

Kharia tribe of India: a social analysis in the context of Jharkhand

Dr. Sanjay Bara

Assistant Professor- Department of History, G.L.A. College, Medininagar
Nilamber Pitamber University Medininagar Jharkhand, India

DOI: <https://doi.org/10.5281/zenodo.6514020>

Published Date: 03-May-2022

Abstract: The kharia tribe arrived in India from Central Asia. Their habitat in India became the intermediate region of India. In the long journey of almost hundreds of years, their civilization and culture also developed. Gotra (clan), Nate Ristedari (relationship) customs developed in the kharia tribe. Their history is hidden in their folk songs. Kharia society was considered very prosperous in its early period. As they settled there, they cleaned the forests and created arable land. Periods and circumstances forced them to migrate from one place to another. In the British rule and zamindari system, the land was plundered by the kharia. This sequence continues even today. Due to the absence of major means of income, their prosperity gradually decreased. Even after the independence of the country, they remained deprived of government schemes. With the advent of other societies, their identity started getting diluted. Their culture, language and their history came under identity crisis. In such a situation, seeing the existence of its existence, kharia society has done the work of organizing itself as kharia mahasabha.

Keywords: Kharia, Gotra, Folklore, kharia Mahadoklo, jharkhand.

1. INTRODUCTION

A total of 32 tribes have been scheduled in the state of Jharkhand. One of these is Scheduled Tribe Kharia. In the Indian context, the Kharia tribe is a tribe in central India. His residence is in Jharkhand, Chhattisgarh, Madhya Pradesh, Odisha and West Bengal. The Kharia tribes also reside in Assam and Andaman. They use Kharia language for speaking. This language is the language of the Austro-Asiatic family. The geographical spread of the Austro-Asiatic language is considered to be South and Southeast Asia.

2. DISCUSSION

Arrival to kharia tribe in india

The arrival of the kharias came from Central Asia through Iran, Iraq, Afghanistan, Pakistan, Tibet, Nepal, crossing Khyber, Bolan Valley via the valley. After coming here, he made a stay in Azod - Da (Ayodhya). After some time other castes arrived here. Kharia was solitary and did not like any kind of interference in her life. Therefore, it went ahead by leaving Azod da. From here they reached Deldaipur (Delhi). After residing for a few years, they moved to Mojo Dado (Mohan Jodaro - the area of Mohan Jodaro at that time till the Punjab of India) and they lived there for hundreds of years. The arrival of other castes also forced them to migrate to other areas. They migrated from here to Paatopur (Patna). After staying here for a few years, after reaching Gaya, they reached Ruidasnagar (Rohtasgarh). From Ruidasnagar, Kharia reached Sutiymbegarh of Doysa pargana and started living here. After living here for a few years, he escaped to Chutadpur Garh (currently Chutia, ranchi Jharkhand). They lived here for years. From here Kharia, came to Sinai via Bero, Bharno and settled in Murgu village and from here they spread in the valley of Cuckoo River and Shankha River. By then the British had arrived in India. Kharia society was divided only after coming to Bihar. Some migrated to the east

and some migrated to the south. Some migrated to Bengal, Assam, Bangladesh and some settled in the areas of Dumka and Singhbhum in present-day Jharkhand. Some people settled here in Orissa and some people settled in Madhya Pradesh, Chhattisgarh.

Social life in kharia tribe

The Kharia tribe group was divided into three parts –

- (a) kharia or Paharia Kharia,
- (b) Dhelki kharia and
- (c) Dudh kharia

In the early period the Dudh king had nine sons. During this period, the main means of livelihood was not hunting but hunting (hunting). So the king sent his ninth sons on a hunt. While wandering in the forest, he got thirsty, so he first looked for water with difficulty he found a source of water. It was a narrow place where only one person could drink water. In order to drink water, all the brothers got to see different things. On returning, the king asked who got what. Then all the brothers told their respective things to the king. Some are kiro (tiger), some Tete bird, some turtle (kullu), some dungdung fish, some kerketta bird, some soreng (pathal), some toopo (toppo bird), some ba (paddy) and someone got to see Billung (salt). It is here that the king divided the gotras of his nine sons. These nine gotras were - Kiro, Tete, Kullu, Dungdung, Kerketta, Soreng, Toppo, Ba and Bilung. The king ordered them all to go in different directions.

