

Economic System of Santals of Mayurbhanj of Odisha in Eastern India

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Abstract

The economic system of the Santals of Mayurbhanj is a fascinating aspect of the tribal economy of Odisha in Eastern India. The Santal tribe is accepted as the second largest tribal group of Odisha in India by considering its population. The economic subsistence of the Santals of Mayurbhanj is mainly based on agriculture and collection of forest production. The economic life of Santals are really connected with their forest economy, agricultural cycle and other sources chiefly wage earning by leaf plate making and engaged as labourers in various developmental works / schemes of the state as well as central Government of India. The principal feature of the economy of people of Santal tribe is closely associated with the forest. The Santals of Mayurbhanj used to collect various kinds of forest products such as fire wood, medicinal roots and fruits, flowers, leaves, mushrooms, honey, resins, lac and firewood in order to sell in the market to meet their economic necessity. The main occupation of the Santals of Mayurbhanj is the settled agriculture. The most part of their income are found spent in purchase of daily food items, dress, ornaments and house maintenances. Some amount of expenditure is made by Santals for the education of their own children and also in other household works. The aim of this article is to focus on the detailed economic system of the Santals of Mayurbhanj of Odisha in Eastern India. Methodologically, both the primary and secondary sources have been used by the authors for the writing of this article.

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I. INTRODUCTION

Odisha is one of the most important tribal states of India from the historical as well as anthropological points of view. It is the second largest tribal dominated state in India with the largest number of tribal communities. On the basis of population, the Santals are the third largest tribe in India (Ota and Mohanty, 2015, p. 288). The Santals are recognised as the second largest tribal group of Odisha in Eastern India ("Tribes in Odisha", 2015). Out of the total 62 Scheduled tribes of Odisha, the Santal tribe is an advanced position by considering their cultural

identity and population. The economic system of the Santals of Mayurbhanj is one of the interesting aspects of the tribal economy of Odisha in Eastern India. Generally, the cultural pattern of the tribal community is certainly associated with its economic structures. Economy is a significant essential of the community life and it acts as the vital role in the establishment of the cultural and social structure of the tribal community / society. The economic life of the Santals supports us to know the chief features of their culture. Santal community has its own way to run into its basic requirements for the survival of its

members failing which they are endangered with extinction. Nature here comes forward and joins hands with them to fulfil their necessities fashioned, of course, in their own way dependent on their customs, traditions, demographic structure, etc. Owing to this, indigenous people with the same natural environments have advanced different economic processes to meet their ends (Nulkar, & Muthumani, 2014, p.1).

Mayurbhanj is a tribal dominated district of Odisha in Eastern India. The district of Mayurbhanj lies between 21° 17' and 22° 3' north latitude and between 85° 40' and 87° 10' east longitude (Senapati and Sahu, 1967, p.2). Mayurbhanj is essentially an agricultural district of Odisha. Out of the total working population, 84% depend on agriculture, 2% on mining and quarrying and the rest distributed in industry, trade, transport, building and sundry activities. Since there is a heavy pressure on land, the agriculture has remained primitive. The economic life of has on land, the agriculture has remained primitive. In the past, the economic life of the Santals of Mayurbhanj was not so sound. Struggling hard for existence is the essence of their life. Hence, they remain engaged from morning to the evening throughout the season. They remain jolly in the midst of songs and dance despite their poverty and distress (Karua, 2014, p. 60). The economic life of the Santals of Mayurbhanj is an interesting study for scholars to know the economy of one of the important tribes of Eastern India. Here, the present article attempts to highlight the detailed economic system of the Santals of Mayurbhanj of Odisha in Eastern India.

II. METHODOLOGY

For the collection of data, the present authors have used the qualitative research method like practical observation, personal interview, schedules and taking photographs. The extensive field survey had been undertaken by the principal author for the collection of data with regard to various aspects of economic system of the Santals of Mayurbhanj of Odisha. Both the primary and secondary sources have

been used in the writing of the present article. The primary data have been collected from original texts, Gazetteers, literatures, reports, and also some obtained through the participant observation, interviews and hearsay accounts. The secondary data relating to the present article are Books, Journals, magazines, periodicals, records, reports, etc. The data obtained from both the primary and secondary sources are carefully analysed and discussed in the present article.

