

## Assorted Sides Of Khariya, Munda And Oraon Tribe Of Jharkhand: A Cross-Cultural Analysis

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### Abstract

Culture is as much needed for human life as bread, cloth, and houses. Culture reflects human life. This is a mirror. The better the human life, the better will be its culture. Where there is human society, there must be its culture. Culture plays an important role in any human society. Humans are different from animals and birds only because of their culture. It is the culture that separates one species from another. The desire for feeding and coupling is also found in animals and birds. They also live in groups. Living in groups They learn how to get food, learn to face, or avoid dangers, inform the group about dangers, and even fight to protect others from enemies. But they do not have culture. Culture is the innovative world created by man. Apart from nature, whatever is created by man, there is its culture. The language and culture of the tribals of Jharkhand can be traced in the special study of ancient remains, folk culture, folk literature, and folk language. Their signs can be found even if seen from a historical point of view. In this regard, Archer W. G., Banerjee G. C, Biligiri HS, Cardone L, Duarte G. S., Flore and Gheesens, Pinno H.J. And a deep study of Sharat Chandra's books can also give indications. Through this paper, the author has tried to do a cross-sectional socio-economic comparative analysis between the three tribal communities living in similar geographical areas.

**Keywords:** Kharia; Munda; Oraon; Dhumkuria; Gitiora; Jonk irpa; Pel irpa; Haat bazaar; Padha; Manki; Padha patti;

### Introduction

The history of Jharkhand is very ancient, but the history of the state of Jharkhand is just a few years old. At midnight of 14 November 2000, this new state was formed by dividing the erstwhile Bihar state. That is why Jharkhand celebrates its foundation day every year on 15 November. This state is located in the northeast of India and is maintaining its independent existence as the 28th state of the Republic of India. It is the 14th state in terms of area and 15th in terms of population. The geographical location of this state is from 21° 58' 10" North to 25° 18' 15" North latitude and 83° 19' 50" East to 87° 57' East longitude. The geographical extension of this state is 463 km long from east to west and 380 km wide from north to south.

### Tribal Jharkhand in antiquity

When did the tribes arrive in Jharkhand, from where, and for what reasons, all these questions have not yet been satisfactorily answered? The reason for this is that this area is still unexplored or partially explored. When there is no written evidence available for historical reconstruction, then only folk literature or oral traditions show a ray of hope in this direction. Answers to these questions can be reached to some extent through oral traditions i.e., dialects and languages. Sarat Chandra Roy, the father of Anthropology, in his book, *Munda and Their Country* (1912) tried to bring to light the antiquity of tribal Jharkhand based on oral traditions, dialects, and languages. According to him, Kolarian tribes had first arrived in the Jharkhand region. Kolarian is an etymological term that covers all the early tribes of the world. Thus, the word Kolarian represents the primitive clan of the world. There are more than a dozen tribes in the so-called Kolarian tribe of India, one of them is Munda, which is mainly found in Jharkhand. The Munda tribe is a typical representative of the great Kol tribe. If an attempt is made to know Mundari history, then mythological stories become our helpers and indicate their past. But they do not give any information regarding their relationship before the arrival of Aryans in India. According to a popular tradition, a place called *Terasibari* <sup>1</sup>was the original abode of the Mundas for eighty-one generations. His early ancestors *Lutkumhadam*<sup>2</sup> and *Lutkum Budhia*<sup>3</sup> were born at this place. These were called HoroHonko. But this tradition cannot be considered before the Aryan colonization in North India. Eighty-one generation *Terasibari* words are of Sanskrit language which throws light on the contact of Mundas with Sanskrit-speaking Hindus. In Mundari terminology, twenty-one generations of *Terasibari* are called *Apun-Hisi-Mid* and *Apun-Hisi-API*. *Ikkasi* (Eighty-one) generation means *Ikkasi* highlands and *Terasibari* means *Terasi* (Eighty-three) paddy fields. Whether the

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<sup>1</sup> A place near Ranchi

<sup>2</sup> First male ancestor

<sup>3</sup> First female ancestor

*Ikkasi* generation *Terasibari* had a local existence or not is also a matter of dispute. It was somewhere in India or somewhere in Chhotanagpur. An attempt has been made by Mr. Dalton to depict this *Paranic* (Ancient) tradition from a place called *Ikkasi* located in *Borwe pargana*<sup>4</sup> under the Ranchi district. But this tradition seems to relate to the struggle with their kin tribes, especially the *Asuras*<sup>5</sup> on the highlands. The Asuras probably came to this area even before the Mundas. Even if this place named *Ikkasi* generation is accepted as true, then only this place would not have been the place of origin of Mundas. Because Mundari traditions trace their origins to other parts of India, from where the Mundas migrated to Chhotanagpur. According to another tradition, a place called *Seya Sandibir*<sup>6</sup> situated in a dense forest was the initial abode of the Mundas. But this place has not been identified yet.

According to the Munda mythology related to the origin of the universe, when the whole universe was submerged in the beginning, their deity Singbonga (the sun god) created jocks, fish, crabs, turtles, and leeches. He asked these creatures to bring soil from inside. Singbonga built Ote-Dishum (Earth) from the soil brought by them. After that birds and animals were created. To continue humans, they gave birth to *Lutkumhamdam* and *Lutkum Budhiya*. Mundas originated from *Lutkum Hadam* and *Lutkum Budhiya*. He was the first ancestor of the Mundas. These are called *horo honko*. The name of that initial place was *Ajab Garh* (Azam Garh). From here these people came to *Roisagarh* (*Rohtasgarh*) via *Kalanbargarh*<sup>7</sup>. Here he fought with the Kharwar tribe. Being fed up, Munda crossed the son river and moved towards the south. At that time the chief of the Mundas was Risa Munda. Risa Munda was ordered by Singbonga to find *Sona Lekan Disum* (Golden Country) in his dream. He crossed *Sahar Ghatiya* (*Sherghati*) pass and entered Chhotanagpur with his 21,000 Mundas in search of the golden country. Gold is found in Swarna Rekha (a river in Chhotanagpur). After crossing *Dusmi Ghat*<sup>8</sup>, Munda settled at a place named *Umedanda* in Chhotanagpur. This incident might have happened in the 6th century.

