

Economic System of the Hill Kharias of Mayurbhanj of Odisha in Eastern India

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Abstract

The aim of this article is to focus on the economic system of the Hill Kharias of Mayurbhanj district of Odisha in Eastern India. The economic system of the Hill Kharias of Mayurbhanj is an interesting aspect of the primitive tribal economy of Odisha. The Hill Kharia tribe of Mayurbhanj is identified as Particularly Vulnerable Tribal Groups of Odisha in India by considering its characteristic features. The economic life of Hill Kharias are really connected with their forest economy, agricultural cycle and other sources as labourers in various developmental works / schemes of the Government of India. Their income is spent in the purchase of daily food items, dress, ornaments and house maintenances. Most of their expenditure is found for the purchase of rice beer (handia). The Hill Kharias of Mayurbhani mostly depend upon their verity of forest product things and few shifting cultivation on hill slopes and different forest areas. In Mayurbhanj District of Odisha the Hill Kharia people were not only participating regularly in agriculture but also participating like other neighbouring people like daily labour, govt. jobs, out state company works for the last few years seen. They had been doing various kinds of agricultural activities, only in transplantation of rice seedlings and in harvesting. Due to improvement of the communication facilities, many changes seem to have been taken place in the economy life of the Hill Kharias of Mayurbhanj. Methodologically, both the primary and secondary sources have been used by the authors for the writing of this article.

Keywords: Hill Kharias, tribe, economic, system, Mayurbhanj, Odisha, Eastern India;

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I. INTRODUCTION

Odisha is regarded as the homeland of a number of different types Scheduled Tribe numbering sixty two. Among the total sixty two Scheduled Tribes of Odisha, there are as many as 13 Ethno-cultural Primitive Tribal Groups (PTGs). The Hill Kharia tribe of Mayurbhanj is one of the Primitive Tribal Groups of Odisha. 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. According to 1961 Census the following 45 Scheduled Tribes are inhabiting in the district of Mayurbhanja (Senapati & Sahu, 1967, pp.116-117). Out of the total 45 Scheduled Tribes of Mayurbhanj district, the Hill Kharia tribe is one of the Primitive Tribal Groups. With the adoption of the Tribal Sub Plan (TSP) approach since the 5th Five Year Plan, the Central and State Governments have taken

adequate steps to identify the PTGs in the different parts of the country and implement special schemes and programmes for their development. In 7th Five year plan, the Hill Kharia tribe was identified as Primitive Tribal Groups of Odisha and this tribe also included in 1985-90 year for their development. The Hill Kharia and Mankidia Development Agency (The Micro Project) was established at Jashipur of the Mayurbhanj district of Odisha under the 7th Five Year Plan 1985-90. This agency is covering all the Hill Kharia villages of Jashipur, Karanjia, Baripada, Udala, Koptipada, Moroda, Rasgovindpur, Shamakhunta and Suliapada Blocks of Mayurbhanja District of Odisha in Eastern India. The historical analysis of the economic system of the Hill Kharias of Mayurbhanj district Odisha is an important aspect of the primitive tribal economy of Eastern India. The Hill Kharias of Mayurbhani mostly depend upon their verity of forest product things and few shifting cultivation on hill slopes and different forest areas. The Hill Kharia people's economic life is hunter gathering and shifting cultivation type. Due to few improvement of the communication facilities, increase in contact with non-tribal, or neighbouring other tribal groups constant interference of Governmental extension agencies, exposure to mass media, etc. Many changes seem to have been taken place in the economy life of the Hill Kharias of Mayurbhanj.

Among hundreds of tribal communities living across the length and breadth of India, there are some tribal groups who are comparatively isolated, archaic, vulnerable, relatively deprived and economically backward. They have been identified as Particular Vulnerable Tribal Groups (PVTGs) for the purpose of providing special for socio-economic development. India Government identified so many (72) Particularly Vulnerable Tribal Groups (PVTGs) have been identified in different States of India. These hunting, food gathering, and some agricultural communities people, who have been identified as more backward communities among the tribal groups need special programs for their sustainable development. The Primitive Tribal Groups (PTGs)

are emerging and demanding their rights for special reservation quota for them. The Constitution of India Articles 30 present in this volume gives a sample idea about the situation prevailing among the Primitive Tribal Groups (PTGs) in India. The majorities of the Primitive Tribal Groups (PTGs) in India are in permanent poverty and they stand much below the poverty line, suffering from an alarming malnutrition and high illiteracy. Now the both state Government and Central Government have paid more attention seriously and effectively to create sustainable development programmes among them. The 10th Five Year Plan of the Government of India soundly defines the difficulties of these vulnerable groups of people: The primitive tribal people were in the state of extreme poverty and are subjected to exploitation and were in the lowest level of literacy (Raman, 2011, p.4). Economic organization moves further to an ordinary of the diversity of economic system in to some useful types of classes, then attempts to specify the range over which human economic organization had been employed. After the structure, content and operation of economic arrangements with other sets of social cultural arrangements are inspected. Earlier knowing the economic system of a particular group of people one must know the traditional economy, which is ultimately connected with the present situation. History is the basic status to ascertain the present one. So without knowing history of the economics of the present situation and development cannot be had. So form the very beginning the evolutionary systems of the economy was one of the early successes economic organization (Behera, 2011-2012, p.3). The economic life of the Hill Kharias of Mayurbhanj is a fascinating aspect of the history of the Particularly Vulnerable Tribal Groups of Odisha in Eastern India. Here, the present article attempts to focus on different aspects of the economic system of the Hill Kharias of Mayurbhanj of Odisha in Eastern India.

II. MEHODOLOGY

Both the primary and secondary sources have been used in the writing of the present article. The primary data have been collected from *Gazetteers*, literatures, reports, practical observations, hearsay accounts of respondents through the interview methods during the period of experimental field survey. For the collection of data, the present authors have used the qualitative research methods like field study, personal interview, schedules and taking photographs. The extensive field survey had been undertaken for the collection of detailed information (data) with regard to the economic system of the Hill Kharias of the Mayurbhanj District of Odisha in Eastern India. The secondary data used in the present article are *Books, Magazines, Reviews, Journals, Periodicals, Proceedings, Records*, and published theses. The data collected from both the primary and secondary sources are critically analysed for the writing of this article.

III. DISCUSSION AND RESULT ANALYSIS

3. Economic life of Primitive Tribal Groups of India

Though the beginning of the study of economic historically can be traced far back in 19th century, it was the contribution of Kopper's (1916) and Schmidt (1920-21) which give it some theoretical base. Just after this came the critical evolution of Lero (1925) which was perfected by the distinguished works of hers Kovitz (1949). However, we must admit that all the fields labelled as social sciences, economics and history were the list alike in their tradition, method & contents with the occasional exception, the economists ignore institutional matters relating the social institute and culture for their analytical interest. In the Indian society, two positive traditions are in economics. The first tradition is formal theory of an abstract sort, which increasingly is stated in mathematical terms. The second one is pragmatic concern for policy making a sensitively to current problems of importance. On the other hand, anthropology is not

highly abstract and only rarely is tested with mathematical terms. The empirical knowledge of anthropologists centres on societies and cultures. The detail field work by face-to-face closeness with the people studied is a significant part of training and research. Almost invariably the unit of observation & analysis is a small village level community. Historically, the concerned human behaviours have broad interest in culture & society. Above all, historians and other scholars analyse the mutual interaction of social culture & economic life, institutions, roles & relationships within the same small society. Scholars have been debating whether to make use of conceptual language of economics, analysing primitive or peasant economic or should have different concept & diverse scope & complexities in economic, anthropology, for it is concerned with the organisation and the performance of thousands of primitive economies studied at different points of time, in all parts of the world and under static and dynamic conditions. They are mainly hunting and gathering groups and agricultural tribes which principal modes of transacting labour, lard. Tools and produce are socially obligatory, & redistribution through political or social leaders. These were the economies in which the bulk of resources were transacted is non-market spheres. There are two basically different conditions under which anthropologists analyse primitive economic structure & performances. The first is the situation before the modernising activities. Anthropologists as well as historian also wanted to highlight the micro development. Thus for a better assessment of tribal economy life, the conceptual analysis of the organisation and culture is necessary because this effect the economic structure & performance.

