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ACKNOWLEDGEMENT

We have much pleasure in thanking to the Sangeet Natak Academi, New Delhi for their generous and courtious assistance in publishing this activity report. We have great pleasure in presenting this report of the activity of the organisation.

Our gratitude in most respectfully extended to this excellency presence National Awadee Mr. Prodyut Dutta, Howrah.

We are grateful to Dr. Debabrata Banerjee (an eminent educationalist), Howrah for his keen concerned an invaluable participation, we are indeed indebted to the Sangit Natak Academi and local administratives in respect districts, viz Birbhum, Bankura & Purulia in West Bengal.

A special ward of thanks to our team members for working hard towards what ever.

 15-02-'15
Secretary
SANTINIKETAN .
KSHANIKA HUMAN RESEARCH
& DEVELOPMENT SOCIETY

PREAMBLE

It was a little effort in our organization. Dr. Debabrata Banerjee and his some colleague Mr. Prodyut Dutta (National Awardee in Dance & Music). Mr. Sandip Kumar Majee (A political leader & social work). Mr. Sanjoy Gupta / Photographer & Reporter), Mr. Sibabrata Majee (an eminent social worker & president of VOS) conducted this programme.

I personally owe a debt of profound gratitude to all those scholarly contribution for their academic cooperation, Patience, and forbearance in making this effort a reality. Without their kind of help this publication would not have been the light of the day. I can not forget to record my special thanks to some of local leaders, Vos, Tribal People as well as Tribal persons who expended their experience and support activity.

Last but not the least, the local artists and performers deserve tanks for their keen performance and encouragement.

Place : Santiniketan

Date :



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Activities at a glance under I.C.H. Scheme.

District-Purulia.

<u>Sl.No.</u>	<u>A c t i v i t i e s-</u>
1.	Meeting with Team Members.
2.	Visit to Bagmundi and Ajoyadha Pahar.
3.	Meeting & Survey work.
4.	Survey and Documentary Works through Tribal Communities.
5.	Data-base Identification and Data collection from Tribal Communities.
6.	Meeting with Bagmundi Panchayet Samity and local Administrative Officials.
7.	Conducting cultural Performance.
8.	Photography & Video Recording.
9.	Report making.

District-Birbhum.

1.	Meeting with Team Members & Local Administrative Officials.
2.	Visit to Santiniketan Balipara, Shyambati, Ruppur, Goalpara, Surul, etc.
3.	Survey & Data collection.
4.	Conducting Cultural Programmes with Tribal Community (Santal).
5.	Report Making.
6.	Video Recording

District-Bankura.

1.	Meeting with Team Members & local Administrative.
2.	Survey & Documentary Works.
3.	Identification & Data collection.
4.	Video Recording.
5.	Conducting of Cultural programmes.
6.	Report Making.



PERFORMANCE REPORT AT A GLANCE.

1. Name of Implementing Agency & Full Address, Phone Number, e-mail etc. : Santiniketan Kshanika Human Research & Development Society, Simantapally(North), Post-Santiniketan, Dist. Birbhum PIN-731235. Mob No.08016269885 e-mail:santiniketankshanika@gmail.com
2. Name of contact person., Phone Number & e-mail. : Mr. Shibobrata Majee, 09874635477 e-mail:shibobratamajee@gmail.com
3. Name of the Scheme. : "Safeguarding the Intangible Cultural Heritage and Diverse Cultural Traditions of India".
4. Purpose. : Database collection of 39 tribal groups of Birbhum, Bankura & Purulia.
5. Date of sanction with Memo No. : 31.3.2014. vide Memo no. 28-6/ICH-Scheme/69/2013-14/13653
6. Total amount sanctioned for the programme. : Rs.1,00,000.00 (Rs.one lakh only).
7. Release of Grant(as 1st instalment) : Rs.50,000/-(Rs.fifty thousand only).
8. Total expenditure incurred. : Rs.1,31,200/- .
9. Actual expenditure :.Rs.1,31,200/-.
10. Organisational contribution : Rs.31,200/-
11. Collection from others. : Nil.
12. Date of commencement of the programme. : 31.6.2014.
13. Date of completion. : 31.12.2014.
14. Collaboration & supporting Organisations. : Local Administrative & V.O.s in respect of the Districts - Birbhum, Bankura & Purulia.


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DEVELOPMENT
contd.2.

- 2 -

15. Name of Team Members : 1. Dr. Debabrata Banerjee.
2. Mr. Prodoot Dutta. (National Awardee).
3. Mr. Sanjoy Gupta, Photographer & Reporter.
4. Sandip Majee, Political leader & Social worker.
5. Mr. Shibobrata Majee, President, Kshanika.
16. Coverage Tribal Community. : Santal, ASUR, BAIGA, BEDIA, BHUMIJ BIRHUR, BIRJA, GARO, GOND, GORAIT, HAJOAG, KORA, SAVAR, ORAON, MAHALI, MRU, LODHA, LOHARAR, CHAKMA, MECH etc.
17. Activities : 1. Survey & Data collection.
2. Cultural performance.
3. Meeting and get-together with Tribal Communities.
4. Collection photography.
5. VDO regarding etc.
18. Justification. : It was our little effort in our Organisation. It is very difficult for identification the areas of Tribal communities within a short period, because most of them are spreading here and there. However, with our best efforts we have identified the most of the tribal areas covering the District of Birbhum, Bankura and Purulia in West Bengal. (Detailed survey report is attached herewith) For conducting the identification programme we received support from our local Administration and also from the family members of the Tribal areas.


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contd.3.

19. Follow up : We have performed the programme in our short limitation. As per our survey report we will step forward for better socio-economic development for the tribal people and also will try to take some initiatives for improvement of the cultural and traditional aspects of tribble peoples. For conducting the programme we took help from the local Administrative. However, we have a mind to make a wide spread programme for the development of the tribal areas people and for this Govt. financial assistance is needed.

20. Conclusion : Under the guidance of Dr. Debabrata Banerjee and leadership of Mr. Prodoot Dutta we completed the programme with grand success.

It has been observed that most of the Tribal peoples are below the poverty line and due to lack of their poor economic condition they could not protect their traditional customs & culture. If this continues for a long time they will lost their tradition.

Date : 30.9.2015.
Place : Santiniketan.

Signature

Secretary

SANTINIKETAN.

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A FEW WORDS ABOUT IMPLEMENTATION

We conducted a base line survey through the districts, Purulia, Bankura & Birbhum of West Bengal. The tribes of West Bengals may be classified into two broad racial categories viz Proto Australiod and Mongoloid. It was observed that the primitive tribal groups of Purulia, Bankura and Birbhum lost their traditional economy, languages and good numbers of earlier customs and rituals and most of the craft producers to lack of educational backwardness has created problems in their development prospect and socially handicapped. But majority of Bengal tribes followed their own traditional religions. A good number of tribe of West Bengal are engaged in agricultural works and other are labourers in colliery industries. As a result they have been lost tribal traditional culture primitive practices & phenomenon gradually. The farmer tribal groups of the district identified are Santal, Bhumi, Sabar, Orang etc. These tribal groups of Mongoloid racial background are community referred as indomangolids while the immigration tribal plantation labourar are maily of Austroloid racial community called as Proto Australoid. More evers a few number s tribes of South Bengal are classified as bellow :-

Name of tribe	Nature and place of habitation	Racial affiliation	Dialect/ Langauge	Traditional occupation	Present occupation	Religion	Emerging identity
Magh	Inhabited mainly in foot hill areas and plains of North Bengal	Indo-Mongoloid	Tibeto-Burman	Cultivation	Wet-agriculture, daily labour, service holder	Nature worship, many adopted Buddhism	Desia
Hajong	Inhabited mainly in foot hills of Jalpaiguri and Darjeeling	Indo-Mongoloid	Indo-Aryan	Cultivation	Wet-agriculture, daily labour, service holder	Nature worship, many adopted the traits of Hinduism	Desia
Mech	Inhabited mainly in foot hill areas of Jalpaiguri and Darjeeling	Indo-Mongoloid	Tibeto-Burman (Bodo)	Jhum cultivation	Wet-agriculture, daily labour, service holder	Nature worship many adopted the traist of Hinduism	Desia
Garo	Inhabited in foothills of Darjeeling Jalpaiguri and Cooch Behar	Indo-Mongoloid	Tibeto-Burman (Tibeto-Chinese)	Hunting, jhum cultivation	Wet-agriculture,	Nature worship, some adopted Buddhism and Christianity	Paharia
Chakma	Inhabited mainly in hill and foothill areas of Darjeeling. They are later settler	Indo-Mongoloid	Indo-Aryan	Cultivation	Agriculture	Buddhism	Paharia



Performance Report : 2013-14

[Under ICH Project]

