

THE KOLHA'S SOCIETY: A Study on Mayurbhanj District of Odisha.

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Abstract

In spite of significant gains in promoting society growth and living conditions globally. Much of the developing world remains in widespread of poverty. India being a developing country has not escaped from the challenges of poverty and other problems, In is popularly known as the country of many villages and in these villages many tribal people are residing over decade and decade like Kolha tribe are social life, economic life, Political, education. Order to fulfill their needs. Kolha tribe man and women Empowerment in village level is not unfolded in a proper channel. The growth of Kolha Tribal communities and tribal society play a vital role in their society, culture, economic and education way of life and considered as their society. But they are still lagging far behind in the different walks of life such as education, implement, good health and empowerment.

Key words: - *Social life, Culture life, Economic condition of the Kolha Tribe.*

Introduction

Growth of types of social cultural life through the prehistoric time. The nature of primitive societies have passed through several stage of culture development everywhere in the world. Thus one finds the states of food gathering, hunting, fishing, farming etc. among the Indian tribes. These activities are very much determined by geographical environment of the tribal socially Kolhas are with wage labour, agricultural, hunting and food gathering.

The terms “technology” & “technique both have been taken from the Greek root “tekhne” which means ‘art’, ‘craft’ or skill. As we have mentioned earlier, it is the “means of production” according to Marx. For Marx, technology, discloses man’s mode of dealing with nature, the process by the sustains his life”(1938).

Roberts. Merill, has defined technology as the practical arts and subsequently, as a body of skills, knowledge, and procedures for making, using and doing useful things. He has also explained it with reference to Weber that “there are techniques for every conceivable human activity and purposes. Furthermore, he has also stated that, “technologies are the cultural traditions developed in human communities for dealing with physical and biological organism. In anthropological literature, technology is sometimes studied as material culture and often as part of it.

Technology is also defined as “man’s rational and efficacious ways of enhancing command or domination over nature”, and in simpler terms, technology is “any tool or technique, any physical equipment or method of doing or making, which human capability is extended.

Besides the discussion of technology as a system of knowledge, as a means of production, as material culture, a system of skills or techniques, it can be also explained with reference to its social content. Pfaffenberger also of related social behaviours and techniques” He has continued further that, technology can be said to exist unless the people who use it can use it over and over again. Although such explanations are tending towards a deterministic view, it can be said that technology is both social and technical.

GEOGRAPHICAL BACKGROUND OF MAYURBHANJ DISTRICT

Odisha is one of the eastern states of the India with a geographical area of 155,707 square Kms. Odisha occupies significant position in the tribal map of India. There are 62 types of scheduled tribe and 13 Primitive Tribal Groups living in Odisha.

The District of Mayurbhanj as a special destination of accommodating about 22,23, 456 of the total population out of which ST & SC population constitutes 56.60% and 7.68% respectively, making it a tribal dominated District. The density of population in the District is 213 per square Km which is lower than the states, over all density of 236.

Mayurbhanj covering a total geographical area of 10,418 square km, the land locked District at the northern extreme of the state of Odisha and Baripada is the head quarter of the District laying at a longitude of 85, 40 and 87,11 east and latitude of 21, 16 and 22, 34 north, the Mayurbhanj District is broadened by the Keonjhar District in the south, Singhbhum District in the north and Balasore District in the east.

The district is divided into four revenue sub-division, namely:- Baripada, Bamanghati, Panchaidha and Kaptipada.

THE KOLHA PEOPLE

The Kolha one of the Adivasi group of the Mayurbhanj District of Odisha. They are found in Rairangpur, Badampahsd, Joshipur, Bijatala and Bisoi Block. These Kolha tribes converse with each other in various languages like own language, Santal, Hindi and Odia. They have their own tribal dialect known as larka. From the history point of view, Mayurbhanj is not the real habitant of the Kolha. They are emigrated from the Jharkhand, Bihar, Bengal plateau from time immemorial. And the popular belief is that those Kolha tribes have been emigrated from the Keonjhar District from the north-eastern parts of Indian Sub-continent during the last century. The word Kolha is probably the Santali har, a man. The word is used under various forms, such as har, ho and karo by most munda tribes.

OCCUPATION

The members of this tribe are mainly engaged in agriculture, hunting, and fishing apart from collecting and selling forest products fruits, medicinal herbs, pier wood, honey, mushrooms, flowers etc. They are also domestic animals like cows Buffalos, Goats, Sheep and pigs their house hold Dogs are kept and trained accordingly in order to help the tribal folk in hunting, Birds like ducks, Hens and pigeons are also kept for eggs and meat. These animals are also used for sacrifice during tribal festival and various religious rituals to satisfy the God and Goddesses they are worship.