Economy had been taken to be the watershed for identification of Primitive Tribal communities. Majority of tribes of this group living in jungles and were wholly in need of on forest for their maintenance by involved chasing and gathering. Such tribe are distributed almost all over India. The example of cist-Himalayan region and in the middle

India is the Birhor, the Korwa, the Hill Kharia, the Juang etc. Shifting cultivation is a stage of graduation from food gathering and hunting to sifted agriculture. The tribal in habiting in North-eastern region, Odisha, Jharkhand, Bihar and Madhya Pradesh in Central India and Andhra Pradesh in South India was dependent on the Primitive hill cultivations for their livelihood. In the North-East, all shifting cultivators were not entirely dependent on it. They were depended on shifting cultivation in varying degrees. Some of the tribes are partially dependent on this form of cultivation. Many of these groups have become educationally and socially not more advance (Sahu, 1998, p.4).

The descriptive monographs on the tribal help us to understand the economic history of tribal culture in India. The systematic study of Primitive tribal economy life by Nag (1968), Bidyarthi (1903), Sexona (1964), Rai (1967) had paved the way of study of economic anthropology in India. Because of the dive reties in socio-economic structure of tribal communities. It had been found very difficult to provide a definition of a tribal economy; Majumdar & Madan have found nine important traits of primitive economy as noticed in tribal India. They are: (1) Absences of technological aids (2) Use of barter system or exchange system continuously (3) Absence of profit motive of their societies (4) Cooperative and collective endeavour. (5) Slow rate of innovation. (6) Regular market. (7) Manufacture of consumer goods. (8) Absence of specialisation. (9) Display, rather than accumulation for wealth, to show property.

3.1. Economic System of Hill Kharias of Mayurbhanj

Several authors have tried to provide a typological classification of tribal economies, such as Majumdar (1966), Das (1967), Dubey (1969). So far as the typology of Hill Kharia tribes of Bihar and Odisha are concerned it has been developed (Vidyarthi-1968) in the context of the consideration of ecology, economy, levels of integration & sequences of

changes, with these points of view in the mind. If one were observes the Hill Kharia one world easily notice the different stages of economic development on sectional levels viz, the Hill Kharias were a food gathering, hunting and labour community, it was fascinating to note the evolutionary stages of human economy among them from food collection to food producing and the human response to various ecologies in which these three sections live-forested, and semi-forested and deforested zones. They were as the level of food gathering, and labour community (Behera, 2011-2012, p.3). The Hill Kharias had been inhabited in the inhospitable hill belts of undisturbed isolated situations. Their contact with the outside is comparatively less, though they were compelled in the present circumstance, to be intimated with others. They were constantly faced with the problem of food supply, may be due to the changing factors of climate or less scope in their own areas. In their own way to face the situation, they have developed some skill & ingenuity and have invented some sort of tools & implements by which they have brought some control over the food supply. Basically Mayurbhanj district Similipal hill (National Park) provided them raw materials to prepare implements that were required for hunting fishing, digging etc. In addition to that they manufacture utensils, furniture & other material culture, which were necessary in general life. Everything, both food materials as well as the containers for its storing, they were got from resource around them. Protection against rain, heat & making of shelter and clothing, etc. The Hills and forests also provided for them from resources around them. Even so, in 20th 1st century or Modernisation period, the Hill Kharias have not occupied seriously still now-a-days. As described by S.C. Roy, most of them practised jhum i.e. slash and burn type cropping. Collection of edible fruits, roots, leaves and honey is still their primary occupation to supplement their low and negligible agriculture produce. Though rice is their staple and favourite food, its produce is so small, that it is rarely available to them. In fact, they consider themselves

extremely fortunate when they get cooked rice for their meals. Rice in a meal is regarded as luxury which they very often take together with boiled tubers, fruits and greens. These were the basic factors for which Hill Kharia men spend days together in search of food materials, while the women folk take care of the children and household affairs. The Kharia group living near agricultural villages, situated at the foot of the hills, work as casual labourers for which they receive wages either in cash or in kind but most of them prefer the latter. They also catch birds or trap them. Then they barter in the local market for the necessities of day-to-day life. The fields meant for slash and burn cultivation grown only a single crop. Traditionally, most of them were in practice of slash & burn (Jhum) type of cultivation, and did not derive all sustenance from such crude efforts. They are quite happy & consider themselves extremely fortunate when they get boiled rice as their meals. It is really pathetic & that many could not take boiled rice daily for they cannot afford it. Rice was meal regarded as luxury which they very often took together with boiled tubers, fruits & leaves, these are the basic factors for which Kharia males used to spend days together even a week or more than that in search of food materials, which ecology had provided. In the meantime the women folk take entire charge of the family & take care of children & household affairs. Hill Kharias, those living near agricultural villages situated at the foot of hill, work as daily labourers for which they receive wages either as cash or kind but most of them prefer later one as their remuneration. Whenever they used to catch birds or trap them, they interchange it in the local market for the necessities of day-to-day life (Behera, 2011-2012, p.4).

3.1.1. General Economic Condition of Hill Kharias

As may be naturally expected, the agricultural and land owning Dudh and Dhelki sections of the tribe are in a better economic condition than the Hill Kharia people or *Parbatia loka* or *Paharia kharia* section who have practically

few cultivation in that area. Better economic organization and co-operation have further helped the Dhelki Kharia or Dhelki Kharia, and more so the Dudh Kharia section in improving their economic condition. The incidence of rent on agricultural land is comparatively light. But in the practical absence of artificial irrigation, their crops are always at the mercy of the monsoon rains, which can never be depended upon. So in years of drought or of excess of rain damaging or destroying their crops, may Kharia families are obliged to borrow grains or cash on high interest from the usurious local *Mahajans* or money lenders; and some Hill Kharias are obliged to emigrate for a time to work in the field of Mayurbhanj district or elsewhere. Many Christian converts, tide over seasons of stress by borrowing money on easy terms from the Co-operative credit Societies started by the Missions. The Hill Kharias, in consideration of loans advanced by money lenders are obliged to give them honey, lac, frankincense, jungle birds etc. at a valuation considerably below the market-price in payment of these loans and interest. In years of plenty, some sell the surplus produce of their fields in the market, and even in ordinary years they have to sell a portion of the produce to pay their rent with. A very few Dudh Kharias engage in petty trade, or work as mechanics, police constables and the like; and still fewer who have received English education work as clerks or as school masters or as catechists. Two or three better educated Kharias after a course of theological training have been ordained as catholic missionaries, and a few more are under training for the ministry. It is not so much either capacity or intelligence that the Hill Kharia or other aborigines or the same level of culture lack, as suitable facilities for education and opportunity in life.

3.1.2. The Pattern of Economy life of Hill Kharias

The Pattern of economy of the Hill Kharia Tribe was purely very simple food gathering hunting of the Hill Kharia communities. In Mayurbhanj district of Odisha state now-a-days the situation had become more difficult for the Hill Kharia people. In most of

the places their basis of economic anchorage, if the forest had become non-existent or reduced to such an extent that food resources from the forest had become strictly limited. While Hill Kharia people were going to hunting and gathering or continue to supply/ provide some forest collection food items, at that time agriculture had become the second anchorage point of the Hill Kharias. In different places /villages in not only Jashipur, Karanjia, Baripada, Morada block but also others blocks of Mayurbhanj district of Odisha. Where the receding forest no longer provide any food a number of way are combined together to sustain life. For example in Padagada village Jashipur block, along with agriculture labour, fishing from the their near the village rivers and selling fishes in the nearby villages and nearby market is one of the way adopted by the local the Hill Kharia people and some the Hill Kharia of Jashipur block depend on daily selling fire wood (which they get from the new forest grown by the Government) to the in the villages and also in the weekly market. Now-a-days the Hill Kharia of Mayurbhanj district villager's people are participating in agriculture in from last few years by the support of Hill Kharia and Mankidia Development Agency, Jashipur Mayurbhanj, some NGO, few Govt. Scheme of the Govt. of India and State govt.

In Mayurbhanj District of Odisha state of the Hill Kharia people were not only participating regularly in agriculture but also participating like other neighbouring people like daily labour, govt. job, out state company works for the last few years seen. They had been doing various kinds of agricultural activities, only in transplantation of rice seedlings and in harvesting, they were called upon to participate. They did not possess ploughs and bullocks. Therefore, they were not hired for the work of ploughing. These activities provided them employment for only 100 days at the most in a year. For the rest of the year during the period starting from the end of *Ahrayan* (Nov., Dec.) to the beginning of *Magh* (Jan. Feb.) they rely mostly on collecting paddy from the rat holes (in the borrows

made by *Rattus* in agricultural fields, paddy stalks were stacked compactly. Sometimes the quantity of paddy arches up to 4-5 kg. In one burrow). A "catchment territory" (Hassan 1975) of about 9 km. around Kulabahal was exploited for collecting *indur dhan* (paddy from rat holes), roots and tubers and hunting some others animals also (Sinha, 2010, p.18). During hunting wolf (*Godhia*), occasionally four or eight man joins together. When this was done the collection was equally divided that things. The skin of *Godhia* was sold to the Santal people and the *Muchi* (cobbler) caste who visit their hamlet for that purpose. The proceed of the transaction is also equally divided among the participants.

