73.91)	6 (13.63)	1 (2.17)	-	1 (2.17)	8 (18.18)	10 (21.74)	2 (4.54)								44 (100)	46 (100)
	Ladda	22 (62.85)	28 (68.29)	8 (22.85)	10 (24.39)	3 (8.57)	-	2 (5.71)	3 (7.31)									35 (100)	41 (100)
	Total	50 (63.29)	62 (71.26)	14 (17.72)	11 (12.64)	3 (3.79)	1 (1.14)	10 (12.65)	13 (14.94)	2 (2.53)								79 (100)	87 (100)
Type -II	Damodarpur	92 (50.89)	136 (65.07)	40 (22.10)	20 (9.95)	20 (11.05)	25 (11.96)	18 (9.94)	25 (11.96)	8 (4.42)	2 (0.96)	3 (1.65)					1 (0.48)	181 (100)	209 (100)
	Borda Sabarpara	31 (44.93)	44 (67.69)	12 (17.39)	6 (9.23)	8 (11.59)	6 (9.23)	8 (11.59)	6 (11.59)	6 (8.69)	3 (4.61)	2 (2.90)						69 (100)	65 (100)
	Sarasdanga	28 (44.44)	33 (67.34)	18 (28.57)	4 (8.16)	8 (12.70)	4 (8.16)	9 (14.28)	6 (12.24)	1 (1.58)	2 (4.08)	1 (1.58)						63 (100)	49 (100)
	Total	151 (48.24)	213 (65.95)	70 (22.36)	30 (9.28)	36 (11.50)	35 (10.84)	35 (11.18)	37 (11.45)	15 (4.79)	7 (2.16)	6 (1.91)					1 (0.31)	313 (100)	323 (100)
Grand Total		201 (51.27)	275 (67.07)	84 (21.43)	41 (10)	39 (9.95)	36 (8.78)	45 (11.47)	50 (12.19)	17 (4.34)	7 (1.71)	6 (1.53)					1 (0.24)	392 (100)	410 (100)

TABLE: 2.7- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS

Category of Villages		Unmarried		Married		Widow	Widow er	Separated family only	Total	
		M	F	M	F				M	F
Type -I	Rahidi	22 (50)	21 (45.65)	17 (38.64)	16 (34.78)	5 (11.36)	6 (13.04)	-	44 (100)	46 (100)
	Ladda	11 (31.43)	18 (43.90)	21 (60)	16 (39.02)	3 (8.57)	7 (17.07)	-	35 (100)	41 (100)
	Total	33 (41.77)	39 (44.83)	38(48.10)	32 (36.87)	8 (10.12)	15 (17.24)	-	79 (100)	87 (100)
Type -II	Damodar pur	85 (46.96)	91 (43.54)	79 (43.65)	103 (49.28)	16 (8.84)	15 (7.18)	1 (0.55)	181 (100)	209 (100)
	BordaSab ar para	27 (39.13)	21 (32.31)	35 (50.72)	33 (50.76)	7 (10.14)	11 (1.92)	-	69 (100)	65 (100)
	Sarasdang a	21 (33.33)	19 (38.77)	37 (58.73)	22 (44.90)	5 (7.94)	7 (14.28)	1 (2.04)	63 (100)	49 (100)
	Total	133 (42.49)	131 (40.55)	151 (48.24)	158 (48.91)	28 (8.94)	33 (10.22)	2 (0.25)	313 (100)	323 (100)
Grand Total		166 (42.35)	170 (41.46)	189(48.21)	190 (46.34)	36 (9.18)	48 (12.24)	2 (0.25)	392 (100)	410 (100)