The beginning of the social system in Kharia society is considered from this period. Only after the determination of gotra, social customs were formed. In this sequence, it was decided that the marital relationship will not be done between people of one tribe. It is very important for the bride and groom to have different gotras. In Kharia society, the marriage of the eldest son to the eldest daughter was prohibited. The people of the Kharia tribe are worshipers of the natural and worshipers of the Sun. They believe in rebirth. They consider their ancestors as devas and express gratitude by remembering them in every ritual. On major occasions, Purakha (forefather)Dev is offered a chicken and a handicraft. Folk songs play an important role in the lives of Kharia tribes. Their civilizational culture and social belief are reflected in folklore. The history of the Kharia tribe lives in folklore. Different songs have been composed for each ceremony. Through folk songs, the Kharia tribes continue to carry their history from one generation to the next. Which is sung on major occasions.

3. MEJOR FINDING

Struggle of kharia tribe

After the fixation of gotras, the Kharia tribe expanded into different regions in the course of time. Since the arrival of India, the migration of the Kharia tribe continued from one place to another. During the stay in Ruidasnagar there are also people of other caste. Here the Mughals came under attack. The Mughals came to know from the spies that in Sarhul festival, men are drunk and not in a position to fight. Therefore, such a situation should be taken advantage of. To take advantage of this situation, the Mughal army invaded three times. As the men were not in a position to fight, the women disguised as men three times and defeated the Mughals and drove them back. In order to drive back the Mughals, when the women were washing their face on the river bank with both hands, they came to know that they were not women but men. In such a situation, the Mughals attacked them again. The tribal army was defeated in this invasion and had to retreat. Due to the defeat of the Mughals by the women of the Kharia tribe, the practice of tattooing of three vertical lines on their foreheads and three lines on both temples began to prevail. This line is considered a symbol of three wars fought by the Mughals.

The places where they stayed, they cleared the forests and made them arable land. In this sequence, some families decided to stay at such places and the rest of the family moved ahead with their group. Now the era of British rule had come in India. The British gave rise to the contractors and landlords to assist in governance. Now the British were accompanied by contractors and zamindars. Their exploitation was at its peak. They used to collect harsh rent from people. During this period, the land of the kharia was being looted by the contractor and the zamindars and human tyranny was at the peak. In such a situation, in the year 1880, the Kharia movement started under the leadership of Veer Telanga Kharia from a village called Murgu in Gumla. Telanga Kharia opposed the British rule and said that the land is ours, the forest is ours, our labor is ours, the crop is ours, and then who are the landlords and the British who are going to collect the rent from us.

He integrated the people of the society and fought the guerrilla war against the British. Telanga Kharia stressed on integrating Kharia society and due to these efforts, sit-ins were organized in the villages. Exploitation and persecution continued despite a massive mass rebellion against the British rule in the country. They began to collect hard rents. For this work he planted landlords. In order to recover the rent, stores were built in many villages. The head of the store house is called Bhandari. Whose job was to collect rent from their area. The Bhandari used to carry the recovered revenue to the local king. From where the rent reached the British rule.

Police stations were built in India during the period of Lord Cornwallis (1786–1793). Construction of courtyards started in 1801. During the period of English rule, harsh punishment was arranged. During this period, severe punishment was given for small crimes. For example, if at the rural level, it becomes known to Bhandari that someone has committed the crime of cutting thick wood from the forest without permission, the accused had to appear before Bhandari and be punished as per his wish. At the same time, the culprit was punished by hanging on death sentence after the murder charge was proved. Fear of punishment was prevalent among the people. The people of Kharia society have been peace loving. There was no serious crime incident between them. They used to settle petty crimes and social problems together. Very rarely did they go to the police station and the court for settlement. After India's independence, the hope of gradually becoming stronger in the Kharia society. In order to progress on social, economic and political issues of Kharia society, influential people of the society started coming forward. Among these influential people were Mukhiya, Sarpanch, Pramukh and other influential persons. Whose hold was in the people of the society. They should always be ready for social welfare. But the Kharia tribe remained neglected in a wild crowd of other castes. People were deprived of government benefits. The people of the society could not keep their words to the proper stage. This was especially the time when tribals were viewed with inferiority. The vulture of other castes was seen on their land. Fearing them, their land was being taken away from them. Sometimes they were being exploited by showing legal fear and sometimes by showing factional fear. Due to pressure and influence of other castes, the Kharias were moving away from their language and culture. In such a situation, the Kharia society was required to be united in unity. Work was necessary to uplift and develop them.

Kharia mahadokolo

Upparpat (Nagpur) Kharia Mahadokalo (Mahasabha) was formed for the upliftment and development of the Kharia society. Gumla, Simdega area of Tatkalin (current) Bihar was known as Uparpat Nagpur Pargana. Here the king of nine gotras was present in Uparpat Mahadokalo. These kings were the heads of the nine gotras. The work of its propagation was started from the very beginning of Mahadoklo so that representatives of the society and the people could be brought on one platform. In order to establish contact with the people of Kharia society, it was propagated orally in the village. People used to be informed that Mahadoklo has been organized at such and such a place on such a day. In later years correspondence was put into practice for its promotion. Mahadoklo was organized every year. Despite the efforts being made by the people for years, Mahendra Kumar Kharia (Bhagat) wrote in his correspondence on 6 June 1975, not seeing any significant progress in the Kharia society.