The Hill Kharia people of Mayurbhanj districts, Odisha still procure the required quantity of bamboo from the forest. Occasionally during their marriage period or other social ceremonies villagers ask them to make leaf plates. For one thousand big leaf plates they were getting 300 rupees and one thousand small leaf cups were getting 100.00 rupees only.

Although all these occupations might seem enough to ward off the hunger which stalks them at every step, in actuality this remains a far cry. Because, of the products of all the occupations stated above, only for broomstick and fish-traps there were a regular demand. As far as food supply was concerned it was found that out of twelve months, for seven months from *Magh Masa* to *Jaisthat* (February. June month) and *Bhadra-Aswin* (September. month – October month) the food supply remains erratic and uncertain causing periodic starvation for days on end. The months of *Bhadra-Aswin*, occasionally extending up to *Kartick* (October. November month) are the leanest period. During that time the Hill Kharia people were depended on 4 kinds of roots and tubers, 5 kinds of leaf vegetables (*sak*), seeds of wild grass that grow on the high lands (*Kurkru*) and hunt games, Hunting *Godhi*, snakes(*Sapa*) and lizards (*Godhi*) becomes difficult because of the standing crop in the field. To stave off hunger they were found to give their children a gruel made from chaff

of paddy discarded by the peasants. During the months of *Baisak-Jaistha* (April-June) apart from, selling fire wood, and broomsticks, a part of the wage for rice transplantation to be done during the months of *Asad-Sravan* (June-August) for the peasants was taken in advance. For rice transplantation a labourer was paid 5 to 8 kilograms of paddy and 5 to 8 *pua*, the local measure equivalent to approximately 5 to 8 kg (Sinha, 2010, p.22).

Hunters of Africa were known, to eat carcass of dead animals (Turnbull 1961), From India we had no knowledge about this. S. C. Roy who worked among the Hill Kharia tribe of Dhalbhum and Mayurbhanj Districts, India strongly repudiated the contention that the contention that the Hill Kharia people were eating carcass of animals (Roy, 1937). The principal author found among the Hill Kharia of Mayurbhanj District of Odisha, India some blocks of great deal of pinning for animals' flesh. They had a notion that because their forefathers used to subsist on flesh they were strong and had no disease. Consequently it was found that not only the Hill Kharia ate the carcass of wild animals that were occasionally found, they avidly seek out the carcass of cattle. But because that was looked down upon by other ethnic groups it was done very clandestinely (Sinha, 2010, pp.24-25). Meat was most prized food but rice had become the staple food of the Hill Kharia people. But often the procured quantity of rice was so little that people divide it into whole rice or *Pokhala bhata* or rice water for distribution among the family members. Children were given the larger share of the former while grownups mix the *dhal bhat* with mar and eat it.

3.1.3. Agriculture and Employment of Young Boys and Girls

Lee (1968) pointed out that the Kung Bushman were able to support their old parents. Young boys were not pressed to contribute their might in procuring food. From the description given above it was apparent that the Hill Kharia people were

gradually precipitating as landless agriculture labourers. But participation of the Hill Kharias in the agriculture is not uniform throughout his span of life. From the age of 8-9, young Hill Kharias boys are sent to the peasant's house as a cowboy/ Herdsman or goat herdsman (*Bagali*). Although the contention was to employ the *bagal* in the month of *Magh* (Jan.-Feb.), on annual contract, that was seldom adhered to in the case of the Hill Kharia boys. Instead their services were procured during the months of *Asad Masa*, *Sravan Masa* (June-Aug) when all agricultural fields were taken destroy the paddy seedlings. For their service they were paid in paddy or little money and given two or three meals.

When boys are a little older and capable of handling tougher jobs like ploughing, maturing, etc., they are employed as field-cum-domestic servants (also called *Bagala*). They perform all types of agricultural operation, threshing and husking paddy as well as some domestic chores. At present three such boys were working as full time *Bagala*. One interesting fact about the Hill Kharia *Bagala* people was that they were leaved that job as soon as they got married and establish their own households. They then revert back to an assorted occupation of hunting, gathering, handicraft and agricultural wage labour. During the past five years five middle aged persons had been employed as night guards, after a series of dacoits that happened in the village.

Unlike the relationship between the agricultural castes and low castes who usually supply the labour in other districts of Odisha the relationship between the peasants and the Hill Kharia *Bagala* is not an enduring one in Mayurbhanj district, Odisha, India. After the end of each year hard assessment was made of the return that one gets and if it was found that the peasant employer is deriving all the benefit without returning the amount promised, the relationship was terminated. It was not likely to find a Hill Kharia boy changing his employer at the early part of the season complaining that his employer is driving him hard without any respite or that he is being kept half-fed.

Meat was most prized food but rice had become the staple food of the Hill Kharia people. But often the procured quantity of rice was so little that people divide it into whole rice or rice water for distribution among the family members. Children were given the larger share of the former while grown-ups mix the rice water with mar and eat it. Sometimes the quantity of rice prevents this and all members have rice mixes with mar water, the quantity of the latter being disproportionately large (Ota & Mohanty, 2015, p.14).

3.1.4. Types of Economic of the Hill Kharias

Primitive family economy was described as upkeep arranged. The support economy depended on gathering, chasing and fishing, and so on (for example the Birhor, Hill Kharia of Mayurbhanj region). Or then again a gathering of pursuing and social affair with moving developing (for example the Juang, Kandha, Hill Buiyan, Lanjia Saora and so on.) Even the purported develop utilizing agronomic clans do frequently, any place extension was accessible, supplement their economy with chasing and gathering means economy was described by basic innovation, straightforward division of work, little scope units of creation and no venture of capita. The socio unit of creation, appropriation and utilization is restricted to the family and linkage. Means economy is forced by conditions which were outside the ability to control of individual s neediness of the physical condition, obliviousness of effective strategy of misusing regular assets and absence of capital for venture.

Since the genera kinds of their financial framework or employment viz. (I) conventional economy (ii) paranormal convictions and practices, and (iii) Contemporary effect of change the ancestral of Odisha would be arranged into endless sorts, these are : (a) Hunting, gathering and assembling type,(b)Cattle fringe type, (c) Simple craftsman type (d) Hill and moving development type,(e) settled farming sort ,(g) Industrial metropolitan specialist type, Each type had a region style of life which

could be best perceived in the worldview of nature, man and soul compiler, that was, on the base of association with condition, ancestral individuals individual the super nature (Behera, 2011-2012, p.151).

3.1.5. Forest Resources of Hill Kharias

The Hill Kharias, who have been lived in the Similipal hill ranges of Mayurbhanj district. They were depending largely on little agriculture, eco-activities like forest product collections and simple form of wage labour. Inconsideration of their present level of socio-economic condition, they had been identified as one of the Particular Vulnerable Tribal Groups in the Odisha state and their economic was in the subsistence level. They also depend on mainly basket ting, few agriculture and wage labour etc. for livelihood. The income sources of the Hill Kharia come out form basically mainly forest production collection and pre- agriculture activities also. So many types Mushroom like:- *tarman chhatu*, *hansa chhatu*, *maa chhatu*, *bali chhatu*, *Uutuka chahatu* were collected by the Hill Kharias. Some time they got honey like-Bagh, Bichar, Satapri etc. and other item like Siali leaf, Sal leaf, slai rope, jhuna, harida, Medicinal plant, toothbrush etc. were collected by Hill Kharia people. The green leafs such as various type had been collected by the Kharia people. Some type of sweep materials like *chiru joll*, *nadia jhadum* *Mod jhadum* *Khijuri jhadu* etc. collected by them. Some types of rope (*Daudi*) made of *Sabai grass* are *lad daudi*, *jeni daudi*, *Kaura daudi*, etc. collected by them. this type of materials collected by Hill Kharia people for their day to day life and selling nearly villages and daily market(*hato*) or town gets some money and maintain their family life (Behera, 2011-2012, p.151).

