

9

## **Socio-Cultural History of the Hill Kharia Tribe of Mayurbhanj district, Odisha**

**Fagu Tudu**, Department of History, RGNF Junior Research Fellow, KIIT University, Bhubaneswar

### **Abstract**

*Hill Kharia belongs to Primitive Tribal Group (PTGs) located mainly in Mayurbhanj, Balasore, Sundargarh, Keonjhar and Denkanal districts of Odisha (India). But the majority of their population is limited to Mayurbhanj District. Hill Kharias are hunting and gathering tribes, moves inside the forest in search of food. They are a semi-nomadic tribe and their sustainability fully depends upon the forest. But now their income is limited they are not getting forest resources as they were getting earlier. After Similipal is declared as a National Park and Wildlife Sanctuary since 1958 and a Tiger Reserve in 1973 the restrictions have been imposed on the collection of minor forest produce in the reserve forest area and hunting has been strictly prohibited both the reserve and protected forests. Their economic condition is very poor at the moment. In consonance with the objectives of improving the socio-economic condition of Hill Kharia, the Government has launched various programmes to support them. These programmes meant for educational development, economic development and social development. With this background, the present study comes with the five sets of data includes Demography, Social condition, Educational status, Economic conditions of Hill Kharia tribes in the Mayurbhanj District of Odisha.*

**Key words:** *Social life, Economic, Health Condition of the Hill Kharia Tribe, tribes in the Mayurbhanj.*

### **Introduction**

The term 'tribe' has been derived from its Latin root which means a social group. The Oxford Dictionary defines a tribe as, a group of people a Primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. (Fuchs, 1997) In India, tribals are variously referred to as Adivasi, Vanavasi and Girijan.

The Government of India identified the tribes based of the following characteristics of their behaviour, viz (i) Primer way of living, (ii) habitation remote and less easily accessible area, and (iii) nomadic habits (Patel, 1994). The tribal population is found in almost all parts of India. Odisha has the second largest tribal population in India. As many as 62 types of tribes inhabit in Odisha, out of which 13 Primitive Tribe Groups (PTGs) are relatively less accumulated. Odisha has the distinction of having the largest number of Primitive Tribal Groups (PTGs) among all the states and union territories of India. They are characterized by low<sup>1</sup> level of literacy, pre-agricultural level of technology and declining or stagnant

population. The Hill Kharia is one of the Primitive Tribal Groups (PTGs) found in Odisha and Jharkhand. In Odisha, Hill Kharia mainly inhabits Mayurbhanj, Keojhar, Balasore, Sambalpur and Denkanal Districts. But the majority population is limited especially in the Morada, Udala, Jashipur and Karanjia blocks of Mayurbhanj district. According to 2001 census, their population was 1673 which rose to 1908 in 2010 according to Hill Kharia, Mankidia & Birhor Development Agency Jashipur departmental survey report.<sup>2</sup>

Hill Kharia largely depends on food-gathering and hunting. They have a very small population size and they possess the pre-agricultural level of technology and mostly they are preliterate. Therefore, in the developmental initiatives, they have been treated as a separate group and termed as a primitive tribal group in the 5<sup>th</sup> Five-Year-plan (1974-78) period. Subsequently, they have been redesigned as a particularly vulnerable tribal group (PVTG) of India. There are more than 75 Primitive tribal groups (PTGs) distributed in 14 undivided States and 1 Union Territory of Andaman & Nicobar Islands in India and among them, 13 Primitive Tribal Groups live in Odisha. Annual Report (2001-2002 & 2005-2006). Govt. of India, Ministry of Tribal Affairs. Like the varying size of the population, there is a considerable variation also in their culture, language, economic life and level of literacy. There are industrial workers, settled cultivators, shifting cultivators, artisans, traders, cattle breeders, landless wage earners, hunters and food gatherers. Generally, the tribal societies have some special features.<sup>3</sup>

### **District Profile**

Mayurbhanj is a district in the northern Odisha historically famous as the “land of the maharajas”, is also known for its dominant tribal population, vibrant culture, the famous Similipal forests, Chhau dance, beautiful temples, stone, dhokra and tassar work and of course “mudhi” among other things. The District presents a panorama of many millennia in the human history. The district gets its names from the continuous reign of two ancient kingdoms for over a thousand years-the “Mauryas” and the “Bhanjas” until its merger with the state of Orissa on January 1, 1949.<sup>4</sup>

