

Kol

CONTENT

Chapter Title Page No

Introduction

1

The Munda: An Ethnographic Profile

2

Recommendations based on 5 criteria

3

Replies to the queries made by RGI/National Commission for SC/ST

4

Conclusion

CHAPTER - I

Sub Headings of the Ethnographic Report will be in the following manner

1. Introduction (Present demography, Origin, Migration, History etc).

Present demography of the Kol

Origin – According to one legend, Yayati, the fifth King of the Limar race divided his Empire among his five sons. The offspring of his son Turvasu settled in the South and the tenth generation from him inclusive, consisting of four brothers, Pandya, Korala, Chola and Kola divided the Empire they had inherited. The descendants of Kola are the present Kols. They are also known as Dahait and have another sub-division, the Mahtiyani, with whom they marry on equal terms. The majority of the Kol people thought themselves to be Hindus with a syncretism admixture of innovative animistic beliefs; some of them practice Christianity. Kol is chiefly the low caste tribe or the adivasi inhabiting in the Eastern parts of India. The Munda, Ho and the Oraon tribes are said to be the Kol people.

2. Linguistic affinity - Sadri or Sadani, Assamese and Hindi languages are spoken by the Kol tribe. Originally these people were Austro-Asiatic.

3. Physical features – The Kolarians or Kols which include Birhors, Bhuyias, Juangs, Khonds or Khoads, Nagbanshis, Ho (except Munday group), Oraons, Armenoid alpine aborigines and Kolchar or Kolhar groups have mixed copper-brown body complexion and are unusually long-headed. Amongst them Kolhans are taller and stronger, have broad flat features and are mid-headed.

1. Material culture -

2. Occupation (Economy, Livelihood, pattern)- The major occupation is iron smelting, agriculture and labour. Most Kols are ploughmen; a few have land of their own. The more primitive Kols cultivate by jhuming. Kol being a tribal people is employed in cutting down jungle from year to year, and in conveying the wood sale. The Kols are also water-carriers and fishermen.

3. Food habit - The staple food of the Kols is boiled rice. Boiled green herb or sag are also their food. They eat a variety of pulse like urid, kurthi rahar, bodi and barai. Among the vegetables eaten by them are onion, brinjal, radish, tomato, potato, pumpkin and gourds.

The females eat the food after the males have finished eating the meals. At each meal the Kols sprinkle few drops of water and will drop a few grains of rice on the ground in the name of his deceased ancestors.

4. **Village life (type of village)** – The Manjhi or the village headman is the actual guardian of the village who is assisted by the Paramanik and the Gorait. The Paramanik supervises the work assigned by the Manjhi and also officiates at the meeting of the village council if the Manjhi is absent. Originally Manjhi is selected by the villagers. On the death of the Manjhi his eldest son inherits the office of the Manjhi. The post of Gorait is hereditary.

5. **Dress & Ornaments** -

Dress- Men ordinarily wear a loin cloth called botoi. It is 6 to 9 cubit long and has coloured borders at the two ends. Young men wear a sort of belt called Kardhani around the waist. The old men who cannot work wear only a piece of cloth known as bagoa. The females wear a long piece of cloth called paria around the waist, allowing a portion of it to pass diagonally over the upper part of the body so as to cover the breast. Little girls wear a shorter cloth called khanria. Generally male and female hardly wear any shoes. However some people wear a sort of leather sandals called kharpa. Wooden shoes called katus are used during the rains.

Ornaments - The ornaments are generally made of brass. Ear rings made of silver and even of gold are occasionally used. Ornaments worn in the

arms are bras bracelets called sakom and kakana; lac- bracelets called lahti; brass armlets called tari; and glass armlets called churla. For the neck brass necklets called hasuli and for the legs brass anklets called andu.

6. Art and Craft -

7. Social organization (Society, Clan system) – The Kol tribes are divided in 12 clans as Hansda, Soren, Kisku, Marandi, Tudu, Chaunde, Hembrom, Baske, Besera, Chunair, Murmu and Kisnov.