Broadly speaking Hill Kharia culture originated developed. Even now-a-days completely vested, on the forest as the name Hill signifies. It reflects the life of the Sabar & gives vivid & clear understanding. How they were closely intimated with the forest environment, in all aspects of day to

day life. Almost all Hill kharia villages in Odisha and Bihar/Jharkhand the natural setting comprises of mainly of hills and foot of mountains. In many cases they were isolated by the highland of forest from the plain areas or other villages, tribal and non-tribal. As soon as a Sabar village is visited. It reminds the past period of savagery life, those were far behind from the civilized and technologically advanced mass (Upadhyay, 2000, pp.93ff).

The Hill Kharia people villages in the hill side had a typical habitation understanding of number of families, huts & ecological surroundings. Occasionally 10 to 15 family's theatre huts from a village, of those having same or a little different taxonomic status. Either nearby or a little away, the villagers depend on the exploitation of forests having many types of trees, herbs & shrubs out of which most of them are helpful to the Kharias in their daily livelihood. Beyond this the ring of dense forests are markedly pointed which are full of valuable use trees & forests tracts. In a well preserved forest near by the Kharia village, one can easily mark trees *lide*, *char*, *Dahu*, *Dahna bel*, *kendu*, *Kusum Sal*, *tetuli*, *Neem*, *Jamun*, *Karanj* and better vegetation of *Bamboos* etc. Many other big and small trees are scattered inside the forest whose fruits are used by Hill kharia people in various seasons. In addition to that plants and trees varying in multiplicities are sources of food, drink, medicines, vegetables, raw resources, fuels, ornaments & other usages. A number of mushrooms are found which delicious food materials of Hill Kharia people were and they exchange it to procure their necessities. Varieties of edible root are staple food material of Kharias which are very helpful at the time of natural calamity in particular and total life in general. Kharia child was quite aware of all the names of mushrooms and edible roots for most of his general life was spent with and dependent on them. They also come to know the them and helps them from many danger. The food gathering and hunting life of Sabars of closely intimated with forest with forest life. Even of a single day life of a Hill Kharia is not without the forest. Even their

Gods and Goddesses and spirits live in the forest and helps them in every aspect of their life and protect them from all sorts of dangers and natural calamities. It is the source of their economic security which is quite meaningful for the Sahars (Das and Das, N., Vol. X, July-1968. p.41).

3.1.6. Sabai Grass or Rope making-

The Sabai grass or rope making and selling in the daily or weekly market and they are getting the money by the Hill Kharias of Mayurbhanj district. This is also income sources of them. Tribal or non-Tribals have been doing dominant district having 26 blocks. This things is to be called "The Money plant" which guarantees money receipt consistently (Hathy, Vol-5, No.2., 2010, pp.149-158). The business is related with different exercises of raising creation of Sabai Grass and handling of purchaser products, for example, ropes, tangle, rugs, couch sats, tapestry and other modern chic article. The Sabai Grass industry has enormous fare trade for the nation; The Industry helps in the development of entre prevalence among the townspeople. This guarantees monetary advancement through modernization and development of the mechanical culture in ruler territories Mayurbhanj locale of Odisha.

The vast majority of the Sabai Grass ranches are situated in the income sub-division of Baripada and Kaptipada and so forth of Mayurbhanj area. Sabai Grass is developed generally by poor negligible and little ranchers and their corrupt land. It is gathered by them just as by the landless poor from the order pool town lands where it developed normally. Sabai Grass of the Mayurbhanj region of Odisha in India is of acceptable quality and has been acknowledged broadly in the India market the greater part of the dealers lean toward the Ropes made out of the Sabai Grass of this locale. An enormous number of individuals are engaged with this cabin industry (reaping and rope making) as a broker sending the item (ropes) to the metropolitan zones both close and separation. The development of Sabai Grass is

appeared to be fundamental control of the ancestral and few are occupied with Government administration. The cultivation of Sabai Grass is seemed foremost profession of the Hill Kharias or other tribals are engaged in their leisure time. Eastern Mayurbhanj i.e. Baripada, Suliapada, Kaptipda, Udual and Rasgovind pur blocks are the maximum villagers are depends on the Sabai Grass rope making. They sell per kg. from 25 to 50 rupees in the local market or local traders. This is also most income sources of the Hill Kharias of Mayurbhanj district. The present scholar during the field work he observed that Hill Kharia people are an able to Sabai Grass rope making from 1kg to 5 kg. Per day and they dry in the sun shine after that they take into the local market. Except Mayurbhanjd, this Sabai Grass rope making is not seen in the hall Odisha, India (Tudu and Mohapatra, Vol.24, Issue -05, 2020, p.3026).

3.1.7. Agricultural Life of the Hill Kharias

Now-a-days the economy of Hill Kharia resolves round the little agriculture. Though primitive easy of slash & burn type of shifting cultivation was practiced by the Hill Kharias, it is no more found due to forest regulation still among them regular plough cultivation has not been undertaken introduced as a rule. A group of the Hill Kharia those are living in most isolated forest beat, very occasionally went through the *Jhuan* or *Dahi Salvation*. Now-a-days the practice has been abandoned totally. The proceed used to go in cyclic manner following a calendar. First of all they would decide to do it in a communal meeting at village level and choose the particular alter. The cutting of the forest and sacrifices on family level were quite important prerequisite. The proceeding stages were drying, burning, digging or throwing, weeding, watching, harvesting, merry making and consumption. Thus the shifting cultivation among the Hill Kharia was once important and was associated with a number of observances & sacrifices both on family and village level. The practice was quite suitable & favourable according

to their ecological setting as described by S.C Roy (Roy and Roy, Vol.2, 1937). But the Government rules and regulations has banned the practice and so it has of totally disappeared.

For the time being the Hill Kharias are mainly an agricultural tribe. The distinction of quality and quantity of land are marked by the traditional land distribution and ecological setting. Hence one can find a Hill Kharia member either as an agriculturist or agricultural labourer. Directly or indirectly their economy and occupation resolves round agriculture. So it happens that very large numbers of Hill Kharia are cultivators either on their own lands or on the lands of others on payment.

Land Structure: The land available in different Hill Kharia village can be differentiated into to broad categories which are for agricultural purpose. Again the two main division Don and tan subdivided into three sub type each, they are class I, ii and ii. Thus Don I is the best variety and Tanr I is worst. Types of land and varieties are named according to the composition and structure of the soil and the procure of preservation of water in it. The first variety Don I is quite suitable for paddy in which water is available for more than 6 months and rarely for the whole year, but tantric is barren type of land which is most unsuited for cultivation. The Hill Khaias mostly have few type of land .The Don Variety of land has paddy productivity of 14 Qtrs (Roy and Roy, Vol.2, 1937).

Soil Composition: According to the colour of the soil and its retiled it can be divided into four main types:- (1) Lalka soil (2) Rugoi soil (3) Radish Soil (\$) Nagra Soil. All of them varies from one another for their suitability of crop production. Among them Nagra soilis best for paddy cultivation which gives better yields but Kalka soil is comparatively low to that of Nagra soil.

Share Cropping:Sometimes the owner of the land cultivates himself in cooperation with his family members or gives his land to a share cropper due to deficiency or paucity of working hand or due to

large landed property for which he is unable to work himself. Generally the rich persons prefer a poor man as a favourite to sharecrop in his field. But in special cases due to extraordinary situation they let someone else do the same. In addition to that a well to do Kharia allow share cropping in those fields which i.e. at a distance.

Fertilizer: With regards to manure the villagers use generally cow dung as well as the mixture of the dung of goat and sheep etc. Cow dung used as fertilizer are collected in a pit either daily from cattle shed or from outside. The size of the pit for dung varied family to family in accordance with the number of cattle wealth. To certain extent the leaves, decayed matters, straw and other decomposable plants are inside the ditch for manure purpose. Ashes of various leaves or plants are used as manure also, for which the boys, girls, men & women collect leaves in spring, put it in the field and set fire. Very often they take the ashes from other places like forest or mountains. The Karanj leaves, flower, seeds and its ashes are better fertilizer. Cow dung is taken to the field by *Bharo* (ambo baskets on two sides of a stick balanced on the shoulder). No Kharia purchase or sell cow dung. That's why it is found that the Kharia, who has more land, has to domesticate more cattle wealth which serves both the purpose ploughing as well fertilizer. The Kharias were once against losing chemical fertilizers. But now Govt. subsidy has helped them to utilize it. Amount of manure used depends upon the type of land and the crop grown in it.

