

“IMPACT OF URBANIZATION ON ‘HORH’ PEOPLE AND ROSION OF MAJHI- PARGANA, HUNTING AND TRIBAL MEDICINE IN SHIKAR DISHOM”

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Abstract: -

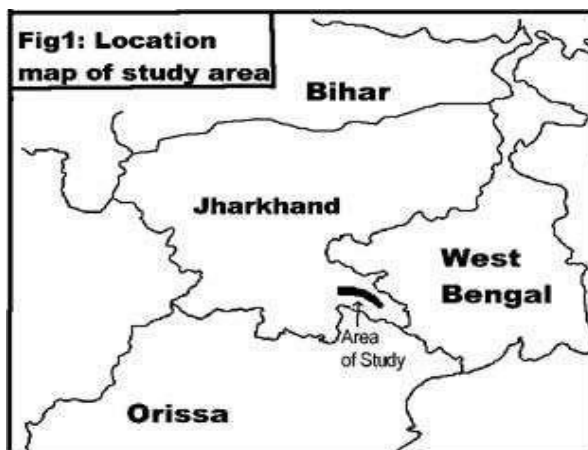
The article deals with the study of changes of Socio-Economic and cultural activities of ‘Horh’ (Santhal and other Tribes) as a result of rapid urbanization. It encompasses an extensive survey of the tribes’ dwelling places in urban, fringe and the rural settlements. The salient features include exploration of the physical and cultural background in the case study area. Composition of tribal families in 1951, Horh population growth rate during 1931 to 2001, Urban to Rural Tribal population ratio, the proportion of Horh people affected by urbanization in the study villages i.e. change of their tradition and culture after the urbanization etc. Major findings include:

Perceptible changes occurred in Socio cultural system of Horh like Majhi-Pargana system and Tribal Medicine etc. Urbanization and urban development are seen in Paschimanchal (W.B), Jamsedpur (Jharkhand) and Mayurbhang (Odisha) area i.e Shikar Desom of Horh people in India. The process of population growth in the urban area along with the commercial, industrial and transport preferment have favored the recent urban development throughout the areas. These have been accelerated with the overwhelming growth of population in urban areas through migration at acceleration and natural growth. These have given rise to systems of central places, problems of slums and squatter settlements besides enhancing the linkages of industrial centers thereby increasing the entropy of urban places. All these have forced the Governments to think about change in the urban policies, population policies and planning prospects.

In Shikar Dishom Living standard, Educational and Economic condition had changed, they stand developed in all aspects but as a trade-off lost their socio-cultural composition a great deal. They must continue their positive traditional cultures and social traits to avoid the extinction in the long run from the memory of the future generations. It is possible only by the awareness to them. Aboriginal culture has many important things, which need to be preserved and have to continue as Indian culture in the context of sustaining beautiful diversity of Indian culture landscape.

Key word: Majhi-pargana (Tribal court), Horh (Tribs/Aboriginal/Above genus), Shikar dishom (Odisha, Jharkhand and West Bengal), Chaigar, Champa gar (Indus vallel)





Matkom Dare ar Sari Sajam Dare



Sari Sarjam Dare

DISCUSSION

Erosion of medicine and plants used by **Horh/Adim society:**

The forest is not only a source of food, but drink and medicine for the Horh and their cattle, but it also provides them raw materials for the preparation of their huts and many of their household belongings. The Horh huts, clustered here and there in groups of 10 to 30 are invariables from the forest. Bamboos, grasses, leaves, straws, and wood are the exclusive raw materials for building a Horh hut, which a Horh gets from their surrounding forest. (Ref.-Scheduled Tribes Commission, 1991, Govt. Of Bihar.) The forests not only provide a with materials for the construction of their own hut, but also takes some of these materials with the plain dwelling tribes, but they also take them some of these to weekly markets for sale. At times they also batter some of these materials with the plain dwelling tribes, the Birhor who have rice but usually have no building materials. Jada tree for Lakua, Nim leaf and fruit for skin dieses and fertilizer, Kari for digetion, Soso for anticeptic, Mahua for liquir and fertilizer, Gu lochan for cholera, Termari for blood pressur contoletc. Some of the said edible things grain, pulses, oil, vegetable, fishes, meat and wild fruits are gradually forsaken by the urban Tribal people. All have its own importance because all the said edible things are free from chemicals/synthetic ingredients. Some traditional vegetables and wild fruits have medicinal value. These valuable vegetables & wild fruit should not be lost from the society for sustainable development of Horh society. Tiril, Tarap, Baru, Meral, Mango, Merlech, Kurithrama, Baunla, Mather (custard apple, Kud, Supra, Didhari, Taher, Aalu, Badam, Chola and etc. Archaary is the most popular activity among Horh. Arrow and bow are used from birth to death among Primitive Tribes. Urban primitives are not using all these hunting instruments. Urban people do not preface all these instruments so present time PTGs people are also not using, it is eroding from their society. (Ref.-Shilu Ao committee, 1969, Govt. Of Bihar.)

