

POINTS TO BE CONSIDERED FOR THE ETHNOGRAPHIC STUDY OF THE
KHARIAS

A. Name, Identity, Origin and History

1. Name of the community: The Tribe and the people are called “Kheria” and not “Kharia”. Centuries passed and the ‘Keriya’ became the permanent dwelling place of the ancestral tribe. It is quite possible that the ancestors derived the name of their tribe ‘Kharia’ from the word ‘Keriya’ the name of their dwelling place. Most probably the ancestral Kharias followed the course of river ‘Keriya’ and reached a place called ‘Keriya’ on the bank of river.

2. People consider Kharia or adivasi means those who are uneducated, uncivilized, poor, backward etc. Centuries passed and the ‘Keriya’ became the permanent dwelling place of the ancestral tribe.

3. Traditional demography

Village Council consists of a head-man (Pradhan) and a number of wise religious persons and a few socially recognized persons. The Pradhan is actively helped and supported by the family heads of the locality. A Pradhan usually has his jurisdiction over ten to twenty families. Pradhan adjudges all the dispute and problems, quarrels and conflicts of individual level brought before him with the help and advice of the family heads. Other matters like marriage, social crime etc. are also decided by him with the help of the village elders.¹ He awards punishment to the guilty and if he\ she disobeys him, he\ she is excommunicated and socially boycotted. Among the Hill Kharias social crimes are considered more serious than individual crimes. Among the individual offences are quarrels between brothers, neighbors; quarrels regarding property rights, sex crimes marriage disputes, conflicts between husband and wife, divorce, killing of cattle etc.

Marriage: In the Kharia society girls are married between the age of 14 and 18 or above. Marriage is not always fixed or arranged by the parents. The traditional marriage among the Kharias is performed in the successive stages. The Selection of the bride among the Dhelki

¹ Fr. Antony Dungdung, *THE KHARIAS*, Identity and Modernity, printed at, Catholic press Ranchi, 2007, 2-4.

Kharias is simple and similar to that of the Hill Kharias. When the parents think that their son is of marriageable age they search for a suitable bride for him through the help of an '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 visit girl's house by the boy's party.² If an adult boy and a girl are caught indulged in immoral act then, the boy is forced to marry the girl even without Sukhmund.³ A Kharia is not supposed to divorce his wife without any reason. However if he does so girl's father has the right to keep the bride price (Sukhmund) given by the family of the husband who divorces her.

Death: death occurs due to accident, even violence, murder, illness – amoebic, dysentery, anemia, alcoholism, asthma, acute bronchitis, influenza, diphtheria, diarrhea, malaria, tuberculosis, typhoid, inflammation of gum and caries of the teeth etc. besides, falling from trees, snake bites poisoning, etc.

Birth: Among the Kharias society pregnancy is respected and regarded as beneficial except in the case of unmarried woman. The first pregnancy is treated with great care and anxiety. Pregnancy and childbirth are accompanied by a few observances such as when the wife has conceived, sexual relation is stopped pregnant woman's food is limited and controlled. But she is free to do any job all through her pregnancy and she often does heavy work in the field and forest.

5. Myth and Legend associated with the origin of Kharias:

Myth the Kharias

In the beginning there was only water everywhere. One day one crab having thought of enjoying the Sunshine of the water began to raise a pillar of mud from the very bottom of the water. When at last the pillar reached above the surface of the water the crab began enjoying the sunshine by lying down on it everyday.⁴

² Fr. Antony Dungkung, *THE KHARIAS*, Identity and Modernity, printed at, Catholic press Ranchi, 2007, 43-44.

³ Fr. Antony Dungkung, *THE KHARIAS*, Identity and Modernity, printed at, Catholic press Ranchi, 2007, 43-46.

⁴ DUNGKUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi-834001-2007.

