

A Study of use of Plants among the Ho of West Singhbhum

Fieldwork Report Presented in Partial Fulfillment of the Requirement for the Degree of 4^h Semester of Integrated M.A in Anthropology of Tribal Studies

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CERTIFICATE

It is certified that Bablu Kumar Sahu student Reg No. 19230402004 a candidate for the degree Of Integrated M.A. Anthropology & Tribal studies with center for Tribal Studies, Central University Of Jharkhand, Jharkhand has been working under my guidance during the Session 2019-2021 and the present fieldwork titled A study of use of Plants among the Ho of West Singhbhum submitted by him is his genuine work and no part of this fieldwork report has been submitted for any other work.

Signature of the supervisor

Signature of the head

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Chapter-1

Introduction

Statement about the topic

Definition

Plants are essential for any ecosystem. They provide all the energy for the ecosystem, because they can get energy directly from sunlight. They use a process called photosynthesis to use energy from the sun to grow and reproduce. They also must get nutrients from the soil. Those nutrients get into the soil when decomposers break down waste and dead materials. Plants require space to grow and reproduce. The size of your ecodome will influence how much space your plants have.

All other organisms in the food chain get energy from plants, either by directly eating them as herbivores do, or by eating plant eaters, like carnivores do. Omnivores can get energy either by eating plants directly or by eating herbivores. Likewise, decomposers get energy either from plants or from the animals that eat them. Since all the energy in your ecosystem comes from plants, you'd better have a lot of them.

There are several different kinds of plants, and not all animals can eat all kinds of plants.

Theory

A theory is developed on the assumption that growth of plants is determined by the current amount of nitrogen in the plants. The nitrogen-growth relation is formalized in the nitrogen productivity concept (amount of biomass produced per amount of nitrogen in the biomass and per unit of time), which is essentially a constant for a given species under fixed environmental conditions. A number of results follow for increases in whole plant biomass: (A) The relative growth rate is a linear function of the internal nitrogen concentration. (B) The maximal relative growth rate uniquely determines the scaling of the time axis. (C) Exponential growth is consistent only with stable internal nitrogen concentration. Dose-response curves expressed in reduced variables (the ratio between a variable and the same variable for a plant growing under optimal conditions) are universal, so that all species and all environmental conditions yield the same curve. This is confirmed by experimental data. The shape (linear, exponential, etc.) of the nitrogen uptake curve is the only parameter differentiating these universal curves. The Mitscherlich curve or variations of it can be fitted very closely to the derived dose-response

curves, except under exponential growth. A conclusion drawn from the analysis is that the results of nutrition experiments cannot be properly interpreted unless the variation with time of the amount of nitrogen in the plant is known. The theory can be extended to more complex situations, for example, time-varying environmental conditions.

Literature review on Ho

There have been many writing on the tribe Ho, both during and post-independence periods, describing their socio-cultural life and values. The initial attempt was, perhaps, made by the

British administrator and writer, Col.E.T.Dalton in the pages of his monumental work, *Descriptive Ethnology of Bengal* 1872 .Dalton has very aptly observed the basic personality of the Ho or Larka Kol. It was followed by Sir H.H, Risley in *The Tribes and Castes of Bengal* 1891 and Russel and Hiralal in *The tribes and the castes of the Central Provinces of India* 1916. The latter distinguish the Kol or Ho as A great tribe of Chota Nagpur, which has given its name to the Kolarian family of tribes and languages. Russel and Hiralal was perhaps the most exhaustive description on the tribe of its publication in 1916. Census operation in British India also contribute dimmensely not only the population figure, but also to the knowledge of manner and custom of wages tribal group in India. Under the banners of census of India, some other British wrote on the Ho life B.C. Lallen in 1901 L.S.S.O malley in 1911, P.C. Talents in 1921 and aeporter in 1931. The first book on the Ho was published in 1927 with a tittle, the Hos of Seraikella, by the University of Calcutta and under the authorship of A. Chatterjee and T.C.Das it was an outcome of an excursion into the Ho county of Seraikella by the members of the Deptt.of anthropology, Calcutta university in 1925. The book covers the Ho village organization, daily life, manner and customs, ossuaries, kinship and social organization, religion and physical character. In the pre-independence India, the Christian missionaries working in various interior, tribal areas of the country had a commendable continuation to repository of knowledge in Indian anthropology W.G.Griffiths, a missionary of the Methodist Church at Jubbulpore brought out a book in 1946, the Kol tribes of centralIndia, published by the Royal Asiatic Society of Bengal. D.N.Majumdar, later in 1937/1950, wrote a book under the title, *The transition of Tribe/The affairs of a tribe*, as an outcome of his series of fieldwork in the Kolhan region for almost over 25 years. The book vividly reflects the flawless collection of anthropological

materials on the Ho by Majundar over the years. It is so far, the outstanding work on the Ho and a mile – stone in the anthropological works on Ho. Mujamdaar wrote several articles between 1925 and 1950. Majundar's articles cover the entire gamut of HO culture including article on their traditional origin, description of their *Bongas*, kinship terminology physical characters, birth ceremonies, outdoor and sedentary games, marriage and betrothal rites, death and connected ceremonies, worship festivals, religious life in anthropometric, comparison between the Ho and Saora. His contribution is no doubt outstanding to the studies of HO culture in Kolhan, which in entire .life – time's dedicated research on the tribe in concerned. A book is published tittle, *Social Structure and Change among the Ho tribes of Orissa* by KK Mishra, which is ethnographic account reflecting upon change in Orissa context.