Present time Government has provided them capital for the medicine making as loan. But they do not want make medicine in that Government provided loan. It is because they are 100% depending on forest products which are found in the hilltop areas.

Erosion of hunting in forest from the society of Horh/Adim

Hunting is started among Horh people during the war between Hor people (Proto-Austroliod) and Aryan people (ref- Kosambi History of India, page-19, 2014) of Indus valley civilization (2500BC-1500BC). Nature of Hor people is peace and free from fighting so they left their ancestral civilazatio i.e chaigar and champagar of Indus civilization. (Ref.-Murmu pdt. Raghunath, 1972, Bidu Chandan, P-78, Printing house, Bhubaneshwar.)

Hor people wondering in- search of edible things and shelter. This is their big problems. Lastly they are displaced from their civilization and settled in SHIKAR DISHOM and started hunting (sendra) to collect food and permanently settled in this area. So hunting is their traditions well as their civilization. (Ref.-Mahali.S,Ph.D Thesis, page-214,2014 "Impact of Urbanization in the Society of Primitive Tribes of East and West Singhbhum Districts in Jharkhand") Hunting Tribes is of many types:

Seasonal hunting

Yearly hunting

Jani shikar/Young shikar (12 years)

Traditional hunting/Worshiped value hunting {Bir bonga sendra}

Ecologically, hunting is not good for the present and future environment. In town area this trend is abolishing gradually. The people who are not aware of Gin and witchery system are still backward.

Hunting instrument of the Tribal people is following Arrow, Bow, Kapi,Talawar, Borlam, Katari, Budia, Tanga and Batul.

Every year the Tribal people go for hunting in the summer season. The commencement of the summer hunts in a village is usually marked with the worship of a stone God. They worship jungle God and sacrifice chicken or goat or pigeon and then start for jungle and comeback after one or two days. After the sacrifice, the hunting party starts for the jungle equipped with bow, arrow staff, axe etc. The dog's company them prove themselves very essential for hunting in the forest, as they run about and bring information about the games and also assist the hunters in killing them. (Bogue,The Tribes of India, 1962:340)

The animals that are mostly hunted are peacock, tiger, bear, wild hen, cock, urchin, deer etc. Hunting in the study-area is held in Dalmapahar, Maknapahar, Saparampahar, Pindergaria, Lefo Pahar and Ayodhyapahar etc. The games, thus procured by the hunting party are firstly offered to the forest, God and then those are distributed among the hunter according to their conventions. According to the tradition at first, one leg goes to the man majhee and the other goes to the person who has killed the animal. The remaining portions are equally divided among the persons who accompany the hunting group. The dog also gets their share. Along with hunting forest, there is also some share in the cope for fishing in the streams following in the hilly valleys.

Erosion of Majhi Pargana/Mankey Munda/Godeth/Dehri etc System

Majhi Pargana is the 'Tribal Court' .All sorts of social, cultural, economic and landed property disputes are solved by Majhi- Pargana system. In the urban and Industrial area it is not considered by Hor/Tribal people (Jamshedpur city, Baripada, Medinipur,Bankura,Jhargram,Purulia etc town).(Ref. Prabhat Khabar,Ranchi,Statement of Surya Singh Beshra-24th December,1996, 73 amendment,Part-09,Article-243. It is PESA(Panchayet Extension in Scheduled Area) and Tribal self role)

So far I have discussed with the help of the data, diagrams and photographs about the impact of urbanization on the society and culture of primitive Tribes. They remained relatively uneducated, not so civilized and economically backward till 1951 but, after 1951 they developed themselves but lost out a large chunk of their own social system, which marks the idiosyncrasy of the Horh people/Primitive tribes.

Materials and Methods:

For the purpose of in depth study the contents have been taken from census report, relevant books, articles, journals, maps and Websites. The method used is analytical and descriptive. Both primary as well as secondary sources of information have been taken.