III. DISCUSSION AND RESULTS ANALYSIS

3. Economic System of Santals of Mayurbhanj

The economic life of Santals is connected with their forest economy, agricultural cycle and other sources. The principal feature of the economy of people of Santal tribe is closely associated with the forest. The economic life of the Santals of Mayurbhanj is an interesting subject of the tribal economy of Eastern India. Various aspects of the economic system of the Santals of Mayurbhanj are their sources of income, forest-based economy, food security, agriculture, dams and canals, mines and industries, other occupations, animal husbandry, weekly markets, mode of exchange, income and saving, expenditure on different works / functions, etc. The descriptions of several aspects of the economic system of the Santals of Mayurbhanj are briefly discussed below.

3.1. Sources of Income

Economics is the systematic study of source provision below the shortage. Agro economics methods to improve the choices made by agricultural producer grew to eminence round the turn of the twentieth century A.D. The field of agricultural economics can be found out to work on land economics. Henry Charles Taylor was the chief donor with the establishment of the Department of Agricultural Economics at Wisconsin in 1909. Schultz was also contributory in launching econometrics as a tool for use by examining agricultural economic empirically; he noted in his landmark 1956 article that agricultural supply investigation is entrenched in "shifting sand",

implying that it was simply not being finished appropriately (Singh, 2013, p.1)

3.2. Forest-based Economy

The principal features of the tribal economy are their economic life and natural environment, which is the forest (Vidyarthi, & Rai, 1985, p. 99). The Santals of Mayurbhanj used to collect various kinds of forest products such as fire wood, medicinal roots and fruits, flowers, leaves, mushrooms, honey, reins, lac and firewood in order to sell in the market to meet their economic necessity. They prepare leaf-cup, leaf-plates and also a kind of rope with the barks of the tree. They also sell the bundles of *Kenduleaves* for the manufacturing of *bidies*. Among the minor forest products lac and *tussar*-cocoon are reared by some of the Santals. *Tussar*-cocoon is reared on *Ason* tree (*Terminalia torelltosa*) and lac on Kusum trees (*Schleicheratrijuga*). In addition to these functions they are busy in mining, quarrying work one of the most valuable side products of the district is *sabai*-grass in Sadar and Panchpir sub-division from which an excellent quality of paper is made. The soil of this district is based on its position and level (Karua, 2014, p. 60).

The forest has normally played a precarious role in the livelihood of Santals of Mayurbhanj of Odisha. The Santals depend entirely on forest resources to run into their maintenance necessities. They have the gradual connection with the forest as it affords sal wood for building materials, dry sal leaves, mahua as food and local alcoholic liquor, mushroom, kendu fruit as food, mahua fruit as household needs, mahua and sal flowers used for socio-worship activities. In study area generally men and women collect from forest product like sal leaves and firewood, at the same time, they gather flowers, fruits, roots, sticks and leaves to stand their livelihood. Sal leaf gathering is a essential for almost every households. Sal stick is used for brush the teeth. Generally, females and children stitch sal leaves by hand to yield sal plates (Saha, & Sengupta, 2014, Vol. 36, No. 2, p. 241).

The religious life of the native Santals is attached with the forest. Their folklore, rites and rituals rotate around the forest areas. The Santals depend mostly on forest on every facet of their day-to-day life, at the time of marriage ceremony, death, divine functions, etc.

3.3. Food Security

On the basis of field study, the Santals have fond of gathered raw food materials. They have unskilled technical ideas to keep the raw and dry food for long time. They are fond of natural food and collect from jungle and local farm, ponds, river. They cultivate vegetables are tomato (*Bilati*), *Bengal* (Brinjal), *Jada* (papaya), *Kahanda* (Pumpkin), *Potomkubi* (Cabbage), *Bhakubi* (Flowers cabbage), *Alah* (Green leaves), *Hulu* (Paddy), *Guhum* (wheat), *Tuli* (Mustard). Non-cultivate product from household kitchen garden Santals, get *Munga Alah* (green leaves). It is available whole years. Rice-Beer (*handia*) is very common food /drink among the people of Santal tribe. The women make *handia* out of fermented rice. When the Santal observe worship and family function they like to drink. The processing idea of cook the country-rum is very difficult work. The women were boiling the rice with measure the water for dry cook. Then it made cold and a mix the Ayurvedic medicine (*Rano*). Then put it in clay pot for three-four days.

Santals collected some leaves to eat from forest. Those leaves are very tasteful and provide the medicine help for health. They are collected *Saru* (Arum), *Ambala* (It is the vegetable fruits collect from trees). It tastes sour. People prepared it boiled, raw and dry). *Uul* (Green Mango) Santals make curry from mango in three processes and taste sour. *Kaunra Alah* (ferment finger) it is prepared with boiled and keeps in dry for next food. *Muj Alah* and *Hasa Alah* (field green leaves) collected from dry field of farm. People take it as boiled and keep in dry for next food. *Matha alah* a (sour forest leaves). These are cooked in raw and take with rice. We can get these in seasonally.