Chapter 2

Method of My fieldwork

Ethnographic fieldwork is concerned with discovering, organizing and developing systematic reliable knowledge about culture or social life, action, behavior, social relations, groups (families, castes, tribes, communities etc.), organizations (religious, political, business, etc.), and social structures. My study is a qualitative exploratory in nature and based on primary fieldwork. It is qualitative because the study is loosely structured and it approaches the issue holistically in all its aspects even though special emphasis has been given to the indigenous knowledge. Also this study is not focus on generalizations and believes that reality is multiple. It aims an in depth analysis of respondents and other dynamics in their natural context. It aims at identifying such knowledge system and diagnosing the situation to generate new ideas for the betterment of the community and preservation of such priceless knowledge.

Selection of Field

First of all we heard about Chaibasa through our Supervisor Dr. Tulsi Das Manjhi sir. We select to study about Ho Community. It is far form Ranchi to Caibasa 160 km. After reaching there we stay in TRTC (Tribal Research Traning Center). TRTC is under the Noamundi Basti Village so we select the village Noamundi Basti.

Selection of Topic

We have been provided with several topics. The topic “types of marriage and it’s rituals and the polity and social control among Ho people” which I found most intereso a very intresting topic which give chance to know about the village in depth and the social control like the manki munda and other political head people. so that I can take some steps to improve it by spreading awareness among people. Also I can find other alternatives to fix the problem to some extent.

Selection of informant

Purposive sampling strategy has been used to identify Tola which are divided three further Noamundi Basti, Jojo Bada, Munda Sai, Sosopi, for the study which manely Ho’s. It is simple

of three wards consisting of Noamundi Basti. The sampling follows a method of stratified, proportionate systematic random sampling of especially land, water and forest the community. The women represent the different variation in term of agriculture, gathering, etc.

Rapport Establishment and Key informants

Our first informants was matiyash Suren. He introduce villagers like Mukhiya, Munda, ward member, villagers etc. He give his time to frank with the village and some part of area of village Noamundi Basti. He show us ponds, forest, agriculture field etc. He tell many thing and give informants with our related topics.

Our second informants is Damu Barjo introduce by Matiyash Suren. After meeting SumitraSundi she helps us to frank with another Tola Noamundi Basti. Laxmi Suren also help and she give her maximum time with us and tell many things she tell about water fall, rice beer(diyang) and how to introduce our self in local terms. And she also help to contact with other people with her help we get many information with our related topics.

Data Collection Techniques

Interview

ParticipantObservation

Case study

Life history

Oral history

Visual Data: Photographs and Video Clips

Secondary sources of data collected by others, magazines, journals etc.

The Sources of data which are mostly in-depth personal interviews; observations (participant as well as non-participant) have been given high priority. Records, and other reliable secondary source documents are used. The research attempted eight case studies from different cases of marriage and the village politics and the panchiyat point of view among the Ho people. Semi structured questions are also used in the interview while collecting data from community elders.

I tried to use the tools depending on the mood and reaction of the respondent. For instance even if the respondent permits me to use gadgets, if there are signs that the respondent seems to feel awkward or uneasy with electronic gadgets then I simply talk then wrote it down in the notebook latter. It helps the respondent feel free to talk at times.

Chapter-3

Land and People

The present research deals with Ho people of Jharkhand state of India. The state is carved out in 2000 from Bihar after a successful ethno-regional Jharkhand Movement. The name "Jharkhand" comes from the Sanskrit word *Jharikhanda*, which is the ancient name of the region's dense forest.

Jharkhand have richest deposit of mineral resources and part of ruhr of India. It also has around 28 % of its area covered with forest. The ethnic composition of Jharkhand is diverse having 32 tribal groups making 26% population of State. Ethnic category of constitutional Scheduled Tribe concentration was a benchmark for this statehood. (Shah, 2013) Jharkhand also have 37% of India's mineral wealth. Present Jharkhand is divided into 5 divisions and 22 districts.

Singhbhum and Kolhan

The singhbhum as geographical term represents the southern extension of chotanagpur Plateau and now roughly comprised of three districts EsatSinghbhum, West Singhbhum and Saraikela and Kharsawan. Historically however singhbhum term and its boundaries are ill defined. The coinage of term itself is disputed. It is said that singhdishum means country of tree was its actual name. Some relate it with the term Singbonga. Another theory claims that this place was named on the rulers of Singh dynasty who ruled from the seat of Porahat.

The Singhbhum area contains much more hilly and broken country. The whole of the western part is a mass of hill ranges rising to 910 metres (3,000 ft) in the south-west. Jamshedpur sits on an open plateau, 120 to 240 metres (400 to 800 ft) above mean sea level, with a higher plateau to the south of it. The eastern part is mostly hilly, though near the borders of West Bengal it flattens out into an alluvial plain. In the Singhbhum area, there are hills alternating with valleys, steep mountains, deep forests on the mountain slopes, and, in the river basins, some stretches of comparatively level or undulating country. The centre of the area consists of an upland plateau enclosed by hill ranges. This strip, extending from the Subarnarekha River on the east to the

Angarbira range to the west of Chaibasa, is a very fertile area. Saranda forest is reputed to have the best Sal forests in Asia.