Conclusion:

All these changes may bring about the loss of tribal/Hor identity. They must adhere to the good traditions and avoid the bad traditions of the aboriginal society. Erosion of Majhi- pargana,Sendra/Shikar and Tribal medicine are dangerous to the social traditions.These things may destroy the whole social and traditional fabric of the Tribes. This change should not be continued in the society. To check the changes, people must be aware of the value of tradition and own identity. To check the change, N.G.O and Government Tribal development officer should belong to Tribes. Local Majhi and social reformer must try to convince the society at large to be aware of the value of traditional customs. I hope that this change may be controlled and then only future of the positive Tribal culture and traditions will be bright, because now it is the transitional stage and is the high time to save the society from annihilation of their positive cultural traits.

Tribal development comprises deliberate efforts by the Tribes along with the planners, anthropologists and the elite group to orient themselves towards new cultural and social ways of life functionalities. Mere adaptation of new cultural and social ways of life and action by the Tribes is no longer a Tribal development, as long as the Tribes are to feel that the quality of life to which they aspire is in fact achieved. We may have a claim for Tribal development. It may sound a dream of utopian society or may sound even "impossible" to some of us to attain the level. The truth lies in the fact as to how we approach the basic problems of the Tribes and which groups have to be preferred in the development process. It necessarily calls for the strategies to improve the prevailing state of affairs over the years. Since the planning began, we have been working out strategies to improve the socio-economic condition of weaker sections and development for valuable groups. The poor, weak peasantry and slum-dwellers was the pet subject of discussion for planners. Out of group vacillation or the inability to deal effectively with their problems, the ethos of our national feeling seems to have shifted very recently towards the dearest of our weaker section, viz. the 'scheduled Tribes'.

Cultural and social existence of the Primitive Tribes is abolishing due to present Government's socio-economic policies. To develop, Government and Government servants implement the different types of scheme and planning. Most of them belong to General Caste people. Their psychological temperament is not in tune to develop the Tribal society and social

structure. So, in this regard, as far as possible Tribal development officer should be employed from the Tribal people. It has already been experienced that the result of the lop-sided development has only created social strife, which has given rise to ‘extremism’ among the tribal youths. So it is paramount to adopt a very careful strategy to deal with the issue of development concerning Primitive tribal societies.

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BIODATA OF PROJECT CO-ORDINATOR

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Educational Qualifications:

Sl.no	Degree	Board/University	Year of passing	Division/Classes	Percentage of marks
01.	Metric	BSEB, Patna	1983	1 st	60%
02.	Intermediate (+2)	BIC,Patna through R.U,Ranchi	1985	1 st	61%
03.	B.A(Hons)	R.U,Ranchi	1987	1 st	64%
04.	M.A	R.U,Ranchi	1990	1 st	65%
05.	Ph.D	R.U,Ranchi	2014	Awarded	75%

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9. RESEARCH AND ACADEMIC CONTRIBUTIONS

(January, 2012 to January, 2013)

(i) Published Papers in Journals

Sl. No.	Title with page no.	Journal	ISSN/ ISBN No.	Whether paper reviewed, impact factor, if any	No. of Co-author	Whether you are the main author	API Score
1.	Impact of Urbanization on the Society and Culture of Primitives of East Singhbhum AND west Singhbhum Districts in Jharkhand.	ANUSANDHA NICA, Vol.XI, No. I(2013),January, 13.	ISSN 0974-200X,	No	No	Yes	
2.	Conflicting and Converging Social Issues of Development: Impact of Population Growth and Urbanization of Tribal Society and Culture in West Medinipur and East Singhbhum Districts.	ISSN 0975-8771 RNI : CHHBIL/2010/36213 Vol.-IV (II) April to June 2013	ISSN 0975-8771	No	No	Yes	
3.	Impact of Copper Mines on Tribal Land Use Pattern and Socio-economic Activities at Mosaboni and Surround area.	Anusandhanica, Vol.XI,Number-01,January ,2014	ISSN 0974-200X, July,2014				

(10) Books published as single author or as editor (2012-13)

API Score - Category 1: Text / Reference Books by International Publisher – 50

Category 2: Text / Reference Books by National /Soc/ UnivPubl – 25 Category 3: Subject Books by Other/ Local Recognized Publ –15

Sl. No.	Title with page no.	Type of Book & authorship	Publisher &ISSN / ISBN no. (International National Regional)	Whether peer reviewed.	No. of Co-author or	Whether you are the main author	API score
1.	Social and Cultural Geography	Text Book, 2013	ACB Puplication Kolkata. ISBN No-81-87500-61-1	No	Nil	Yes	
2.	Population Growth and its Impacts on Environment	Tet Book 2012	Khejuri College,Baratala ISBN No:978-81-925349-0-9	No	Nil	Yes	