Name of tribe	Nature and place of habitation	Racial affiliation	Dialect/ Language	Traditional occupation	Present occupation	Religion	Emerging identity
Oraon	Early immigrants permanently settled in tea gardens and villages of North Bengal	Proto Australoid	Korku (Dravidian) Sadri	Cultivation	Plantation work Cultivation, daily labour, service	Samsar, some adopted Christianity	Modesia
Munda	-do-	-do-	Mundari (Kolarian) Austro-Asiatic Sadri	-do-	-do-	-do-	-do-
Santal	-do-	-do-	San tali (Austro-Asiatic) Austric speaking Sadri	-do-	-do-	Samsar, Hinduized some adopted Christianity	-do-
Kharia/ Kheria Lodha	-do-	-do-	Mundari (Kolarian) Austro-Asiatic Sadri	Food gatherer, pianquin bearer Cultivation	-do-	Samsar adopted the traits of Hinduism some adopted Islam	-do-
Malpaharia	-do-	-do-	Mai to (Dravidian/ Kolarian) Sadri	Shifting (Jhum) cultivation	-do-	Samsar, adopted the traits of Hinduism	-do-
Sond	-do-	-do-	Gondi (Dravidian) Sadri	-do-	-do-	-do-	-do-
Nagesia	-do-	-do-	Austro-Asiatic Sadri	Cultivation	-do-	-do-	-do-



Sl No	Location Code No. of Village/Ward of a Town	Name, Designation, Office Address and Mobile Phone No. of the enumerators	Enumeration Block Number	Fill as per H.O. 2010										Total population on as per H.O. 2010	Receipt of Census Materials after field work					Physical population totals (To be filed in after 30/ March 2011)					Number of Households					Population																											
				Fill the details pertaining to this ER as per Section 2 of A.H.L.		Number of Census houses (see cols. 4 and 5 of A.H.L.)	No. of Households as per H.O.	Change (or) H.O.	Total population	From	To	House hold Schedule			No. of No. of filed in AH.L. layout with Col-25)	No. of filed in serially numbered sheets	No. of filed in serially numbered sheets	Date of signing of the record sheet	Males	Females	Total	Normal	Institutional	Total	Male	Female	Total	Normal	Institutional	Total	Male	Female	Total																								
				Compounding H.O. No.	Building numbers (Col. 3 of A.H.L.)							Residential and residence cum other use	Non-residential																					Filed-in	Unread	Scanned																					
1	2	3	4	5	7	8	9	10	11	12	13	14	15	16	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60												
181	0087	Chandla	Chandla Roy	163	001	114	141	7	2	143	702	001	149	161	9	170	1	2	12	3	373	333	706	151	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60																
182	0088	Ghorabandia	Rajendra Prasad Saw	164	001	125	113	12	18	133	620	001	133	143	5	148	1	2	10	3	318	299	617	133	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160					
183	0088	Ghorabandia	Dipak Ch. Kumar	165	001	132	114	15	17	135	566	001	135	142		142	1	2	10	3	285	300	605	134	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160						
184	0088	Ghorabandia	Pranab Singh	166	001	166	162	13	3	165	782	001	165	168	12	180	1	2	12	3	417	375	792	154	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180						
185	0088	Ghorabandia	Chhaya Malhotra	167	001	154	107	24	28	165	735	001	165	178	2	180	1	2	12	3	378	376	755	166	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190								
186	0088	Ghorabandia	Navnand Meena	168	001	124	115	13	2	130	492	001	128	127	3	130	1	2	10	3	260	242	505	121	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150			
187	0088	Chagria	Riya Kumari	169	001	018	25	0	3	25	121	001	025	26	26	1	2	6	3	89	85	176	25	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50								
188	0090	Sarahl	Malay Rajpa Majhi	170	1	001	116	96	10	45	82	001	003	95	4	100	1	2	8	3	216	173	389	96	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120								
189	0090	Saula	Neel Kishor	170	2	170	117	272	97	24	39	651	001	003	97	3	100	1	2	8	3	227	226	453	93	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120				
190	0091	Chano	Roya Kumbhakar	171	001	047	56	9	4	56	250	001	066	60	9	69	1	2	8	3	149	149	298	56	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80								
191	0092	Prestapur	Bhuvan Hazra	172	001	162	119	27	0	117	620	001	112	130		130	1	2	10	3	331	298	629	119	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	
192	0093	Palari	Shaktipada Majhi	173	1	001	072	129	4	110	640	001	128	134	5	140	1	2	10	3	343	312	655	131	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160			
193	0093	Palari	Chandra Devas	173	2	073	114	88	9	80	300	001	061	61	9	70	1	2	8	3	149	134	283	58	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90
194	0093	Palari	Bhim Ch. Majhi	174	001	162	128	28	4	132	552	001	133	152	14	170	1	2	10	3	370	299	669	131	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160			
195	0094	Gobindapur	Prabhat Ch. Gosain	175	001	074	81	2	11	92	452	001	092	96	4	100	1	2	8	3	228	228	456	92	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120				

Sl. No	Location Code No. of Village/Ward of a Town	Name, Designation, Office Address and Mobile Phone No. of the enumerators	Enumerator Book Number	Fill as per HLO 2010										Total population on as per HLO (see Register of HLO)	Receipt of Census Materials after Bud work										Provisional population totals (To be filed in after 5th March 2011)	Number of households			Population																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
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				Contest ending HLB No.	Building numbers (Col.3 of AH.1)	Number of Census houses (see cols. 4 and 5 of AH.1)		No. of HLOs		Total Checked with Col. 25)	Unread	Spotted	No. of copies filed in AH.1 books		No. of copies filed in AH.1 Maps	No. of copies filed in AH.1 sheets	No. of copies filed in AH.1 forms	No. of copies filed in AH.1 registers											No. of copies filed in AH.1 sheets	No. of copies filed in AH.1 forms	No. of copies filed in AH.1 registers	No. of copies filed in AH.1 sheets	No. of copies filed in AH.1 forms	No. of copies filed in AH.1 registers	Normal	House Less	Male	Female	Total																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
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Sl. No	Location Code No. of Village/Ward of a Town	Name, Designation, Office Address and Mobile Phone No. of the enumerators	Enumeration Block Number	Fill as per H.O. 2010										Total population on as per H.O. 2010	Serial No. of Households (Column-8, Section 2 of AH.L)	Receipt of Census Materials after field work						Provisional population totals (To be filed in after 31st March 2011)				Number of Households			Population																		
				Fill in details pertaining to first EB as per Section 2 of AH.L		Number of Census houses (use cols. 4 and 5 of AH.L)		No. of Households as per H.O.		House hold Schedule		No. of No. of filed in AH.L layout sheets				No. of filed in enumeration sheets		Date of signing of the receipt		Males	Females	Others	Total	Normal	Institutional	House Less	Male	Female	Others	Total																	
				Building numbers ending H.B.No	Building numbers (Col-3 of AH.L)	Residential and residence cum other use	Warehouses	Non-residential	No. of Households as per H.O.	Total Check with Col-25)	Unread	Spotted	No. of updated AH.L sheets			No. of filed in AH.L layout sheets	No. of filed in enumeration sheets	Date of signing of the receipt	Checked with Col-25)												Unread	Spotted	Normal	Institutional	House Less	Male	Female	Others	Total								
1	2	3	4	5	7	8	9	10	11	12	13	14	15	16	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58				
250	0126	Chakpathar	232	232	001	020	16	4	0	16	85	001	016	20	20	1	2	6	3	47	41	16	16	47	41	80	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58					
257	0126	Lawaikul	233	233	001	019	29	5	3	32	176	001	032	38	38	1	2	6	3	95	82	32	32	95	82	177	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50		
258	0127	Mumbars	234	234	001	037	53	3	0	53	278	001	043	61	61	1	2	6	3	145	137	53	53	145	137	282	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70			
259	0128	Maha	235	235	001	153	134	0	2	136	619	001	145	153	153	1	2	10	3	329	295	148	148	329	295	624	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166		
260	0125	Medhupur	236	236	001	036	44	0	0	44	232	001	044	50	50	2	6	3	110	125	44	44	110	125	235	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	
261	0130	Rahar	237	237	001	036	6	0	0	6	31	001	007	7	7	1	2	6	3	19	16	7	7	19	16	35	7	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24		
262	0131	Harbi	238	238	001	048	109	5	0	109	538	001	119	118	118	5	12	10	3	357	265	108	108	357	265	532	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	
263	0131	Harbi	239	239	001	103	95	10	2	101	409	001	103	105	105	12	12	8	3	240	232	102	102	240	232	491	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122
264	0132	Dhanud	240	240	001	162	124	7	1	125	610	001	162	132	132	7	1	10	3	299	305	128	128	299	305	604	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	
265	0132	Dhanud	241	241	001	069	8	30	120	678	001	088	141	141	141	8	1	10	3	354	332	126	126	354	332	686	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	
266	0132	Dhanud	242	242	001	167	106	11	19	125	606	001	167	137	137	11	2	10	3	319	233	125	125	319	233	612	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	
267	0133	Banohudi	243	243	001	157	155	0	0	155	893	001	157	167	167	3	12	3	406	418	151	151	406	418	904	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172
268	0136	Karnda	244	244	001	019	32	7	21	54	254	001	060	58	58	3	8	3	124	120	55	55	124	120	244	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	
269	0136	Diganti	245	245	001	051	36	4	14	50	264	001	040	54	54	1	6	3	138	140	51	51	138	140	278	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72
270	0136	Siranpur	246	246	001	072	26	9	3	31	161	001	031	34	34	1	6	3	84	81	31	31	84	81	165	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52