In Singhbhum, Colonel Tickell in 1840 noted the complex political economy of the region in the earlier periods and the fact that Singhbhum was in the hands of the Surawaks or Jains whose oppressions ended in their expulsion from the Kolhan. O'Malley noted that in the ancient period the sravakas or lay Jains penetrated the jungles, where they were rewarded with the discovery of copper. Dalton recorded in the 13th century that the north of the district came under the rule of the Singh family of Porahat, who claimed to be Rathorrajputs, whose ancestors were three brothers in the body guard of Akbar's general Man Singh who took the part of the Bhuiyas against the Hos and ended up conquering the country for themselves. At one time, the Singh rajas also ruled over the country now included in the states of Seraikela and Kharsawan and claimed suzerainty over the Kolhan, a claim which the Hos denied. According to Dalton, old Hos told him that they honoured and respected the Singh chiefs, but regarded them, until they quarrelled, rather as friends and allies than as rulers. Even if they ever were subjects they had achieved their liberty in various hard fought fields (damodaran)

The ethnographic study of Ho population in this study was conducted in West Singhbhum district. The district has district headquarter at Chaibasa. The district of West Singhbhum has a special distinction of accommodating about majority of the Ho population of the State. Ho constitute largest population of the district and is one of the districts of the State with highest proportion of the tribal concentration.

The district of Pashchimi Singhbhum possesses 2 subdivisions, viz., 1. Chaibasa Sadar and 2. Chakradharpur spread over 18 C.D. Blocks and 2 statutory towns and 9 census towns. There is total no. of 1673 villages in the district. The district administration is headed by the Deputy Commissioner. He belongs to I.A.S. cadre. He is assisted by a lot of officers mostly belonging to Officials of Jharkhand Public Service Commission. Police Administration is looked after by the superintendent of the police (S.P.). He is also assisted by no. of police officers like Assistant Superintendents of Police, Deputy Superintendent of Police, Inspector of Police, etc

Although West Singhbhum occupies an area of about 4,022 sq.miles man has told to have lived on this land for over 50,000 years, which is evident from its large number of early palaeolithic sites and huge remnants of palaeolithic tools .

The district is sufficiently rich in the abundance of mineral deposits and forest resources. The iron-ore mines of West Singhbhum have been supporting the steel production in the country since pre-

independence times. The district has immense forest resources, which growingly add to the revenue of the State. Sarandaforest of district, which not only support wild animals, but also valuable timbers and other forest resources.

Ho people: (ho honko ho dishum)

The Ho people are one of largest tribal groups in India numbering 10,33,095 as per 2011 census. They are distributed in Jharkhand, Odhisa, West Bengal and Bihar. The Ho population is around 11% of total tribal population of Jharkhand and numbers 9,28, 289. They are mostly distributed in West Singhbhum 7,73, 930 district of Jharkhand.

The Ho is Mundari speaking people who are supposed to be branched from Munda tribe. The Mundas divide in three groups MahaliMunda or Tamariya, KambatMunda or Munda and Ho Munda or Ho. They are distributed in different geographical area and with different dialectics.

The origin myth:

After the creation of the plant and animal worlds, *Singbonga*, the supreme god of the Ho, thought of creating the most superb and intelligent living being, i.e, the man. With this view in mind, he created a boy and girl and put them together in a cave, with the hope that they would eventually procreate to man the world. But with growing up, there was no sign of passion in them, as they were having brother-sister relations. This pained Singbonga immensely. One day he put a piece of root collected from the dense jungle in their rice-bowl, when both the brother –sister were not present in the cave. The root, which was put deliberately, had the toxic effect and the rice was automatically converted to rice-beer(ili). When the brother and the sister returned back to the cave and consumed the rice – beer, passion was generated and the couple gave birth to twelve pairs of sons and daughters. These pairs ultimately were the progenitors of various communists in the world today.

There is yet another popular version of their origin, which is more or less similar to the one narrated above.

Language

The Ho language belongs to the Austro-Asiatic branch of the Austric speech family. The other languages and dialects resembling the Ho dialect and belonging to the austro-asiatic branch are Santhali, Mundari, Kharia, Bhumij, Korku ,Savara and Gadaba.

The Area and People of primary fieldwork

The human site of field studies for present study was Noamundi Basti villages of Chaibasa sadar Block of West Singhbhum District. The people in the area are of mixed ethnic identity. The representative indigenous populations for this study Ho people but other caste communities have also been taken into consideration.

Settlement pattern house type

Ho villages follow a scattered pattern of settlement with houses spread across different places inside the forest. Every house proper have cow-shed, harvest ground and the storage space for their village, the Ho take into account the nearness of water source and forest. Each Ho village has a usually as big sal groove, located preferably in the easterly direction of the village. Every household has its own newly constructed toilet. Construction of rain water harvesting units called Dobha is underway in the village.

The typical Ho house has either one multi-purpose or 2-3 rooms at the most. If it is one room house, it is partitioned to at least three small spaces by a temporary thin wall. One is used for the storing grains and other for multipurpose use. If the house has more the one room, every room is separate in the functions. The doors are either wooden or bamboo and windows are conspicuously absent in most of the cases. The entrance of the house is ideally towards the east, although is to not common. The walls are either bamboo-made or form a local variety of shrub, plastered with mud. The walls are painted with yellow or red coloured mud, which are locally available.

Kinship and Social Life:

The Ho tribal group is divided into several exogamous clans or Killis. Most of villages are dominated by one killi and the marriage within a village is strictly prohibited. But it was told to me that there are several multi killi hatus in the area as well. Deeny(2002) in his book named around 132 clans name prevelant in ho custom. The major killis found in the area of study are Hembrom, Barjo, Suren, Bobonga, Purati, pinguahansda, banra, sundi. Each killi is totemic in origin. The village of my ethnographic study was basically a Sundi village.

Family: family is the basic unit of existence. It is patrilineal The family regarded as the smallest socio-economic-politico-religious unit among the Ho , like all other tribal and non-tribal communities. As usual, the nuclear family consists of the parents and their unmarried sons and daughter, while the joint family accommodates the married brother and their children. Monogamy among the Ho is a common

practice with rare occurrence of polygyny; it takes place in situations like the barren or disabled first wife. The supremacy of the first wife nevertheless is maintained and the second wife is only sought for with her approval. The family and all authorities relating to the overall maintenance of the family is vested to him. He officiates in all the family rituals and represents the family in village functions.