### **Tribal Social Organization of Jharkhand**

The joy of human life lies in social life. When a human takes the form of an infant, at that time he is just a person made of flesh and bones. But with birth, he gets into relationships. His mother is ready to nurture him. His husband is ready to take care of him and welcome him. His grandparents are ready to play. After birth, he becomes a member of the family, clan, gotra, tribe, and village. As he grows older, he acquires different positions in his society and has to play a role according to his social position. In this way, he gets associated with various organizations of his age and has been trying to fulfill the needs of the organization. He remains dependent on the social organization from birth till death. Though some common features have been found in the social life of tribal Jharkhand, some diversities also appear.

Social organization is formed by the combination of all the above elements. In all these, the environment has been called the fundamental element. Because the people of every society depend on the environment for their basic needs of food and shelter. Nature - Social organization is required to take production. It is not possible to extract output from the environment without social association. Some of the important elements are as below:

#### **Population**

The population is like raw material for an organized society. Without population social organization cannot be imagined. In social organization, the population is contained in groups such as gender, family, lineage, tribe, sub-tribe, caste, village, religion, etc.

#### **Human power**

Human power is required to live an organized life. Power keeps human beings organized and regulates their behavior. All authorities work and try to fulfill various needs.

#### **Physical technology**

Material technology is needed to maintain social organization. With the help of technology, natural resources are used in an organized manner for manufacturing food, clothing, housing, and equipment. The more the wealth of physical technology is with society, the more organized and developed that society is considered. Social organizations develop according to material technology. Such as food gathering and hunting, animal herding, agriculture, handicrafts, and labor.

#### **Social Environment**

The role of the social environment in social organization cannot be denied. This is because the development of organized social life is possible in the background of the social environment. Like family, kinship, caste, and village.

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<sup>4</sup> A tribal area near Ranchi

<sup>5</sup> Oldest tribal community of Jharkhand

<sup>6</sup> A place near to Ranchi

<sup>7</sup> Name of a place

<sup>8</sup> A place near Chhotanagpur plateau

### **Social Organization Design of Tribal Jharkhand**

The following type of design of social organization is found in the Kharia, Munda, and Oraon tribes of Jharkhand-

#### **Social Organization Design of Khariya Tribe**

The Khariya tribe is divided into three groups:

- Hill Kharia
- Delki Khariya
- Dudh Khariya

Each group is endogamous. Eight gotras are found in Delki Khariya and thirty one in Dudh Kharia. The social organization design of the Khariya tribe is of the following type-

- Individual----- • Family----- • Clan----- • Sub-tribe----- • Tribe

#### **Social Organization Design of Munda Tribe**

The Munda tribe is divided into several clans. The gotra is called Killi by the Munda people. Earlier Munda was divided into two groups:

- Ancient Branch
- New branch

The Mundas of the branch of the ancient branch are called Mahali Mundako or Patar Munda. Naveen Munda is known as Kampat Munda. The position of Patar Munda was lower than that of Kampat Munda. The initial resident of Munda village is called Khuntkatidar. Thus the design of social organization in Munda is as follows:

- Person Family • Lineage • Clan • Social class Tribe

#### **The social organization of the Oraon tribe**

Oraon people call gotra as *gotar*. Oraon people are also divided into many *gotras*. The design of social organization in Oraon people is as follows:

- Individual • Family • Lineage • Clan • Tribe

#### **Aim and Scope of this Study.**

This study is essential, as it has covered the Socio-Economic comparative dimensions of the Kharia, Munda, and Oraon tribal communities of Jharkhand. Despite living in the same social settings of similar geographical areas, the Social and Economic activities of these tribal communities show differences. Why such differences and what are the correlations between these tribal communities need to be assessed and presented. A cross cultural study will help to understand the social, cultural and economic domain of these tribal communities.

#### **Previous Studies**

**Dungdung** has highlighted the *Karmas*<sup>9</sup> of the Khariya tribe and said that there are two types of Khariya *Karam* – 1. *Rajkaram*<sup>10</sup> and 2. *Bhambhakaram*<sup>11</sup>. *Rajkaram* means having the ability to rule and have done something well, that's why the person got the good things in life. *Bhambhakaram* dances and buries the branch of Karam in the field in the month of *Bhado*<sup>12</sup> when money bursts. They believe that by doing this *Bhamma* i.e., the worm does not harm the paddy crop. Stories are told in both *Kama* and *Rajkaram*. *Rajkaram* is called *Padha Shri*. Other villagers are also invited to dance at this festival. (Dungdung, 1999)

Roy has presented the social dimension of the Khariya tribe in a poetry context. He said that A Khariya's daughter has been compared to a *Kashi-Phool*<sup>13</sup> and the daughter of a Brahmin. After marriage, expressing sorrow towards the daughter, the father says- "When she has to go to her in-law's house, she goes crying, but when she has to come to the maternal house, she comes with a happy heart."

*Kashi* - My daughter is beautiful like a flower, she looks like a Brahmin's daughter, my daughter!

My daughter went to her in-law's house, crying and agreeing and hiding, my daughter went!!