Scheme for “Safeguarding the Intangible Culture Heritage and Diverse Culture Traditions of India”

- A. Name of the State : West Bengal.
- B. Name of the Element/Culture Tradition : - Santal.
- B.1 Name of the element in the language and script of the community concerned, if applicable : -
Santali Language
Alchiki - Script
- C. Name of the Communities, groups, or if applicable, individuals concerned (Identify clearly either of these concerned with the practice of the said element/cultural tradition). They are 12 groups but they all belong to same community ‘Santal’.
- D. Geographical location and range of the element/cultural tradition Oyudhya Pahar, Purulia district W.B. (Village - Telia Bhasa, Santal Para).
- E. Identification and definition of the element/cultural tradition of India.
- i) (‘Yes’) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage.
 - ii) (‘Yes’) performing arts.
 - iii) (‘Yes’) Social practices, rituals and festive heritage.
 - iv) () Knowledge and practices concerning nature and the universe.
 - v) () traditional craftsmanship.
 - vi) Other(s) ()
- F. Provide a brief summary description of the element that can introduce it to readers who have never seen or experienced it : -

We have seen this community in the village Telia Bhasa at Oydh mountain in the district of Purulia.

Santals are divided into 12 gotros or groups like (1) Hembrom (2) Murmu (3) Soren (4) Mandi (5) Hansda (6) Changae (7) Tudu (8) Kisku (9) Baskae (10) Basora (11) Koida (12) Dorka.

Santals are medium in height, stout in body stature mostly black is in their complexion. Their hair is wooly or wavy mostly. Their nasal is blunt or medium. They are very simple in nature, co-operative and very smily in mood. They are honest person, brave and very logical.

Their houses are muddy and look very fine due to same colour and same type of construction.

They believe that they are coming from an egg of a bird. By name two

persons are born from the egg - Pilchu Haran and Pilchu buri. Gradually they produce 7 daughters and 7 sons. After maturity these 14 boys and girls are sent to different places. 7 girls are sent to pick up the leaves (Kita Katum) and the seven boys are trained for Haunting (Harera-Bir) only the elder girl and the youngest son among 14 realised they are brother and sister but other 12 can not follow that. So they married each other except 2. Once time came when 'Pap' or 'Evil' is word uttered concerned with this activity. So they have not marry the same group and always they married from another gotros. In this way they spread out.

They possessed a lot of traditional culture - from their birth to death.

They have some festivals like Bandna Festivals (Sohorai Fest). It is occurred the time of Diwali - Amabasya. The duration of the festival is 5 days and 5 nights. There is nice myth it is very popular in this connection. The animals of the forest once upon a time praying their god and goddess that man killed them and they have not took care correctly. But God noticed in this day that oxen are kept in well, they are not dirty or ugly in looking - Man rendered them well. From this day animals are lived in the forest and santals observed this day by badna utsav or sorhai festival.

They have observed 'Karam Puja' also. They also followed their respect to their God and Goddess like Sahorai (Hindoos 'Kali') in the month of Aghrahan and observed maghi utsav in the months of magh due to the thankful of God for their happiness of all through the year.

A group of persons follows the responsibility religious & miscellaneous activity like all the religious works or work of priest belongs with Nayakae. All the administration or Head of the village is Majhi Haram and Paranik is aside with him as an assistant. 'Bhaddot' is another 4th of the designation who works at the time of judgement of any disputes of any 12 groups of this community. Who always follows that every person should get all the time correct jurisdiction. All the 4th of the above is called collectively 'Yogo Majhi.'

They are very rich in their cultural portion. They operated a lot of instrument along with song like 'Bansi' (Tirco) - It has a melodious tunes but there is no manufacturer or maker who makes this flute so this instrument is going to be extinct. Another instrument is Kendree (Banam), Dhumsa, Madol etc. are variety of the instrument.

They like to dance very heartily and enjoy their culture today still from their parental generation. They dance in their Baha Utsav in the Spring's time. When shal, Mohul flower will be blossoming and the nature adorn with colour.

They always dance 'Langrae'. In the month of 'Magh' they dance in observation forever in very happily when marital festive have occurred that will be 'Dang'. All the dance and music has maintained one harmonical basic that is 'Jhanp-Tal.' Some songs and dances would be extinct from their communities like Renja, Danta, Dahav. One popular dance is continuing that is 'Dansa.' Before 10 days of Durga Festival the male persons of this community danced with female costumed.

They respect God and Goddess. Mainly they give their homage to Maran Buru and Jaheraera.

When Santals born then the period of the family is known as 'Chunt' or 'Asauch'. It will be going on 1 to 7 days. It is their rituals. There is some discipline on their marriage concern. When bridegroom and bride would be selected then a rituals followed this community. They took a plate and one pot filled with water then they fall two crops of rice into it if they united then they realise the marriage will be happy, otherwise it will be not prepared to go. After observing this they will marry and bride will pay to bridegroom Rs. 3/- to 13/- and utensils, Sarees etc. to the parents and guardians, of bridegroom. The branches of Sal, Mahua and Agni will witness for this concern. Some games will be playing both groups of marital party like one cloth of Alta carrying bridegroom but bride always conscious about his power so he catches it well from another. They dance and sing a song and happy atmosphere is there.

They cultivate and rearing by their profession. They cultivated paddy, potato and vegetables. They reared hen in their farming poultry. They catch fishes from the river Kansai. They have not developed in their industrial concern. But they have practiced to do their cottage industry and carry log from the forest after they to go market with these logs for their market. They are very poor in their economic position.

They believe Dienee System and also Ojha along with doctor.

They complete their ending of life in a burial place (poor economic), burning ghat (rich or middle class economic) and they follow their auspicious day during 7 - 13 days. They give or devote any animal's blood on the day of the burning time.

G. Who are the bearers and practitioners of the element/cultural tradition? Are there any specific roles or categories of persons with special responsibilities for the practice and transmission of it? If yes, who are they and what are their responsibilities?

All the villagers are responsible to maintain their cultural tradition,

specially the committee of 'Jogo Majhi' operated all the cultural activities we have seen. That Nayakae, Majhi - Haram, Paranik and Bhaddot are very responsible to maintain their heritage.

H. How are they knowledge and skills related to the element transmitted today ?

The young generation or offsprings are trained from their parental generation to observing their songs, skills of musical instrument and performance, dances. They have not practice or learned from any formal institution but they learn it very spontaeneously from their parents, locality or environment.

I. What social functions and cultural meaning do the element/cultural tradition have today for its comminity ?

They have some social festivals like 'Sahora' (Hindoos Kali) in the month of Agrohayan. In the month of 'magh' they follow 'Maghi-Utsav'. They dance 'Baha' in the period of Spring, langra is used in all the months of the year, 'Pata' is uses for Magh Yatra nd the Dang Dance is use for the marriage party. They observed 'Karam' in the month of 'Bhadro'.

The value of their dance and music are taken from Puran and Folk tales which fulfilled the knowledge of todays young generations very much.

J. Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities groups and individuals or with sustainable development ? I.e. describe any aspect of the element'cultural tradition that maybe unacceptable to Law of the Comuntry or may be in opposition to practising community's harmony with others.

No, we can not find as such activity which is in opposition to practising comminity's harmony with others.

K. Your project's contribution to ensuring visibility, awareness and encouraging dialogue related to the element/cultureal tradition ?

Yes, we delivered the lecture or advised them to protect their heritage they domonstrated us their musical practices and their dance - we inspired them well and request them to protect and develop their culture and spread their tradition to their off springs.

L. Information about the safeguarding measure that may protect or ptomote the element'cultural tradition : -

(a) (i) ('Yes') transmission, particularly through formal and nonformal education.

- (ii) () identification, documentation, research.
- (iii) ('Yes') preservation, protection
- (iv) ('Yes') promotion, enhancement
- (v) () revitalization

(b) Write about the measures taken at local, state and national level by the authorities to safeguard the element/cultural tradition.