Irrigation: The means of irrigation in the Hill Kharia villages are Dari, wells, ponds, dams and small canals. Among all, *dari* is a peculiar type of water source in which after digging the earth for few feet, water secretion occur and the water may be used for irrigation purposes. The water level is so near that no rope is necessary and a single man can irrigate by drawing water. Now a number of wells dug with the help of Govt. subsidy are found in villages which solve the irrigation problem to some extent. Tanks and ponds are seldom found by which

only few acres of land are irrigated. In hill areas the streams are used for irrigation purpose through small dams. But irrigation facilities among Kharia area are not so developed. Irrigation is a question of mark for them, for which the agriculture of the people entirely depends on nature. One can easily conclude that lack of irrigation is the cause of poverty among the Kharia which makes them to depend on the forest and other occupation. But above all, Hill Kharia people have taken agriculture as permanent occupation through Rehabilitation colonies.

Agricultural Requisites: So far as the seeds and agricultural equipment's are concerned, the people of Kharia those available through Govt. subsidy. the seeds for sowing purpose are preserved in a straw made tight basket which is round and covered all – round Even the vegetable seeds they get either from their neighbour or from the market or they have kept it months ago from their own field. Regarding their agricultural implements the traditional plough, axe, yoke, spade, sickle etc. are yet in use. The implement used in the cultivation are generally made by the lohars sold in local markets, but wooden part of each instrument is made by the Kharias themselves (Upadhyay, 2000, p. 93).

Crops Grown: There are two main crops, grown among Hill Kharia groups, which are practiced in the regular cycle, At most all Kharia and Rabi crop “are grown in the beginning of the rainy season and start of winter season respectively. *Kharif* crop is known as ‘Rainy Season crop’ and Rabi crop is called “entear crop” as they are grown both in their respective seasons. The *Kharif* crop includes (1)Paddy (*Dhan*) (2)Maize(*Moka*)(3) Gundli (4)maru (5) Jatangi (Upadhyay, 2000, p. 93).

Paddy: Generally lowly in irrigated fields were taken up for paddy cultivation. The fields were well ploughed, vendor than three times, before which it was matured cow dung slash or decayed matters and karanj leaves, flowers & fruits. This land is now quite fit for better yield. It is sown in the month of June and July & harvested in November & December

but so far as the better varieties of paddy are concerned, the above process is not applicable. The hill Kharias are not completely paddy cultivators still now (Sinha, September- 2010.p.24).

Maize: Maize is not a major crop of the Hill Kharias, some Hill Kharias grow it in kitchen garden attached to their house. Seeds were sown in the furrows made by the plough or by speeds and very often with the help of digging stick. However the people were/are interested to grow it but land with adequate water facility is not available (Upadhy, 2000, pp.107-109).

Gondali: It was one of the major products, grown was *Kharif* season specially sown in May & June and harvested in the end of August. The soils well ploughed & big block of soils were broken by a wood hammer known as *Dhelpasa*. It gives very good yield when adequate care was taken & *Gondali* is one of the staple foods for the primitive tribal people or Hill Kharias.

Rabi Crops:The following Rabi crops are grown which are harvested in March & April, Known as Cheiti Crops. They are (1) Wheat (2) Black gram (3) Green gram (4) Horse gram (5) Peagram (6)Arhar, Fields of Rabi crop need regular manuring than the *Kharif* crops but it is need not be weeded.

Wheat: Few Hill Kharia cultivate wheat impact of modernation. In earlier days they were quite unknown to this crop. But now day they slowly cultivate wheat fields are manured in June –July & ploughed well. Up to Kartik (September-October) land is ready for sowing & before end of October wheat gets germinated in the field. Water supply is need from time to time. Wheat is harvested in the month of March & April. As the Sabars are not in a surrounding to get enough facilities for irrigation, they grown very little of wheat (Roy and Roy,1937, pp.113-115)

Grams: Soon after paddy harvest, field is ploughed and are well matured before ploughing for sowing of grams. The harvesting varies from on gram variety

to another, because harvesting takes place from February up to April. Sometimes Archer is harvested in May. The black gram, green gram are sown and harvested in rainy season & winter season respectively, but production is more which are sown in winter that those are harvested in the same season Almost all the grams are used as food material & their husk used for cattle feed (Sinha, September 2010.p.24).

Agricultural Practices: For the hill Kharias, their agricultural calendar is the mirror of routine through which agricultural affairs of the people run in a smooth & regular way. It is the belief of the Kharia as that the disorder in the agricultural calendar hampers the production. Thus, its importance is felt by every Kharia in all aspects of their agricultural life (Upadhy, 2000, pp. 110-111). The general Kharia agricultural practices are as Follows:-

January: - Reaping & thrashing of paddy and irrigation work in the vegetable fields, wheat as well as sown of some vegetable takes place. In addition to above storing of cattle fodder, straw and seeds for next sowing & few of other minor agricultural works are also performed.

February: Vegetables are ready & few Rabi crops are about to be harvested. Walerintg of wheat field is also done.

March: Rabi crops are harvested the land are ploughed after 1st shower of rainfall. Some vegetables are also grown for summer use & cow dung are taken for Manu cultivation.

April: Black gram, green gram & Kurthi are harvested Arhar is ready to be harvested. Ploughing & Manuring of field is done.

May: Up to May, the field for paddy cultivation are quite ready after repeated ploughing, but in the month field are ploughed once more & paddy crop is sown in the field cultivators & agricultural labours are to complete the sowing work. By the end of May,

sowing work is completed & agricultural implements for weeding are made ready.

June: Late variety paddy is sown. Fields are cultivated and made ready for the purpose of vegetable crops.

July: Weeding work begins and a great deal of the women's time is spent on it throughout the rainy season. Paddy is sown for transplantation and maize is harvested.

August: The people make the plot ready for transplantation after mudding the field, by this time seeding is prepared and transplantation work is started by the women folk which is their exclusive work. Rarely are they helped by male members. Ploughing of the paddy field, that have been sown before, and process of treatment in traditional way occurs.

September: By this month the transplantation of paddy seeding is almost finished and the water is field and preserved in the fields.

October: Land is prepared for rabi crops. By the end of the month, crops like black gram, green gram and horse gram are sown.

November: Sowing of rabi crop and preparation of fields for sowing vegetables. Wheat cultivations are completed. The main duty of the male members of the Hill Kharias is to guard the paddy, corn of the month of December.

Harvesting of December : Harvesting of paddy is started. Few families grow potato & other vegetables for winter use & to support the agricultural economy. Jatagi is also harvested in this month. Sometimes this calendar is disturbed due to the diversification of nature & variable seasonal weather but if the usual nature favours then, the Sabar people go through their traditional routine without any disorder (Roy, 1989. pp.39ff).

Agricultural Process- One of the important aspects for change, as compared to Toy's account of Hill

Kharia can be marked in agricultural process. The missionaries have helped to develop and change the traditional process, but the major section knows only the age-old method.

Preparation of sowing field:-Manuring, ploughing and breaking up of the large soil blocks are the first job. Except ploughing all are done both by males & females. At the first shower of rain fall, plough is necessary which is repeated after few days gap because they leave it to make the soil dry. The cultivation of a particular field depends on the crop to be sown as well as the amount of land the owner possesses. Very often the villagers exchange labours on the basis of mutual understanding in which reciprocity is maintained.

Pattern of Agricultural labourers:-A number of agricultural labourers from various families are recorded. The remuneration and the period of work can be used to make categories. The labours can be classified as daily Agricultural labours, Weekly labours, Monthly labours, Monthly labours, Dangers Bagalis, Landless seasonal labours and Exchange labours etc. It is the primary source of income for landless Sabras.

Daily labours:-Daily labourers work in various agricultural activities. Owing to their changing patrons every day, they are paid after the one day complete work either in cash or kind. The wages varies from one region to another as well as one season to other, according to the type of work. Among Hill Kharias women are paid less than the male even for the same work. Labourers working for complete week are paid on the local market day. Payment day is fixed for the convenience of the labourers they can purchase the necessary items, amenities by the wages paid to them (Ota, 2009, pp-26-30).

Time bond labourers:-Traditionally very few labourers were paid monthly. Annual payment was mostly prevalent among them, generally at the harvest time which is suitable period both for servant and masters. The traditional Iron smiths,

carpenters, barbers and plough men (Halmahera) also get their remuneration at the time of harvest. In certain cases the Wages are paid according to the amount of work done where time factor is not taken into consideration, but the emphasis is given on one's ability and exploitation of strength. Among Hill Kharias the male annual labourers are known as 'Bagali' and the females are known as 'Kamin'. Male members of more than twelve years of age may be taken as labours, The work and payment varies according to the sex and age as well as very often it is proportional to the work or master concerned. Appointment of these very annual labours takes place in February, just after the paddy harvest. As the tradition goes and social obligation highlighted, *Bagali*, *Kamin* would not leave their master only after getting their payment or the harvest, but after they eat the "Pausa pitha" (cake in month of January), then one would go to other master or may continue with the same.