Helta (Vegetable of Bamboo) Santals collect it from forest, when the small bamboo trees grew the tender and soft branches are cut down like round coin. It's is collected during the rainy season. People make curry with the mix of potato and green leaves. They can keep it for seven days in water next uses. *Jajo palawa* (tamarind leaves Powder) Santal collect the fruits and leaves *Jajo*. Tamarind fruit can be eaten raw and boiled. People kept it long time by covered the Sal leaves. *Palawa* (leaves powder). The leaves of *jajo* people collect and make dry in sun shine. Then grind and eat with water-rice. Its taste is sour. *Neem Alah* (Neem Leaves) People boiled and take with water rice. They also use it teeth stick and medicine. *Neem Jo* (Neem fruit). They collect the raw fruit and made dried them for prepare the oil. This is useful for health. *Matkom* (Mahua fruit) Santal take it as raw boiled and dry foods. They also prepared the liquor from mahua.

Upi (Winged ant) Santal make them fry and mix with rice fry and eat as prepared the mix-rice for meal and also make cake. *Gangha* and *rakoj* (Snail and cowries) collected from pond, river and cultivated field. Santals prepared the non-veg curry, mix-cake and mix curry rice powder. Santals collect the water lives like fish, Scarab, etc. for make non-veg curry. The fishes are made dry for future food. Santals prepared meat and fish directly and covered with leaves by burnt in fire. *Ud* (Mushroom) Santals collect mushroom from hillside and straw from field. They boiled the all mushrooms to eat. *Chaole* (rice) is prepared food on many process-*handia* (rice-beer), *Daka* (rice), *halong* (rice-powder), *jil-pitha* (meat cake), *Leta* (Curry of meat with rice powder), *Sole* (biryani), *Khajali* (Rice-fry). Santal have got the more idea to preparing food by exercise own knowledge regularly. The art skill of Santals in food processing is very hard work.

3.4. Agriculture

Village continued to be the basis of the economic organisation in India. Most of the people lived in the villages and devoted themselves to

agriculture and cattle rearing (Raychoudhary, 2016, p. 94). The main occupation of the Santals was settled agriculture (Debi, 2004, p.268). Collecting, hunting and fishing are subsidiary occupations. In the past, the Santals were wandering in habits and used to roam to different places in search of agricultural land. But now they have taken to settle agriculture and have their permanent place of residence (Das, 2016, Volume -21, Issue- 7, Ver. IV, p.15). The agriculture usually begins in summer. It is discernible with celebration, bird sacrifice, appeasing the god with wine and blood of the slaughtered bird and animal. Such offering is made at the commencement of each agricultural operation and after harvest. Invocation to the supernatural is made for improving the fertility of the soil, protection of the harvest from pests, healthiness of human and cattle and good produce from the land. The villagers commonly hold rituals connecting to agricultural on a day fixed by the *Naike* i.e. village priest (Sahu, 2018, p. 6). During the agriculture season both men and women remain busy but comparatively women get no time to take rest. She remains busy from early morning to late night. Men after leaving the bed at 4 A. M. feed the cattle and go to the field for ploughing. After ploughing they have no hard work. They have to collect roots, strings of the plants of last season and other rubbish that are not good for soil (Sahu, 1996, p.70). The economic deeds of the Santal community are carried out with the cooperation and involvement of both the sexes (Das, 2016, p. 20).

3.5. Types of Soil

The following types of soils are seen in Mayurbhanj

- (a) *Baliamati* or *Baliahasa*
- (b) *Daroshsamati* or *Katkamhasa*
- (c) *Matialihasa* or *Chikita*
- (d) *Tilok Mati*
- (e) *Lalmati* or Red soil or *Arahhasa*

Baliamati contain more than 2/3 of sand and is very poor in fertility (Karua, 2014, pp. 60-61 and Senapati, & Sahu, 1967, p. 202). *Dorasha* is a kind of

mixed soil of sand and clay. It is suitable for autumnal rice. It easily works and is retentive of moisture. *Chikitamati* is strong and sultry clay, which is practically too stiff to be used for effective cultivation. It is fit for the coarse varieties of winter rice. *Tilakmati* is grey in colour and has a very sticky texture. It shrinks and cracks when it gets dried. *Lalmati* is red in colour and is sandy, it is of laterite origin. It has least fertility value. Besides, red soil, the red-loam soil and laterite soil are found in the district.