2.8- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS IN RAHIDI VILLAGE

Age Group	Unmarried		Married		Widow	Widower	Separat ed only women	Total	
	M	F	M	F				M	F
0 to 4	12 (100)	9 (100)	-	-	-	-	-	12 (100)	9 (100)
5 to 9	5 (100)	10 (100)	-	-	-	-	-	5 (100)	10 (100)
10 to 14	2 (100)	1 (100)	-	-	-	-	-	2 (100)	1 (100)
15 to 19	1 (100)	-	-	1 (100)	-	-	-	1 (100)	1 (100)
20 to 24	2 (50)	-	2 (50)	4 (100)	-	-	-	4 (100)	4 (100)
25 to 29	-	1 (7.14)	-	11 (78.57)	2 (14.28)	-	-	-	14 (100)
30 to 34	-	-	4 (100)	-	-	-	-	4 (100)	-
35 to 39	-	-	3 (75)	1 (100)	-	1 (25)	-	4 (100)	1 (100)
40 to 44	-	-	3 (60)	3 (60)	2 (40)	2 (40)	-	5 (100)	5 (100)
45 to 49	-	-	2 (100)	-	-	-	-	2 (100)	-
50 to 54	-	-	2 (50)	-	-	2 (50)	-	4 (100)	-
55 to 60	-	-	-	-	-	-	-	-	-
61 to 65	-	-	-	-	-	-	-	-	-
66 to 69	-	-	-	-	-	-	-	-	-
70 & 70+	-	-	-	-	1 (100)	1 (100)	-	1 (100)	1 (100)
Total	22 (50)	21 (45.65)	17 (38.64)	20 (43.48)	5(10.87)	5(11.36)	-	4 (100)	46 (100)

2.9- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS IN LADDA VILLAGE

Age Group	Unmarried		Married		Widow	Widower	Separat ed only women	Total	
	M	F	M	F				M	F
0 to 4	-	1 (100)	-	-	-	-	-	-	1 (100)
5 to 9	3 (100)	5 (100)	-	-	-	-	-	3 (100)	5 (100)
10 to 14	6 (100)	7 (70)	-	3 (30)	-	-	-	6 (100)	10 (100)
15 to 19	3 (75)	-	1 (25)	3 (100)	-	-	-	4 (100)	3 (100)
20 to 24	-	-	1 (100)	4 (100)	-	-	-	1 (100)	4 (100)
25 to 29	1 (33.33)	-	2 (66.67)	1 (50)	1 (50)	-	-	3 (100)	2 (100)
30 to 34	-	-	2 (100)	4 (80)	1 (20)	-	-	2 (100)	5 (100)
35 to 39	-	-	-	1 (100)	-	-	-	-	1 (100)
40 to 44	-	-	5 (71.43)	2 (50)	2 (50)	2 (28.57)	-	7 (100)	4 (100)
45 to 49	-	-	-	-	3 (100)	-	-	-	3 (100)
50 to 54	-	-	2 (100)	-	-	-	-	2 (100)	-
55 to 60	-	-	1 (33.33)	-	-	2 (66.67)	-	3 (100)	-
61 to 65	-	-	-	-	2 (100)	2 (100)	-	2 (100)	2 (100)
66 to 69	-	-	-	1 (100)	-	1 (100)	-	1 (100)	1 (100)
70 & 70+	-	-	-	-	-	1 (100)	-	1 (100)	-
Total	13 (37.14)	13 (31.70)	14 (40)	19 (46.34)	9 (25.71)	8 (19.51)	-	35 (100)	41 (100)

2.10- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS IN DAMODARPUR VILLAGE

Age Group	Unmarried		Married		Widow	Widower	Separated only women	Total	
	M	F	M	F				M	F
0 to 4	26 (100)	23 (100)	-	-	-	-	-	26 (100)	23 (100)
5 to 9	32 (100)	39 (100)	-	-	-	-	-	32 (100)	39 (100)
10 to 14	20 (100)	26 (96.30)	-	1 (3.70)	-	-	-	20 (100)	27 (100)
15 to 19	6 (85.71)	7 (70)	1 (14.28)	3 (30)	-	-	-	7 (100)	10 (100)
20 to 24	6 (42.86)	12 (46.15)	8 (57.14)	14 (53.85)	-	-	-	14 (100)	26 (100)
25 to 29	8 (34.78)	3 (11.11)	15 (65.21)	24 (88.89)	-	-	-	23 (100)	27 (100)
30 to 34	-	-	14 (100)	9 (100)	-	-	-	14 (100)	9 (100)
35 to 39	-	-	13 (100)	10 (90.91)	1 (9.09)	-	-	13 (100)	11 (100)
40 to 44	-	-	6 (85.71)	10 (100)	-	1 (14.86)	-	7 (100)	10 (100)
45 to 49	-	-	6 (75)	3 (60)	2 (25)	2 (40)	-	8 (100)	5 (100)
50 to 54	-	-	3 (75)	3 (75)	1 (25)	1 (25)	-	4 (100)	4 (100)
55 to 60	-	-	4 (85)	4 (85)	1 (25)	1 (25)	-	5 (100)	5 (100)
61 to 65	-	-	2 (33.33)	2 (25)	6 (66.67)	4 (75)	-	6 (100)	8 (100)
66 to 69	-	-	-	-	2 (100)	5 (100)	-	2 (100)	5 (100)
70 & 70+	-	-	-	-	-	-	-	-	-
Total	98 (54.13)	110 (52.63)	72 (39.78)	83 (39.71)	13 (6.22)	14 (7.73)	-	181 (100)	209 (100)