My daughter returned to *Nanihal*<sup>14</sup>, joyful heart, smiling, in the dust of the river, chalk, shaved

My daughter kept on playing and fluttering!! (Roy, 1937)

S.C.Roy has discussed the *vidai* (Farewell) system in the Munda tribe and explained the processes as "The bride and groom are made to stand together at the time of parting. The elders on the side of the groom hand over the bride to the

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<sup>9</sup> Persons action

<sup>10</sup> Action of rule

<sup>11</sup> Action of dance

<sup>12</sup> One Hindu month

<sup>13</sup> A type of flower specifically flourishes in Jharkhand

<sup>14</sup> Infant or mothers father home

groom. *Chiari*<sup>15</sup> is given as a message to the bride. A wealthy family also gives shelter. On the same day, the new daughter-in-law is explained that the buffalo and the brother-in-law should not touch the mother-in-law. Don't sit in their pain. It is forbidden to touch my mother-in-law's buffalo and brother-in-law. *Handia*<sup>16</sup> is given as a punishment for touching. Can't climb the tree in front of Buffalo and his sister. Can't make hair. This rule does not apply in case of illness. The palanquin in which the bridegroom is carried to the bride's house, and in the same palanquin the bride is carried to the groom's house. The *doli*<sup>17</sup> is placed under a mango tree near the village. The bride marks the mango tree with the white color of the rice water and wraps the thread on the tree. This tree becomes the witness of the marriage of the bride." (Roy, 1912) Sachidanand has studied the family pattern in the Munda tribe and mentioned that the pattern of family in the Munda tribe is dominant and nuclear family structure. They follow the patriarchy and male people do have several rights over the assets and property of the family. (Sachidanand, 1964)

Kujur has studied the cultural practices in the Oraon community and said that The Pahan (Tribal religious head) and Pujar (Performer of doing worship) have to perform a huge responsibility in the *Sarhul* festival. After the ceremony of *Phulkhonsi*<sup>18</sup> is over, Pahan places the soup on the wall in front of the villagers in such a way that it can never move. If it is shaken, the villagers believe that the ghost of Sarna will harm the villagers. Even the ghosts remained silent. (Kujur, 1993)

Tirkey has studied the religious aspects of the Oraon community and mentioned that Daughter-in-law's entry into the groom's house - When the daughter-in-law bids farewell to the parents and comes to the boy's house, then the girls wash their feet, considering them as *Griha Lakshmi*<sup>19</sup>, and wash their feet as told earlier. Let's give Going inside, they make them sit on the mat with their friends, they sit there till the worship of cutting the stick is over. After this puja (worship), the daughter-in-law can roam inside and outside. (Tirkey, 2014)

### **Khariya and Munda family structure**

#### **Khariya man-woman relationship**

Husband and wife respect each other. They don't call by real name. Some call to one another by the nickname. Generally calling a person by name is an indicator of respect and calling a person by surname is an insult. But in the Khariya tribe, calling the husband by name is an insult, and taking the name of the wife is disrespectful. On being the first child, the name of the child is called the father of so-and-so and the mother of so-and-so. Until the first child is born, they call each other by the word "*Ray*"<sup>20</sup>.

#### **Munda man-woman relationship**

Men and women have a relationship of love and respect with each other. To show respect for each other, they do not address each other by name. To address them by name is to disrespect each other and underestimate them. Men and women do not talk about mutual love in front of children. Nor do they do any kind of hilarity. They always try to present a good example in front of the children.

#### **Oraon Man-Woman relationship**

Husband and wife respect each other. They don't call one another by real name. Calling a wife by name is considered disrespectful in society. They call each other by surname or 'Ray' until the first child is born. When there is a child, the name of the child is so-and-so's father, and they call each other saying so-and-so's mother.

#### **Khariya Parent-child relationship**

They don't name their parents for any reason. Children respect their parents. They call out to their mother or father with great love. To call them names is to insult them. It is also unfair to children. It is also proof of tribal culture and civilization that children do not dare to call names. Just the opposite, parents call their children by name. Sometimes called by a nickname. Children do not do anything lewd in front of their parents, nor do they use the wrong words. Parents also want to set a role model for their children. They avoid using rude behavior or bad words in front of them. Parents prefer to treat children with gentleness.

#### **Munda Parent-child relationship**

Parents fondly call their children by name. Be it a boy or a girl, they are loved equally. Do not discriminate based on gender. Whether it is a young man or a young woman, they are educated according to their ability. The son is entitled to the property of the father. The father tries to give wealth to his daughter only by educating her.

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<sup>15</sup> Well wishes gift

<sup>16</sup> Local tribal drink

<sup>17</sup> doodle

<sup>18</sup> Flower in Hair

<sup>19</sup> Bring happiness at home

<sup>20</sup> Hey

### **Oraon Parent-child relationship**

Children respect their parents. They call with respect as mother or father. They don't call parents by name for any reason. Name-calling is insulting or inappropriate. It is a part of tribal culture and civilization. Children do not dare to call their parents by name. On the contrary, parents call their children by name. Sometimes taking a nickname out of love. Children behave politely in front of their parents. They don't do anything wrong. Parents also use good words in front of children and stay away from giving any bad examples.

### **Equality and Difference**

For children, parents are God's form. Therefore, it is their ultimate duty to respect their parents. Disrespecting parents and disobeying orders are crimes against God. Children who respect their parents get the blessings of their parents. Only blessed children achieve success in life. Their life is happy, and they also take care of them in their old age and till death. The child who receives the blessings of the father at the time of father's death is great in the eyes of God. They live long and all their works are successful. The family members of the village look at them with respect. That person becomes prosperous and doesn't lack anything.

### **Khadia and Munda way of life**

#### **Khadia farming and labor**

Like other tribes, Khariya's are primitive inhabitants of Jharkhand. Their arrival in Jharkhand happened several thousand years ago. In ancient times, their life was dependent on fruits and flowers. Forest honey was some support of life. They lived on the strength of hunting. Later, when their life became critical, they started setting up the villages by cutting the forest.

The Khadias live in different areas on the land of Jharkhand. Some Khadias settled on flat land, while some Khadias settled on hilly areas. They are skilled farmers. Wherever they are settled, their life depends on agriculture. Khadias who settle on flat land get good crops. The life of the Khadias who live in forests and mountains passes through economic crises. They also must protect the crops from wild animals. Sometimes excessive rain and sometimes no rain also leads to crop failure. Due to this, the economic life of Khariya becomes even more dangerous. They become hand to mouth for their survival.