8. Rites and Rituals – Some ritual techniques are worked and the thing wanted is to follow itself. Magic brings illness, failure, defeat and death and it brings success in war, love affairs, hunting, cultivation and other socio-economic pursuits.

9. Life cycle (Birth, Marriage & Death)

Birth – Birth is regarded as very joyous occasion in the society. After 3rd or 6th day of a birth of a child they organize feast which is known as "chatthi". At births, there is an elementary form of the couvades in the theory that the husband is impure, as well as his wife; he sits apart and cooks for her, and receives a sip of the purifying draught which is administered to her. The child is named usually in the sixth month, when it is first fed on grain (anna prasanna). They do not seem to have any form of ordeal in selecting the name, but the child is generally named after some deceased ancestor, whose spirit is supposed to be embodied in the infant.

Marriage- The sub-divisions are endogamous but they do not intermarry so long as any relationship between the parties is remembered, or into the family of the maternal grandfather or father's sister. They generally marry in the months of Magh, Phalgun, Baisakh and Jeth and like; most Hindus will not marry in the dark fortnight of the month. A bride price is paid and polygamy practiced by those who can afford it; widows may re-marry. At the wedding feast the important part of the ceremony is the application of red lead (sindur) on the parting of the bride's hair.

Death- The dying person is taken outside the house and laid on the ground. The Kols have abandoned the funeral rites of their Munda cousins and do not erect commemorative monoliths. People dying of Cholera or Small pox are thrown into a river; the bodies of unweaned children are buried but otherwise cremation of a more or less perfunctory order is practiced. Some of the ashes are laid on the floor of the house of the deceased, and the man who fixes the pyre goes about with a brass vessel and a piece of iron in his hand.

Only male members participate in death rituals. From the day the dead body is buried they organize "sharad" for 10 days.

10. Political life (Customary law, Kinship)-

11. Religion – The Kol follow Sarna religion and Singhonga is worshipped as a great almighty of God. They believe in naturalism and worship natural objects like sun, river, mountain, tree, animal, birds and plants. The Kols now observe the usual Hindu festivals (vide Hinduism) having abandoned the regular tribal festivals of the Munda. They keep the Phagua and drink

much liquor. There are special Kol deities; Gansam, protector of crops, the Nag or snake god; the Baghaut or tiger ghost; Rakshal and Phulmati Devi who are the local protectors of men and cattle.

12. Line of descent

13. Disposal of death -. The dying person is taken outside the house and laid on the ground. The Kols have abandoned the funeral rites of their Munda cousins and do not erect commemorative monoliths. People dying of Cholera or Small pox are thrown into a river; the bodies of unweaned children are buried but otherwise cremation of a more or less perfunctory order is practiced. Some of the ashes are laid on the floor of the house of the deceased, and the man who fixes the pyre goes about with a brass vessel and a piece of iron in his hand.

Points to be considered for the Ethnographic Study?

A. Name, Identity, Origin and History

1. Name of the community, other name, name referred by other communities, meaning associated with the name.

The name of the community is Mal Paharia. They are referred by other communities as tea garden, ex-tea garden labourers as bongali, Baganiya, Bonua or Mazdoor and kuli by other communities in Assam because majority of them live in tea garden.

2. Name mentioned above are considered derogatory in any manner?

The names Kuli and Bongali are derogatory ...

3. Traditional demography.

4. History of origin of your community

5. Myth and legends, if any, associated with the origin and migration of your community.

6. Any other information.

B. Habitation pattern

1. Type of village

2. Whether mixed with other communities/religious Groups etc.

3. Neighborhood pattern

4. Dwelling unit. Ground plan of the dwelling unit i.e. rectangular/square/oval/circular/any other.

5. Any other information.

C. Food and drink

1. Type of utensil used for preparing and serving food and drinks.

The utensil used for preparing and serving food and drinks are earthen pots. Now a day the steel utensil is being used by them.

2. Staple food

rice is the staple food of the tribe.