According to the location, the agricultural lands are classified into three categories such as *Pala*, *Jala* and *dahi* (Karua, 2014, p.61). The *pala* lands consist of the lands on the river banks, which receive a deposit of silt and are suitable for growing tobacco, cotton, mustard and rabi crops (Senapati & Sahu, 1967, p. 203). The *Jala* or wet lands are those which are in the depression and it is formed in the course of valley by putting earth bunds. The soil is rich in fertility. Medium and heavy yielding varieties of crops are suitable for such lands. *Dahi* or *Gada* consists of high-lands or up-lands, which are dependent for the moisture and rainfall. *Ashu* paddy pulses and oil-seeds are cultivated in such lands. The principal crops of the district are paddy, wheat (*Triticum sativum*), maize, millet, pulses like *chana*, *arhar*, *birhi*, *mug*, *masur*, *kulthi*, *khesar*, cereals, oil-seeds, jute, fibre-crops, root-crops, sugarcane, cotton, tobacco, vegetables, etc.

Dhano or rice (*Oryza sativa*) is their main crops. The paddy of the district is broadly divided into 3 divisions: -

- Rawal* or *Biali* or Autumnal crops are generally sown in May-June and harvested in August and September.
- Bhari* or *Saroda* or wintertime crops are sown in June-July and harvested in between October and January.
- Shitung* or *Daluo* or summer crops are harvested in March and April.

Their rice lands are generally manured with dung of different animals like cows, sheep, goat and garbage. Cow-dung is collected by the women and children. It is also used as manure. Now-a-days, various kinds of pesticides and chemical fertilizers are used by them. Paddy is generally kept in the form of paddy bundles and is stored in *Dilli* (Bamboo basket) plastered with cow-dung.

They prepare two types of rice in two ways. *Atap rice (Adaw Chaule)* prepared by drying the paddy (*hulu*) in the sun-shine and then by crushing it in the *dhinki*. It is used for the preparation of cake. But in case of *siddha rice (Tikki Chaule)*, paddy is first boiled. Then it is dried in the sun-shine and crushed it in the *dhinki*. At present the use of *dhinki* is on the verge of extinction due to the installation of diesel rice-huller machine. It has lightened the routine work of the women to a great extent.

Rabi crops are cultivated after the kharif crops. In addition to the *shitung* (Dalua crops), various kinds of vegetables are cultivated by them. Varieties of millets like *Gundli*, *Koda*, *Bazra*, *Jowar*, *Makka* (Maize), etc., are produced by them.

Plough (*Nahel*), Mahi (*Angam*), beam (*karaha*) digging tronbar, *Gachhia*, Spade (*kudi*), pick-axe (*kahkua*), Cart (*Sagad*), sickle (*Datram*), Bahingi (*Maram*), Basket (*Khanchi*), *Sabali* (Iron-bar), *Shikuar*, *Jhaba*, etc. are their agricultural equipment. *Sagad* or cart is used as a means of agricultural carrier (Karua, 2014, pp.61-62). Now-a-days, tractors and water pumps are used by them in the lands for various agricultural work.

3.6. Dams and Canals

The average rainfall of 65" is quite inadequate for cultivation of paddy. Rivers are a number but there are many streams. The construction of dams and canals in different blocks helps the people to cultivate *shitung* or summer crops. The following table shows details of the irrigation projects and their area of operation.

Table No. 1: Kharif and Rabi crops irrigated under different blocks

Sl. No	Name of Dam Project	Major/ Medium	Year of Const./ complete	Catch point area in Sq.km.	Irrigated Block	Kharif Crops	Rabi Crops
1.	Haladia	Major	-	-	Kuliana	-	-
2.	Jambhira	Major	-	-	Suliapada	-	-
3.	Khodakai	Medium	1974-1980	212.50	Rairangpur Kusumi	7990/767 2.85ha	40.40ha 292.50ha
4.	Bankbal	Medium	1982/1992	168.50	Rairangpur/ Bijatola	7200ha/6 852ha	2976ha
5.	Sunei	Medium	1982/1992	227.00	Udala/Kapti pada/Nilgiri	10.00ha/ 79.54 ha	5200ha / 1450 ha
6.	Kalo	Medium	1973/1980	153.00	Udala/Kapti pada	4800ha/4 904ha	24.00ha/ 1299.06
7.	Nesa	Medium	1977/1979	24.61	Bahalda	1202.5ha /1025ha	370/ 51.77ha
8.	Baldiha	Medium	1979/1912	205.00	Samakhunta	383.2ha/ 2832ha	-

Irrigation is necessary in several portions of the district and this process is carried on with obtained wholly from rainfall. Since the irrigated lands are confined to a limited area, people get ample time after Kharif crops. Therefore, many of them moved to the towns, industrial areas and *Namal (Talamala)* to work as labourers for 5-6 months (Senapati & Sahu , 1967, p. 198 and Karua, 2014, pp. 64-65).