The parental generation transmitted their culture through non-formal education. Locally they preserved their culture by their level best. But it is say to very sad that there is no help from state level or national level to protect their heritage.

M. Write about the threats, if any, to the element/cultural tradition related to its practice, visibility and future longevity. Give facts and relevant reasons based on the current scenario.

Not applicable. They always protect and develop their work.

N. Safe guarding measures proposed

(a) financial assistance for the promoting tribal art and culture.

(b) To established the formal institution for learning and practicing their culture.

(c) To Govt. financial help to the artist specially those who are going to extinct.

O. Community participation.

The participation of the Santals are very well. They performed in a group and the musicians performed in a group and the dancers are alike the other. But they perform in a single way also. It is say to very pleasantly that the community of Santals are very charming in mood specially in their culture.

P. Concerned community organization (s) or representative(s) :

(i) Name of the entity - Madhusudan Baskae

(ii) Name and title of the contact person - Do the same.

(iii) Address - Telia Bhasa Village, P.O. Oyudh Pahar, Dist. Purulia.

(iv) Tele No. - 8768255170

(v) E-mail -

(vi) Other relevant - No.

Q. Give information of any inventory - Not applicable.

R. Principal published references .

We have not informed from any references. We go there and observe them.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Oraon

The village Mudili under the block of Bagh-mundi in the district of Purulia, there we met a community, yes, they are Oraon.

Their language is Oraon and the script is Kuruk.

They are medium to tall in height, medium in their complexion, their hair texture is small wavy, the front portion of their face is enlarged, the eyes are small.

Knowing from ex-headmaster of a primary school Sree DamoruChandra Orang and another Ex-Asstt. teacher Sree Ram Chandra Orang to their heritage of traditional and tangible culture.

This communities persons's are found in the part of Lohar daga under the district of Ranchi. In W.B. they present in a lot of villages in the district of Burdwan.

In the born of their babies, they followed the occasion 'Naota' it would be held for 9 days. Sometimes it will be 21 daysalso. When the first issue of any family of this community would be born then they invited their relatives and friends. There are no priest in their society is present; all the auspicious work has operated by one social priest. In the time of marriage one platform will be making for their customs and it has covered by the branches of Mahul and Shal. 'Jal-Saowa' is being held in this occasion. In the time of death burial system is being present in this community. Though the rich family persons will be going for 'Daho' or burning ghat due to burn their dead bodies. The untouchable period will be 10 days.

These communityis coming from Chotonagpur - it is being told by the people of this area.

Their culture will be festive centric. Karam puja held in Bhadro mas, Natun Khaoa (Boro Paddy) will be coming in this very period. Sarul utsav will be held in the month ofFalgun. TusuUtsav will be beginning in the month of SangKranti Agrahayan and it will be ending in the month of Sangkranti of Paush. Sahorai or Hindoos Kali is the media of culture of their communities tradition. They sings a lot of songs in this very month. Their original language Kurut is going to be extinct. One village wife of this community Kalpana Oraon (whose parental residence is Durgapur city centre) knew Oraon language, she sang 'Karam'Sangeet' and 'Pashoal Sangeet' and delivered her eternal feelings and the future of their tangible culture in Kuruk language. Their handicrafts are very nice mainly Chatai, Pati or Madur Silpo is very interesting. They cultivate only paddy. They cut the logs from the forest and going to sell it to the market. Besides this they have their profession is labourer, or day labour.

There are 45-50's family of Oraon are present in our censuras village. Block of Baghmundi gives them the seeds, manure etc. But they demand for financial assistance to protect their tangible culture. Their needs to construct one institution for formal education to learn their traditional dance, music by their original language Kuruk. No doubt if there is no Government financial help there will not be exist their own original culture.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Bhunij

Here is Suisa village, under Bagmundi block, Dist Purulia where a tribal group live - yes, they are 'Bhunij'. Here we find the actual extract of culture of Purulia is existed. It is fact that Jhumur Silpo is living so lively by the help of the villagers of this village.

Asides of Purulia, Mayurbhanj in Orissa, Chotonagpur, Southern part of Bankura, West part of Rar this tribal groups are present.

Their language is Mundari and Script is near about of Alchiki. Though Bengali language is their mother language now.

They are very simple, smily in face - medium in height. Their eyes are floating in their face. Their complexion is medium to black. The texture of the hair is wavy or flat, general. They are mostly literate. The censur village Suisa's learned persons are 80% - 90%. The girls are uplifted their education. They are logical, so they go to Hospital due to their any sufferings. Though it is very sorrowful that 2 doctors post has been vacant since 2 years, as a result 1 nurse would be managed all the patient. This tribal groups life, always is in festive centric. We the Bengalee people say, 'Tero parbon in 12 months' but they have 13 parbon only in the Bengali Calender the months of Bhadro, like as - 'Tij is held 3rd day of Bhadra mas - to wishing well for their husband - all through the day they have not taken any food. After fasting the day they go to priest and give him as they able to give. After this, they pay their homages to tij thakur and one band of thread they give it to their husband as a rakhi. It is very excellant for their attention and respect for their husband. This after Karam Utsav will come. It is for well wishing from the sisters to their brothers. 'Jita Utsav' will come after that, Mother will wishing best for their sons in this occasion. Along with this 'Bhadu Utsav' will come. the daughter Bhadrabati of king Kashiraj will remember all the girls of this community unity in this occasion. In Dadoshi tithi of Bhadro they arrange after this occasion that is 'Ind Puja'. This is continue to 3 - 5 days. They are worshipper of trees, stones and nature. So they pray Devi Mansa. They pay their respect to Biswakarma Thakur. Then next it will come 'Chata Parab'. In this way they will dance, sings, a lot of songs, feel and covered with very enjoyment moment. In the Sangkranti of Agrohayan Tusu Puja will be beginning and it will be ending in Sangkranti Pausu. It will come from the Kumari Society. By their heart they sing, dance and pray their feelings during one month. They give off their 'Chaudol' in the river Subarnorekha with deep sorrow. They demonstrated Jhumur Dance and songs in original form of Art. They dislike its deformation. We met the

BHUMIJ

personality he is famous for Humour song. Yes, he is a great Artist. He is Abani Bhusan Sinha Ray. President of Panchayet Samiti and barriers of their tangible culture. He wrote a book on Jhumur Loke Sangit 'Amrito'. He wants to create one institution of Jhumur if Government will co-operate him. He is eager to create a research centre on this subject. The various forms of Jhumur like Darbari, Bhadaria, Ganesh Bhandona etc. would be operated by them to show us what marvellous thing is Jhumur. One dancer of Jhumur Mrs. Chintamani Sing Mura demonstrated her dance. We knew from them that the lady is devoted for Jhumur because society have not recognised her and they all dishonoured her much but she devoted her life for Jhumur. We realised that Bhunuj are really barriers of their tangible culture. Like other tribal society Bhunij maintain the naota occasion in the 9th day of new babies birth. Sometimes it will be 21st day. They invited their relatives and friends to their house if the issue is first of their parent. Marriage is a happiest utsav of this tribe - 3-5 days before of marriage they maintained 'Tel-Halud' occasion. On the marital day it will be coming from the bride's house. The bride will pay Rs.1/- as a demand rule of oldem days to bridegroom's parent. There is no demand on any materials or cash to any part of marital status. After their death they took the body in a burial place or burning ghat. It is very astonishing matter that one girl of Bhunij when going with her bride in their marriage day then they promise at 'Harshali Place' that the death day of this bridegroom's one piece of bone will return back to the land of Harshali. It is their demand. So they prove that the girl is their wealth entirely of their society.

Manbhum's culture is existing for the contribution of Abani Bhusan Sinha Roy and his father. His father was the owner of 12 mauja - He was great Jamindar, so he paid a lot of money energy all to this Jhumur Silpo.

'Nachnee' status is now going to be extinct, like Abani Babu Chinta Moni Singh Mura and etc. artist would be exist.

They demand -

- (1) The development of financial society.
- (2) Establishment of Institution.
- (3) To established one research centre of Jhumur.
- (4) To learn Puran - Jhumur will help the off springs.

The State Government or Central Government have not given any financial assistance for Jhumur or Chaudance of Purulia. It is very urgent to give financial help to maintain their intangible tradition of culture.

These art and culture would be going by their own effort. There is no Shiksha Guru, no formal institution. So it should be very needed to go and aside with them from any financial help from central or state government.

IDENTIFIED TRIBAL COMMUNITY

UNDER I.C.H.**Mahali**

We censur the village Kitari under the block of Bagmundi, in Purulia district. There belongs a tribal community, they are Mahali.

Their language is Mahali but nowadays they speak in Bengali mixed with Santali.