The main cultivation of Khariya is paddy, but on the upper ground (tand) they also cultivate *gondli*<sup>21</sup>, pulses, and oilseeds. Sometimes *Rabiani*<sup>22</sup> also does farming. Due to the arrival of other castes in contact with them and due to the division of brothers, the land of the family has decreased. Therefore, the economic condition of most of Khariya is below the poverty line.

#### **Munda 'cultivation and labor'**

The people of the Munda community are farmers. Their forefathers prepared the land for cultivation by cutting down the forest. Most of the Mundas are settled on flat land, but some Mundas are also settled in hilly areas. The Mundas who live on flat land are excellent farmers. They produce good crops. The Mundas who live in the mountains are not able to produce good crops. Not even enough to eat. In such a situation, they make a living even by chopping wood. The main crop is paddy, but pulses and oilseeds are also cultivated. The Mundas of the hilly areas also cultivate lacquer. This earns them a lot of income. Whose land produces less. They get some grain by doing half-crop farming on others' land.

The Munda tribe has no means of livelihood other than wage cultivation. Sometimes excessive rain and no rain led to crop failure. Due to the division of land, very little land is left for a family, the produce of which does not support the family. Finding no means of livelihood, a Munda gets ready to work as a laborer. Most of the poor Munda's life depends on wages.

### **Oraon Farming and labor**

Since the beginning of civilization, the Oraon tribe has been doing agricultural work. Although their arrival on the land of India was behind the Austric race, yet they merged with the Austric race. It is a tribe of the Dravidian language community, but very clever. They have settled on the best and most fertile land in Jharkhand. Most of the Oraons are settled on flat and fertile land. Oraon people are high-quality farmers and are rich from an economic point of view.

Some Oraons work from Jharkhand land in the name of wages and others could not settle on the fertile land. They worked as laborers and settled on the fertile land of Bhagalpur, Rampur, Ratanpur, Purnia, etc. in Bihar. They worked as a laborer in the railway line construction work and bought a good piece of land with the money from his wages. From the economic point of view, they are quite progressive as compared to other tribes. The economic condition of most of them is good. The Oraons whose economic condition is not good, they also do wages. In the absence of wages, the Oraons of the hilly areas make a living by cutting wood. They are also working as labor by digging soil or carrying someone's load.

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<sup>21</sup> A type of Adivasi food

<sup>22</sup> A kind of winter crop

### **Equality and Difference**

Khadia, Munda, and Oraon are the neighboring tribes of Jharkhand. Some of these tribes are settled on flat land, some on rugged land, and some on mountains and hills. Those who live on flat land are economically prosperous and those who live on mountains are weak. These tribals are not aware of the field of business. Instead of doing these, it is more like doing wages. Even if they want to do business, they lack capital. Even if they have capital, there is a lack of knowledge and experience in the field of business. Naturally, their attention gets attracted to agriculture and wages. Some Oraons living on the side of the road are aware of trade and agriculture. Like: Bedo (A block of Ranchi), Oraon of Mandar (A block of Ranchi) region. They cultivate vegetables on their land. They put a pile of vegetables on the side of the road. The traders of Ranchi themselves come to them with trucks. Vegetables are picked up by hand after paying a fair price. This benefits them a lot. Some tribals who settled in the city have now started doing business as well.

### **Special Institutions of Khariya, Munda, and Oraon Society**

In ancient times there was a system of community bedrooms in Khariya society. This is called Gita: Chadi in Khadia. When Khariya was uneducated and used to live in small huts in the forests. The small hut accommodates only one cot, in which the husband and wife and one or two can be accommodated. Due to paucity of space, the system of community dormitories was started, so that all the children of the village could sleep in one house. But the arrangement of separate bedrooms for boys and girls. Even today, there is a tradition of Gita'chadi in the Pahadi Khariya society. They still live in the foothills of the mountains. They don't have land. They eat the roots of the forest and live on the strength of wages. Due to financial weakness, they build small huts. Only the parents and one or two children can fit in it. When children become teenagers, they need a separate bedroom. Sometimes there is an empty house, or an old woman is forced to live alone, in such a situation, it is converted into a youth home.

These days community halls have been constructed in every village by the government. All the youths of Pahadi Khariya village sleep in that building. Along with this, the elders of the village also sleep. They narrate fables, stories, etc. to the teenagers. There is laughter, songs, and entertainment of all kinds. On the special occasion, they also dance and sing in the courtyard.

Doodh Khariya and Daleki Khariya are educated. As a result, there was progress in agriculture. Completed from an economic point of view. They have started constructing the big houses, which has two or three rooms. One room for the kitchen and the second room for keeping paddy, the third room for the children to sleep when they are teenagers. Now there is no need for separate youth homes for the teenagers. Many years from now the Daleki Khariya community has broken the bedroom tradition.

In the present community, a hall has been constructed by the government in Doodh and Delki Khariya villages. In homes where there is no proper sleeping arrangement, the adolescent boys go to sleep in the youth home after dinner in the evening. There are different types of stories, songs, and sometimes dances. Looking at this group of teenagers, it seems that the lost tradition of Khariya society has returned.

### **Arrangement of Munda Giti Oda (Youth Home)**

Girls used to sleep in the house. The boys used to sleep in a widower's house. Youth houses were not made for boys and girls in Munda society, but a widow was kept separately. Marriage in the same gotra is prohibited in Munda society. If they had to marry because of an illegal relationship, Society hardens them, even ostracizes them from the community. In Munda society, the sleeping room was arranged for not marrying in one gotra but marrying with another gotra. Young men and women were left free to take a girl from another gotra as their life partner. *Mage*<sup>23</sup> festival is also celebrated for a week with the same purpose that the young man chooses a girl of his choice as a life partner from another gotra. Elders deliberately do not attend the fair. The fair is also arranged for this purpose. Young men and women are not prevented from mingling. They are encouraged by giving full discounts. Also, if there are elders, they ignore them.