Marriage(Andi)

Marriage ritual is highly expensive for both the families of the bride and the groom. The bride-price is very high among the Ho, which has culminated in a considerable percentage of spinsters in their society. Monogamous marriage is most preferred and clan exogamy is strictly followed in Ho society. Preferential cross- cousin marriages are widely observed and secondary marriages like levirate, sororate and widow remarriage are practiced. The following modes of acquiring mates are common:

1. Marriage by capture opertipiandi
2. Marriage by elopement rajikhusiandi
3. Marriage by intrusion anaderandi
4. Marriage by adoption gardijamaiani
5. Marriage by exchange badalandi
6. Marriage by negotiation Abuasukuteandi or dikuandi

Political Organization, Law and Justice

The political life of Ho in village revolves around Munda-Manki system of governance of land and revenues. This has been established by intervention of British administrator Wilkinson 1837. Munda means in their language headman. He is considered a chief among equals and superior to any other person. The virtue of being first clearer to the land is basis for someone being termed munda however they also identify best capable man in such family or clan of first settlers of village to be recognized as Munda. Munda were assigned to perform police duties along with collection of land revenue. The issue of disputes and conflict were resolved in the village with the help of senior members forming ad-hoc panchayat as per need. The munda has to play a role of keeping track of such activities and being key person in settlement of problems. Manki are paramount chief of set of villages making a pir. Initially there were 26 pirs in kolhan and each having its Manki. Some of the larger pirs had more Mankis. Now a day Mankis are

found in each pir and set of villages. There are regular meetings between Mankis and Mundas in matters related with local issues.

At present the democratic decentralization has reached in adivasi areas and every village is now part of one or other panchayat recognized by State government bodies for local elections.

Economic organization

The early history of tribe reveals that the Ho were subsisting on hunting of wild animals and gathering of roots, fruits and tubers from the forest.

The modus operandi of the Ho agriculture production is not very different from the other tribal community of the district. Although individuality has taken over the spirit of traditional collectivity in the Ho social life; communal labour still plays an important role in agricultural production. In some village, some members of lineage, including men and children of both sexes, constitute a labour group especially during the transplantation, harvest and transfer of crop from the field to the granary.

Belief (Bongaism)

Birth rituals After child birth the first three days severe pollution is marked by segregating mother and newborn. The “niyar-era” purification ritual happens three days after the birth of a baby after which other people may enter the room where the new mother lives and touch the baby, but the mother and whoever share the social impurity with her may not yet enter the family adin nor touch the family mandichatu until the final purification (tiki-era) has taken place after.

Death and dying The death ritual is elaborate among the Ho. As soon as a member passes away, a message is sent to all the relatives. The dead body (gayana) is then prepared for cremation. A stretcher is prepared for the purpose. The corpse is anointed with oil, turmeric paste: shaved and washed off neatly. New cloth is wrapped on the dead body. The ornaments and the utensils of the individual are kept near him. Before taking the corpse for cremation, seeds are put under the head of the corpse with the belief that these seeds can procure better harvest. The male members of the village carry the corpse and the procession to the graveyard is accompanied by the females as well. Every clan has a definite cremation ground. The corpse is carried to the ground and the pyre (Jalpamutu) is prepared. After the pyre is lit, the body is placed on it with the head towards the south and face upwards in a fully stretched position. The next day, bones of the deceased are collected by the close relatives and put in a new earthen pot for final purification rite at the nearby river.

Festivals or Porobko

The yearly cycle of the Ho's principal feasts is as follows.

Mage porob : feast observed in each village after the harvest work is finished ; obscene language used then.

Ba parop; annual flower feast celebrated when the red flowers of the sal or sarjom tree blossom. Baha or Her mut/mutu: sacrifice and feast held before the sowing of the main paddy crop. Hero porab: the sacrifice and feast held after the all sowing has been completed about the month of july. Batauli: feast to obtain proper rain. A sacrifice to obtain protection for the paddy. Jomnamaporob: feast celebrated when the harvesting of the upland crop is started before the first fruits of the harvest are eaten. Hiyad-mugad: a sacrifice performed at the time of or after the jomnama feast: Kolomreya: dosturko or kolomutari: prayers and chicken sacrifices performed on the threshing floor after all the work of the threshing and bringing in the paddy has been completed. This is offered in thanksgiving , and to rectify any offenses which may have been made to the spirits (sp.to baba engo) during the processes of threshing

Gaumana: a feast held in some village at which rice beer is given to cow herders

Owa: di or owa: andi: a ritual celebrated on the occasion of a new house).

Dress pattern

The dress pattern of the Ho is very simple and not remarkably distinct from that of their neighbours like the santhal, hand woven, and rarely coming below the knees. The lower dresses like synthetic trousers, shirts etc. are used by the village youth frequently.