Female annual labourers (*Kamin*) perform the work like washing of the cloths, utensils, rooms, cowshed, as well as she goes for collection of Mahual flower, few jangle products, fetching of water etc. he performs the work of a nurse inside the family also. They are treated in the house by their masters nicely. Rarely they are ill-treated, but in almost aliases they are happy with their master. Now-a-days the system is little changed, few of the bagali, Kamin are not only given cloths or foods, but they are also paid monthly but the contact of labours is for the whole year. Mutual understanding and social co-operation among hill Kharias does not disturb this tradition by any means. A Bagali may live in the family but take his meal at his master's house or maintenance charge is given as the agreement has been made for. But those who are staying along with the family they take their meals and treated in the festive occasions like on the own relatives.

Arboriculture:-The Hill Kharias do not worry at all for arboriculture because forest is to solve the purpose. As the present scholar has mentioned before forest in the main scarce of mango,

Blackberry, we sorrel Kind, *bell*, *Khajoor*, *Amara*, *Kusum*, *dumr*, *Pakri* and *shuri*, etc. In the respective seasons (Dasgupta, p.60). The fulfil the need of the region, thus people do not think to opulent it elsewhere. In almost all the villages, mango groves are there which may be open for all. In very few cases the owner of the land has an absolute right over it. *Karanj*, *ber* and *Kusum* also have the same pattern of possession- Individual or community level, which strictly obeyed among Hill Kharia people. Most of the trees which are planted are owned by individuals. At the time of bearing fruit they take all sort of care that a grove of trees need preventive measures are also taken against monkeys. Birds, squirrels etc. the trees auctioned publically and the person who makes the highest budgets the right over the yield for the season, After the auction responsibility of looking after the grove, plucking the fruited, taking them to market, etc., lies with the purchasers. A number of trees or grooves are auctioned for Lac culture which is one of the profitable businesses among Sabras. All the fruits in their respective seasons are available the local markets which are taken focal. Banana and papaya are grown generally in kitchen garden.

Animal Husbandry:-The Hill Kharia people are not professional cattle breeders or they possess cattle for income but since they are cultivators, agriculture is the main source of their livelihood, they use cattle for ploughing. Cow, goats, pigs, buffaloes, chicken are generally possessed by Kharias. The domesticated animals are set free in the morning except buffaloes, cows, Goat and sheep's are grazed in charge of Bagali. The animals are taken to jungle or field and five back to home in evening (Oraon, 2012). Cows solve the purpose of milk its male calf is used for ploughing & the cow dung is used as manure. Oxen and buffaloes are very important for cultivation. Buffaloes are very helpful in preparation and mudding the land as well as few other hard and painstaking works. Goats are found in almost all families which are domesticated not for milk but for sacrifices and festive occasions. Fowls & pigs are kept under care of feasts and sacrificial purpose

cocked are used for sacrifices to please the traditional spirits.

3.1.8. Trade and Commerce

Weekly market had an unavoidable part in the economy of Mayurbhanj district people and also Hill Kharias. It was the only Can supporter through which local agricultural commodities were sold. And necessary implements as well case were received by them. The Socio- economic significance of weekly market also can never be ignored. Among the weekly or daily market, the market was held in the open village ground regularly in the very fixed day of the week in the market space. Various seasonal crops found in the market according to the surplus and necessity of their people or Hill Kharia people (Roy, 1989).

Market and Exchange: Periodical markets were located in different places had centre of exchange among the Hill Kharias. These periodical markets also maintain the socio-economic relation with other community people. The local market was known as or Bazar (*Hato*) which takes place once or twice in a week on a fixed day, A number of villages were in general contact with these weekly markets which were within 10 to 20 k.m. distance and rarely beyond it, The socio-economic activities & other aspects of tribal people life like religion and political organization was also in acted through this institution of market. Now-a –days in all tribal markets the monody of outside business men is notable (Roy, 1989).

Goods in Market: Natural and native products was general found in the Hill Kharia market. The important material found in this market were various grains, vegetables, roots shoots, forest products, tribal art and crafts, stationary materials, cosmetics, ornaments dresses, cloths, daily necessities, spices animals, birds. Agricultural materials, utensils, tribal drinks, non- vegetarian items and many other materials .Different types of oils like *mustard oil, Karanja oil, Jaroil, dori oil and Kerosin oil* are also available in market. *Lac,*

Mahua, Honey, Fowl and Tamarind are the special items which attract the outside business men towards the tribal market on other hand tribal drinks like Rice beer(*Handia*) and *Mahua liquor (Desi monadh)* were/are the special attraction for the tribal as well as non-tribal attending the market. Cow's bullocks and buffaloes were taken for Sale in the market. Many outside and modern materials were also found in the local market. Among them cosmetics, mill made readymade clothes, Sri Blouse etc., utensil's, house hold materials like basket, mat broom. Tasty and attractive food items are most important (Roy, 1989).

Taxes, Weight and Measurements: The contractor collects taxes from sellers according to the amount & value of the material. In all small or big road-side markets old system of weights and measures were absent. In most cases the tribal or Hill Kharias were cheated by the outsiders both in rate and measure though special cares have already been introduced to save the tribal communities from this sort of exploitation. However, old seers, bisa, paila are still used in these tribal markets in which the outsiders get better scope for profit.

Dealers in the market: A number of dealers were in different type of business either to dispose the surplus commodities or to supply the necessary amenities to the tribal. But in both the ways, they take undue advantages from the Hill Kharia, who was illiterate people. According to their respective seasonal harvest outside businessmen purchase paddy, Rice, *Gondili, Maruwo, Lac,* Vegetables and many others forest things and agricultural products from the tribal's at a low price, and sell it else-where on high rate. In the same process business men take necessary materials from different owns in low price and sell it to the tribal with maximum profit. A dealer is never at loss while he deals among the tribals. Exchange of tribal goods against necessities is no more a common feature in the society now.

Social function of tribal market:-Weekly market plays an important role in the social life of the Hill

Kharia either to accept innovation or in contributing something to the community. It had obtained a remarkable landmark in social organization. When people from different villages assemble, no difficult was faced to broadcast or receive any announcement having communal significance. Matters regarding marriage, divorce, conflict, child birth, pregnancy, and calamity are spread among kin groups in the market place. That's why inside the market discussion of small groups in different corners is remarkably noteworthy. Impact of tribal culture on caste or vice-versa is the Socio-cultural implication through the channels or market. It is one of the relevant factors of present social change in many aspects. On the whole this is the institution which strengthens the regional attitude and binds the territorial mass of Hill Kharia in a socio-cultural connection. In the many cases, preliminary marriage and settlement is preferment in the market. Now-a-days Hill Kharia market is much more helpful in percolating monetary economy among them.

Role of weekly market (*Hato*) for Hill Kharias :

In addition to the system of exchange the Hill Kharia have their society of barter system was doing in the own area villagers or weekly Hato or daily Hota also for their own areas. Markets have been attended by them. However, those markets weekly, fortnight or daily Hato in the locally know like , Bazar (*Hato*) etc. the weekly market (*Saptahika Hato*) of that area were the Hill Kharia exchange various commodities in held at various places of Mayurbhanj district, Odisha, India. In ancient time there was no any vehicle, but now many Buses and Auto are running to different places and different villages by that bus they have been going to weekly market. The weekly Hat (Market) usually begins at from Morning to evening and some area usually begins at early and continues up to 1 to 2 pm. The main sellers in the market are the other caste people from different places of that nearest places. The sellers choose their suitable places and display their goods. It is very interesting to see that while vegetables are sold in one place, clothes are sold in another and other articles in other specified

places. In one end of the market there are shops of big basket and on the opposite and the brass and silver utensils and on the opposite and the Kolhas, Munda or Santal people sell Rice bear (*Handia*), which they produce by own hand. With the improvement of communication facilities the people visit the Hill Kharia villages most frequently these days, and so the Hill Kharias are able to shift their goods in the own village themselves. Yet, few Hill Kharias choose to vend their things in weekly markets in view of the to some extent upper rates offered here and some Hill Kharias feel that this does not pay for the physical tension involved in carrying the forest product or vegetables. The few Hill Kharias go to the weekly markets (*Hato*) with regard toward Sale of goods has thus decreased. And some Hill Kharias go (*Hato*) to the daily marketplaces for own their buying and to see their relatives or support system (Upadhyay, 2000, p.40).