One of the inhabitant of Kitari Mahadev Mahali noticed us they have no cultivation now a days, mainly making basket or bamboo's work they have by their profession. Only the 3 months Sraban, Bhadro and Aswin they cultivated their land and reared animals and to sell the market. The rearing of the rest of 9 months they buy to rear their animals and selling for marketing.

They are medium in height, sometims they are tall. Their complexion is dark, the eyes are round to wavy. The hair of themselves are very common - these are plain. The nasal structure is medium.

After born of their babies, they followed one occasion that is 'Naota', this happy untouchable periods are 6 - 9 days. They followed it upto their Naota has not been done. In this concern of marriage they take dowry from the part of bridegroom. they belief twowaysof completing the activity of their dead bodies. If one immatured they buried it body in a burial place and the adult age of dead bodyis going to burning ghat for burn. They followed 'Mara Chunt' or untouchable days upto 10 days.

They have many festivals like Karam Puja, also they enjoyed themselves in Jitu Utsav. They have tusu Puja and they covered themselves very happily it this occasion. They told in this very time to busywith 'Tusu Mela' or Tusu Utsav'. In this puja began from Sangkranti on Agrohayan and completed it to be inpaush Sangkranti - the duration of this puja is one month. Besides of this there will be Mahapuja, Manasa Puja etc.

They are very much conscious about their health. They go to hospital for their suffering of any disease. They have not free from the bad rituals like Diyene or Ghost they believed in now.

All the activity of the birth to death of this community is maintained by the five members of Gram-Sabha.

Theyhave Dhol,Nagra etc. musical instrument to operate their cultural activity. Now-a-days their culture would be tengible due to financial problem.

Only the Governmental financial assistance can be solved their financial problem. No one would be help to maintained their tangible culture. They existing culture operated by their only community. In the fair of Tusu they would be sell their landcrafts - they are busy to mainta in their dances and songs. They heartily protect their culture - but it will be very needed to co-operation of financial help by the State of Central Government of our country.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Bir-hor

In Bhupatipalee and Bareria two villages are under the block of BagMundi and the district is Purulia. Here Bir-Hor by name one community is existing.

'Bir' means Jungle and 'Hor' means innocent. They are simple, frequently go to jungle to fetch animals for hunting by the help of chihor branches or latas they make the thread of the neck of cows. As a result, in the past they have no social concrete construction.

The language is nearly Santali. Today they live in Bengal so their language is Bengali.

Medium to tall heighted they are, complexion is medium to black, nasal tips is blunt, the hairs are curled or small wavy. The eyes are small.

Bhupatipally's Durjo Shikari 60 years man, Sunita Shikari is another lady, 54 years. Thakurdas Shikari of Bareria village gives the data of their tribes.

Their language is Birhor and they delivered some sounds and help by net they catch rabbit, pigs etc. This way of culture is coming from their ancestors. How do the girls make thread from branches of chihor they showed us and how did they catch animals they performed it to us.

There are festivals along with their poorness. Badna parab is occurred, the worshipping of her will be honoured in Birhor society. All the religions activity has done by the priest. They worshipping Marang Buru and masa Buru. They are literate now mostly. So they have not believed Ojha's activity. 90 years old man told us he took Rs. 500/- maybe it will be 1000/- as a 'Bhata' or Pension. 42 years Mamoni Shikari delivered a song of marriage utsav of their society. The contents of their song is composed of many datas of Puran. They honoured the old days, so they wrote the song by these materials. They are happily and charming in mood in all over their festivals; one pleasurable source is 'Dol Utsav'. There are 50 - 55's family are present in this part. There is no administrative control operated by Govt. they should always keep and quite by their self govt.

Their hunting animals are rabbit, birds, pig, deer etc. They catch fishes from utlung river.

In the 9th day of new baby born, it will be observed as a 'naota'; which we Hindoos call 'Antur Ghar'. In their marital concern they followed some rituals. Bride will pay to Bridegroom Rs. 1200/- besides of money he pays sarees, clothes, utensils to the parents of bride groom. One pot should be given from bride groom's house. The water of the pot is used for the hospitality from brides' house to bride groom's

Bir-hor

house. Bride and Bridegroom should not take any non vegetable items on the marital day. The occasion has operated by the priest. In the marriage day there are a lot of music behind of it, their language is nearly Santali. They buried their dead bodies in a burial place. These time they have not taken non-veg item. It the dayof 10th they break their untouchable days or 'Aswauch'.

Their food habits is rice (marbhat), vegetable and paultryhen. They like Harria. A ray of education has reflected on thier society. The girls and boys both are going school now a days.

Their culture is now going to be extinct, because of their financial problems. The common people of birhor are distressed now. nice they danced, singing a song with Dhamsa, Madal etc. In the festives of Dong Serving, Baha Sorai. Today they have no money so their culture is now going to be extinct. Hunting is another art of their life because they have some unique technique to catch the animals - like an art they are much attentive.

State Govt. has given them an animal shelter project on 60,000/- is to be amount but they lived their - animals are aside of the house. Panchayet Samity help them much and give them inspiration how to storage their money. We find 50 - 55 families are there in two villages.

Their demand is financial help should be supported to maintain their traditional culture otherwise it will be extinct.

We realised that they trying their best to maintain their hunting culture to days now if there Governmental finance should present then they will survive.

IDENTIFIED TRIBAL COMMUNITY
UNDER I. C. H.**Chik-Baraik**

Chik-Baraik lives in the block of Bagmundi in the village Makruk under the district of Purulia.

Their language is mixed with Panch-Parganas - Bagmundi, Jhalda, Shili, Sona Hatu and Tamar are their names.

They are Karjee, Gomu, Sing, Sardar, Hodar by their title.

They are tall slim and stout. Their complexion is dark or medium. The height of the nasal structure is medium. The eyes are small but bright.

They speak in Bengali language. They have forgotten their original language.

Their culture is rich. The undivided land of Manbhum's culture is Jhumur Sangeet. There is no gurus or guidance or master - they sing or dance gradually coming from their ancestors. It is very pure and original due to sincere responsibility of the persons of Chick-Barik community. Their traditional process has been continuing for 50 years. Their musical instrument is Sarengee-Dhamama and madol etc. Their culture is festive centric. In the parab of Karam's Song is 'Bhaduria' held in the month of Bhadro.

In the month of Ashar and Srabon there will be 'Asharia Sangeet'. In the month of Bhadro and Ashwin there will be Khemta and Kyamta song. In the auspicious occasion of Sorai puja will be continuing with Sorai Gaan. There will be one great Puja is 'Gram-Thakur' for the well wishing of all the villagers of Chik-Barik community. 'Tusu-Parab' is the very important parab for themselves. The duration of this parab is the same as others communities like the Sangkrahti of Agrohayan it will be beginning and ending Paush Sangkranti. The girls of this community serve this puja as a Sakhi (friendship) and they give off tusu after one month in the river of Subarnorekha. They not only sing the lilas of Radha - Krishna aside of it they are Baishnab also. There are many festives like Karam, Badna or Kali, Kojagori Laxmi, Rash Lila etc.

They chiefly are farmers. Krishi is their profession. Their chief farming product is paddy and also they produce many vegetables.

From the born to death there are many rituals are present. There is an occasion of 'Naota' in the 7th day of new born baby. In the age of 5 years they picked their ears; generally it is held in the Makar Sangkranti. In the days of 21st Dhai-ma makes Sighn by the help of burn iron rod in the around of lower abdomen around the 'navi'. But this system has now abolished. In the marriage concern the dowry system will be changed. The dowry of Konae into the dowry of bride or bar. All the auspicious

Chik-Baraik

work has operated by priest. After their death they going to carry their dead bodies or the burial place. In the day of 9th the untouchable period will be end. All the rituals of cutting hairs, nails etc. is being complete on the day of 10th and in the 11th day there will be an occasion of Tilpat. The relatives and friends are invited on that day.

Now Tractor is being operated and as along with tractor they orrganised to cultivate their land with urea.

The State Govt. would help them in 'lok-prosar project' to maintain their tangible culture for this communities traditional culture. Madhusudan Mancho Section Call this community for their art and culture. They inspired them also. Governmental financial asistance will be needed more. There is much important to help to create an formal institution to protect their ntangible culture.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Sabar

In the village Sham Nagar, Khasbera Para there belongs one community, they are Shabar.

What is their original language they have not told it. They are very simple in face and they told their feelings today in Bengali mixed with Santali.

According to Basanti Sabar who is the member of Panchayet Samiti we heard their lives, culture and life history.