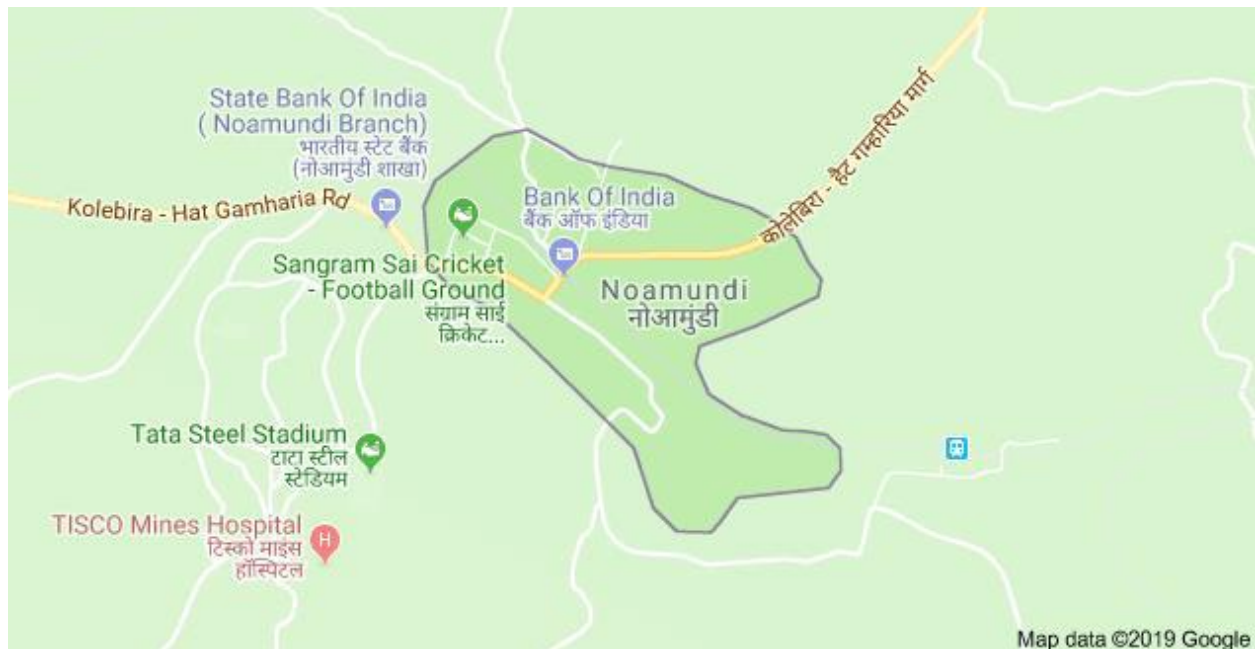
The women have also a very simple pattern of dress. They use a piece of coarse sari, usually with broad coloured criss crosses and are about six feet to eight feet long. One end of the sari reaches down up to the knee level as a lower garment, while the other end is held rightly covering the breast area across the left shoulder and is held below the right arm-pit. Use of blouse and under- garment is not uncommon among young girls and also those working cuts side the village. The women use a good number of ornaments including glass or silver bangles , bead or glass or silver necklaces , silver bangles ,in their figures is also common . Covered with tattoo marks of different kinds,which are gradually becoming unpopular these days.

Health

To Guira the health facility are not in proper way. If anybody are suffer from health issue they don't go firstly to the hospital they go to the shamanism. The reason behind they don't go because the health center are available but doctor not reached at timely or doctor not come for so many days. Many hospital are available but it's far from Health at 5 km ad according to the people ambulance are not available so to provide them ambulance the process is still going on. The villagers they have face may challenges to go there. In village the mosquito are more amount the people suffered from typhoid, malaria, and different kind diseases they faced and not get proper medical treatment. The condition of Noamundi in government hospital the doctor not available at time so treatment are not get proper way and in private hospital the doctor fees are costly. Due to financial problem they don't able to pay fees. Through Government they get 1500 for pregnant lady.

Education

The education system is good enough here is the total 3 schools. The one who is High School is in the Munda Sai, this school in studying for 10th. And a school of 'primary school like Munda Sai and another is primary school Durgu Sai it is both studying up to 8th classes. Many of students come here in Chaibasa for study . People go out of village for higher education. Chaibasa awarded for education



Chapter 4

Plants used by Ho people

Plants

Plant are mainly multi multicellular, predominantly photosynthetic eukaryotes of the kingdom plantae.historically, plant were treated as one of two kingdoms including all living things that were not animals, and all algae and fungi were treated as plant

Or

A living thing that grows in the ground, usually has leaves or flowers, and needs sun and water to survive

Plants source of food

Mango(ulli): mangoes are used in food, .its pickle is also made



Papaya(poroshu): papaya's vegetable made, and also eat its fruits



Tamarind(jojo): sell tamarind in the market and collect money, tamarind chutney is also made



Banana(kadal daru): the fruit of banana is eaten, banana is also used in the worship text



Guava(badam): fruits of guava is eaten, guava is also used in the worship text



White mulberry(sahtut): *morus alba*, known as white mulberry, is a fast growing, small to medium sized mulberry tree which grows to 10-20 m tall. It is generally a short lived tree with a lifespan comparable to that of humans, although there are some specimens known to be over year old 250.



Jackfruits: make jackfruit vegetable, and its fruit is eaten



Blackberry (kudda jo): the fruits of blackberry is eaten, the wood of this would be very weak



Dau (dau): its fruit is eaten

Medicine and plants

Tulsi - Cough boils and drinks basil leaves when cold



Neem –placing Neem leaves above the door does not cause disease Cough is removed by boiling its leaves



Chiraita - chiraita is very useful plants ,keeping the leaves in water all overnight ,and drinking it in the morning eliminates the lack of blood



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Pudina – in the summer season, making chutney of mint leaves does not cause stomachache and keep the stomach cold



Sisiket - the root of the sisiket is to remove stomachache by eating grin.

Plants for getting Oil

Kusum – kusum oil is used to apply in body

Karanj – do not bite the mosquito by applying karanj oil
Garnered from karanj oil is also burnt

Neem – nemxtract oil from the seed and use this oil anywere in wounds , hair, and body.