### **Location**

Mayurbhanj is a landlocked district with a total geographical area of 10,418 sq. kms and is situated on the northern boundary of the State with its district headquarters at Baripada. The District lies between 21<sup>o</sup> and 22<sup>o</sup> North latitude and 85<sup>o</sup> East longitudes. The District is bounded on the North by West Bengal and Jharkhand, on the West by Keonjhar District and on the East by Balasore District of Odisha. The District of Mayurbhanj is divided into four administrative sub-divisions: (i) Baripada (ii) Bamanghaty with headquarters at Rairangpur (iii) Panchpir with headquarters at Karanjia (iv) Kaptipada with headquarters

at Udala and 26<sup>th</sup> Tahasils and 26 blocks, 382 Gram Panchayats, 3945 Villages 28 Police Stations, 16 Police outposts, 3 NACs & one Municipality<sup>5</sup>

### **The Hill Kharia**

Concerning the origin of the name “Kharia”, Russell and Hiralal suggest that it is a jargon term derived from Khar-Kharia, palanquin or litter. The original name Khar-Kharia has been contracted to Khaia who carry palanquin. The Kharia are thus named in accordance with the tradition that their first ancestors carried a banghy (carrying pole). The Kharia legend of origin resembles that of the mundas and tends to show that they are an elder branch of that tribe. The history of origin shows that their traditional occupation had been to till the soil and carry banghy. Dalton also records the following tradition fogging. There is a tradition that the Kharia with another tribe called purans were the aborigines of Mayurbhanj, one of the Katak tributary Mahals. They ever that they and the family of the chief (Bhanj) were all produced from a peafowl's egg, the Bhanj from the yoke, the purans from the white and the Kharia from the shell.<sup>6</sup>

The Kharia tribe is split into three social groups, namely the Pahari Kharia (Hill Kharia), the Dhelki Kharia (early comers) and Dudh Kharia (Pure Kharia). These three social groups are distinguished from each other and have relatively spoken, three grades of the tribe, represent the hunting and food gathering stage of economic life along with the practice of rudimentary cultivation and primitive culture. The Dhelki sections represent a more advanced culture with plough cultivation and food production. And the Dudh Kharia section represents most advanced culture, bringing into the line with other Munda-speaking tribes in India. In addition to the above three social divisions of tribe, three other social groups called Munda Kharia, Oran Kharia and Berga Kharia are found. These sections of the tribe do not have own cultural characteristics but are merely the outcome of the illegitimate sexual union of the Kharia with members of alien ethnic groups.

As for the story of the migration of the Hill Kharia, it is recorded that they once lived in the fertile river valley situated towards the north of the Vindhya and Kaimur range. With the coming of the Aryans and conquest by other tribes, they moved the south of the Hill ranges and subsequently settled in the Hill ranges of Mayurbhanj district in Odisha. In course of time, they spread to the Hills of Singhbhum and Manbhum districts of Jharkhand and other parts of Mayurbhanj District in Odisha. But ignoring this historical migration, the Hill Kharia claims to be autochthons of the Mayurbhanj Hills. The Dhelki Kharia and Dudh Kharia probably migrated from the Kaimur plateau and came down to live in the country of Chatnagpur and Biruparganain Ranchi District through the Kharia Bhat. The Dhelki Kharia moved up

earlier and subsequently, the Dhudh Kharia followed their migration route. In time the Kharia moved over to Sundargarh, Sambalpur, and Mayurbhanj District in Odisha.<sup>7</sup>

The Similipal Hill range is the hearth and home of the Hill Kharia. They are also found in insignificant numbers in Manbhum, Chotanagpur and Singhbhum in Jharkhand, Midinapur and Bankura in WestBengal, and Balasore, Mayurbhanj, Keojher, Sambalpur and Dhenkanal in Odisha.