3.7. Mines and Industries

The emergences of mining and industrial activities both in and outside their home districts have provided them (Ota, 2004, p.268). Iron deposits the rich mineral wealth. An agreement with TATA and Steel Company was signed to explore the rich iron ore deposits in Bamanghati Sub-Division which helped to transform the life of the aboriginal tribe as a whole. P. N. Bose an eminent geologist of Calcutta, Surveyed the mineral deposits in 1907. Shortly before the death of the Sri Ram Chandra Bhanj Deo a negotiation was made with the TATA IRON ORE AND Steel Company Ltd. For the lease of iron ore deposits in the Gorumahisani hill in 1909.

The company obtained the rights over an area of about 5 ½ square miles in extent.

The grants of the iron mines at Gorumahisani, Badampahar and Sulaipat by Maharaja Sri Ramchandra Bhanja Deo to the TATA Iron and Steel Company in 1910 not only gave the wide scope to the neighbouring people to serve here but also led to quality production in the world market. The TATA Company raised about 3 lakhs of iron during 1915. And upon this quantity a tonnage royalty was paid to the state revenue. But unfortunately, these mines have been closed down towards 1962 and the fate of the workers was sealed.

Although Mayurbhnaj is one of the richest districts in mineral wealth and forest products but no heavy or medium scale industry has yet been developed in this district. Iron ore, Vanadiferrous has Titaniferous, magnetite ore, China clay, Galena, Andalusite, Kankar, White clay, Alluvial Gold, Dumortierite, building materials, Road materials, Kyanite, Asbestos, Steatite (Post stone), and quartzite constitute the principal mineral resources of the

district. The ore found in Gorumahisani area is haematite and is of three grades. The iron-ore in Badampahar occurs mostly on hill tops. The mineral found here is somewhat inferior to those found in Gorumahisani and has lower iron content and higher silica. The iron ore found in Sulaipat area is hard and lumpy. It is of very high quality with high iron content with low silica, alumina and very low phosphorus in comparison with Badampahar and Gorumahisani.

Some of the old industries like the spinning Mill at Kathpal. The glass works at Jhoradihi, the China clay work at Jaipur were shutdown. However, the Nicco at Baripada, the Glass work at Kathpal, Vanadium work at Kuldiha are functioning at present (Senapati & Sahu, 1967, p. 237 and Karua, 2014, pp. 65-66).

3.8. Other Occupations

With the starting of tea industry in 1860-70 in Bengal and Assam, many of the Santals were attracted and employed as labourers. Many of them were engaged in the construction of the railways work. A good number of them were employed for colliery work. Many of them were engaged in military, police, teaching profession and other central and state corporation. Many of them work in TISCO, TELCO and other industries at Tatanagar, Raourkela, Bokaro, Durgapur, Keonjhar, Balesore, Anugul, Damanjodi, Talcher, Paradip, Cuttack, Bhubaneswar, and also in the mines of Maubhandar., Jadugada, Ghatsila, Rakha Mines and NuamundiJoda, Barbil, Bolani, Koida, Uliburu, Sundargarh, etc. In the context of such backwardness, agriculture was the chief source of their livelihood. The units of land ownership of Santalas were really very small. Co-operative organisation can be found among the Santals for driving of large-scale production. Though irrigation facility is not possible in the rocky areas, yet in the plain areas irrigation can be provided to improve cropping pattern with modern inputs. Further under agricultural development horticulture has to assume great importance so that fruit crops can be grown in abundance (Senapati & Sahu 1967, p. 237, and Karua, 2014, p. 66).