They cultivated Paddy, Vegetables and they catch fish from the river - this is their profession. They cultivated their land by the help of damp's water. They took everything as their food like poultry bird, snake, toad, rajmee (golden frog), rat, fox etc. In the time of census we heard that they ate any animal within the evening. They are carnivorous. They took the animals by trap. This is an art of way. When they demonstrate how did they catch the animals we find that really trapping animals is a true art. They have no formal institution to learn the traditional culture, they make sweeping instrument for sweep the house floor and it has much value. They knitted it so nicely we observe it and felt they are really artist.

There is very need of Governmental finance assistance aside with them. As they are nomads So they have no continuity their cultural trends. If they get financial help then it is very easy to protect their tangible culture.

They have some festivals - Durga Utsav, Kali Utsav, Tusu-Mela and of course Paush Parbon festi, Karam Puja utsav, Jita Puja utsav, Sarswati puja utsav etc. are another utsav of their lives. Some songs along with their utsav would be exist.

When they have no activity they choose daily labour by profession and also with this they knit bundles. They are free from all bad rituals because they are educated now. So they go to hospitals when they have suffered by disease.

Our sensuous village Sham Nagar has 14 families of Sabor. Governmental help already is there - they established taps and tubewells.

In the 9th day of new born baby when achieved then 'Naota-Occasion' will be held. There is a marital party with brightend and very joyous of course. Bride gives Rs. 500-1000/- to bridegroom's father as a dowry. They happily enjoy their days with music and dance along with marital customs. They burned their dead bodies in a burial place and 'Mara-Chunt' will be break on no. of 10thday. There is no priest in their society.

They deliver some song to us as their best ability. We find there is no formal institution. They protect their tangible traditional culture only the Governmental help can survive them and assist otherwise their culture is going to be extinct.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Gorait

Nalapar is the area where the tribal groups 'Gorait' belongs. It is under the Bagmundi block, Dist. Purulia.

They speak in the language 'Rarua' and their script is Bengali.

They are very poor and they work by day to day labour. They are servant and maid-servant by their profession.

They are tall, complexion is not correctly black, hairs are long wavy or straight, eyes are small, nasal height is medium. It is their physique.

Their art and culture is depend on their social festivals. In the Bengali calender Bhadro month they worshiped Jita, told by Jagori Gorait. They cut the sugar cane tree and doing fasting for the well wishes of their child. Knowing from Durga Charan Gorait that they respect and give their homage to 'Ma Durga' due to attachment of Hindoos.

They worshiped Gobordhan (Hindoos Kali) - this puja is called Jita utsav by them. They followed karan Puja. They wish for all of the village that is 'Garam Than' utsav. Monosa Puja is their hertiest puja - they worship this goddes by their heart.

They are now free from bad-rituals due to literacy. They look after their girls as same as their sons.

There are some rituals along with their birth, marriage and death. In the day of 7th or 9th of the new born baby concerned they followed 'Naota Utsav'. Before Naota mother and her bady lived in a 'Chati Ghar'. On the day of Naota many relatives, friends and guests will be coming and enjoy themselves. In the marriage day they followed Jal Saowa and Mahi Saowa. The logon of marriage is 3-5 days. In the time of marriage various songs is being operated, they delivers a song to address the flower Shaluk at the time of marriage. If any bodies of this community is dead under the age of 16 then his or her body is buried in a burial place and the dead body of the adult will be carried on burning ghat. There are present 'Mara Chunt' during 10 days they followed this ritual. Priest or social priest directs all the occasion. Completing the auspicious activity the relatives of the dead peson they took launch - it is their tradition. After launch the son of the dead person come to discuss with the leader or Mukhia and the leader like persons and they demand some things like rupees or a goat if the sons of the dead man agree with them then they are happy and then take dinner and announced the day of shrad is over.

Their traditional culture is now going to extinct due to their poorness. In the time of babies birth, or marital time or the worshipping of Karampuja they spontaneously singing many songs, dances. But they have no formal institution where the offsprings could be learned. There are no help from any sector like state or central. To protect their tangible culture there is no financial assistance. So the art & culture will be abolished one day it is sure. Helping Governmental finance is very urgent for this tribals of group.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.Mura

Mura is a community who belongs to the village of Baghmundi under Purulia district.

Besides of 42 years age of Netai Mura, 14 years of Sainath Mura there are Sorothi Sardar, Gandhari Mura, Gandheswari Mura - they have talked to us and we know from them their traditional culture.

They are medium in height, their complexion is light blackish to dark, they have low height of nose, small eyes and the hair texture is curly to small wavy.

Chiefly there profession is cultivation - they are daily labour because they have no land. They work to colour the wall and windows and doors. When monsoon will be reach they sowed their seeds. In the formal way they drenched water or ploughed by bullocks - besides of this they cultivated land by pump.

The boys and girls of this community are going to primary and Madhyamik School. They have not separated between boys and girls. In this time of birth there is a system of 'Naruta' or 'Naota' like other communities. These very time is known as 'Subho-Asouch'. In the time of birth and any suffering of health they go to usually hospital. Along with hospital there is present one Dhaima. They are free from the bad rituals and health conscious also.

Once they went for hunting by the help of bow and arrows, olden weapons. Today the hunting process of ancestors were going to be abolished.

They are spontaneous in their 'Tusu-Gaan' in their folk-culture. They delivered to us 'Mongol-Geeti'. Though they have no formal institution to educate their off - springs for their traditional culture. As a result, off springs have not learned of their music and dance. Traditional culture will be going to be extinct due to finance.

For the sector of State Govt. and the department of I.C.D.S. help the pregnant mother to give the medicine but there is no help from any sector to maintain their tangible culture. As a result there is no existence on this area of hunting, dance or handicrafts etc. as their culture.

Mainly they are carnivorous. They are habituated to have goat, ship, poultry

Mura

flesh. There are 22 families of Mura are present in this area. On the marital concern bride demand or dowry must be given by bridegroom on amount of 'Sholo-Ana'. They carry the bride on their laps and to go to the marital place. There is a demand to give one pot from bridegroom to bride. It is being sanctioned by this pot on this occasion.

After death they accepted the system of 'Daho'. After 10 days from death they followed sharad. This occasion will be completed by Priest.

They cultivated their lands and rearing the animals. Today they have no culture - they have no service. The deficiency of finance they lost their culture.

There is a Hat or market on Wednesday and Saturday at Hattola of Baghmundi.

We are very glad to hear when Sainath by name of a boy who reads in class VIII he will wish to be a writer in future.

There is no role from Panchayet Samity or State Government or Central Government to maintain the traditional culture of this community. They need money. There is very urgency to construct some formal institution for maintain their culture.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Lohar or Lahora

In ranengkar village under Bagmundi block, dist. Purulia there live one tribal community, yes, they are Lohar or Lohora.

Their language and script is same, Bengali.

Mainly their profession is concern with iron. They are cobbler.

Knowing from Banamali Lohar that, they cultivated their land and rearing animals also.

They are very stout in their physique. They are tall, expanding shoulder, heavy wrist, fat lips, medium nasal height, blackish complexion, long wavy hairs.

They have a few of rituals. There is no division between boys and girls. They go to hospital because they are literate.

The leisural time they have a dance and songs. They love and dedicated 'Chau-Nritya'. We know it from Banamali Lohar. Their dance is Gurucentric. There are formal education and have art and culture. In their marriage they sing a song which is very attractive. One of the lady of this society delivers their song and we think that their ability is much on this concern.

We see this community at Delhi, Ranchi and Kolkata.

In the 7th day of birth 'Naota Utsav' will be held. In the past, the bridegroom took dowry from the bride. Butnow the procedures have changed. Now bridegroom pays the bride. Their memorable subject is 'Marriage Song'. At the death condition the 'Mara Chunt' will be end on 10th day.

The festival will cover all through the year. The emotional tribes uses their songs and dance along with their utsav. In Bengali month Bhaddra they used Karam Puja, besides of this puja there are Manasa, Durga, Kali, Tusu, Saraswati, Sarun etc.

Governmental co-operation should be protect their tangible and traditional culture.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.
Kheria

In the village Bela, there live a community - this is Kheria under the Bagmundi block and the district of Purulia they live.

There language and script is Kheria.

Knowing from Suku and Lal Kheria that they make sweeping material like brooms. To bind Khejur Leaves is an important art of their life. They learned it from their ancestors. In their olden days they like to sing this is their dearest wealth. Today this will be going to extinct. State Government have not pay their attention on their dance, songs and making sweep materials - if there is Governmental help them they fulfill their art and culture.

Without of handicraft they cut wood and to sell this to market and they took labour by their profession.

They are stout, height medium, complexion nearer to black, eyes bright, noses height medium, hairs are small wavy.

Always rituals are connect with education - the boys of this community go to school but the girls can not. As a result, Diyenee or Ojha's taboo is well known by them. They faced in the practical ground - so they now free from bad-rituals.