According to the 1991 census, the total Kharia population in Odisha was 144178 increasing to 168407 in 2001. The growth of the Kharia was 16.80% over the decade 1991-2001. According to the 2001 census, the sex ration of the Kharia was 1046 female per 1000 males. According to the 1991 census, their rate of literacy was 9.37% increase to 12.16% at the 2001 census. The percentage literacy further increased to 17.9 by 1991 and to 28.37 by 2001.

The Hill Kharia lives in the Hills and forests of Mayurbhanj District. Their villages vary in size from five families to twenty families or even, more. Their huts are located in a scattered manner on Hilltops, slopes or even the foot Hills. A typical Hill Kharia house is a small multipurpose rectangular hut with a wall made of sal wood and plastered with mud. The roof of the hat is made out of a double-sloped wooden and thatched with grass or straw.

The three sections of the tribe have been influenced by other cultures and have thus undergone certain changes. The Dhelki and Dudh Kharia have changed more than the Hill Kharia. In the recent past, some Hill Kharia left their Hill dwellings moved to other parts of the area in search of livelihood. Now they are living in other peasant communities. This contact with caste Hindus has brought some noticeable changes in their techno-economic and religious spheres. As a result, they have taken up settled agriculture, animal husbandry and wage earning for their livelihood. On the other hand, the Dudh and Dhelki Kharia who have been in contact with Hindu caste for a quite some time have been more influenced by Hindu ideas.

### **Background Information**

It is being widely seen today that the traditional features of tribal life are gradually changing from being deeply ingrained in tribal customs and tradition to something that is more modernized, in a developmental sense, due to the adaptation of modern ways of living and altered lifestyle pattern.

A society is only viable and stainable when it is rooted history and culture. In its simple sense development cannot be that which cultural, social, psychological process working together in it. Associated with every technical and material change there is a corresponding change in the attitudes,

thoughts, values, beliefs and the behaviour of the peoples, who are affected by the material changes. These non-materials changes are often subtle and often of their significance are underestimated. Yet the eventual effect of a material or social improvement is determined by the extent to which the other aspects of culture affected by it.

### **Objectives**

The nature and content of research can be comprehended without an appreciation of the method we designate as scientific research. Research is always a quest for knowledge. It may be a discovery of new facts or verification of the existing facts; it may, therefore, be classified as pure research and applied research according to pure or utilization objectives. So this essential feature of the research is an objective enquiry and central value guiding scientific effort as an attached source of truth. Its goal is human welfare.

The study on social life and economy status of the Hill Kharia Tribe is conducted with the following aims and objectives:-

1. To discuss the social life of the Hill Kharia tribe.
2. To observe and narrate the festival of the Hill Kharia tribe.
3. To examine the present economic status of Hill Kharia tribe.
4. To know they are various sources of income.
5. To identify the different plan and program me through Govt. & Non-Govt. sector.

### **Settlement pattern of the Hill Kharia tribe**

The Kharia tribe is divided into three groups namely, the Pahari Kharia or Hill Kharia, the Dhelki Kharia and the Dudh Kharia Of these three sections of the tribe the Hill Kharia section is identified as the primitive section of the tribe. This tribe, which recorded a population of 1, 44,174 in Odisha as per the 2001 census, is found in large concentration in three districts of the state namely Sundargarh, Sambalpur and Mayurbhanj.<sup>8</sup>

The majority of the Hill Karia's found in the Mayurbhanj District particularly in and around the Similipal Hills of the Districts. The other two sections of the tribe are distributed in the other two Districts. The Kharia legend indicates that the Kharia and another community namely, the Puran were the autochthons (natives) of Mayurbhanj. The Kharia's trace their origin from a pea-fowl's egg. The Kharia villages are situated in the forest or in place close to the forest. The settlement conforms largely to a shapeless cluster

in which the houses are scattered within a small area. In some cases, the village conforming to a linear pattern having huts built close to each other on either side of the narrow village street are also met with.

Before a Village is set up in a particular place the Kharias test the omen to find out whether or not the place is suitable for habitation. What they do is that religious head of the village called Dehuri and a few others visit the tentatively selected sites. The Dehuri digs a pit and fixes a post in it. They place some white rice near the post and also are cannot and marks the post-win vermillion. After having done this they leave the place and return the next morning to examine whether the gains are intact and not distributed.