The typical Kolha house has either one multi- purpose room house , it is partitioned in to at least three small spaces by a temporary thin wall. Once of these spaces is used as a kitchen. While the other two are used to store grains and for multi-purpose uses. If the house is more than one room, every room is separate in this function. The doors are either wooden or bamboo.

SETTLEMENT PATTERN

In the most of the cases, the Kolha villages of Mayurbhanj follow a liner pattern of settlement with two rows of house facing each other along a common road or foot track. Every houses has its spacious room premises containing the house of the Kolha of the village. They have not sufficient room, but they use open space in huge number. Before selecting a site for their village, the Kolha took account the nearest of water sources and forest. There has a sacred placed name “Jahira” they called the Goddesses as *Gramdevi*”. It is the place for their village deity surrounding by the Sal trees and located preferably in the eastern direction of the village.

HOUSE PATTERN

The Kolha are used simple house hold equipment. The house are made in the rectangular structure. Every house is looks scattered manner. Because the Kolha living under the foot of the hill. The houses have either one multipurpose room 2 or 3 rooms at the most. Once thing is common of every house that is their hearth is being constructed open area. If the possibility of rainfall than they cook inside the houses, rather they cooked in the open field. If the house has more than one room is separate in its function. Most of the houses are having one or two room with long veranda of the front. Their house is a peculiar system because all houses front a big distance called “Pinda”.

Its cause not the water of rain destroys their wall. The doors are either are either wooden or bamboo. Most of the houses the roof is thatched, some are tiles, but mud floor is common. The walls are either bamboo made or from a local variety of shrub, plastered with mud. They also plastered the floor with cow dung. The walls are painted with white, yellow and red colour mud, which are locally available. Some time they use the black part of the rejected torch battery for plastering the floor.

LISEURE TIME AND RECREATION

Life is for enjoyment. So recreation is must necessary for everybody. For recreation and enjoyment leisure time is must necessary. Kolhas have plenty of leisure time as they depend upon making of basket from bamboo and little bit of agriculture.

They usually listen to Radio, when engage with production of baskets. Females go to cultivating fields at harvesting period and sometimes they go to forest to collect some minor forest product and woods for cooking

All of the life creation of nature, human is latest and unique creation. Because the human being has brain power and creation powers with using of his brain. Without taking food a life is not possible. Human is due to living being does verity types of works as his profession for avoids to his food problems. But sometimes he gets leisure times from his daily work. On these leisure times he does many interesting activities, which activities are gives pleasure to his mind.

When a modern society people comes to his house after doing his daily work, he takes facilities of many entertainment instruments of modern creation like journey by modern vehicle, watching TV's playing modern struments etc. But for a under developed community person (tribes) it is difficult to does this. Because a modern people has more money, available of modern time. Per underdeveloped communities, gets some leisure times. They create some beautiful creation in this time, which is gives pleasure to their mind. This is called folk art. Very ancient days human are makes many arts on their living caves. For example in present day food gathering and hunting communities are busy all day due to wondering hunting and gathering and sleeps at night due to dark ness and tired. That for they are not gets more leisure time but total of their whole day many time they are takes rest. In this period they create some amusing maxim looks on their hunting materials and get feel pleasure.

Other primitive or tribal groups belong to other economical category. So these have gets maximum times comparing with food gathering and hunting communities. There for they are can do this work whole day with interest and every age and sex person are does easily. Hence they are not gets maximum times for leisure. But they gets free leisure times at the time of early morning, evening, during rituals, during festivals, etc. In this times they are conversions with them, young boys and girls are plays modern and traditional games, males are goes to *pala* (cock fighting place) with his one or more than one cocks, all are takes drinks of rice bear (*handia*) and also goes to one another house house for take rice bear, etc.

HUMAN RESOURCES

Human resources are the main factor of production in Kolha society. Both men and women take part in their economic activities. In Kolha society the family who have practice mainly minor forest produced, food gathering, agriculture and wage labour. The females are also take important role in Kolha society. The women are engaged in domestic work as well as agricultural work. Men help them in cooking because they regularly supply the processes of firewood for cooking. Agriculture collection of forest products, selling of surplus commodities etc. are done both by men and women through arduous part of such works are done mainly by men. Cutting of bamboo and bringing from the forest, digging of hand soil, digging out of edible roots etc. are done mainly by men. Both male and female do construction of house.