One day “A Man” came from somewhere else and began to play with the mud of the pillar brought up by the crab. This “Man” is also known as Ponomesor. Seeing that someone is interested in his work the crab began to extend his pillar into a huge island and this the earth came into being. The primordial Man who came to the pillar to play with the mud, used to make two clay-figures every day and leave them there to dry. But everyday a horse used to come flying and kick the clay-figures to pieces before they could get dry.⁵ Getting tired of the mischievous actions of the horse the Man-God cut off the wings of the horse and since then horses have no wings, otherwise they used to have wings. After cutting the wings of the horse, the Man-God asked his two dogs to guard the clay-figures. Those two dogs hid themselves under a shrub called *Akwand* and barked at the horse whenever it tried to attack the clay-figures. Since the dogs sat under the *Akwanshrub*, the fruit of the shrub resembles the head of dog. Thus the clay-figures were saved from the horse.

Once the clay-figures got dry the Man-God put them inside the hollow of a banyan tree and when the milk of the banyan tree dripped into their mouths, they became living beings. They were two – male and female. Thus human beings were created.

B. Habitation pattern

1. Type of Village: Village Council consists of a head-man (Pradhan) and a number of wise religious persons and a few socially recognized persons. The Pradhan is actively helped and supported by the family heads of the locality. A Pradhan usually has his jurisdiction over ten to twenty families. Pradhan adjudges all the dispute and problems, quarrels and conflicts of individual level brought before him with the help and advice of the family heads. Other matters like marriage, social crime etc. are also decided by him with the help of the village elders. He awards punishment to the guilty and if he\ she disobeys him, he\ she is excommunicated and socially boycotted. Among the Hill Kharias social crimes are considered more serious than individual crimes. Among the individual offences are quarrels between brothers, neighbors; quarrels regarding property rights, sex crimes marriage disputes, conflicts between husband and wife, divorce, killing of cattle etc.

2. Several opinions run about the advent of the Kharia tribe in India. Many historians hold view that the Protoaustraloid group came from central Asia. According to Paulus Kullu, Central Asia

⁵ DUNGUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi-834001-2007.

could mean Palestine as per the Old Testament of the Bible.⁶ There are several places around Dead Sea, the names from which the Kharia and Protoaustraloid names seem to have their origin. Some of them can be named here as Zalmonah, Tajah, Kanah, Jogsehah, Bethmimrah etc. In those days most population of the world had nomadic life, and so had the Kharias. The ancestors of the Kharias could not proceed further south-east for some reasons or other. One possible reason could be the sight of havoc created by five unharnessed big rivers, which they had not seen before, while other reason argued for is the presence of strong tribes in the Indus Valley. Whatever may be the reason the ancestral Kharias migrated towards Kashmir.⁷ Though other Kharia thinkers like Paulus Kullu opine that the Kharia tribe, branch of Mongoloids came to Kashmir from Mongolia and penetrated into Loreng Biru and Railong Kinir of India. Obviously on the basis of their legends it can be deduced that the ancestral Kharias came into Tibet and from there traveled to the Chinese land along with the other tribes of Protoaustraloid are shy by nature.

Also take part in the religious festivals of their neighbours. It is mostly for entertainment or for the sake of socializing purpose.

3. Kharias by nature don't like to stay with other tribes. They like to stay in their own area or place.

C. Food and drink

1. **T Agriculture:** Agriculture is the main occupation of the Kharias. The Kharias are settled agriculturist is their primary economy where *Kharias* are agriculturalists as well as hard laborers. There are two main crops namely *Kharif* and *Rabi* grown by the Kharias. *Kharif* crops include paddy, maize, *maruwa* and *jatngi* whereas Rabi crops include wheat, *arhar* and different kind of grams.⁸

Food Gathering: The Kharias have long outgrown the purely food-gathering stage of economic life.

⁶FR. DUNG DUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi-834001-2007, 1-2.

⁷FR. DUNG DUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi-834001-2007, 2-3.

⁸ FR. DUNG DUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi-834001-2007, 29-30.

Hunting: Another important occupation of the Kharias is hunting. It forms an important part of their life as food.

Fishing: It is also an important occupation of the Kharias for their livelihood.

2. Staple food is **Rice**

3. Food items: wheat maize, barley, gram, urid, masur, beans peas and various kind of vegetables and fruits, edible green leaves. And other items like fish, egg, meat.

4. Drinks and types of drinks: plain water, rice bear, liquor made out of mahua, seldom sugar tea (for guests)

5. Usually Kharias take two meals in a day.

D. Dress and Ornaments

1. The traditional dress of Kharias.

Female - a plain and course sarees and blouse

Male – Kareya, lungi, long pants, pechchauri, pagri

Children: girl- lahanga (small saree worn around the waist, frocks

Boy- karea, shirts, banyan and short pants.