Generally, the Hill Kharia villages are small in size with household varying from 10-30 families. In some places, there are also much smaller villages having five to Ten houses holds. The Hill Kharia villages which are located in the forest are homogeneous; whereas those situated in the plains are heterogeneous in composition. Although they live with other communities in a village they have a separate hamlet of their own.

#### **Language:**

The Hill Kharia people are speaking their own language. They converse with each other in various languages & like Odia, Munda, Hindi, Santali and when they talked with outsider they used various type language. Now-a-days Sundargrh & Sambalpur Kharia people are talking in Sambalpuri or Sadri but Mayurbhanj Hill Kharia people mostly speaking own language and Odia language.

#### **Food & Clothing:**

As the Kharia's are by profession agriculturist and dwellers of minor forest products their staple food is mainly Rice. Generally they eat three times in a day. They are taking both boiled rice and dried in their meal. The females are awake in the early morning and cooked the food and finished it by 7 to 8 A.M. in the morning they are taking water rice (pakhal Bhat) with the green sag available in their courtyard (Badi) boiled with water and salt. They are mainly very much fond of dried fish (locally known as Sukhua) taking in their each every meal as this is available in the village hat.<sup>9</sup>

Seasonally their curry changed, during summer and rains green leaves and mushroom are eaten. Fish is available in summer season and season wise they get various type fruits like banana, lemon, Jackfruit, mango, ambla, Turmeric and festivals they eat got, sheep and cocks, and various type forest birds' meat. When they prepare the curry they do not more than used spices basically they are used for preparing curry salt, Green chili, turmeric powder is added. The Kharia prepare a drink of homemade rice beer, (locally

known as Handia). Every day they drink Handia two to the three ties. In ceremonies, festivals and in ritual works both male and female drink the Handia. The beer prepared from Mahua is also a favorite drink of the Hill Kharias. A tablets locally known as "Ranu", which is prepared from the roots some jungles shrubs, which help in the fermentation of the cooked rice and prepared Handia. Sometime they use desi wine and foreign liquor also.<sup>10</sup>

The Hill Kharia and full paint male people usually were short and course hand loom dhoti/lungi and Ganji and shirt, half and full paint shirt. Most of the youth are often wear the jeans-paint, T-shirt and shoes by the influence of modern culture and women have a very simple pattern of dress. Like coarse Sari, with broad coloured crisscrosses and is about six feet to eight feet long, end of the sari reaches down up to the knee level as lower garment and below the right armpit, use of blouses and undergarment is not in common among young girl and those working outside the village and window women use white sari without or with border outline. And they are use number of ornaments like glass or silver bangles, bead or silver necklace, silver anklets, hairpins, wristlet etc., use of earrings and silver ring in their fingers is also Como, pagra, Baju, Chur Puli. Khadua, Dora etc.<sup>11</sup>

#### **Water Resources:**

The Hill Kharia people are depending upon the water of Tube well, well, ponds and Rivers. They used it for their bathing, cooking, drinking and washing, but most of the people in the village depend upon pond and river for thing. The ponds are situated in the middle of the village and rivers are situated outside of the village. The Kharia people used the water of streams following nearby ponds and river for their cultivation. The Kitchen garden were depends upon the Rivers as well as ponds.<sup>12</sup>

#### **Educational Status:**

Considering the educational status of the Hill Kharia, it also reveals that in primary education the male's percentage is higher than the females. This is because, with the limited resource they prefer only male child for the education. The Kharia people depend on the Government run education institution, and they have to wait to enroll their children until they are six. Hill Kharia people do not have proper clothes to wear and also unable to bear the cost of school uniform, notebooks, pens and pencils also enforce many school children to drop the idea of pursuing higher education. Though the Government is providing free school uniforms but parents cannot afford other expenditure occasionally charged by the School. The Hill Kharia families are not available room for study and also some area no electricity. Therefore a number of students drop out even at the primary level of education. Moreover, after the onset of puberty, the traditional and conservative parents prefer to retain their daughters at home and arrange marriage rather

than sending them to school. Many Kharia girls do not prefer to go for higher education because they consider that the higher education curriculum is difficult so it is better to stay at home to help mother in household work and collection of roots and cubes from the forest than to study. Now-a-days The Government has taken matures for promotion of education among the Hill Kharia through financing and implementation of the schemes through micro project Hill Kharia and Mankidia Development Agency. By the help of this project one educational complex has been made for the Hill Kharai and Mankidia girl children, where the Kharia girls are getting facility to complete their study from class –I to Class –VIII for free, and are provided with accommodation facility and food. This is a very important imitative by the Government but the economic impoverishment is still a factor that hinders the attainment of higher education.<sup>13</sup>

The primary School provides dress to the students. The Kharia people are interested to provide more education to boys than girls. But now-a-days the girls are also going to school. The main reason behind the girl's education is to get service holder husband, while the service holder also wants an educated girl to get high status in the society.