The Kolhas do work for earning the labour wage but firstly with their own community they help each other in agriculture and ritual works by labour and cooperation. In hunting and fishing the always go in groups and share it equal among them. They always prefer to stay in groups. The Kolhas are hard workers. From morning to till evening they always busy in their craft making.

Similipal is a golden bowl for Some Kolha Villages because the Similipal is very nearer for the Kolha area. They depend in jungle they collect many things like bamboo, firewood, edible leaves, fruits, roots and tubers honey and fish. They collect seasonally fruits also like *Am bam Kendu*, *Kussumo* etc. They are very happy because their essential or requirements are available in near the forest and they get it very easily by without any cost.

FESTIVAL

Like as other society in Kolha society also has its certain festivals in certain month. And has marriage ceremony in certain month and day. Kolha Society is acculturation with its neighbor's society Oriya culture.

Therefore some rituals and its time influence by Oriya culture. This type of influence is looks at the time, day and month fix of marriage of Kolha society. But their festival time is fixing according to their own culture timing.

The Makar Parva : This prime festival of Kolha Tribe of Mayurbhanj District is celebrated with pomp and grandeur by Adivasi and Non-Adivasis alike in the Oriya month of Pausha and English month January when the paddy reaping is half done and the mind is free from all lures and anxieties. Irrespective of caste, colour and crew and age all partake in religious gaiety and fervor. This festival lasts for more three days and celebration primarily starts two days before 'Makar Sankranti' . First day is known as 'Chauladhua' or 'Soaking of Rice, Second day is 'Baundi' and the last day is 'Makar Sankranti' on the day Makar all irrespective of ages go for bath early in the dawn and the children set fire near water reservoir. It is told as 'Kumbha' on this day all put on new attire. In every household Makar Chaoula and delicious cakes are prepared. The deity is worshipped. This festival is most enjoyed amidst mutton curry, palatable Cakes, country liquor, Handia and boisterous music, dance and drums.

For the occasion of Makar a special 'Monkey Dance' named as 'Galienage' is performed by the Kolha, Santal Tribe people. The tribal folks adorning their bodies in many forms roam door to door asking for paddy, rice and cakes, which becomes quite enjoyable.

LANGUAGES

The Kolha people in Mayurbhanj are speaking their own language. Which is "Larka Kolha" They are all speaking Kolha language. These Kolha tribes converse with each other in various language & like Santali, Odia, Hindia & Bengoli. Children also speaking on their languages but often they use odia language. The female are mostly speaking Kolha language .

They have a separate language of their own called Ho, but most of them use Odia, Hindi, and English as a subsidiary language. They appear to have migrated to Keonjhar and other places from the North-East during the last century as the Ho language strikes a surprising resemblance with the North-Eastern language.

DRESS AND ORNAMENTS

Civilization and the modernization influence the people to accept the modern culture. The adults Kolha male usually were short and coarse hand loom dhoti, Lungi and Ganji and Shirt. The boy were 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.

The Kolha women have a very simple pattern of dress. They use a piece of coarse sari, usually with broad colour crises-crosses and is about six feet to eight feet long, end of the sari reaches down up to the knee lever as lower garment and below the right armpit, use of blouses and under garment is not in common among young girls and those working outside the village and window women use white sari without or with boarder out line.

Ornament

The Kolha women use a good number of ornaments including glass or silver bangles, bead or silver necklace, silver anklets, hair pins, wristlet etc, use of earrings and silver ring in their fingers is also common, pagra, Baju, Chur, Puli, Khadua, Dora etc.

The force and arms of the women flock are sometimes covered with marks of different kinds. Which are gradually becoming unpopular.

FOOD HABIT

As the Kolhas are by profession agriculturist and collection of minor forest products. So their staple food is mainly water rice (*Pokhala*). Generally they eat three time in a day. They are taking both boiled water rice and dried rice in their meal. The females are awake in the early morning and cook the food and finished it by 7 to 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. Sometime they also often taking vegetable curry with boiled rice (Bhat). It is observed that during the pregnancy the pregnant women are not taking non-taking non vegetarian food for the safety of the baby grown in the womb, but the pregnant lady are often taking small fish with their meal in the pregnancy period. It is also observed that the during the death of any person of their family they need not take non –vegetarian food. They are mainly very much fond of dried fish (*locally known as sukhuu*) taking in their meal as this is available in the village hat.

Seasonally their curry is changed. During summer and rains green leaves and mushroom are eaten. Fish is available in summer season. In winter and summer they get banana, lemon, Jackruit, mango on ceremony and festivals they eat got, sheep and cocks meat. When they prepare the curry they do not used more spices, onion, and oil etc. Salt and rice paste are the only condition used for preparing curry. Green Chilly is added. Generally green leaves are cut by knife than simple washed and cooked.