2. Uniqueness of the dress pattern: clothes are mainly made of suti.

3. Types of dress worn during festivals or special occasion:

Male – shirt and pants

Female – Kharia or paria: a plain and course saree having five red lining at the bottom and

Red blouse all in white

4. Priest – banyan and dhoti, pagri

Headman – Kurta, dhoti and pagri

Medicine men – lungi or simple dress

5. Ornaments

Female – bracelets (rannia), necklace (hansuli) and on the forehead – bindio, bich, kanaisi, jhika chilpi, anklets (painra), rings (Jhutia), nakbesra, bangles, earring. All these ornaments are use in the neck, leg, arm, ear nose, hair etc.

Male – neck ornaments (pondra), head ornament (patore), various types of turbans, silver bangle on the forearm of the right hand. They use these in the neck, hand and ear.

6. They are made of brass, metals leaf, silver, kasi grass, glattened grass, peacock tail etc.

E. Family, Clan and other Analogous division

1. A lot of household materials used by the Kharias is made of wood, leaf, bark, soil, glass, brass, aluminum etc.⁹

2. Couple resides in the new house in the bridegroom's family.

3. Kharias believe that they are the descendent of great ancestors, great seer, and sages. They strongly believe that they are the descendents of their first couple known as Bhaia-Bahin.

4. Role of family members: It is to bring happiness and joy. Their focus is to increase the wealth of the family. Girl child will help mother whereas boy will help father. Boy child helps father in the fields and also accompanies him during hunting.

5. Sub caste/sub tribes.

Social stratification in Kharia society is not as well defined as in the Hindu society. They have no caste system. But the period of settlement appears to be an important factor determining the position of people in the social hierarchy of the tribe. The first settlers called *Bhuninhars* command respect and honour from the other members of the tribe. They have organized their villages purely on mono-clan basis. In the social hierarchy the second place is given to the *Jaith raiyat* and third to the Gairo-raiyats. And among the *Bhuninhars*, *Pahan* (priest) and *Mahto* (headman) occupy prominent place.

6. The Kharias are divided into exogamous, Patrilineal, totemic clans or gotar, which derive their name from some animals, fish, bird, plant or tree, and even some minerals. It serves to enforce clan exogamy, to avoid social irregularities such as promiscuity, to preserve the purity of the tribe and also to foster communion with the other clans of the tribe. Gotras of Kharia are : Dungdung, Kullu, Tete, Soreng, To:po, Baa:, Billung, Kiro, Kerketta etc.¹⁰

7. Totems regulate social behaviour concerning kinship, marriage and relations between the sexes. Two persons bearing the same totemic clan would rarely consider marriage. It is to preserve a healthy social life in the clan and in the tribe.

⁹ L.P. VIDYARTHI AND V. S. UPADHYAY, *The Kharia then and now*, Concept Publishing Company New Delhi, 1980,47-48.

¹⁰ FR. DUNG DUNG ANTHONY, *The Kharias: Identity and Modernity* Satya Bharati Purulia Road Post Box- 2 Ranchi- 834001-2007, 52-53.

F. Economic activities

1. Traditional occupation, main occupation pursued now a days and other occupation.

Traditional occupations are mainly agriculture, hunting, fishing and collecting of forest productions. The economy of Kharias revolves round agriculture. Due to forest regulations, the primitive slash and burnt type of shifting cultivation is no longer openly practiced. Occasionally they engage themselves in slash and burnt type of shifting cultivation known as ‘Jhum’ cultivation.¹¹At present the Kharias are mainly an agricultural tribe hence they are either agriculturist or an agricultural labourers.

2. Main crops produced.

The Kharia, especially the *Dudh*, cultivate their traditional varieties of paddy, like aginsal, sayjura, kalparrat, kalparrat, bacha, kalamadani, gheki, gungi, data, pusa, banjal, bharhsala, nahiyar, ma phlon, julasinajera, arangloya, tilsai, dahiya, khetaanja, cinjans, karihanji, etc., as well as new ones like joys, padma, kaberi, ratna, I.R.S., I.R.20, bijoya, T.N.I.bela, etc.¹² Other crops productions are Maize, *Gondali*, *Marwa*, and *Rabi* crops.