Paul Topno's statement in this regard is as follows- "The Munda bedroom is more beautiful, strong, and luxurious than other houses and there is in charge of an honest widow mother of the village or group. The same widowed mother with a virgin monitor supervises the conduct of those bachelors and virgins. According to his understanding, she gives knowledge and education. Sometimes an older woman oversees instead of a widow. Unmarried girls spend the night in an additional house. The shaved girls go to the bedroom and sit, lie down, sometimes taunt melodiously, sometimes the friends narrate entertainment stories and riddles, laugh and frolic, and they plant flowers until they fall asleep in the lap of Nindra Devi. (Sleeping Goddess) " (Topno, 1984)

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<sup>23</sup> Mage Parab is the principle festival celebrated among the tribes. It is held in the Mage Ponai in honour of the deity Singbonga who in the tribal creation myth created Luku Bule (adifather) and Luku Buli (adi mother), the first man and women on earth

### Arrangement of Dhumkudiya (Youth Home) in Oraon Society

"Dhumkudia is an important social institution of the Oraon tribe. Unmarried youths spend the night in Dhumkudiya. They also call it youth home. Like other tribes, the Oraon society has been in vogue for centuries. Youth organizations are operated through *Kudiya*<sup>24</sup>. Dhumkudiya has been used as an educational institution among the Oraon tribes. In Dhumkudiya, the youth were given informal education. In Dhumkudiya, the work of imparting religious beliefs, tradition, law, gotra, social, economic, and cultural education, and training takes place. (Oraon, 1995)

The bedroom of the youth is called Dhumkudiya. It is called 'Jonkh Edpa' in the Kudukh language and the youth home for girls is called 'Pallo Edpa'. Here youth are trained in many subjects apart from entertainment. They are made aware of various points of future life. The girls used to spend the night in the houses of some childless widows of the village, whose house was big but the number of members in the family was less. There is no house like Dhumkudiya for girls.

Dhumkudiya is usually built near the amphitheater. Almost all the children of the village used to enrol in Dhumkudiya. Youths were enrolled in the month of *Magh*<sup>25</sup>. Based on age, the youths were divided into three classes. Children of 10 to 12 years were placed in the first level, youths of 13 to 15 years in the second level, and youths of 16 to 18 years in the third level. The youth in Dhumkudiya were given the status of adulthood only after 18 years. Sometimes children as young as five-six years old were also allowed to enter the Dhumkudiya. It was called *Kotwa*<sup>26</sup> of nomads. The *Kotwar* of the boys was called 'Jonkh' Kotwar and the Kotwar of the girls was called Pello Kotwar. A qualified youth was chosen as 'Jonkh' Kotwar. Married women, widows, or any young woman of the village were chosen as the Kotwar of the girls. In some villages, the Kotwar of the youth used to manage the girls as well. The tenure of the Kotwar was two or three years. After that, Kotwar was again elected. Dewans (One of headman of the village), Mahtos (One of the headman of village), Pujars (Person doing religious duties), and other people of the village also indirectly supervised the activities of the Kotwar. On the day of Kotwar, the headman and the head of the village used to drink Handia. Dhumkudiya was the center of entertainment, fun, and education. In Dhumkudiya, information about cultural tradition, religious belief, knowledge of economic development, prevailing law, and order, etc. was given. Objectives like mutual life, mutual love, goodwill, and cooperation were given information. Teaching was given to distribute rope, *plow-jumath*<sup>27</sup>, *sika-bahanga*<sup>28</sup>, *spade-toggi making*<sup>29</sup>, etc. Education on war, wrestling, hunting, Bhagat Mantra, Ojha Pati, etc. was also given.

On marriage and the Karam festival, young men and women openly mingle with each other. Used to help villages in agricultural work like planting, harvesting, carrying manure, and other works. In return for this work, the villagers used to feed them food. Karanj used to give oil for lighting the lamp, wood, etc. for lighting the fire in winter. In summer, they used to sit outside the youth house by spreading mats and in winter by lighting a fire. Along with this, the programs of bujhawal, story, tales, folksong, Mandar, and playing of nagara used to go on. According to the season, singing and dancing used to go on in the arena. The younger youths had to obey the orders of the elder youths. They were punished for violating rules, such as cutting wood, working in the field, etc. They were also thrashed for intentionally making mistakes. Participation in group dance in Akhara was banned for a certain period.

The youths of Dhumkudiya were instructed not to establish kinship with the girls. Married men and women could enter Dhumkudiya. Could also participate in their programs, but they did not rest at night. "The young men and women living in Dhumkudiya were taught all the work related to their life. For example Mat knotting, broom knotting, etc. to the girls. Sweeping the younger youths, laying mats, collecting wood for heating the fire in winter, arranging Karanj oil for burning at night, etc." (Oraon, 1995) In the Dhumkudiya, the flag, drum, nagara, mandar, ghanta, manjira, tuhila, jhanj, kathmuha etc. instruments were kept. The symbols of the village made of wood were also kept here.

### Equality and Difference

In ancient times, Khariya, Munda, and Oraon had a community bedroom arrangement. The community bedroom is called 'Gita: Chadi' in Khadia, 'Giti: Oda:' in Munda, and 'Dhumkudya' or 'Thangarkudiya' in Oraon. This practice was prevalent in all these three tribes when the tribals were illiterate. They used to build villages by making small huts. The cottage used to be very small. When the children reached adolescence, there was no place for them to sleep. For this Khariya, Munda, and communities did not build new houses. But in someone's empty house or the house of a widower or a widow, boys, and girls are put to sleep separately.

In those days there were no schools like today. The youth home was the school for the boys and girls. They were given training in all areas of life development. They were given good training, especially in the field of culture. An old man lived with the young men and an old woman with the young women. Information was given about different types of

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<sup>24</sup> Group of People

<sup>25</sup> Third month of Hindu year

<sup>26</sup> A keeper of the castles

<sup>27</sup> An item used for doing cultivation.