The Hill Kharia people were/are purchasing similarly simple and a few number of Hill Kharia social life and economic resources had no standardized their pattern of living. Their demand schedule can almost be predicated the quantity and time of his purchases are know in advance to the shopkeepers, cloth and ornaments before marriage season, and festivals are common talk of the daily market.

As the market was held once in a week the sellers of others cast enjoy the upper hand. But now-a-days weekly market is held 2 or 3 in a week. The hill sellers of the Hill Kharia people display or non-tribal display some articles for Sale and enjoy and monopolistic position. Absence of competition among sellers leaves the aboriginal customer entirely at the mercy of the basket man. But each case with Hill Kharia is different. The Hill Kharia people as a seller or purchasers of their forest produce is eager to sell their some many forest things such as , Greens, Fruits, leaves, mushroom, Honey, forest potato, fire wood, fish etc. as quickly as he can , so that they can buy their necessities. Secondly they

came in to a remote village and bound to return in a group/ individual before dusk. This haste allows them little time to sell their commodities at market price. So the Hill Kharia as a seller is inferior and he is not at all successful. On the other hand the picture is reverse. Here the Kharia is a beer and real tragedy lies in the fact that most of his requirements consists of bare necessities of life Salt, cloth , dry fish, oil and agricultural implements, which they must buy at any(Roy, pp.113-114).

The Hill Kharia observes so many festivals as well as ritual to satisfy their God and Spirits. So the ritual items like chicken, goat etc. are necessary and they must be these at any cost. The time at which he purchases these articles further increases the elasticity of their demand. Market also plays a great role, as a weekly meeting place where the Hill Kharia people meet with friends and relatives of different villages. They send messages to the relatives of different villages. The businessman (*Bepari*) exploits these innocent peoples. They take their which seller things at low price. Similarly the Kharia are easily cheated and harassed economically. The Hill Kharia illiteracy and ignorance and urgency of his requirements give full scope to the trader's greed and profiteering activity. Thus the weekly markets which on the one hand breaks the monotony of tribal life and breaks the consumption budget of the Hill Kharia people on the other5 hand provides the Hill Kharia the only place of entertainment and meeting their friends and relatives of distance villages (Roy, p.115).

Barter System of the Hill Kharias-The Hill Kharias procure Principally rice by bartering honey, lac, frankincense, silk (*tasar*) cocoons, Sal leaves and leaf-plates and leaf-cups, bamboo splinters or Khariika used in stitching leaves into plates and cups, horns and skins of hunted animals, and sometimes wild animals and birds caught by them. The Dudh and Dhelki Kharia carry to the weekly markets in their neighbourhood, for sale, the surplus produce of their fields, the medium of exchange being ordinarily the current minted coin of the

realm. With part of the money thus procured they buy sal, tobacco, and other necessities which they themselves do not grow or manufacture (Roy, p.112). Other public as the co-coordinator amid the Hill Kharias and other tribal people traders as they were good skilled in equally with Odia and own their dialectal. They supply liquor and everyday articles to the Hill Kharias. Exchange system (Barter) have been still in fashion at the Hill Kharias communities. Rice or paddy in interchange of a bottle of alcohol, which is thrice more than the actual value of a bottle of alcohol. During the problem times when Hill Kharias face shortage of food, they were borrowing money from local persons through promise to return their money in the crop after finish the harvest. The dealers purchase the collect or any forest product things in a very low rate. The Hill Kharias vend their goods like oil seeds and jungle products in a very low rate in the own nearest markets. In fact, this sale price is one and half time less than that of Jashipur town and Karanjia market, two markets situated at a distance of few Kms from their own villages (Padhi,1992).

3.1.9. Labour, Labour Migration and Urbanisation:-

It had already been found that from decades ago the labourer (both male and female) from not only Hill Kharia tribe people but also another tribal people had migrated to different town or urban area places like Bhutan. Punja, Kolkata, Anadaman islands, Ranchi either temporary or permanently. Behind this migration ecological change and growth of population may be the factor which compels the Kharia to be Trans –communicated else-where. They work as casual agricultural labours in the roads work/house building work or so hard work.

3.1.10. Indebtedness among Hill Kharias:-

Actually, the Hill Kharias were landless people of the Mayurbhanj district. Though zone has landed property, but many of the Hill Kharias do not use their land for cultivation. And their land is not much fertile as it is located on the hill side and are mostly

stonny. They could grow only maize, *gangai*, *Bodi*, *sim*, *lauka* etc. In their land. Paddy field is rarely found than paddy or Gora paddy can be sown, Most of the Hill Kharias had given their lands to other cultivating tribes and castes. The Government of Odisha has settled the Hill Kharias and Odisha state has also allotted land to them in the few area. She has distributed cultivation on their plots in some area of Mayurbhanj district and some development scheme/Soil conservation project, NGO also provided for their development. But due to the lack of proper attention, careless, value of life and illiterate. Some bullocks or goat, hen also were provided by Hill Kharia and Mankidia development Agency Jashipur office for them but they could not care to them so that most of their bullocks, goat, hen died, few they sold the nearby market (Roy, Ranchi, pp.113-115). And at present they are without cattle. At present the Colony dwelling Hill Kharias have given their plots to other people in Batai cultivation. So far as indebtedness among the Hill Kharias is concerned, they are somewhat of from this. Because, they are poor and no body want t given them loan. They are also not in position to take loan from other money lenders and grain lenders. Because, they know, if they will take loan from the Mahajan, they will not be able to repay at time. But, however, they have a way to take things from other peoples of that locality. When the Hill Kharias need something, they go to people and ask paddy and money that is to say that they take things from peoples with whom they work as labourers (Samal, 2001).

Mostly the Hill Kharias were working as agricultural labourers in the fields of local tribes and other cultivating castes like Mahantas, Gaurs and Bangali land lords. They were paid both in kind and in cash as labour charge. During transplanting season, the Hill Kharias women transplant paddy seedlings on the field of local cultivators during the weeding season they weed grasses from the paddy field. And during reaping season is November and December, both male and female Hill Kharias reap crops and bring the crop on grain yard (Khalihan). They also work on grain yard and thrash the corns and clean

the grain with winnowing fan. In this way they earn things for livelihood. Besides they also practice their traditional occupation-Food gathering and hunting etc. But these were seasonal. Only on respective season, they collect food from the Jungles. Most of their time was spend in labour.

3.1.11. Expenditure of Hill Kharias

In the present scholar's study and observed of the Hill Kharias life style or village, he saw them their life is literally very simple and innocent. Although, like an ordinary human being he needs food and shelter bit his other wants were few and limited too in variety. The simplicity of life had certainly no philosophic foundation, yet they like a life of austerity of which he is conscious. The low standard of consumption pinches him only when his biological requirements remain unfulfilled or when he come in to contact with civility and loos at the world from a comparatively angle (Sahoo, May, 2011, pp. 62-68).

Expenditure on Social Religious Functions- The Hill Kharias are expenditure in the ritual and festival occuppies. They were an necessary part of the social material. In the social rituals make their lifetime wealth alive and recitals of rituals give him self-reliance and bravery to face the wild life and hamlet life. The Hill Kharias are organized in the feast and Festivals very response the more than a few cycles. They are starting observe and lot of ritual activities from preparation of land in agricultures till completion of harvesting by sacrificing male Goat (Buda), Fowl, cock, egg, to satisfy own their community god and goddess (Dash, 2002, p.87). So that they expenditure lot of money in that cases, but no regularly income after movement facing lot of problem, actually they don't know how to maintenance money properly.

Spending on Food and Liquor- The Staple food of the Hill Khaira is rice. The rice is supplemented by mandia, maize and other miner millets (Janha) and diffeent seasonal edible rots and tubers, honey, arrowroots, greens, fruits, nuts, bereies, flowers,

mushrooms etc. collected from the forest. Generally the Hill Kharias eat thrice in a day. Once in the morning at about 7 am. One midday at about 12.30 p.m. and once at the night at about 7 p. m. the morning meal consists of only *pakhala* (water rice) and pinch of Salt or any pry curry or dry fish (*Sukua*), *chily edible greens collected from forests*. . The same foods are generally eaten at lunch time with cooked green leaves of with dry fish (*Sukua*). The dry fish (*Sukua*) curry or parch is a favourite/delicious dices. The night meal includes rice water (*pakhalo*) or boiled rice and vegetable curry. The cook rice is eaten with vegetable and dried fish (*Sukua*) and different types of roots or green of forest and also they collect from forest greens and these greens are boiled then eaten with meals when one feels hungry, greens leaves and mushrooms eaten more during summer and rains. Fish is eaten during summer fruits through available in plenty are not consumed but marketed for ready case (Dash, 2002, p.89). Parents and children's sit down together for taking their food. The wife serves food to her husband and children first and afterwards she takes her food. But at the home the other members are served food first and next the head of the household and children. Generally, women take food at last.