### **Social organization:**

#### **Family**

According to the anthropologist, the family is most familiarly known as a basic social unit. It's simplest; it is defined as a social group consisting of a married couple and their dependent children. In Indian society, family occupies a central position and it is no exception to both the Hindhuised and nonhinduised tribal communities. The social existence the institution of the family because of which it is considered as the most essential as part of a society.

The family is attributed to many an important role and function like-economic, social, cultural, psychological, religious etc. in the society. In Kharia community people after marriage couple stay separate from own their family. In most of the case, the married children establish their own family and cook food on a separate hearth. The family is the smallest form of society. The Kharia family is generally nuclear in structure. Joint families are less in.

The Kharia family is patriarchy. The father is the head of the family. He has final say in the family affair and decision by his own will. He seeks the opinion of the wife and young children before taking on a final decision. The children are given full freedom. They also cooperatives the parents in the performances of household chores.<sup>14</sup>



### **Marriage**

The Hill Kharia tribe is endogamous. Marriage with other tribes and castes are regarded as a social crime and the offender is excommunicated from the society. Among them, there is prevalence of all alliances exogamous clan system which regulates their marital alliance. Different sections among the Kharia never intermarry.

Marriage is an important institution in the Kharia society. They practice adult marriages, the boy and girls are considered fit for marriage after attaining the age of eighteen and sixteen, respectively. In the Kharia society surrogate and widow remarriages are allowed under certain situations.

Parallel cousin marriage is prohibited and classificatory cross-cousin marriage is allowed. Bride price is an important element of the marriage in the Kharia society.

### **Divorce**

Among the Kharia divorce is allowed on certain grounds like infertility or incompatibility. The traditional community council is the tribunal to adjudicate on the validity of the claim for divorce. On the ground of adultery, divorce is permitted. In such cases, wife's family is required to return the cash and kind which they received as bride price.<sup>15</sup>

### **Death**

When a married person dies, he/she is cremated and the un-married are buried. In case of cremation, the bones and ashes of the deceased are put in a new earthen vessel with some parched rice and thrown into the deepest part of a river. The death pollution is observed for ten days and mortuary rites are performed at the end of the period. The relations and friends of the deceased are given a feast and a tall slab of memorial stone set up near his house.<sup>16</sup>

### **Material Culture**

#### **Hunting**

Hunting is a part of the culture of the Kharia. Generally, the Kharia go to the jungle for hunt annually in the month of Baisakha (April-May). When the Kharia goes for the hunt, they make some group and keep everyone bow and arrow. The shape and size are varying from the man to man. The bow is usually bamboo and common. Feathers of the birds are used at the end of the arrow to enhance its speed the boys use the catapult and various types of net for keeping the birds. They called the net as "fasha".<sup>17</sup>

### **Fishing**

Communal and individual fishing is also very common among the Kharia use of fishing nets, fishing hook, bamboo fishing stick, etc. are very common. The Kharia people called the fishing net as "Jalam" and bamboo fishing stick as "Haibale dang".

### **Agriculture**

The Kharia are primarily agriculturists, the use of wooden and iron agricultural implements is very common. Wooden plough with an iron blade, wooden yoke, moi (for levelling the field are commonly used items during agriculture operation. Often use tractor and power tiller for ploughing the land. They also rarely used the fertilizer to the soil.

### **Ornaments**

The women in Kharia society used to wear a good number of ornaments gold and silver bangles, gold and silver necklace, anklets, hairpins, wristlet etc. use of earring and silver ring in their fingers is also common.

The face and arms of the women folk are sometimes covered with marks of different kinds which are gradually becoming unpopular during these days.