<sup>28</sup> An item used for bringing things from one place to another place

<sup>29</sup> Making of tribal art craft

stories, jokes, etc. The stream of entertainment and laughter and jokes also used to burst. The youth home used to be near the arena. Therefore, whenever he felt like it, he used to dance and sing.

This type of organization is used to increase the feeling of unity among young men and women. Sometimes used to do community development work for the villages. For example, Planting saplings, throwing wood manure, etc. Its second purpose was also that except for the boy and girl of the gotra, the young man and girl of other gotra were left free by their life partner. Ever since the tribals became educated, the tradition of nomadism has disappeared. Some people are in good job positions. Some people have become financially prosperous by improving agriculture. Now even ordinary and poor farmers build big houses. Is. The job holders have also built pucca houses. Now there is no need to send their sons and daughters to youth homes to sleep. Now even the children are given a separate room for study. Parents themselves protect and look after their sons and daughters. There was a time when the tribals were pure i.e. there was no mixed habitation. At present, many non-tribals also came and settled among the tribals. The tribals themselves also got educated and came in contact with others. The non-tribals started looking at them with disdain, due to which a feeling of inferiority developed among the tribals.

Dudh Khariya and Delki Khariya were the first among the tribals to end the practice of youth homes. This practice is still prevalent in the hilly areas. Still live on the foothills of the mountains. Non-tribals have not affected them. Some Pahari Khadias have come in contact with other castes, but due to poverty, they are forced to maintain this practice. In Munda, society, this practice is almost non-existent now.

In the modern era, the tribal society has become educated. Now the basis of their education is not a youth home but a school. Now educated children study in their own homes. Their houses have also been transformed from huts to houses. There is space for the children to study and sleep in their own homes. Therefore, in the modern era, there is no need for 'Gita: Chadi', 'Giti: Oda', and 'Ghumkudiya'. Therefore, it is natural for this practice to disappear automatically.

### **Arrangement of Khariya Akhara**

The system of *akhada*<sup>30</sup> was there in Khariya society in ancient times and it is there even now. Generally, the *akhda* is in the middle of the village. In the amphitheater, there is not only dancing and singing but also a gathering. The work of giving any kind of education or awareness to the people of the village is done in the Akhara itself. On a moonlit night, children play sports in the amphitheater and do entertainment like dancing and singing. After returning from the day's work, in the evening, children and old people, young men and women gather in the amphitheater. Meetings, meeting talks, gossip, etc. take place only in the arena. The elders of the village decide in the Akhara itself the decision and penalty for punishment and fines if young men and women are caught in immoral behavior.

A small chapel or grotto is built next to the churchyard of the village. On festivals or any special occasion, there is singing and dancing in the church or front of the grotto, after the prayer meeting. In Khariya villages, a stone is buried in the middle of the arena. This stone is the symbol of God or deity. During Karam or Sarhul festival, *sindoor-tika*<sup>31</sup> is applied to the stone. It is a symbol of worship of God. Only after that do the singing and dancing start. Therefore, the *akhda* is a very useful place for the Khariya community.

### **Arrangement of Munda Akhara**

In Munda society, the amphitheater is generally located in the middle of the village. (Topno,1984) On the occasion of festivals and other occasions also, the young men and women of the village sing and dance together. That arena is not only for dancing and singing, but is also used for getting up and sitting, children's play, and assembly conferences. Mostly the amphitheater is used for dancing and entertainment of young men and women. The amphitheater is also the best place for meetings and discussions.

Sometimes young men and women go from one village to another to dance. Entertains only two or three songs. Young men and women who are interested in singing are introduced to other villages. In festivals, whether old or young, everyone sings and dances together. When they go from one village to another, they take with them mandar, nagara, and cymbals. If the other party also comes, they leaves after singing three songs. The other party also gives to go to them. In this way of cooperation, the feeling of unity, harmony, love, and togetherness of one village with the dance troupe of another village increases.

### **Arrangement of Oraon Akhara**

There are about 50-100 houses in a village of generally Oraons are farmers. After working all day in the field or garden, they need entertainment. They need an amphitheater for entertainment. The *akhda* is in the middle of the village. At every

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<sup>30</sup> A place of people gathering

<sup>31</sup> Sindoor is a bright-red dye traditionally worn in the hair by married women in India



festival, the people gather in the arena. Taking out drums and they start dancing and singing. Even on normal days, after work, children gather in the amphitheater.

On moonlit nights, the young and old, children of the village gather together in the Akhara and play Kabaddi, Chatti, Chur (tribal game) etc. If there is moonlight in the older age, then the elders narrate stories to the children. In this way, the amphitheater becomes a place of education along with dance, song, and entertainment. If any young man or woman of the village has done any kind of immoral act, then the elders of the village sit in this arena and decide.

### Similarities and differences

The Akhara holds an important place for all the three castes. in all three castes. The arrangement of the amphitheater is specially done. Akhara is not only a place of knowledge, but it is also a place of sharing happiness and sorrow, training, and gaining knowledge. The akhada binds the people of the village in a bond. Teaches the lesson of unity, participation, and love. Unity is also a place of worship. On the occasion of festivals, akhada worship, and dances and songs are also performed. Hence the amphitheater has proved to be a useful place from all points of view. At present also the use of akhada is as much as it used to be earlier. In all three castes, the amphitheater is used for general meetings, children's games, and dances.

### Arrangement of Khariya Padha

In Khadia society, the meaning of *padha*<sup>32</sup> is to establish love relations with the neighboring villages. Like: Hockey game Padha Sambandh, Dance-song Padha Sambandh etc. A village establishes relations with other villages by playing hockey. It means- A village invites hockey players from another village to its village. Not only sportspersons come to this program, but elders also come. A friendly hockey game is played with them. At the end of the game, the satri-men, young men and women, children, and old people of the village come to the ground with drums and drums. Padha players are brought to the village with respect while dancing and singing. The girls show respect to him by washing his feet.