Mahuwa – oil from the fruits of mahuwa

Mustard (*sorsowa*)– mustard oil is used for cooking, and is appling in the body

Vegetable

Bitter melon (karla)



Garlic (rasoi)



Gourd (lau)



Chilli (mirchi)



Ladish finger (bindi)



Palakspinach (palkiya)



Bamboo (manth)



Enmity (bakra daru)



Banyan tree (bai daru)



turmeric (sasank)



Tomato (bilati)



Touch me not (laajkudi)



Sujana saag - the tree is very useful for the area with the village , the tree is made from the flower and the leaves make the greens and its fruits also make the vegetable



Laal Saag (*lepera*) – it's a kind of greens



Chokya – chokya greens are found in the field, it is said that it seems very tasty to eat, it is also made of chatney



Koilari (*koynaar/singa*)- its flower and leaf are eaten



Saaru Saag- greens are made from its leaves and its fruit is made into a vegetable



Khijur- mat leaves are made from dates of dates so that they can sit comfortably and sleep in it.



Chapter 5 Forest

Trees of the Forest Used by Ho's

1. Sarjom daru (Shorearobusta, the Sal tree)

Religious uses .The flowers of the sal tree are used for the ba(flower)feast .The flowers of no other tree may be used for the this .Now branches (fresh offshoots) of the sal tree are used for certain religious rites, e.g. they are planted at the place where the rite her mut (performed before sowing)are performed “also they are planted in the threshing floor when rites are to be performed there. A sacred enclosoure (shurui) eachsometimesetuo in village for joint religious rites drive away serious contagious sicknesses. On any occasion when such religious right areoerformrd branches of the sal tree are planted in the shurui .Incense usrd for some religious right is made from the gum which exudes from the bark of the Sal tree.

Other uses: ploughs, plough- shafts and yokes are made from the wood of the Sal tree the green leaf this are used for making leaf plates for eating and leaf cups for drinking rice bear the people living close to the jungles daily collect this leafs both for their own use and also to sell them. People dry out and eat the seeds of the fruits of the Sal tree. For a poor family this can even provide one meal. People livings in and noar the jungle also earn money by selling these seeds.

2. Rung daru (*Bauhinia vahlii*, mahul) This is really an immense climber.Since its stem is often 2-4 ft. wide Hos refer to it as a tree.

Religious Uses: The leaves of these trees are used for certain religious rites. Offerings of food or rice-beer made to the ancestors and always made on these leaves. On the hero: frast rice-cakes are steam-the seeds of this tree in a religious rite.

Other Uses: both the fresh and the dried leaves of this tree are commonly used plates. The leaves can be kept all year for occasions such as marriage and feast villagers sell these leaves in the market place. The leaves of this tree are used for leafcup. From this rope villagers make the sikuwar (the rope arrangedin a net-like way for carrying heavy loads).

3. Tirildaru(*Diospyrosmelanoxylon*, the kendu tree)

Religious Uses: on the Batauli feast Hos take branches of this tree to the sacred grove where the village priest offers several fowls in sacrifice and pours the wood on the branches. Then each family takes their branches and plants one in each field. There is also an ancient tradition of planting branches of these tree in vegetable gardens, since this tree is used for mollifying the baneful effects of the evil-eye or a “Poison tongue”(a-data).

Other uses: the fruits of this tree are eaten. Poor people can sometimes make a meal of this. Plough is made from the wood of this tree. The leaves of young trees are gathered and sold for the making of biris.

4. Soso daru (*Semecarpus anacardium*, the bhelua tree)

Religious uses: on the Jom-nama feast, branches of this tree and placed in the compost pits. Also the tabon (pounded rice) prepared for this feast, is put in soso leaves both of the religious rites and for eating. On the Batauli feast some soso branches are taken with the tiril branches to the place of sacrifice and later planted in fields.

Other Uses: Its fruits are eaten and oil is gotten from its seeds.

5. Taro bdaru (*Buchania latifolia* -piyar)

Religious Uses: on the Hero: feast 2-3 ladles are made for each house from the wood of this tree.

Other Uses: people eat its fruits, and sell its seeds.

6. Sing a: daru (*Bauhinia purpurea* –Kaniyar)

Religious Uses: Whenever rasi (the liquid which gather on the top of fermented rice-beer) is poured as an oblation in the name of Dasauli (the guardian spirit of a village) this must be done in a leaf of this tree. On the Mage feast the seeds of its fruits are offered in a religious rite.

Other Uses: the fresh leaves and its flowers of this tree are eaten. They are also taken to the market to be sold.

7. Bunjudaru (*Bauhinia variegata* Kachnar)

Religious Uses: both at a village level and each household the dried fruits of this tree are offered in a religious rite on the occasion of the Mage feast.

Other Uses: The flowers of this tree are eaten.

8. Hetenas: daru (Terminalia tomentosa, Hindi – asan)

Religious Uses: On the Horo feast leafy branches of this tree are planted at the place where the sacrifice is offered.

Other Uses: The hatanatree, both that indicated above and the garahatana (Terminalia arjuna, the Arjun tree) are very important for silk-worm cultivation. These trees have great economic value to the tribal villagers, many of whom cultivate silkworms.

9. Esel/Heseldaru (Anogeissus latifolia, the dhaunta tree)

Religious Uses: On the occasion of the Horo: agom, before the Hero: feast, and also on the feast itself shavings chipped off the Esol tree are planted along with trees at the place where the Horo, rite to be performed.

Other Uses: this tree is used for silkworm cultivation. Its wood is good for making plough and the (a straight plant wood to level the ground after ploughing).

The nine trees given above are the ones which have religious uses. Hence the remaining tree will not have such uses.