Salt and turmeric paste were the only condiments used for preparing curry Green chilly was added for taste. Garlic was used when green leaves are cooked. Garlic, onion ginger and dry chilly were used when fish or meat curry was prepared. The medium of cooking both vegetarian and non-vegetarian dishes was castor oil mustard and groundnut oil is used in feasts. Milk does not constitute as an items of food in the diet of the some Hill Kharias. Chicken, mutton, meat and pork are relish by the Hill Kharias pork of non- vegetarians stuff is the main items food on festival occasions and marriage ceremonies. *Handia* is the basic food drink for health of Hill Kharias. All households in the village share animal killed in hunting trips. Food processing and cooking of festival occasion are the progressive of man.

During marriage ceremonies, both men and women are allowed to do together.

Mushrooms are soaked in turmeric water before cooking for half an hour. Salt spices and oils are used for cooking their foodstuff. But anything collected from the forest is not directly cooked. Dry fish is baked on fire and eaten along with Salt. To make it tasty castor oil was added some times. Hill Kharia people were drunks so many Alcohol like: *Moda* (Mohul, *desi wine*) Rice bear (*Handia*), *Dukta*, *Khaini*, *Ganjei*, *Cigarate* (*Reginal Cigarate*) (Dash, 2002, p.90). Basically observed that in this line much or more and more expending of their earn money. They were expending in the Alcohol More than 60% or 70% of the income in a year. So that Still now Hill Kharias are not development in the socio-economic life, last few year ago some of them endeavour to changing life style impact of neiboughring other tribal or non-tribal or impact of Modernisations and few modern youth are not taking alcohol besides going to out of state for earn money (A.P, Karnataka, Tamil Nadu, Bihar, Jharkhand, Kolkata, etc.)

The items, which are harvested from agriculture except the cash crops like turmeric, are used for his food in addition to this he purchases dry fish, Sal oil, onion etc. from the local weekly market. The purchase the rice from the local market an d local town of their area also because shortage agricultural land. They spend their money in drinking habit Alcohol. They spent much of money of Alcohol /wine drinking the *desi wine* and *handia* (Hathy, Vol-5, Feb.210, p.40).

As were know access to transport facilities and to town is recognised as a powerful force of development. Better transport facilities can allow goods and people to become travelling. Opportunities can be found for new occupation choices, new earnings from market sale and import of necessary consumer forest goods. The lack of all these among the Hill Kharia villages has had due effect on their economy. It will be erroneous to think

that the Hill Kharias economy is integrated with the national economy and promotes enlargement of commercial and cultural transaction with the outside world. The present scholar cannot ignore the importance of educational facilities and their effectiveness which is closely associated with economic as well as attitudinal development. The comparatively large Dudh Kharia or even Dhelki Kharia villages tend to be better endowed with educational facilities than the Hill Kharia. But the desired resulting dynamism in socio-economic field is still wanting. The education attainment seems to improve the tendency to depart from traditional family practices. So many schemes of central govt. and Odisha governmental effort to improve of the Hill Kharia economic condition or livelihood background and also still now their community development has not been very successful development. The present scholar faced a lot of problems or so many reasons have been found for the development of the Hill Kharias of Mayurbhanj district of Odisha. For example, the institution of community development may be intently unsuited to induce tribal economic development in India. Secondly while the institution is in principle suitable, its implementation has been defective. This necessitates providing a serious thought towards the efforts of economic development among all primitive tribal groups or special the Hill Kharias which will induce changes in their social awareness and attitudes, and create new perceptions in traditional economic institutions. At present nearest villages, markets are also found to be established and Hill Kharia people want to change their economic life style like other tribal people. The present scholars have found new generation of Hill Kharias who have been going to out of states for earning money. Really, the traditional economy of Hill Kharias of Mayurbhanj is going to be changed due to the impact of other tribal or non-tribals' development and Kharias of Maroda, Suliapada Baripada blocks people have been contact or attaching with them. According to observed during the field work both Kharia or nearest village other

tribals' they are doing friendly or going to any place like Bazar, town, *Hato*, any *Yatra*, and also out of state working. So that we would say that they are also come out in front of the society in the world and the present scholar has observed in the few area of Hill Kharias have been participating in the political line .i.g. few Kharias have won in the word members or also *Sarapanch* of constitution of Odisha. and Jahipur block some Khairas have been doing as govt. job in the Angrapada School.

IV.CONCLUSION

We can conclude from the above discussion that even after seventy four India's Independence the Hill Kharias are poor in awareness and their economic backwardness have not been changed. In the present study, it is observed that still now-a-days some Hill Kharias have been connecting by the traditional method of the livelihoods or collection of the varieties forest resources from the nearest forests. Still today they have not more interested in the cultivations. They sell the forest produces in the nearby markets for earning their livelihood. The Hill Kharia people of Padagarh , Durdura, Matiagarh, Kendumundi, Godgadia villages of the Jashipur block few people were going to forest for the collection of different forest produces in the seasonally . They regularly collect honey, resin, sal leaf and seeds, herbal plants, fire wood, Mahua flower and seeds, kendu leaf, mushrooms, broom sticks, greens, tuber, fruits, insects, red ants, lizards, sabai grass, etc in the periodically. Now- a- days, some of the Hilli Kharias have been starting change of their life style slowly due to the influence of the modernity. The new generation people fell shy/shame and also some reasons alike enter into forest prohibited by rules of Regulation of the Government of Central or State Governments. It is known from the empirical study that without awareness or education, economy life of the Hill Kharias can not be developed. Still now some areas of Hill Kharia Community, the people do not know value of education. Governments of both Centre and state have provided lot of developmental schemes

especially for them such as one Girls Education Complex was established at Angarpada Village in Jashipur Block under HKMDA, Jashipur with Support from MOTA, Govt. of India and ST & SC Development Department, Odisha. In the Year 2007-2008. From that year Hill Kharia and Mankidia or Birhor students have been studying continuously. Since many years ago they followed the traditional system of economy. At present nearest villages, markets are also found to be established and Hill Kharia people want to change their economic life style like other tribal people. The present scholars have found new generation of Hill Kharias who have been going to out of states for earning money. Really, the traditional economy of Hill Kharias of Mayurbhanj is going to be changed due to the impact modernization. The Hill Kharias extra income was spent in taking of alcohol. However, it may be stated that the search for food was/is yet the key of the economic life of Hill Kharias which differs from one ecological setting to another. While theatrically analysing the economic structure of any of the three sections of Hill Kharias, one find that some factors control their economy. For example size of the family and the total strength of the group are the foremost factors influencing the economic system of the food gathers to the food producers among them. These two factors control the labour force, mouths to feed, number of earners, exploiter of resources, etc. It is also not surprising that the three sections tend to specialise in agriculture with comparative advantages. These with better condition for agriculture (The Dudh Kharia, who are living in the western Odisha of India) have comparatively more people engaged in agriculture. Apparently, a badly located, least commercialised, and technologically backward Hill Kharias village would differ significantly from the other two sections of the Kharias with regard to the proportion of the householders engaged in agriculture and agriculture labour. The significant collection is regulated by the frequencies of alternative livelihood outside agriculture. It is common for Hill Kharias household's to supplement their agricultural income

with subordinate occupations, e.g. food gathering and labour etc. Characteristically a Hill Kharias household is an economic unit of peasants (in case of the agriculture section) working cooperatively for subsistence. In case of the agriculturist Dhudh Kharias and some of the Dhelki Kharia families, the amount of land worked per capita differs according to the quality of land. With low-level technology and large family units, the Hill Kharias villages of Odisha show variations in the ration between the population density and the capacity of land to yield subsistence requirements. The Hill Kharias practice fishing in ponds, river ditches, and stream and ably of other temporary water sources in rainy season as well as in paddy fields. The salient characteristic of the traditional economic system of the Hill Kharias are the subsistence production and absence of economic alternatives. Their economic and intuitional arrangements have adjusted to natural and technological differences. In fact, the economic subsistence of Hill Kharias of Mayurbhanj of Odisha is mainly based on forest products, agriculture, migrated labour and other works. On the whole, the economic system of the Hill Kharias of Mayurbhanj of Odisha is an important aspect to know the economic history of one of the Primitive Tribal Groups Odisha in Eastern India.

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