3. Months of the fooling activities i.e.Ploughing, sowing, weeding, Y & harvesting.

The Kharias maintain a strict agricultural calendar. They believe that any description of this calendar affects the crop yield. Their agricultural schedule is as follows:

January: Reaping and thrashing of paddy, irrigating the vegetable fields and sowing of wheat as well as some vegetable.

February: Vegetables and some Rabi crops are ready to be harvested.

March: Rabi crops are harvested. The land is ploughed after the first shower of the season.

April: Black gram, green gram and kurthi are harvested. Arhar is ready to be harvested.

¹¹Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 30.

¹² I.P.Vdyarthy and V.J.Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Commpany,1980) 38.

May: The fields have already been ploughed many times and are quit ready for paddy cultivation.

June: Late variety paddy is sown fields are cultivated and made ready for the purpose of vegetable crop.

July: Weeding work negind and a great deal of the women's time are spent on it throughout the rainy season.

August: the people make the plot ready for transplantation after mudding the field.

September: By this month the transplantation of paddy seedlings is almost finished and the water is filled and preserved in the fields.

October: Land is prepared for rabi crops.

November: Sowing of Rabi crops and preparation of fields for sowing vegetables, wheat are completed.

December: Harvesting of paddy is begun. A few families grow potato, and others vegetables for use winter as well as for marketing.¹³

4. Activitied usually performed by adult male, adult femle, male child, female child.

Male workers of above 12 years of age and females of more than 10 years are taken as labourers.the work and payment varies according to the sex and age as well as usually it is calculated according of the work done.¹⁴ The male workers of 12 to 16 acts as cowherd of attend to few other minor jobs, such as feeding the cattle, supplying the seeds at the time of sowing. The workers above 18 years do the hard work, like fetching of the woodlogs for agriculture and

¹³ I.P.Vdyarthy and V.J.Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Commpany,1980) 39-41.

¹⁴ I.P.Vdyarthy and V.J.Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Commpany,1980) 44.

household implements, washing of the fields during night.¹⁵ Female annual labourers the Dhanger and the Dhangarin perform the jobs like washing of the cloths utensils, room, cowshed.

5. Magico-religious ceremonies performed during ploughing, sowing and harvesting. Yes, this practice or ceremony is performed by the Kharias during ploughing and sowing and harvesting time so that their activities will be successful and they will get more crops.

6. Implements used for ploughing, sowing and harvesting.

For the seeds and agricultural equipments, the Kharia depend on their own traditional sources. They preserve the seeds in a straw basket which is round and covered from all sides. The traditional plough, axe, yoke, spade, sickle, etc, are yet in use. The implements used in the cultivation are generally made by the lohars and sold in local market, but wooden part of each instrument is made by the Kharias themselves.¹⁶

Fishing and Hunting

1. Where and how do you fish and how?

They fish in streams, river ditches, rain water ponds etc. as well as in paddy fields. They fish with traps, nets, and hooks and lines. The principal types of traps used are Kumni, muchu, pelni nacha, londra, etc. Kharia women often use their clothes as fishing nets.¹⁷

2. Implements used for fishing and hunting are traps, nets, hooks, Kumni, pelni, londra. They hunt both animals and birds found in the jungles. Dogs are also used for killing and tracking the game. The common animals of the forest are deer, boar and hare, peacocks, fowls and jungle fowls, pigeons, doves and partridges, snipe and quails.¹⁸

¹⁵ I.P. Vdyarthy and V.J. Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Company, 1980) 44.

¹⁶ I.P. Vdyarthy and V.J. Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Company, 1980) 37.

¹⁷ I.P. Vdyarthy and V.J. Upadhyah, *The Kharia: then and Now* (New Delhi: Concept Publishing Company, 1980) 34.

¹⁸ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 30.