10. Rutadaru (Ougoini adalborghoidou, the boundn tree) This a very strong wood and is considered the best wood for making ploughs. Its wood is lasting and is much appreciated by villagers.

11. Labadaru (bauhinia ratuena) Ploughs made from this are strong and lasting.

12. kendoradaru (probably Borus serrate) This tree used for silk form cultivation. Ploughs made from this are strong and lasting.

13. Hiddaru (Ftoroarpus maraupium, the viz sell) Ploughs are made from these.

14. Barudar (sechloiohoratrijuga, the kasum tree)

This is an important tree for lac cultivation. Its root is eaten and oil is extracted from its seeds. Villagers sell its food, The wood for these trees is good for making Ploughs and also making the kara (a big broad curved plank used to pick up drift from a higher level and deposit it at a lower level.)

15. Songolsalidaru (chloroxylon switoia) Good plough and yokes are made from these trees.

16. Kasomardaru (glomincarbon, Hindi-gamher) Farmers appreciate plough made from this tree since they are strong and light in weight.

17. Sara: tirildaru (diospyros montana) Plough and yokes are made from these.

18. Japuddaru (probably Albizzia stipulate) Strong ploughs are made from this.

19. Ranga Salidaru (perhaps Morinda tinctoria, var. tomentosa) Ploughs are made from this.

20. Sokoro: daru (probably Lagerstroemia parviflora) Ploughs are made from this.

21. Gongerdaru (grewia tilliaefolia) The wooden parts of beds, pick-axes, kudalis, etc. are made from this. For such things wood is much appreciated.

22. Hamsabitidaru (probably Mitragyna parvifolia) Ploughs are made from this.

23. Roledaru (a term used both Terminalia chebula, the Chebulic myrobalan, and Terminalia citrina) Ploughs made from this are very good. Also beds, etc. are made from its wood. Since the fruits of this tree are used for tanning and for making ink, poor people can earn some money by gathering and selling these fruits.

24. Miridaru (probably Elaeodendron glaucum) Its wood is good for making ploughs

25. Kunyaddaru (Holarrhiza antidysenterica) The fresh leaves of this tree are used for making leaf plates and cups.

26. Pasudaru (Cleistanthus cellinus) Saplings of this tree are used for roofing and also for rafters for one's house. It makes good lasting rafters. This tree is much appreciated by villagers.

27. Harasaodaru (not identified. It is a shrub which grows straight and has small white round edible fruits.) When making one's house this is used for rafters.

28. Saparundaru (*Myctanthos arbor-tristis*) Sapplings of this are used for fencing and also for making rafters for one's house. Its spread out branches are also very good for supporting vegetable bearing creepers.
29. Madkamdaru (*Bassialatifolis*, Hindi – Mohua) Villagers eat both the flowers and the fruits of this tree. For the poor this can be an important source of food. They also sell the fruits of this tree, and extract oil from its seeds.
30. Daudaru (*Artocarpus lakoocha*) Not only monkeys and birds of the jungle eat this fruit, but villagers also fill their stomachs with this.
31. Kindudaru (probably *Dielspirosenhyopteris*) People eat the fruits of this tree.
32. Lowadaru (*Bicus glomerata*, Hindi – dunar, a fig tree) People eat the fruit – fill of the fruits of this tree
33. Jngli Am (this is a Hindi name, wild mango) People living near the jungle eat and sell the fruits of this.
34. Boldaru (*Leguminosae* the Bel tree) Villagers sell the well known fruits of this tree
35. Mata Suradaru (*Antidesma diandra* / or *Antidesma chinensis*) From the leaves of this tree from the villagers make a chatni which they can eat through the year.
36. Sarlidaru (*Vangueria pubescens*) Villagers make a chatni from this. They use the thorns of this tree in the leaf-bath made from catching flying ants.
37. Murdaru (*Dodonaea viscosa*, the talas tree) This tree is very useful for lac cultivation.
38. Atdaru (type of fig tree, probably *Ficus vauclensis*) The fruits of this tree are good for eating. People feel their stomachs with this food
39. Kumbadaru (*Adina cordifolia*, the karam tree) Branches of this tree are used to make frameworks to support vegetable bearing vines
40. Korongodar (*Nongamia glabra*) Oil is extracted from the kernels of the fruits of this tree.

41. Kitadaru(thepalm tree , phoenix humilis, and prob.P.sylvestris)Mats are made from this(and also from Burukita, a diwarfpalm)
42. Karkatadaru (Zizyphusxuylopra) Braches of this tree are used for frame work to support vegetable bearing creepers.
43. Bakaratdaru(ZizyphusJujuba,the vaer tree) the fruit of these tree is much appreciated .also this tree is use for silkworm cultivation .
- 44.Buruidaru (gardenia gummiferm) the fruits iof this tree is edible tasty. This tree also yioldsaresin .
45. Papa daru (gardenia latifolia) Braches of this are used for frame work to support vegetable bearing creepers.
46. Jurbilidaru (not identified . it is a climber which has long in thin fruits , which are black when aripe, and long smooth lives . Branches of this tree are used for framework to support vegetable bearing creepers.
47. Kudadaru (Eugenia jambolana, the jamun tree)Villagers it and sell the fruits of this tree .
48. hembromdaru (cordiamyxa)Villagers eat and sell the fruits of these tree .
49. ichadaru (woodfordiafruticosa) This ree is used for fencing .
50. Jojodaru (Tamarindusindica, the tamarind tree) The pods tree of this tree are used for eating and also sold for profit . thebraches are used for making framework t support vegetable bearing creepers .
51. peterdaru (probably ixoraparviflora)branches of this tree are used for frame work to support vegetable bearing creepers.
52. Marlosdaru (flacourtiamont chi, var. occidentalis) Braches of this tree are used for frame for to support vegetable bearing creepers.
53. Neroldaru (smblicaofficinais, the smblicmyrabolan) People sale the edible fruit of this tree.