3.9. Animal Husbandry

Animal husbandry forms a fundamental part of the way of life of several rural as well as tribal people. The Santal people practiced animal husbandry and raise livestock. They domesticated different species of animals such as cattle, sheep, goat, pigs and yaks and so on. The domesticated animals help them in agricultural activities, if cows are there, the tribes usually never drink milk (Maharana, & Patel, 2018, Vol.-3, Issue-1, p.96 and Mishra, 2011, p.103). Dogs are domesticated for the purpose of security and help them hunter. While offering of male goat or sheep, fowl or duck, is an almost mandatory sacrifice at many socio-ritual events and rest animals are selling. Livestock's are rare not just for the food, but also to fulfil the needs of religious ceremonies and festival occasions. Sometimes animals are mortgaged to seek loan from the rich people. Poultry keeping, though a favourable domestic occupation of Santal community is yet to develop as a commercial proposition (Maharana & Patel, 2018, p. 96. and Mishra, 2011, p.103).

3.10. Sericulture

The district especially in Bangripasi, Betanoti, Kuliana, Bisoi and Thakurmunda traditionally practice Tasar rearing. Since tasar seem to grow well in the hill slopes where usually the tribes live, the district of Mayurbhanj has enough potentiality for the development of sericulture, which in turn will help the development of the tribe (Maharana & Patel, 2018, p. 96. and Mishra, 2011, p.103).

3.11. Construction of the House

The tribal people used to live in the forest or river banks. Their house conditions are normally not good, made by mud with thatched roof. There seems to be different planned of kuchha, pucca and mixed houses in the Santal village. The kuchha structure usually has mud wall, kuchha floor with mud plaster and the roof thatched with straw. The next stage of improvement in the structure is the replacement of thatch on the roof by clay tile and

cement tile, cement flooring and the walls are made of bricks. These houses are mixed type. And finally, pucca houses are those which are made of brick, cement and masonry. Almost all the non-mechanized and landless farmers live in kuchha houses. Among the mechanized farmers, many houses are mixed and a few percentages are living in pucca houses. So, due to the agricultural mechanization and improvement of agriculture among the Santal farmers, the housing condition is improving now (Begum, May-2015, Vol. 3, Issue. 5, p.61).

3.12. Process of Marketing

According to observation about the process of marketing of the Santals, Marketing is a process of transaction of goods and services between purchasers and sellers or between givers and takers. People do not produce each and every item they need. So, in order to fulfil such wants, they depend on market, which may be formal or informal or both. In tribal region, the dependence on formal and informal sectors is common. The Santals depend on both these sectors. They depend on the source like money lenders, community members, cooperative, and weekly market, etc. The Santals depend both on the regular and weekly market for their marketing mechanism. However, the Santals hardly visit any urban market centres for their day-to-day necessity items like salt, sugar, rice, tobacco, etc. For such items, they either come to the regular market centres located in the towns and the adjacent towns or to the weekly market centres. Minor forest produce (MFP) marketing in tribal areas is associated with weekly market. Even after the development of cooperatives or other possibilities, weekly market is an option for majority of the tribal. In recent years, the production of vegetables and other cash crops, apart from turmeric, is a new venture in Mayurbhanj district. Therefore, there is need of better marketing facility to sustain such practice. In this backdrop, it seems how weekly market provides them the opportunities to afford demands.

3.13. Weekly Market (*Haat*)

On the basis of field study, in the past or over the years, the Santals of this district have been depending on *haat* as basic marketing mechanism. Gain experience with a little knowledge of the outside world, Santal depend on weekly market of transaction goods and services. Santals depend both on Santals and others for their marketing activities. *Haat* is a major place of marketing for the Santal. The Santal of Badampahar, Hatbadra, Bijatola, Bahalda, Jamda, Bisoi, Jashipur, etc. depend more on weekly market than the regular market centres because of lack of easy access of daily marketing. Their dependence on weekly market is very crucial. They collect the desired items from the *haat* in advance for a week. People are different from areas are also dependent on weekly market. They prefer weekly market to avail raw materials and vegetables. From the weekly markets, the Santals purchase their requirements through barter system. These markets are also the meeting place where the people, friends and relatives of different communities / villages meet, communion them socialize with each other (Ota, & Patnaik, 2014, p.14).