G. Life and Style

1. Belief associated with conception. Barrenness, prolong delivery, delivery of dead child and maternity death.

The first pregnancy is treated with great care and anxiety. Pregnancy and childbirth are accompanied by a few observances such as when the wife has conceived, sexual relation is stopped, pregnant woman's foot is limited and controlled. But she is free to do any job all through her pregnancy and she often does heavy work in the field and forest. The delivery of the child is arranged in a corner of the house to the exclusion of all males.¹⁹ The dead is generally buried in the village graveyard. Death of a child as well as of a pregnant woman is considered abnormal. So the dead child and the dead pregnant woman are not buried in the traditional burial ground but in an isolated place far away from the village.²⁰ After the burial all who had attended it go to a stream or a nearby pond to wash their hands and feet applying oil and turmeric powder.

2. Restriction imposed on mother during pregnancy on-Diet, Work, Visiting and place.

A pregnant woman is removed to a labour room seven days in advance of her expected delivery. In this room the confined woman is left alone and all necessary things are furnished to her there. The traditional midwife attends to her in delivery.²¹ It is generally performed on the seventh day of delivery, Mother and child are given ceremonial bath with turmeric water and oil massage is given to both of them.

3. A midwife or an elderly lady attends to her in delivery. She assists mother during her delivery.

¹⁹ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 31.

²⁰ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 37.

²¹ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 40.

4. The midwife of the tribe and a few elderly women help in delivery. As soon as the child is born the midwife cuts its umbilical cord with a knife and buries it by the side of the compartment where the child is born.²²

Marriage

1. Age of marriage: The dhelki Kharia girls as well as the Dudh Kharia girls are married between the age of 14 and 18 or above.²³ Marriage is generally fixed by parents. When a girl becomes physically mature she is given marriage.²⁴

2. Type of marriage: Arranged marriage by parents, Widow Marriage, marriage with dead wife's younger sister, marriage with deceased husband's younger brother, Dhuku marriage, Love marriage, Chhotki marriage²⁵

3. Here Child marriage is not allowed in the society. The child has to be 14-18. Widow and widower marriages are acceptable in the society. Remarriage is also allowed if husband or wife is dead. Polygyny, polyandry levirate, sororate is not allowed in the society. Regarding divorce if a married Kharia girl has immoral sex relation with a non-Kharia boy, the husband has the right to divorce her. The divorce so carried out is to protect the Kharia blood from impurity which may reflect in the children of the non-Kharia origin. Similarly if a Kharia husband has immoral sex relation with non-Kharia girl/woman, the wife has all the rights to divorce.²⁶ a Kharia is not supposed to divorce his wife without any reasons.

²² Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 31.

²³ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 43.

²⁴ Peter Tete, *The Kharias And The history of The Catholic church in Biru* (Gujarat: Anand Press, 1990) 17.

²⁵ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 36-37.

²⁶ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 79.

4. Custom and practices associated with marriage. There are customs and rules- regulations in the Kharia society. The customs and rules have bound people together in the society. The customs are practiced during any religious, social ceremony. For instance naming ceremony or marriage ceremony or other ceremonies customs are practiced.

5. Dowry and Bride price: The dowry system is not practiced in the Kharia society but bride price is paid to the girls' father. The girls' father has the right to get the bride price from boys' family. The bride price is called (sukhmund) means one pair of cows. Sukhmund is given as bride price. Girl's father has the right to keep the bride price (sukhmund) given by the family of the husband who divorces her.²⁷

Death

1. Beliefs associated with death.

People believe that God can change the course of history and second they believe that God can raise the dead to life. The belief that God raises the dead to life is also clearly shown in the myth, for God calls back the brother and sister from the marshy land.²⁸

2. Ritual performed and ritual object used at the time of disposal of the dead body.

When a Dhelki Kharia dies the corpse is laid unwashed on a bamboo framework known as tatra covered with mat and cloths on which the person laid during her/his illness and carried to the burial ground, following only close relatives and friends.²⁹ The Dudh Kharia women wash the face of the dead person and anoint its head with oil. The utensils and personal articles of the deceased and some cash are placed in the grave then it is covered up and made a mud heap.³⁰

3 & 4. Place where body is disposed off.

²⁷ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 78.

²⁸ Paulus Kullu, "Figures of Christ In Kharia Religion," *Sevartham*, Vol. 30 (Ranchi: Catholic Press Ranchi, 2005)106-107.