### **Household's articles**

The Kharia are used less number of the household articles. They used only those are very necessary. They need not use the other expensive materials.

### **Cutting tools**

For cutting purpose, they use an iron axe, knives, sickle, scissors, shaving razor and the like.

### **Home utensil**

Kharia uses the ladder, glass, mirror, clock, key, water pot, plates, matchbox fishing rod, torchlight, lantern, luta, steel glass, dikichi, radio, mobile phone, charging torch, shoes and the like.

### **Miscellaneous Household Articles**

Kerosene lamp, Lock and Key, Lantern, Bottle, Bag, Mat Fire Wood, Kerosene oil, Mustered oil, Coconut oil, Bathing soap, Washing powder, Shampoo, perfume, Mosquito Net, Sugar, Dukta, Bidi, Different type of tobacco, Mohuli, Handia and the like.<sup>18</sup>

### **Political Organization**

Every Hill Kharia village has its traditional panchayat and village headmen and other leaders. The village headman is called PRADHAN who presides over the village meeting and decides interpersonal disputes, cases of breaches of social customs and customary laws. At the time of epidemics and other serious happenings, he raises funds to meet the expenses on a ritual performance and other preventive measures. Besides the village, there is a confederacy called Parha or Birha which is composed a group of neighbouring villages. This inter-village council is a sort of kutumb sabha or council of agnates relied on one another by blood. The headmen of Birha are known as Dhira and Dandia who is the eldest, wisest and most influential pradhan of the constituent villages. Matters and cases which can't be settled at the level of village council are referred to the Birha confederacy for final settlements. The Kharia have their own village community panchayat and inter-village panchayat. In the village panchayat cases related to breaking insect taboo and extramarital relation inter-tribe marriage, intraclan marriage; divorce, a division of property etc. are decided. In the village panchayat, heads of the family members participate and takes a decision. The decision of the panchayat is binding a final. Who do not obey our ousted from the community and are included after payment of community feast.<sup>19</sup>

### **Economic Organisation**

The Hill Kharia leads a semi-nomadic life by nature. Similipal is rich in numerous plant and animal species as well as minerals. The forest-based economy of Hill Kharia depends on honey, sal resin and arrow-root which are widely available in all parts of Similipal Hill range. Besides these major items. Some specific items are also collected in specific micro-ecological zone due to their availability. As Similipal is declared a National park as well as wildlife sanctuary since 1958 and a Tiger Reserve since 1973, restrictions have been imposed on the collection of minor forest produce in the reserve forest area and hunting has been strictly prohibited both in the reserve and protected have forests. Forest things and goods are collected by Hill Kharia tribe in different seasons. During the rainy season, the forest becomes dense and inaccessible, in the winter and summer season, major food collections are undertaken. Honey is available during summer season. Similarly arrow-root is mainly collected during winter and sal rein towers the end of rainy season and early winter. Other collection s of plant resources is also available seasonally. They are selling forest thing in the near-daily market. And maintain their family.<sup>20</sup> Even in the Twentieth Century the Hill Kharia tribes have not taken to agriculture seriously till now they are collection of edible fruits, roots, leaf & honey are their primary occupation which supplements their law and negligible produce from agriculture. Though rice is their staple & favourite food still they are deprived of it very often due its insufficiency.

### **Religious Practices**

The Hill Kharia believes in many gods and goddess. Thakurani or Earth goddess is considered the supreme deity of the Hill Kharia's. They worship Dharani Devata and also the Sun. the Hill Kharias are very particular about the worship of the spirits residing in the forests. No Kharia's will venture to go out into the forest for the collection of honey and wax without propitiating the forest deities. Similarly, every activity connected hunting and food gathering is preceded by ritual observances and propitiation. The Hill Kharia people strongly believe in supernatural beings and have faith in the soul of departed individuals. Both God and Goddesses are termed as Bonga by the Kharia people. The Kharia religion presents a mixture of tribal religion, Hinduism and Christianity. The Sun, Moon, Earth, River are among the other God and Goddesses. The sun is also known as "dharma debata" as the creator and worship him. For them, every Hill in Similipal is regarded as Badam Budhi (female), Rajaraja, pabanbira, Mahabira, Bhandar Debata, Thakurani, Bauli, Basuli Basuki, Gramadebi, etc. The Kharia also believe Dahani (witch) and Bhuta preta. They believe in evil spirit, which causes diseases and death. They go to the guni, garudi or Ojha for the cure of attack of the evil spirit.<sup>21</sup>