"The circumstances of the many upheavals of the country have kept the Kharia society hidden in the trough of history till date and the pressure of the people of other society from above was so much that we have crumbled inside and gone Huh. Therefore, a large number of language scholars have mixed our language in the condition of death. It is also true to say that the dead language is that the language and literature of the society that lives in the higher civilization will be equally beautiful and attractive. We have to be united for our progress despite facing a lot of trouble. Otherwise there is no choice ."

To overcome the problems of language and literature, a Kharia Committee was formed on behalf of Nagpur Kharia Sabha. On 18 September 1975, there was talk of formation of Kharia Sahitya Samiti at Kharia Mahasabha in Simdega. The work of Kharia Sahitya Samiti was to literature all types of composition, articles, poetry and history related to Kharia. In this way, an attempt was made to save the tradition of Kharia language, culture and history.

Today a linguistic problem has arisen in the Kharia tribe. Most young men do not know their language. In such a situation, there is a danger of identity among the people of Kharia tribe, because it is said that if a tribe is to be destroyed, first of all destroy its language, then its history, its culture and lifestyle itself- It will destroy itself. The work with respect to which Kharia Mahadoklo was organized and other organizations formed is still incomplete. Their language, culture and history are getting clouded in this dazzling period of modernity. Kharia society is becoming a victim of neglect. The

condition of the people of Kharia community is pathetic even today. Kharia Mahadoklo needs to work continuously for their development. There is a need to transcribe our history. There is a need to know not only our language and culture but also to bring it to the world. There is a need to communicate in Kharia language anytime and anywhere. The new generation needs to keep the knowledge of Kharia language, culture, history and lifestyle paramount. There is a need to take pride in yourself. So that the problems prevailing in the Kharia society can be removed. The organization of Mahadoklo needs to be further strengthened and strengthened so that the threat of survival faced by the Kharia society can be eliminated. In such a situation, maintaining the identity of the Kharia tribe is in front of the Kharia society as a challenge. In such a situation, maintaining the language, culture, customs and lifestyle of the Kharia caste is very important. Kharia Samaj organizes the conference every year to address all these issues and problems. Which is called Mahadokla. In which discussion on all issues related to social problems is discussed and solutions are suggested.

4. CONCLUSION

In the state of Jharkhand, the Kharia tribe, having status of Scheduled Tribes, came to India from Central Asia to Bihar. They settled in other states from Bihar itself. Kharia are straightforward and naive in nature. He had a simple nature due to which he had to migrate from one place to another. Sometimes the Mughals sometimes frightened them by the British rule. He fought against fear exploitation and injustice. The failure of Mughal invasions and the revolution led by Veer Telanga kharia are prime examples of this. The valor of the Kharia women against the Mughals increased the value of women in the Kharia society and played an important role in establishing gender equality. The revolution of Veer Telanga kharia attempted to bind the people in the thread of unity and a period of mass meetings began in the villages. Such meetings played an important role in addressing social problems. India got independence from the British rule but Kharia was still neglected. Government schemes could not reach them. The identity of the kharia tribe in the crowd of large castes has started to get lost. In such a situation, the kharia Mahasabha (Mahadokla) was formed, which tried to save the kharia language culture, history, art and lifestyle. This organization is continuously working. In front of them, the challenge is to give the kharia society an identity. To meet these challenges on which it is continuously working.

REFERENCES

- [1] L.P Vidyarthi & V.C. Upadhyay, *The kharia Then and Now*, (1980), Concept Publishing, New Delhi
- [2] Kumar Bhagat, hand written dairy 1976
- [3] Indian Police, <https://bharatdiscovery.org/india> , dated 14-12-2020
- [4] Fr. Joachim Dungdung, sj, *Kharia jivan aur paramparaye*, 1999;
- [5] Dr. Rose Kerketta, *kharia lokkathao ka sahyik aur sanskritik adhyayan*, Pyara Kerketta Foundation, Ranchi Jharkhand
- [6] *kachari ke itihās par pari waqt ki dhul* <https://www.jagran.com/uttar-pradesh/kanpur-city-13740025.html>
- [7] Nuas kerketta ,*kharia nandini(kharia itihās)*, 1995
- [8] S. C. Roy, *The kharias vol. 1 & 2*, 1937
- [9] Antoni Dungdung, *The kharias of chotanagpur*, 1981.