2.11- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS IN BORDA SABAR PARA VILLAGE

Age Group	Unmarried		Married		Widow	Widow er	Separat ed only women	Total	
	M	F	M	F				M	F
0 to 4	9 (100)	7 (100)	-	-	-	-	-	9 (100)	7 (100)
5 to 9	7 (100)	5 (100)	-	-	-	-	-	7 (100)	5 (100)
10 to 14	6 (100)	6 (100)	-	-	-	-	-	6 (100)	6 (100)
15 to 19	3 (75)	6 (60)	1 (25)	4 (40)	-	-	-	4 (100)	10 (100)
20 to 24	6 (75)	2 (25)	2 (16.67)	10 (83.33)	-	-	-	8 (100)	12 (100)
25 to 29	-	-	1 (100)	8 (100)	-	-	-	1 (100)	8 (100)
30 to 34	-	-	8 (100)	5 (100)	-	-	-	8 (100)	5 (100)
35 to 39	-	-	6 (100)	2 (100)	-	-	-	6 (100)	2 (100)
40 to 44	1 (20)	1 (33.33)	3 (60)	2 (66.67)	-	1 (20)	-	5 (100)	3 (100)
45 to 49	-	-	5 (100)	1 (100)	-	-	-	5 (100)	1 (100)
50 to 54	-	-	-	1 (50)	1 (50)	2 (100)	-	2 (100)	2 (100)
55 to 60	-	-	1 (33.33)	-	1 (100)	2 (66.67)	-	3 (100)	1 (100)
61 to 65	-	-	-	-	-	3 100	-	3 (100)	-
66 to 69	-	-	1 (50)	-	1 (100)	1 (50)	-	1 (100)	2 (100)
70 & 70+	-	-	-	-	1 (100)	1 (100)	-	1 (100)	1 (100)
Total	31 (44.93)	27 (41.54)	28 (40.58)	33 (50.77)	4 (6.15)	10 (14.49)	-	69 (100)	65 (100)

2.12- DISTRIBUTION OF POPULATION ACCORDING TO MARITAL STATUS IN SARASDANGA VILLAGE

Age Group	Unmarried		Married		Widow	Widower	Separated only women	Total	
	M	F	M	F				M	F
0 to 4	10 (100)	9 (100)	-	-	-	-	-	10 (100)	9 (100)
5 to 9	5 (100)	10 (100)	-	-	-	-	-	5 (100)	10 (100)
10 to 14	5 (100)	6 (100)	-	-	-	-	-	5 (100)	6 (100)
15 to 19	1 (100)	-	-	1 (100)	-	-	-	1 (100)	1 (100)
20 to 24	2 (50)	-	2 (50)	4 (100)	-	-	-	4 (100)	4 (100)
25 to 29	4 (40)	1 (20)	6 (60)	4 (80)	-	-	-	10 (100)	5 (100)
30 to 34	1 (25)	-	3 (75)	-	-	-	-	4 (100)	-
35 to 39	2 (16.67)	-	8 (66.67)	3 (75)	-	2 (16.67)	1 (25)	12 (100)	4 (100)
40 to 44	1 (25)	-	3 (75)	4 (80)	1 (20)	-	-	4 (100)	5 (100)
45 to 49	-	-	2 (100)	-	-	-	-	2 (100)	-
50 to 54	-	-	2 (40)	1 (33.33)	2 (66.67)	3 (60)	-	5 (100)	3 (100)
55 to 60	-	-	-	-	-	-	-	-	-
61 to 65	-	-	-	-	1 (100)	2 (100)	-	1 (100)	2 (100)
66 to 69	-	-	-	-	-	-	-	-	-
70 & 70+	-	-	-	-	-	-	-	-	-
Total	31 (49.21)	26 (53.06)	26 (41.26)	17 (34.69)	4 (8.16)	7 (11.11)	1 (2.04)	63 (100)	49 (100)