In the 9th day of new born baby 'Naota festival' would be occurred. In the concern of marriage bridegroom's payment or dowry system can be exist. The bride pays Rs. 200-250/- to bridegroom. The 'Mora Chunt' will be stay 10 days. There is no priest. The duration of the marriage is 3 days.

They have many festivals which is socio-centric. The goddess Manasa, Kali, Maghi Festivals. Tusu Festivals, Karam Puja, Jita Festivals, Saraswati Puja etc. puja and festivals are there. There are no formal school which is Guru centric. The tangible culture of Kheria is going to extinct if there is no help from the Governmental sector. They have interest but the providation is very small. The sensation of traditional culture will be ruined due to their poorness.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Karmali

In the village Berma under the block of Bagmundi Dist. Purulia, it is a communal village. Yes, here lives the community that is 'Karmali'.

Their language and script both are Bengali.

They are very poor mainly they are carry agent (kuli), they cut logs from the forest and sell it to city market. They also make 'Tari' from the extract of sugar.

They are medium to tall in height, their complexion is medium to fair, eyes are large, hair texture is long wavy or plain, the lips are thin, the height of the nose is medium.

Though their poorness, they followed some festivals like Nishi puja , i.e. means Hindus Kali Puja. As they mixed with Hindus so they observed also Durga Puja. They honoured Manasa and other god and goddess like other tribal groups. They also followed Shib Chaturdashi. Once upon a time they respect Karam puja and Jita puja but to-day they have not these due to their financial problem.

They followed 'Naota' utsav when new born baby will come to their family like the other tribal groups. This is very tough to maintain their traditional art and culture along with this festival. In the marriage concern bride will pay to bridegroom as a cash. It is a system of dowry. They buried their dead bodies due to their financial crisis. Knowing from Sripati Kalindi in the village Berma the intangible culture of their tradition. Only their poorness is the cause to extinct of their culture. The culture can not survive without money we know it very well the person, Sripati is a beggar but he demonstrated a lot of songs to us. We feel that he is a good singer but it is his dependable wealth for begging in the street. In the concern Handicraft by their profession they produce Bamboos work, i.e. Basket, tray, hat or toka etc. they acquired these art from their parents or their ancestors. The young generation of Karmali community are very helpless and frustrated. In the presurisation of finance they earn as it is possible. We think their young group of boys are idle.

They new governmental assistance for finance. The definite project could be survived if Governmental help is aside with them. Their tangible culture will be overcome due to their financial promotion.

IDENTIFIED TRIBAL COMMUNITY
UNDER I.C.H.

Kora

In the village Sham Nagar Mudhidi under the District of Purulia there belongs a tribal community - yes they are Kora.

Their language is Raree. Generally they are tall in height, fair complexioned, fair nose, large eyes and long wavy hairs.

They cultivated vegetable day to day labourer and rearing animals by their profession.

Kartik Mudhidi is an inhabitant of the village Mudhidi we know from him the tangible culture of this community.

In the 9th day of birth if son will be born they followed Naota but in the case of daughter it will be held 7 days. In the marital concern the bride will pay Rs. 9 to the hands of bridegroom's parent. They give Sarees, Cloths, utensils etc. as a gift to bridegroom's parent and along with parent they give their homage to bridegrooms 'Dai-ma'. Before the 3 days of marital day they use 'Tel-Halud' occasion. This Tel and Halud materials is coming from bridegroom's house to the house of the bride. This one, we have not find in any other tribal group. There is no priest in their social occasion. There are two system present for their death concern. They carry their dead bodies to any burial place or burning ghat. They may be depend on their financial capacity.

They have education but less than any other so they belief some bad-rituals like Diyneer or Ojha.

Today they have to exist two ways of dance - they are 'Jaoa Naach' and 'Karam Naach'. The girls possessed their dance with a leaf in their hands, it is Jaoa and in Bhadra they dance Karam. The girls of the village demonstrated their dance to us. We feel that they are trained in dance. Their inspiration and training would be operated by a learned teacher and his institution. 'Chau Nritya Academy' of Bela village would be responsible for maintain their traditional cultural activity, the person Gandhi ram Mahato is directed the students of this society. Knowing from him a lot of girls will go to Kolkata Durga Puja festival for 3 days to demonstrate their culture. We think their culture is rich. Though they have no financial assistance from any Government but they protect their intangible culture by their own effort.

Photo Journey under ICH Scheme-2013-14



A view of team personal & community members



A view of team personal & administrative officers

Photo Journey under ICH Scheme-2013-14



A view of Orang Children Group

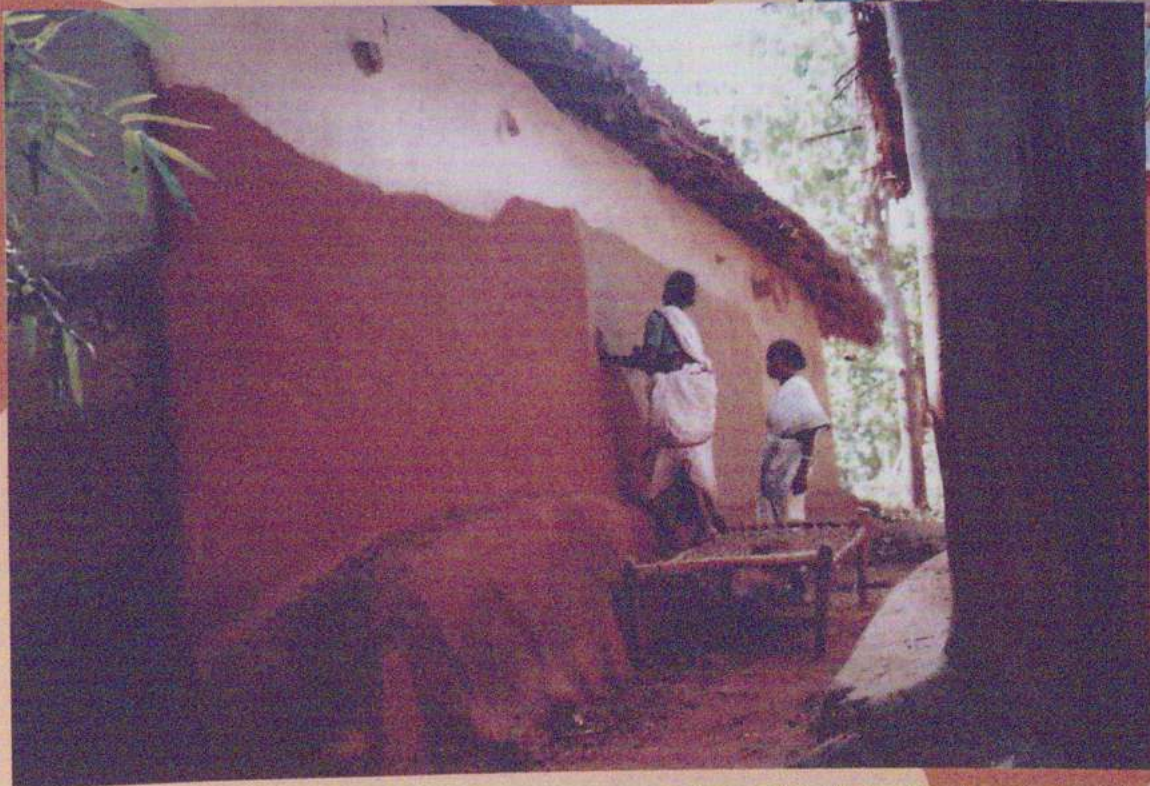


A view of Traditional Bamboo Work of Bhumig Community

Photo Journey under ICH Scheme-2013-14



A view of Hunting Festival of Ajyodha (Purulia)