3.14. Mode of Exchange

Researchers collected some information through old persons of the study areas. The economic scene in the tribal area has exhibited a significant change in the mode of exchange. Previously much of the trade in the tribal area was carried out through barter system. In recent times, the Santals are using monetary mode of exchange. This observation is applied to all the commodities sold at the *haats*. When a person goes to a *haat* with a basket full of grains or vegetables, he brings back money or sometimes sweets or any other food items, etc. If he wants to buy a piece of cloth he will do so only with money. Some of them come with money to buy their desired product directly while others come with some agricultural or minor forest products to sell them and buy their desired items. Barter exchange varies from season to season. In the month of harvesting, the barter exchange is more among the participants in weekly market. During the harvesting season, people come to

weekly market with vegetables, food grains, and other agricultural products. So, the larger quantity of vegetables and food grains are brought to weekly market during this period. During this period the exchanges generally take place in this way, for example, one *tupla* of mango bartered with half *tupla* of paddy, one *tupla* of parched bartered with half *tupla* of paddy, and one *tupla* of flattened rice bartered with two *tupla* of paddy, etc. Many Santals sell their vegetables and MFPs to middle traders and *mahajans* located in *haat* regions. A Santal has to sell his product to *mahajan* because of their age-old relationship with each other. The Santals respect the *mahajans*. According to the Santals, *mahajans* are the rich men. They can help the Santals by giving money at the time of their necessities. *Mahajans* are the money-lenders in this locality. They give money to the Santals in advance. And during harvesting season, Santals repay their money in the form of agricultural or minor forest produce. Sometimes, Santal-sellers are scared of selling their produce without the *mahajan's* knowledge. The Santals, who sell their produce to the *mahajans*, do not get a fair price of their products, which is even below their minimum support price. Poor Santals never disobey the *Mahajan's* order. Some Santals work often without any wages in the *mahajan's* houses during weekly market days.

3.15. Income and Saving

In the study areas Santals are dependent on agricultural activities, like agricultural labour, daily wage labour, economic activities like collection of forest produces and contract basic labour. The main sources of income of the Santals come from out of the agriculture; agriculture is cultivation of paddy and kitchen garden. The income is also made from the collection of forest products. The wages of Santals differ from male to female. After Independence, agricultural male labourers are receiving seven *mal* (measure pot) paddy or Rs.30 per day, whereas female is getting five *mal* (measure pot) paddy or Rs. 40 per day. As regards the wages of the agricultural labourers, it is not uniform. It is revised

from time to time. The Santals desire to work for the members of their own community. The feeling of superiority and inferiority is not found there. They treat each other equally. Some of the Santals people cultivate paddy, rice, vegetables and they go to the forest and bring some dry wood, medicinal roots and fruits, flowers, leaves, mushrooms, honey resins, lac and sell in the market and earn money. Also, they are saving such as paddy, rice, dry leaves, flowers, fruits in his/her house. In this study areas found that Santal households who have government services job holder in the family have savings and a small percentage of households have savings in the bank.

3.16. Expenditure of Santals of Mayurbhanj

The Santal household expenditure pattern is very simple and limited to their primary needs. The item of expenditure for most of them are food and liquor, socio-religious function, dress and ornament, medicinal cases, Articles, fuels and other expenditure (Ali, 1998, p. 106) which is described below;

(i) For Social and Religious Functions

Religious festivals and feasts are prepared in the Santal community of Mayurbhanj. Expenditure of rituals and religious festivals are the major aspects of their total income. Each function is organised on the community basis and the Santals fixed the amount of money to be paid for the particular purpose.

(ii) For Food and liquor

Food is the hub of tribal people of Odisha as well as India. The morning meals of Santals comprise of watered rice (*baskey daka*) also called as *Pakhalo* with cooked potato potatoes and a pinch of salt (*Bulun*). The same diet is also taken during mid-day meal with cooked green leaves, curry, tomato with dried fish (*sukhua*) and added salt. The night meal includes *Pakhalo*, rice with vegetal curry. Greens leaves and mushroom have taken by Santals during the close of the summer and rainy seasons.

Mushrooms (*udd*) are soaked in turmeric water for an hour before cooking. Green chilly is also added for taste. Garlic is used when green leaves are cooked. For the preparation of fish and mutton curry they use garlic, onion, ginger and chilly. Dishes are cooked by using mustard oil. Chicken, mutton, and pork are eaten by the Santals.

Rice-beer is the simple food item for the Santhals in their daily feeding. Santals take all intoxicating drinks like *Handia*, *Rasee*, *Mahuli*, etc., as their essential. Both men and women take this type of liquor in many occasions irrespective of their age. For taking rice-beer, the Santals have no any hard rule in their community /society. Usually, Santals make rice-beer by their own as their staple food habits. Milk does not constitute as a food item in the diet of the Santals.

(iii) For purchasing Dress and Ornaments

For the purchase of new dress and ornaments, the people of Santhal community normally spend the money during the festival of "Makar Sankranti". As per their need, the Santals also buy it from the nearby markets.