(11.) Solo Performance / Exhibition as an Artist on invitation(in 2012)

Sl. No	Title of the programme / Exhibition with details of venue	Organized or Sponsored by Institution / Company / Agency, incl AIR / TV etc	Categorization - (I) International National Regional	Whether peer reviewed / Impact	No. of Co-artists or Performers	Whether you are the Solo artist / performer	AP I score
01.	Tilka Majhi and Jayanti	Organised, All India Tilka	National	Impact	05	Solo Performer	
	Socio-cultural activities show, at Chola Gora, Dumuria (Jharkhand)	Majhi Jayanti Organisation					

(12.) Organizing Secretary of National Seminar during 2011(22nd 23rd Dec). Finance sponsored by UGC, New Delhi.

(13.) This is to certify that Dr. Samu Mahali, Associate Professor in Geography has hold following post during 2007 to 2015. :-

Sl.No	Post holding	Tenure	Place
01.	G.B,Member(Internal)	2001 to till date	Khejuri College
02.	G.B,Member(University nominee)	2009 to 2012	Nandi gram College
03.	N.S.S,Programme Officer	2002 to 2011	Khejuri College
04.	Building Construction Committee (U.G.C,Nominee)	2009 to 2012	P.K.College,Contai
05.	Convenor,Building Construction Committee	2001 to till date	Khejuri College
06.	Convenor,CulturalCommittee	2008-2010	Khejuri College
07.	Secretary, (T.C)	2011 to till date	Khejuri College
08.	Member, Students Election Committee	2008-2013	do
09.	Member, Admission Committee	2001-till date	do
10.	Head, Department of Geography	2001 to till date	do

Principal

Khejuri College,Baratala

(13.) CCA:

This is to certify that Dr. Samu Mahali Associate Professor in Geography has conducted following field work/tour in different places in India for 3rdyear Hons and 2nd and

3rdyear'sGeneral students, special camp during 2007 to 2015. :-

Sl.No.	3 rd year Hons :	Date:	Place:
01	Hons	12 th Oct,04-20 th Oct,2004	Bisakhapattanam
02	Hons	06 th Nov,05- 13 th Nov,2005	Shimlipal
03	Hons	16 th Sept,07- 26 th Sept,2007	Rajasthan
04	Hons	07 th Feb,08-8 th Feb,2002008	Kanyakumari
05	Hons	12 th Feb09-16 th ,Feb,2009	Sundarban
06	Hons	19 th Sept, 10-29 th Sept,2010	Rajasthan
07	Hons	12 th Oct,11-23 rd Oct,2011	Kanyakumari
08	Hons	27 th Sept,12-06 th Oct,12	Jammu and Kashmir
09	Hons	28 th Sep,13-04 th Oct,2013	Bisakhapattanam
10	2 nd year and 3 rd year General	12 th Nov, 02 to 17 th Nov,2002	Netarhat
11	do	17 th Mar,03-22 nd Mar,2003	Puri
12	do	21 st Nov,04-26 th Nov,2004	Ranchi
13	do	19 th Oct,05-24 th Oct,2005	Mayapur
14	do	16 th April,06-21 st April,2006	Puri
15	do	14 th Oct,07-19 th Oct,2007	Purulia/Bankuria
17	do	11 th Mar,09-16 th Mar,2009	TataandDalma
18	do	21 st Oct,10-27 th Oct,2010	Buddhagaya
19	do	24 th Sept,11-29 th Sept,2011	Hazarduari,Mayapur
20	do	12 th Oct,12-17 th Ot,2012	Chilika/Puri
21	do	27 th Oct,13-02 nd Nov,2013	Shimlipal/Puri

Special camp for geography Hons. And Gen.students as well as N.S.S volunteers also. :

<i>Session: (July- June)</i>	<i>Duration :</i>	<i>Prrposes :</i>
2006- 2007	02 nd Sept, 13 th Sept	10 days Specialm Camp at Adupted Villages
2007- 2008	03 rd oct-14 th Oct	do
2008-2009	16 th Oct,-25 th Cct	do
2009-2010	04 th Oct,- 14 th Oct	do
2010-2011	23 rd Oct,-01 st Nov	do
2011-2012	10 th June-20 th June	do
2012-2013	03 rd oct-14 th Oct	do
2013-2014	23 rd Oct,-01 st Nov	do
2014-2015	03 rd oct-14 th Oct	do

Principal

Khejuri College, Baratala Declaration:

I do hereby declare that above mentioned statements are true in the best of my knowledge.

Full Signature of applicant-SamuMahali