Table -2.13- Distribution of family on the basis of Monthly Income

Category of Villages		No. of families	Categories of monthly income (Rs.)									
			Upto 1000	1001-2000	2001-3000	3001-4000	4001-5000	5001-6000	6001-7000	7001-8000	8001-9000	9000 above
Type-I	Rahid	22 (100)	2 (9.09)	7 (31.81)	8 (36.36)	3 (13.64)	2 (9.09)	-	-	-	-	-
	Ladda	18 (100)	8 (44.44)	7 (38.89)	3 (16.67)	-	-	-	-	-	-	--
	Total	40 (100)	10 (25)	14 (35)	1 (27.5)	3 (7.5)	2 (5)	-	-	-	-	-
Type-II	Damodarpur	78 (100)	22 (28.20)	27 (34.61)	21 (26.92)	4 (5.13)	4 (5.13)	-	-	-	-	-
	Borda Sabar para	28 (100)	12 (42.85)	15 (53.57)	1 (3.57)	-	-	-	-	-	-	-
	Sarasdanga	55 (100)	14 (25.45)	21 (38.18)	15 (27.27)	5 (9.09)	-	-	-	-	-	-
	Total	161 (100)	26 (16.14)	36 (22.36)	16 (9.94)	5 (3.10)	-	--	-	-	-	-
Grand Total		201 (100)	36 (17.91)	50 (24.87)	27 (13.43)	8 (3.98)	2(0.99)	-	-	-	-	-

Table- 2.14- Distribution of family on the basis of Monthly Expenditure

Category of Villages		No. of families	Categories of monthly expenditure(Rs.)								
			Upto 1000	1001-2000	2001-3000	3001-4000	4001-5000	5001-6000	6001-7000	7001-8000	8001-9000
Type-I	Rahidi	22 (100)	2 (9.09)	7 (31.81)	11 (50)	2(9.09)	-	-	-	-	-
	Ladda	18 (100)	10 (55.55)	8 (44.44)	1 (5.55)	-	-	-	-	-	-
	Total	40 (100)	12 (30)	15 (37.5)	12 (30)	2 (5)	-	-	-	-	-
Type-II	Damodarpur	78 (100)	27 (34.61)	21 (26.92)	14 (17.95)	1 (1.28)	1(1.28)	-	-	-	-
	Borda Sabar para	28 (100)	17 (60.71)	11 (39.28)	-	-	-	-	-	-	-
	Sarasdanga	55 (100)	25 (45.55)	18 (32.73)	2 (3.64)	-	-	-	-	-	-
	Total	161 (100)	69 (42.86)	50 (31.06)	16 (9.94)	1 (0.62)	1 (0.62)	-	-	-	-
Grand Total		201 (100)	81 (40.30)	65 (32.34)	28 (13.93)	3 (1.49)	1 (0.48)	-	-	-	-

Table- 2.15- AVAILABILITY OF ELECTRICITY IN HOUSES

Category of Villages		No. of families	Electricity available	Electricity not available
Type-I	Rahidi	22 (100)	-	22 (100)
	Ladda	18 (100)	-	18 (100)
	Total	40 (100)	-	40 (100)
Type-II	Damodarpur	78 (100)	12 (15.38)	66 (84.62)
	Borda Sabar para	28 (100)	10 (35.71)	18 (64.29)
	Sarasdanga	55 (100)	22 (40)	33 (60)
	Total	161 (100)	44 (27.33)	117 (72.67)
Grand Total		201 (100)	44 (21.89)	157 (78.11)

Table- 2.16- DISTRIBUTION OF FAMILY ON THE BASIS OF SANITATION FACILITY

Category of Villages		No. of families	Sanitation available	Sanitation not available
Type-I	Rahidi	22 (100)	-	22 (100)
	Ladda	18 (100)	-	18 (100)
	Total	40 (100)	-	40 (100)
Type-II	Damodarpur	78 (100)	2 (2.63)	76 (97.43)
	Borda Sabar para	28 (100)	-	28 (100)
	Sarasdanga	55 (100)	2 (3.77)	53 (96.36)
	Total	161 (100)	4 (2.48)	157 (97.52)
Grand Total		201 (100)	4 (1.99)	197 (98.01)