(iv) For Household Articles

The Santals were buying household articles like; iron axe, knives, scissors, shaving razor, etc. for their daily use they also buy glass, mirror, clock, key, water pot, plates, game box, fishing rod, flashlight light, lantern, steel glass, aluminium vessels (*dickichhi*) and modern item like bicycle, motorcycle, radio, cel phone, charging flashlight, shoes, camera (Maharana & Patel, 2018, pp. 96-98). The other things alike kerosene lamp, mosquito net, sugar, tea, *paan*, *khaini*, tobacco, *beedi*, bottle, bag, mat, fire wood, money purse, bathing soap, washing powder, shampoo, perfume, *khaini*, tobacco, *beedi*, *handia* are also purchased by them.

(v) Spending on Fuels

The Santals spent some money on fuel. They were / are buying kerosene oil from the markets or co-operative society. People often use the

lantern, candles by using matchbox and battery torchlight. During every occasion, they connect the electricity from the village electric transformer.

Some of the Santals used to go to the forest for cutting of the dried trees, and bring it to their home. The men and women of Santal community participate in the collection of firewood from the nearby forest.

(vi) For Medical treatment

The general diseases are found among the Santals of Mayurbhanj like Malaria, Diarrhea, Dysentery, viral fever, skin diseases, cold fever, and cough. For the treatment of the same majority of people seek the help of the traditional medicine man i.e. "Kabiraj" or "Vaid". Moreover, the magical healing, the Santals of Mayurbhanj also prepare the herbal medicine as advised by the medicine man. Santals use many types of roots and sometimes take the allopathic medicine from Rairangpur Sub-divisional Government Hospital of Mayurbhanj. A few private medicine stores are now also accessible at the adjoining villages, the Santals rarely go there for purchasing their required medicines.

(vii) Other Expenses

Additional expenses of the Santhals take account of entertainment of their guest and relatives, visiting the relative's houses, buying agricultural equipment, pesticides, manure, water pump for irrigation, giving tuition fees for education of their children, and sometimes use to go to the Rairangpur Cinema hall to watch movies and the like. A few amount of their income are found to be spent in education of their children. Now-a-days, most of the Santals of Mayurbhanj are giving emphasis on education by sending their children to different schools, colleges and Universities of Odisha.

IV. CONCLUSION

Thus it is known from the fact that the socio-economic conditions and quality of life in the tribal areas of Odisha with special reference to Mayurbhanj being socio-economically backward

but sound in traditional culture, is one of the important states in eastern India. The main economic base of Santals of Mayurbhanj was agriculture and animal husbandry. At present, wet rice is cultivated in terraced fields. Canals and channels are found to be used in the plain areas for irrigation purposes. Various types of rice are grown up along with varieties of millet. The principal crops of Santals of Mayurbhanj are paddy, wheat (*Triticum sativum*), maize, millet, pulses like *chana*, *arhar*, *birhi*, *mug*, *masur*, *kulthi*, *khesar*, cereals, oil-seeds, jute, fibre-crops, root-crops, sugarcane, cotton, tobacco, vegetables, etc. The Santals domesticated different species of animals such as cattle, sheep, goat, pigs and yaks and so on. Some of the domesticated animals help them in agricultural activities. Dogs are domesticated for the purpose of security and help them at the time of hunting. The offering of male goat or sheep, fowl or duck, is practically mandatory sacrifice at many socio-ritual events and rest animals are kept for selling. The main sources of income of the Santals come from out of the agriculture. The income is also made from the collection of forest products. The wages of Santals differ from male to female. As regards the wages of the agricultural labourers, it is not uniform. It is revised from time to time. Some of the Santals people cultivate paddy, vegetables and they go to the forest and bring some dry wood, medicinal roots and fruits, flowers, leaves, mushrooms, honey resins, lac and sell in the market and earn money. The economic life of the Santals of Mayurbhanj are basically connected with their forest economy, agricultural cycle and other sources chiefly wage earning by leaf plate making and engaged as labourers in various developmental works of state as well as central Government of India. The items of expenditure of Santals are incurred against food and liquor, socio-religious function, dress and ornament, medicines, different articles, fuels and other additional expenses. A few amount of their income are found to be spent on education of their children. Income and expenditure of the Santals of

Mayurbhanj are in balanced position, for which, they are considered in the present society as most literate tribe of Odisha in Eastern India. On the whole, the economic system of the Santals of Mayurbhanj is an important aspect to know the history of tribal economy of Odisha in Eastern India.

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