²⁹ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 45

³⁰ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 51

The dead body is buried in the village grave. The dug out grave is lengthwise north and south. Then the son or brother of the deceased is a male of the father or husband if the deceased is a child of female rubs some oil on the face of the dead person. If a dead person is a woman the application of turmeric paste from head to foot is compulsory.³¹

5.

6. On arrival at the burial place the corpse is carried round the grave seven times and then placed on the eastern side of the dug out heap of the earth keeping the head towards north. The dug out grave is lengthwise north and south.³²

7. The Dudh Kharia women wash the face of the dead person and anoint its head with oil. The utensils and personal articles of the deceased and some cash are placed in the grave then it is covered up and made a mud heap.³³

8. When they return to the deceased person's house after their ceremonial washing of bath, rice is boiled along with dal without any salt or spices in a new earthen vessel by male member.

9. This ceremony is called 'Daskarma' it is normally performed on day five, seven or nine depending on prevailing situation.

10. Restriction observed during pollution period. When they return to the deceased person's house after their ceremonial washing or bath, rice is boiled along with dal without any salt or spices in a new earthen vessel by male members.³⁴

11. *Pahan* or any elder man officiates in performing death rites in the village.

³¹ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 45

³² Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 45

³³ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 51.

³⁴ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 51.

H. Religion

1. Supreme deity : (Ponomosor/Dharam Raja or Deota) The Kharias regard the Sun-God (Bero) as the visible symbol of Ponomosor or Dharam Raja, the Creator and Ruler of the universe. Supreme deity of the Kharias is considered most high. The Kharias of all three sections recognize the Great God above ancestor spirits, Pat-spirits and khunts (village spirits) Dubos. Ponomosor /Dharam raja or Deota is considered Creator and rulers of all spirits.³⁵

2.How supreme deity is associated with the life of the people

The Supreme deity is the Creator and Ruler of all spirit and associated with the solar system, human beings, animals, birds, and trees and flowers and fruits and He rules over all. He also associates through festivals (Phagua festival, Sarhul Puja, karam Puja, Sohrai Puja).

3. When this deity is propitiated

This spirit is propitiated during religious ceremonies and festivals of Kharias.

4. **village deity**: Village deities are called Pat-Spirits or Dants with their leaders the Darha-Dubo (the Gate-Keeper spirit) or Raksha-dubo (the protective spirits) who is believed to protect the village from mischievous spirits.³⁶

5. **Clan deity**: Clan spirits are called *Barnda Pat* or *Baranda –Dubo*, *Bar-Pahari*, *Marang –buru* (mountain spirit) these are also protector spirits of the Kharias.

6. **Malevolent spirit** : Ponomosor/Dharam Raja or Deota (Creator, sustainer ruler)

7. **Ancestor worship** : Ancestor-Spirits are the spirits of the deceased ancestors-parents and other near relatives, whom the Kharias loved and honored when they were alive. Every Kharia (head of the family) makes offerings to the spirits of the deceased in his own house on important

³⁵ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 61.

³⁶ Sarat Chandra Roy, *The Kharias* (Ranchi: Catholic press Ranchi, 1937) 313.

religious feasts and feasts and festivals like eating first fruits of the season, Phagua and Sohrai festivals.³⁷

I. Traditional system of social control

1. Traditionally recognized agency/traditional/political organization (e.g. Customary Law, *panchayat*, etc.) If yes, are there any permanent set of office bearers.

Law of Equality-Kharias strongly advocate the law of equality within tribes and between tribes. According to them all tribes and members of the tribes have equal right to thrive on this earth. Nature has provided equal environment resources to every body. They consider no tribe superior to other.³⁸

Moral and Ethical Laws- The Kharia religion and Kharia life are interdependent and have recognized certain moral rules. They believe in certain acts as sins.

All rules and moral behaviors are established by God. God has overall control on individual, society, the country / world. God has framed the rules and laws to keep the tribe(s) pure, and to protect it. God is the only giver of punishment. Kharias believe that there are two fundamental sins-Pride and Greed. From Pride and Greed originate jealousy, envy, quarrels, fights, murder, and all the other evils.

Law of Equality-Kharias strongly advocate the law of equality within tribes and between tribes. According to them all tribes and members of the tribes have equal right to thrive on this earth. Nature has provided equal environment resources to every body. They consider no tribe superior to other.³⁹

Moral and Ethical Laws- The Kharia religion and Kharia life are interdependent and have recognized certain moral rules. They believe in certain acts as sins.