Conclusion

During the fifteen days of field work we meet the people of Nouamundi and it great experience for me that we spend the time with the Hos people who live nearby small town, which started miring hundred year back . and we observe the way of tribal life how they survive and struggling the in the conflict world where world moving very fast toward the modernizations ,but life of nouamundi village are still running like as the tortoise walk, even though mining are working very fast as from four time then the when it was begin the in 1920. But the lives of village are slow but well maintained in their Hos culture and food habits and practice. Some of them are working in Tata steel and earning well but their life are like as the other live in the village. People are still practice use old way of plowing the land with help of buffalo or Ox, tractor is also take placed but people preferred to use traditional way. The villager start their breakfast with Rice Beer(Diyange) which very healthy and give a power for the heavy work for day . its seem that food habits are simple and they preferred to eat Rice water(Mandi daka) simply just boiled it and eat with green vegetable or red ant chatani. The most impact things is that the forest has been cut down for the mining and take away the raw material of ore, in those area all the mini and medium mountain contain iron ore and Tata steel continually doing mining from last ten decades (100 years) . Density of the forest have slowly now become the less in number and long saal tree were not grown in five year it take more than the fifty years to seventy years long mature tree, many forest have been completely removed and there were no others trees were planted near by the mining area and the where the deforestation have taken place. This issue might be create environmental problems in coming years ,people are telling that due to mining the temperature has been increased ten to fifteen degree temperature and impacted the whole Nouamundi last two decades.

The forest department have the good interaction with villagers, they are allowed to go forest and take need things from like fruits and leaf etc, but when the people need woods for the construction of house and they need take permission from Munda and Forest department too in these way use. In early time some of the illegal woods were supply form the Nouamundi to others place when the villagers came to know the inform and forest department taken the 32 action against them. Now if any people can cut the trees of the forest they handover to the Police. In this villager playing the important role to protected the forest and save the forest. The most importing things is that how people is using the traditional medicine and how they identified it ,

it is belief that it was long time back their forefather has been identified now they are using in day today life , whether it is food, medicine, or any edible things. It will pass it to next generation but the things is , when people came with contact with non-tribal they introduce the new medicine food culture etc, have changed attract towards the modernizations ,even though people are moving towards the modernizations as well as the they have maintained the richness of traditional system what their forefather have given to them. I think that village can more developed with help of Tata Steel in area of education and live hood but villager demand is that they need proper water and maintained the enlivenment and forest too everything's has been neglected by companies and local administrations

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Research Questions

1. Which tree or plant is found in your village...?
2. What is the tamarind tree in your language...?
3. Which plants do you use in worship, making medicines..?
4. How many kinds of trees or plants worship..?
5. What is the use of Mahuwa tree in your village..?
6. How many types of toxic plants meet in you village..?
7. What is the use of toxic plant in your area..?
8. How do you use tree leaves..?
9. What types of leaves do you use to cook..?
10. What is the use of bamboo tree in your area..?
11. Which wood made you people home..?
12. What plants are used in worship, making medicines..?
13. Which plant are used to make teeth..?
14. Which tree's shadow is most useful..?
15. Do you people also get seed from the market for farming..?
16. Do you guys prepare seeds by yourself...?
17. Which trees or plants do you prepare the oil..?
18. What is the use of mustard greens in your area..?
19. What greens do you find here...?
20. What is the use of Neem tree..?
21. What kind of wood is made from a wood picker..?
22. Which plants are found in water..?
23. Which is the main crop of you here..?
24. What is the use of leaf..?
25. Which plant is the most used for animal feed..?
26. How to make dry greens..?
27. The food cooker is made from the tree leaf...?
28. Burns from the market to cultivate or prepare by themselves..?
29. What do the field use to irrigate..?
30. The tree is stolen from you

List of informants

1. Name: Laduru Suren, Age: 35, Gender : male, Education: 8th
2. Name: Sarda Suren, Age: 50, Gender: female, Education: 5th
3. Name: Gobind Suren , Age: 38, Gender: male, Education:10th
4. Name: Sukra Suren, Age: 40, Gender: male, Education: nil
5. Name: Shingre Suren, Age:42, Gender: male, Education: 5th
6. Name: Barun Gope, Age:35, Gender: male, Education:5th
7. Name: Dukhu Gope, Age: 40, Gender: male, Education:6th
8. Name: Roya Suren, Age:38, Gender : male, Education: nil
9. Name: Bira Suren, Age: 55, Gender: male, Education: 12th
10. Name: Sushila Barjo, Age: 30, Gender: female, Education:5th
11. Name: Gura Barjo, Age: 30, Gender: male, Education: 4th
12. Name: Suresh Suren, Age: 45, Gender: male, Education:10th
13. Name: Mahaati Barjo, Age: 28, Gender: male, Education:8th
14. Name: Kishan barjo, Age: 22, Gender: male, Education:10th
15. Name: Lalita Barjo, Age: 32, Gender: female, Education: nil
16. Name: Dusasan Barjo, Age: 32, Gender: male, Education:4th
17. Name: Roshan Karuwa, Age: 19, Gender: male, Education: 10th
18. Name: Sitaram Hembrom, Age: 17, Gender: male, Education: 10th
19. Name: Vishal Gagraai, Age: 18, Gender: male, Education: 9th
20. Name :sangari suren, age:40, Gender :Male , education 5th