Everyone sits down by spreading a mat and talks about love. Tobacco is distributed to the old and Beedis or cigarettes to the youth. Mudhi or roti is served with tea. After this, friends are fed meat rice or vegetable rice according to the arrangement. The singing and dancing go on for some time. After that, the Padha guests are given a ceremonial farewell with dance and songs. After a few weeks, the neighboring villagers also invite Padha player friends to play in their village. Just as he had hosted and honored with a sense of friendship, in the same way, he also tries to honor. To keep Padha's friendship alive, every year Hockey Padha organizes a friendship game. The game of exchange goes on for a few years. In the Khariya community, there is also a connection between dance and singing. Let's go to a village. The villagers make arrangements for Hadiya or Daru (liquor) in advance. The village boys and girls and elders carrying drums and reaching the other village for Padha dance, wash their feet with respect. They are made to sit on a mat, Hidiya - is shared with Daru Chakhna. While drinking alcohol, for some time people forget their sorrow and everything and have love-conversations for a few moments in the ocean of joy. It is a time of great love and joy. Both parties start filling the hills. When the mind gets drenched with the drizzle of intoxication, then they move towards the arena and start a friendly dance. It's midnight. Comparative study of or continues till one hour. After this, they are sent off peacefully.

In the second week, the people of this village go to another village. Men and women of young men and women also go. They take Dhol, Nagada, Mandar, and Jhanj-Kartal from their village. They are given a proper welcome on reaching the arena. Handiya - Liquor is served. After drinking they become invigorated and start a friendly dance. In this way, the sequence of the Padha dance continues from one village to another. Padha dance not only increases goodwill but also dances and exchanges.

### Arrangement of Oraon padha

"This is the village system and governance system of the Munda community. " (Topno, 1984), In the Oraon society, a gotra is a community. A person from the lineage is traditionally chosen as the leader. A padaha of the same lineage is the king. Several padahas constitute a community. The head of the padaha or chief Raja says. "There are 22 clans of 22 Padha in Bandgaon area. The purpose of the Padha society is to protect their gotra, conduct marriages regularly, and purify criminals. Where the Padha is not the king, only the Mundas of the village authority is given." (Topno,1984)

In Munda society, villages are established based on gotras. The village group unit of a clan is called Padha. In a padha, there are many villages of a gotra and in a village, there are hundreds of people of the same gotra. Earlier, many collective organizations of one gotra were called Padha Panchayat. In the same Panchayat, there are Raja Kunwar, Lal, The, their Diwan, Kotwar, etc. officials, strictly controlling the community Padha in the evening, many Padha's are merged to form a Padha Mandal, whose highest officials are the Maharaja and the minister. Padha Mandal is a fully empowered unit. Its

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<sup>32</sup> A group of villages

office bearers are elected. It is a fully democratic institution that believes in the ideals of freedom and equality. The new names of the office bearers are the gift of the feudal system.

Justice in Padha Panchayat is very harsh. It is even harsher in sagotra sex. If there is a case of theft, the suspect is called and kept in the vessel of Boiling water. A coin is put in it. A coin is asked to be drawn. They firmly believe that the hand will burn only when it has been stolen. If you don't accept sex, you have to walk on fire if proven guilty. When this is done, the head of the offender is shaved, and he is sent out of the village.

There is no such person in such examinations, whose crime does not become authentic. Fear of severe punishment reduces crimes. Later in some parts, Padha Panchayat was replaced by *Manki*.<sup>33</sup> An individual's lineage came in place of the elected panchayat. The link between the village group weakened and the village became a self-contained unit. Padha villages also have lineage traditions to some extent. The Mundas and Pahans are social and religious leaders. But they are also controlled by the Padha Panchayat. In the standard system, they have become surveyors in the social life of the village.

Padha is the successor of Manki. He takes the search news of the public. But when there was a feudal system, then their eyes raised spontaneously. Now he has only two tasks left. Collecting taxes from the villages and copying the pomp and show of the feudal lords. Both Munda and Pahan have importance. Munda runs both the administration and justice of the village. He is the leader of the village and collects the tax and sends it to the king through the standard. Pahan is for religious works. Divine and human powers have more influence on society. Both terms are limited and narrow, but the effect is also there.

### Arrangement of Oraon Padha

In Oraon society, the leader or inspector of every Padha is Manki. Similarly, in the area, the inspector of padha is the king. Patti means free land which is given as a place in the name of its descendants. to the government by the eldest son of the descendant

Padha is the administrative system of the village. The village is governed by the village committee. It is managed by the leader of the village. Sometimes four-five villages are merged to form a Padha Society. The people of the entire village together constitute the village committee. They are given the burden of village governance.

### Equality and Difference

The Padha system of Khariya is different from the Padha system of Munda and Oraon. The meaning of Khariya Padha is to establish a hockey game relation or dance song relation between one village with another village. To maintain the spirit of unity, harmony, love, and cooperation with other villages. Whereas in Munda and Oraon society, Padha means village administration. To maintain the governance system of the village.

In the tradition of the Munda Padha system, villages are built according to gotras. A leader is chosen according to the lineage. He rules the village. He also gives severe punishment for making mistakes. Gradually, the Padha leader's successor becomes Manki. The village administration depends on him. He not only runs the Gram Panchayat smoothly but collects the tax from the village and deposits it with the government.

There is no significant difference between Munda and Oraon Padha systems. The village governance system is also the same. The only difference is that in the Oraon society, graves are not arranged according to the gotra. They may belong to any gotra, but a panchayat is made up of 10-12 villages. He is the inspector of the village. He takes the news of the village.

In Oraon society, there is a system of a padha patti. He is the leader of the clan. He has the receipt of Bhunihari village. He collects the tax of his descendants. He goes to the doorstep of the government and collects the land revenue of the entire family. In the Khariya community too, revenue collection and the government. There is a tradition of collecting taxes. They don't call it Padha-Patti but Descendant Patti.