3. Food items. yams

Food items are boiled rice, roots of plants(sweet potato, tapioca,) dals,

4. Drinks and types of drinks.

The tribes have common a drink used in most of the time is rice beers.

5. How many meals take everyday. Usually the tribes have the habit of taking meals thrice a day.

6. Any other information.

D. Dress and Ornaments

The tribes have their own traditional and cultural dress and ornaments both male and female.

1. Type of dress worn by a) Adult male/ Adult female – I) head gear, ii) Upper garment, iii) Lower garment. b) Male child/Female child – i) head gear, ii) Upper garment, iii) Lower garment.

7

2. Uniqueness of the dress pattern.

3. Type of dress worn during festivals/special occasion etc.

4. Type of dress used by the Priest, Headman and Medicine man.

5. Ornaments worn by male and female and parts of the body where worn.

6. Materials used for preparation of the ornaments.

7. Any other information.

E. Family, Clan and other Analogous division

1. Type of household

2. Where a couple does usually reside after marriage

3. Traditional practice of descent.

4. Role of family members.

5. Sub caste/sub tribes.

6. Etymological significance of name of each sub castes/sub tribes.

7. Myth and legends associated with sub castes/ sub tribes.

8. Traditional occupation of sub castes/ sub-tribes.

9. Clan/ Gotra of the community.

10. How clan regulates marriage.

11. Any other information.

F. Economic activities

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

2. Main crops produced.

3. Months of the following activities i.e. Ploughing,

sowing, weeding Y& harvesting.

4. Activities usually performed by adult male, adult female, male child, female child.

5. Magico-religious ceremonies performed during ploughing, sowing & harvesting.

6. Implements used for ploughing, sowing & harvesting.

7. Any other information.

8

Fishing & Hunting

1. Where & how do you fish and how?

Fishing is done in ponds, rivers, bills etc. With fishing nets and hooks, Khokha & Kumin (implement made by the bamboo to catch fish)

2. Implements used for fishing & hunting.

3. Any other information.

G. Life style

1. Beliefs associated with conception. Barrenness, prolong delivery, delivery of dead child & maternity death.

2. Restriction imposed on mother during pregnancy on – Diet, Work, Visiting any place.

3. Who provides assistance during delivery.

4. What type of instruments is used to sever umbilical cord?

5. How placenta is disposed off.

6. Duration of confinement of mother after delivery.

7. Any other information.

Marriage

1. Age of marriage

2. Type of marriage (elopement, capture, service etc)

3. Whether following practices are prevalent – Child marriage, widow marriage, widower marriage, remarriage, polyandry, polygyny, levirate, sororate and divorce.

4. Custom and practices associated with marriage.

5. Dowry and Bride price.

6. Any other information.

Death

1. Beliefs associated with death.

2. Rituals performed and ritual objects used at the time of disposal of the dead body.

3. Place where dead body is disposed off.

4. Manner in which dead body is disposed off – Cremation, Infant, accident death.

5. Who prepares the site for cremation.
6. How the dead body is placed in the grave/pyre/
- 9
7. What are the offerings made to the deceased.
8. Rituals performed at the time of disposal.
9. Duration of pollution period.
10. Restrictions observed during pollution period.
11. Who officiates in performing death rites?
12. Any other information

H. Religion

1. Supreme deity.
2. How supreme deity is associated with the life of the people?
3. When this deity is propitiated?
4. Village deity.
5. Clan deity
6. Malevolent spirit
7. Ancestor worship.

I. Traditional system of social control

1. Traditionally recognized agency/traditional/political Organization (eg Customary law, Panchayat, etc.) If yes, are there any permanent set of office bearers.
2. Functions of traditional/political recognized agencies.
3. Any other information.

10

CHAPTER – II

Five Criteria

1. Primitive traits.
2. Distinctive culture
3. Shyness of contact with the community at large
4. Geographical isolation
5. Backwardness

Conclusion

11

CHAPTER – III

Replies to the queries made by RGI/National Commission for SC/ST

CHAPTER – IV

Conclusion