A view of Environmental aspects during Tribal Festival

Photo Journey under ICH Scheme-2013-14



A view of Purulia Handicrafts



A view of Chhou Artist

Photo Journey under ICH Scheme-2013-14



A view of Sports & Lathial Group

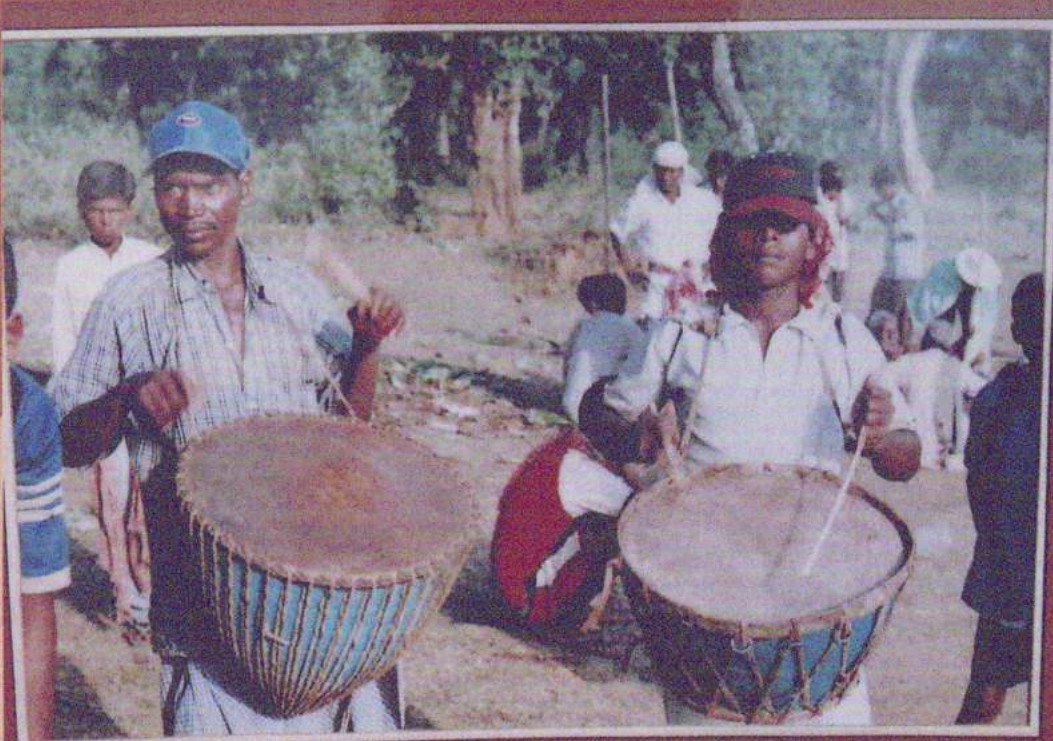


A view of Dias of Tribal Community

Photo Journey under ICH Scheme-2013-14



A view of Music of Mahali Community



A view of Music of Santhal Community (Dhamasha)

Photo Journey under ICH Scheme-2013-14



A view of Traditional work of Tribal Community



A view of Field of Terracutta Work of Bankura

Photo Journey under ICH Scheme-2013-14

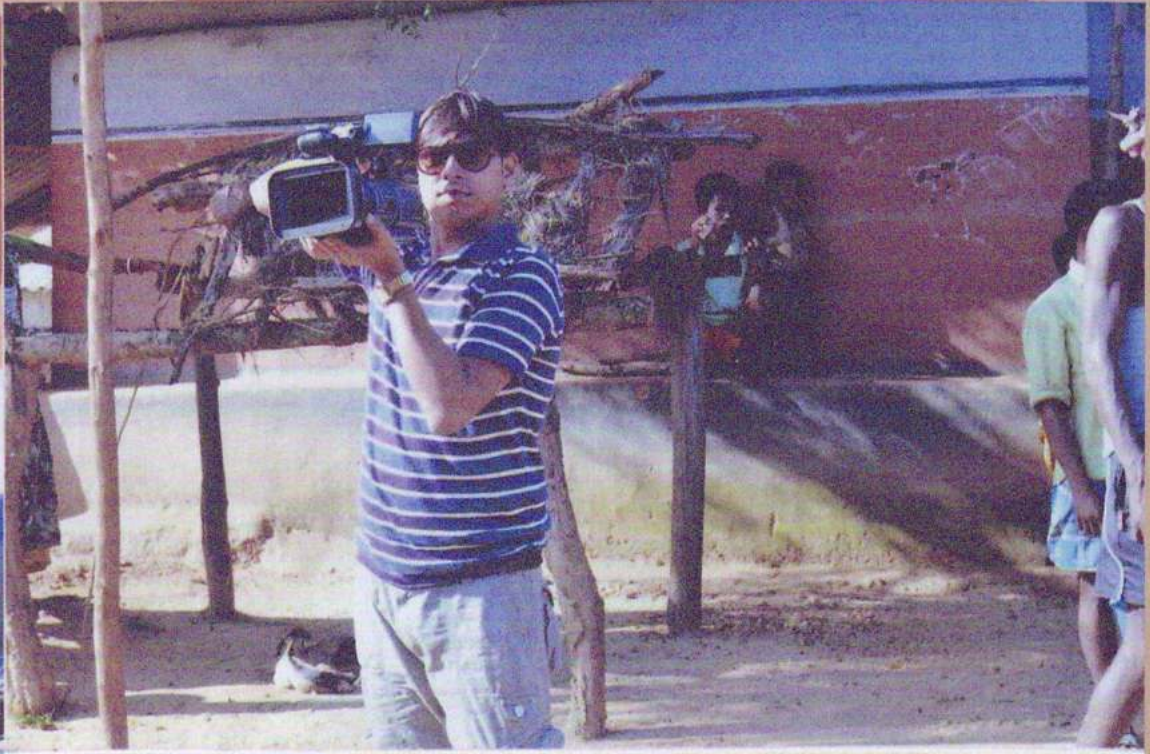


A view of Drama & Music Session



A view of Drama & Music Session

Photo Journey under ICH Scheme-2013-14



A view of Photographer



A view of Environmental aspects of Tribal Community

A list of identified Tribal people

<u>Sl.No.</u>	<u>Name of Tribal Groups.</u>	<u>Total Population</u>
1.	Asur.	4296.
2.	Baiga	1686.
3.	Bedia/Bediya.	30420
4.	Bhumij	243700
5.	Bhutia	42600
6.	Birhor	703
7.	Birjia	981
8.	Chakma	153
9.	Chero	2011
10.	Chik Baraik.	13027
11.	Garó	3392
12.	Gond	5123
13.	Gorait	2315
14.	Hajong.	1085.
15.	Ho	3365
16.	Karmali	1463
17.	Kharwar	1721
18.	Khond	684
19.	Kisan	5635
20.	Kora	96933
21.	Kowra	2618
22.	Lepcha	24210.
23.	Lodha/Kheria/Kharía	56403
24.	Lohara/Lohra	24964

<u>Sl.No.</u>	<u>Name of the Tribal Groups</u>	<u>Total Population.</u>
25.	Magh	1075
26.	Mahali	50409
27.	Mahli	11103
28.	Malpaharia	18020
29.	Mech	26302
30.	Mru	1360
31.	Munda	233017
32.	Nagesia	8115
33.	Oraon	458200
34.	Pahariya	4222
35.	Rabha	12360
36.	Santal	1684410
37.	Suriya Paharia	4692
38.	Savar	39700
39.	Toto	911

Team Members.

<u>Sl.No.</u>	<u>Name. & Address.</u>	<u>Qualification.</u>	<u>Designation</u>
1.	Dr.Debabrata Bandopadhyay, Panchanantala, Howrah	P.Hd in Anthoropology.	Co-ordinator
2.	Prodoot Dutta,Salkia Howrah.	M.A.in Dance & Drama.	Team Member
3.	Mr.Sanjay Gupta,Salkia,How.	Dip.in.Photography.	Photographer & Reporter.
4.	Mr.Sandip Majee,Chengail,How.	B.Com.	Team Member
5.	Mr.Shibobrata Majee, Simantapally,Santiniketan.	B Com(P)	-do-



BAGHMUNDI PANCHAYAT SAMITY

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Ph. No. - 03252-250215

Savapati :- Abani BhuShan Singha

Ref. No.

Date 29.05.19

To whom it may concern

Certified that Persons noted below attached to the organisation namely Santiniketan & Shakti - Human Research & Development (Govt Regd) have come to collect status report in r/w Socio-economic condition as well as to know social custom & cultural activities with present position - Saduabim and problem there of if any to maintain, organise and management of the same. They have covered the sub-tribes activities i.e. Santal, Bhumij - Birhor, Utkal - Banark - Kobra - Mahali - Uraon and Munda - under different corner of this block. All the section heartily represent their cultural side appreciating their dealings - good behaviour also. I wish them every success.

Sabhapati
Baghmundi Panchayat Samity

CONCLUSION

To perform the Scheme for "Safeguarding the Intangible Culture Heritage and Diverse Culture Traditions of India" we have faced a lot of problems i.e. To convince the local Administrative (2) Language problem (3) Safety and Security of the people (4) Transportation and Communication (5) Political disturbances and (6) Weather problems. But inspite of the above-mentioned problems we have conducted the programme with our best efforts satisfactorily and also we have gathered a vast experience in this regard.

We have gained that the Tradition of the Tribble people is going to be ruined and disappeared gradually resulting which the Traditional Culture of the Tribble of India is going to be abolished day-by-day. In order to safe their Traditional heritage we should take immediate remedial steps.

However, lastly we thanks to Sangeet Natak Akademi for extending their helping hands as well as financial assistance.

Place : Santiniketan.

Date : 15-02-2015.

Signature
Secretary

SANTINIKETAN
KSHANIKA HUMAN RESEARCH
& DEVELOPMENT SOCIETY
Authorized Signatory.