Drink

The Kolha prepare a drink of homemade rice bear, (*locally known as Handia*). Every day they drink handia two or three times, In ceremonies festivals and in ritual works both male and female drink the handia. The bear prepared from Mahua (wine) is also a favorite drink of the Kolha. A tablet locally known as “Ran”, which is prepared from the roots some Jungles shrubs, which help in the fermentation prepared handia. Sometime they use desi wine (*muhuli*) and foreign liquor also.

Handia Processing

First boil water and rice. After prepared rice they put rice another place. Cold rice is put a mud pot or silver pot. Then the ranu or bakhoro mixed the rice and spray some water. Examble-3 K. G. rice 20-24 ranu mixed. After 3 to 4 days this rice give some white water that is called Rosi. Some people drink the Rosi. Rosi is more powerful than handia. Some water mixed the rest rice and put the handia chala and processing. Then produced the handia. They made the handia for every occasion.

Smoking Habit

The Kolha both male and female are also taking Tobacco (*Dukta*) and the male person are using Kendu leaf by rolling in to shape of a cigarette and smoking. The male Kolhas are also obviously using Khaini, Gutukha and Gudakhu. They are mainly depend on nature based smoking product as these are available in the local forest.

POLITICAL ORGANIZATION

Political organization is the relation established by a group of people to fulfill a specific aim and remaining in the periphery of which the members work. Through this, a specific target can be achieved in less expense and less time which can provide benefit both for the people and the government. In short political organization is a critical media through which communications between different people having relation among them the Kolha village has its own set of traditional leaders and a corporative council of elders, operation in the traditional social cultural, administering over internal and external affairs, providing permanent leadership and thus rigidly securing political and cultural integrity of the village. The Kolha have their own village community panchayat and inter village panchayat. In the village panchayat cases related to break insect taboo and extra marital relation inter tribe marriage, intra clan marriage, divorce, 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 and final. Who do not obey are ousted from the community and are included after payment of community feast.

In order to select the “Pradhan” “Dakua” and “Chaukia”, the head of the all family members are gathering at open place or “Akhada” place of the village. At first one of elder person of their village is regarded or selected universally as an executive member to preside over the meeting. The name of the candidate for the post of the Pradhan, Dakua and Chaukia will be allotted by the public according to their suggestion. The candidate who secures the highest number of the support on behalf of the public he becomes the Pradhan, Dakua and Chaukia respectively.

The major role of “Pradhan” is to attend different public meetings to supervise the developmental work of the village, solve various conflicts of the village. Dakua’s role is to inform the people about the meeting and arrange the meeting as directed by the Pradhan. The Chaukia’s act as a supporter of Pradhan to help him in different problematic or critical situations.

ECONOMIC ORGANIZATIONS

As the Kolha are primarily backwardness and poverty among the tribal of the country generally. Those of regions like Mayurbhanj District in particular areas. As a whole Kolha society agriculture fields surround village. These people are dependent on agriculture. So the productivity or the output is very low. These people are cultivate in a year because the areas are also hilly areas. The Kolha tribes education of forest products where available. They sell forest items like Green grass, potato, mushroom, jhuna, wood, leaves, mahula etc. they sell forest items in the local market (Hata) and village market. These people are also doing unskilled labour when they get time from their cultivation. For an agricultural work they only get Rs. 90/- per day and Govt. jobs like road making, digging ponds, build well etc, they get Rs. 200/- per day. Kolha people are making traditional material like mats, sweep, chatai, bamboo craft, dhona, kula etc for business purpose.

Conclusion

In the Kolha Society, the Pradhan plays an important role in the affairs of the village. Earlier the kolhar were used to be soldiers of the kings but now-a- days with the dis-integration of the Kolha village these social institutions are no more development. Industrialization and mining activities in the Kolha inhabited areas have changed life style of the Kolhas Considerably and Another most important social trait of the Kolha is their dance and Music. Music and dance form a part of their life. In every mood and in every festival they dance. Boys and girls, youg and old, participate in dance. There is no special dress for the dance . Hand in hand, the Kolhas dance in semi-circular way to the tune of tamak, dhol, bhuang, sarangi and flutes. Kolhas are one of the most artistic tribes of Odisha.

Though there are some changes in their society of the Kolha Tribe. Yet outside influences have not been able change their traditional societa values, customs and traditions. As a progressive community, Kolha are fast emerging as a role model for tribes.

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