### **Fairs, Festival and Entertainment:**

The Hill Kharia celebrates Hindu festivals, like Raja and Makara in the great festival of the Kharia people. They enjoy Raja festival by making and playing Ramadoli, a special type of swing made of wooden log and bamboo. In Makara festival, they put on a new dress, eat rice cake, worship the ancestors by the sacrifice of cooqs and at the village fringe but close to the stream organize burning of a heap of firewood uninterrupted over the night and offer sacrifice to fire god for their wellbeing. Maghuanipuja is observed and completed collections of plant resources are restricted in the forest. Jungle/forest puja is observed twice a year, once in April-May for bumper honey collection and another puja is September-October for sal resin collection in good quantity and quality. The Hill Kharias very fond of dance and music and perform these in every rituals and festival. All festivals like Raja and Makar, marriages childbirth, harvesting and Thakurani puja are celebrated by dancing, singing, playing Changu, a type of musical instrument of percussion/tambourine. And in the festive occasions and market days, the young people love to enjoy cockfight. The cockfight is an entertainment of the Hill Kharia tribes.<sup>22</sup>

### **Health and Hygiene programme:**

The basic sense of hygiene should be including in the people brushing teeth, taking a daily bath, combing the hair, remaining clean, using boiled water for drinking purposes etc. are some of the basic important routine which should be adopted by the people. Health card for each member of the family indicating the details of preventive and curative treatment including immunization program should be maintained. Each

family in the village is to be touched by a doctor or medical staff at least once in a fortnight in normal circumstances. Nutrition development programmer for children, women and adults should be given due importance. The calorie value of the local food should be worked out and it should be ensuring that the total calories intakes by each member of the family are adequate in order to eradicate malnutrition cases completely in the area.<sup>23</sup>

### **Conclusion**

From the above discussion, it may be concluded that the economy of the Kharia has related to the agriculture and forest for all the economic activities of the tribe are based on agriculture directly and indirectly. Some people of them are usually doing in various working sectors, viz. The work on stone mines, road construction, house doweling, earth digging and also selling the firewood. They have no self-lands for cultivation. So they have to learn how to lend from the rich man or the Mahajan by paying some money or mortgaging some materials. Sometimes they keep their loans as a share or *banj basha* and finally as per the condition, they have to pay the owner.

The Hill Kharia people depend upon monsoon rain for their cultivating, because the irrigation facility has not provided in their locality. I have mentioned also highlighted the settlement pattern of the Kharia, their house structure, food habit, and dress ornaments culture from birth to death analyzed. The political organization, the religious life of the Kharia, the status of the women in the Kharia society and the role of aged of the Kharia has discussed in this analysis. To conclude, Mayurbhanj district is found to be one of the poorest districts in the Odisha State. The incidence of poverty is more in trial concentrated regions of the district. From the occupation pattern and income categories, it is regions of the district. From the occupation pattern and income categories, it is found that the proportion of rural families living below the poverty line is much higher in the district.

In income category, more percentage of the population is concentrated on very poor category, hence an integrated approach all these sectors is the need of the hour for all-round development of the district. Again to reduce the higher concentration of rural poverty, adequate funds should be diverted to the rural development programmes by rectifying modifying the loopholes and problems that are associated with the presently functioning rural development programs.

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12. Bhabatosh Behera, Economic Condition of the Hill Kharia Tribe, Mayurbhanj, 2013, p.33.
13. *Ibid.*, p.36.
14. V.S. Upadhyay, *Hill Kharia/ Sabar*, Jharkhand Tribal Welfare Research Institute, Ranchi, pp.55 -57.
15. *Ibid.*, pp.70-75.
16. *Ibid.*, pp. 79-80.
17. L.P. Vidhyarthi and V.S. Upadhyay, *op.cit.*, pp.55-57.
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20. *Ibid.*, pp. 89-98.
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22. *Ibid.*, p. 25.