### Conclusion

The comparative analysis show that these tribal communities do focus over the concept of individual, family clan and tribe concept for forming their social organization. They have formed this in such a way so that the participation of every person can assure in the community related affairs. As well as no one can be ignored at any point of time. This show the community approaches which these tribal communities do apply in their life. The man-woman relationship also show the level of equality, where each of them do respect to one another and even of calling to one another with their names is prohibited. This show both the love and respect in the family. In family the role of children is also important they take the blessings of all the elders and revert with respect to them. It develop the mutual understanding and close connection between the members of the family. After defining the structure of the family the next is for survival activities. For their

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<sup>33</sup> Who govern the village

survival these communities are dependent on the farming, labor and forest support system. In almost situations they get the support of one another groups for their survival and existence. If we speak about Kharia they are involved in both the farming and food gatherings activities whereas Oraon and Munda had completely become the settled agriculturalists.

The most important part of these tribal communities is the established institutions for the teaching learning and sharing process. For this firstly they have established youth dormitories, that help them to teach their children and transfer their learnings from one generation to another generations. This can also be considered as a mechanism for transferring their culture content from generations to generations. Although the names are different but the roles played by them is almost similar and basic motive of youth dormitories is teaching, guiding, sharing and knowledge enhancement of the younger generation. One another important institution is Akhra (The common place of village for discussion). Where they discuss day today affairs with the other members of villages as well as this is the place where they do singing and dancing kind of act. This act help them to come out from the stress and prepare them for next day activities. That's why a renowned Anthropologist, Politician and tribal leader Padmshree Dr. Ram Dayal Munda has said that tribal people can only survive if they use the philosophy of *nachi se banchi* i.e whomsoever will dance can only survive. It show the importance of music and art in the life of these communities. But now as per the impact of modernization things are getting to be changed. Culture is the whole work and behavior of human life. It is necessary to bring changes in the work and behavior of human beings. Modernization has benefits as well as development. Modernization means doing things in a new way. Making culture alive in a new way. Just as there is no facility of water source and water flow in the pond, then that pond becomes dirty. The water of the pond rots so much that it cannot be used for drinking and bathing. Similarly, the level of culture becomes so low that its use in public society creates a feeling of inferiority. As the tribals were uneducated, they used to wear 'Karya' of cotton cloth. Women used to wear lehenga. Instead of wearing a blouse, she used to get tattooed on her body. Now they are educated. He has also got a job. He works in the office. He also does the work of a professor. For this work, she will feel ashamed to go to the office wearing a male 'Karya'. There will be no feeling of self-respect, but there will be a feeling of inferiority. An educated woman cannot go to a lecture wearing a motia lehenga. In such a developing era, it is necessary to bring modernization to the culture.

Human development is not possible without the modernization of culture. He cannot sit with human beings, and cannot mingle. One cannot live with respect by going from one state to another. An educated and employed man wears social-class clothes. He deserves the respect of other castes. Others look at him with respect. He also feels self-confidence and pride. The same rule applies to women as well.

Individuals have an important place in human society. Culture is in second place. Where will culture be born if there are no human beings? Culture reflects the man. This is the human form. As will be the human, so will be his culture. When an educated tribal visits India or travels abroad, he dresses according to his status and status. If that person travels abroad wearing 'Karya' or nappy to maintain the tradition of tribal culture, then it will not be appreciated. People will keep staring at him thinking him to be a forest man. To have the dignity of personality and dignity of the office, he should discard the 'Karya'. He needs to present himself with suit boots and tie. This is called the modernization of culture. The person who is glorified in front of the people of the country, the wheel on which it grows, is the symbol of modernization. It is said that to gain something you have to lose something. The possibility of gaining more by losing less is called modernization. To get more profit, there is a need to abandon the old method of agriculture and adopt a new method. Abandoning the culture of walking, the culture of walking by cycle, motorcycle, bus, etc. is adopted. This saves power and time. Other work can be done with the remaining energy and time. Hence it gives more benefits. There is a need to leave the new method of education and adopt new technology. Earlier people were indifferent towards politics, but now there is a great need to take an interest in politics, participate directly and become conscious leaders. The caste people who do not become leaders do not have any access. No one even asks them. The government also knows the same caste, from which many hardworking leaders emerge. This is how new history is created. A new culture is also created at the same level.

Modernization does not mean that we forget our language and culture. Its true meaning is to bring change in our language and culture. To acquire the right knowledge of the language and culture. The higher the level of your education and job, the higher the level of your language and culture. Keep the level of speaking, level of education, walking, and working high. Maintain a high level of ability to socialize, interact and work with a wide range of people. It saddens us to see this when an educated tribal youth does not know how to play traditional songs. Doesn't know how to sing and dance. In the present era, the tribal arena seems deserted. Whether it is a festival or a wedding, the youth of today are not seen playing drums, drums, or mandars. Even if they have to play due to necessity, they neither know the right taal nor the sur laya, instead of increasing the joy, happiness, and enthusiasm in the arena, they discourage the dance troupe. The reason for this is that media communication has had a greater impact on tribal youths. Young men and women, whether educated or uneducated, have become slaves of modern media communication and fashion. In every festival and marriage, only a tape card is played. If there is a dance song, the tape record is opened, and the dance song is performed. It is modernization, but they have abandoned the original culture. have lost their identity. Welcoming modernization, there is a need to maintain our identity. Since modern culture has become a culture of machines.

The second reason for indifference towards tribal culture is intoxication and idleness. The present-day tribal youths are not interested in studies. They are neither interested in culture nor serious about life development. Day by day they are seen drowning in the ocean of intoxication. Not only does the character of drug-addicted youths get corrupted, but there

is also moral degradation. Day by day we are getting engulfed in the circle of evil. Modern youth sinks so much into the pit of downfall that it is difficult to get up again. Will such youth be able to protect the culture? Will you be interested in making Dhol-Nagada? Not. If someone has made or bought a drum, out of jealousy or irresponsibility, others break it. Such people themselves do not know how to play; they do not want to give others to play. Such youths who are intoxicated only create discord and disturb the peace of society. Looking at such dire circumstances, it seems that modernization is a curse.

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