All rules and moral behaviors are established by God. God has overall control on individual, society, the country / world. God has framed the rules and laws to keep the tribe(s) pure, and to

³⁷ Antony Doongdoong, *The Kharias: Identity and Modernity* (Ranchi: Catholic press Ranchi, 2007) 62.

³⁸ DIKSHIT SINHA, *The Hill Kharia of Purulia*, Anthropology Survey India Government of India 27 Jawaharlal Nehru Road Calcutta, 700016, 1983.

³⁹ DIKSHIT SINHA, *The Hill Kharia of Purulia*, Anthropology Survey India Government of India 27 Jawaharlal Nehru Road Calcutta, 700016, 1983.

protect it. God is the only giver of punishment. Kharias believe that there are two fundamental sins-Pride and Greed. From Pride and Greed originate jealousy, envy, quarrels, fights, murder, and all the other evils.

Gram Panchayat– Every village has a *Gram Sabha*. Every villager of 18 years is deemed to be a member of the *Gram Sabha*, which is a general body. It selects the ‘*Gram Pradhan*’ who is elected for every five years. The *Gram Sabha* is required to convene two meetings in one year. The functions of the *Gram Sabha* are- (a) to approve the budget for one year, (b) to consider imposition of new taxes, (c) to review the audit report of the last years’ accounts.⁴⁰

1. Functions of traditional/political recognized agencies.
2. Any other information

Bibliography:

1. FR. DUNGDUNG ANTHONY, *The Kharias: Identity and Modernity* SatyaBharatiPurulia Road Post Box- 2 Ranchi-834001-2007.
2. SARAT CHANDRA ROY M.A. *The Kharias Man in India* Office Ranchi, 1937.
3. BAA JULIUS, *Kharia Da*: Ranchi: Catholic Press, 1983.
4. KERKETTA N., *KhariaNandni*Janki printing press, Sundergarh, Orrisa, 1995.
5. KULLU PAULUS, *KhariaVyakaran, EvamSanchiptSabdkos*, D.S.S, Ranchi, 1981.
6. T. C. CROWFO RD, ESQ, M.L.C, *Hand-book of Caste and Tribes* printed by a Rome at the Catholic orphans press, Portuguege Church Street Culcutta, 1924.
7. DIKSHIT SINHA, *The Hill Kharia of Purulia*, Anthropology Survey India Government of India 27 Jawaharlal Nehru Road Culcutta, 700016, 1983.
8. VARGHESE PLATHY KOONATHAN, S.D.B, *The concept of God, in the Sarna Religion of the Oraons and the Christians concept of God*. Roma, 1997.
9. L.P. VIDYARTHI AND V. S. UPADHYAY, *The Kharia then and now*, Concept Publishing Company New Delhi, 1980.

⁴⁰. L.P. VIDYARTHI AND V. S. UPADHYAY, *The Kharia then and now*, Concept Publishing Company New Delhi, 1980.

10. JONY CONNERY, S.J. *Abortion – The development of the Roman Catholic perspective* Loyola university press printed in the united states of America- 1977.

11. NEIL MESSER, *Theological Issues in Bioethics*, First published in 2002 by, Darton Longman and Todd Ltd spencer court, 140-142 wands worth High street London SW 184 JJ.

12. Peter Tete, *The Kharias and the History of the Catholic Church* (Anand prees Gamdi – Anand, Gujarat ,1990)

Articles

1. ANTHONY DUNG DUNG S.J., “*The Kharias- where do they come from?*”

St. Albert’s College, Regional major Seminary Ranchi – India 1981, page no-100-110.

2. PAULUS KULLU, “*Tribal Culture-Religion in practice*”,

St. Albert’s College, Regional major Seminary Ranchi – India 1993, page no-65-79.

3. PETER TETE, “*Christian mission and Tribal identity*”,

St. Albert’s College, Regional major Seminary Ranchi – India 1999, page no-79-88.

4. PAULUS KULLU S.J. “*Theology in Tribal Religion-culture context*”

St. Albert’s College, Regional major Seminary Ranchi – India 2003, page no-37-61.