

***A Field Report on a multi ethnic village, 28
Mile Banabasti, Buxa, Alipurduar: An
anthropological perspective.***

Roll: 3202307 Number: 23997

Registration Number:1081721400227 OF 2017



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anthropological perspective.***

**(Report submitted for the completion of BSc. Honours in
Anthropology under West Bengal State University Curriculum)**

**Work done under supervision of Mrs Soumita Biswas and Mr Kaushik
Bhattacharya**

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WEST BENGAL STATE UNIVERSITY

TO WHOM IT MAY CONCERN

This is to certify thatOishi Choudhury.....bearing Roll 3202307 No.....23997....., RegistrationNo...1081721400227.....of...2017...of Department of Anthropology, Bidhannagar College has successfully completed his / her Social-Cultural Anthropological fieldwork for B.Sc. (Part-III) Honour Examination (Paper VIII) at 28 Mile Banabasti, Buxa, Alipurduar District of West Bengal from 13.11.2019 to 30.11.2019 under our supervision. He / She was sincere and efficient in his / her fieldwork.

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OISHI CHOUDHURY

PREFACE

Our fieldwork was conducted in a small village named 28 Mile Banabasti in Alipurduar district, West Bengal. The fieldwork was conducted from 13th November, 2019 to 30th November, 2019. This fieldwork was supervised by our college Associate Professors, Mrs Soumita Biswas and Mr Kaushik Bhattacharya. The fieldwork was conducted according to the syllabus of West Bengal State University.

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Introduction

The word 'Anthropology' owes its origin to two Greek words, 'Anthropos' meaning human and 'logos' meaning science. Thus Anthropology means the science of man; it involves studying and observing all humans at all times from all points of view in a holistic manner. The definition of Anthropology as discussed by different Anthropologists are as follows:

"Anthropology is less a subject matter than a bond between subject matters. It is part history, part literature; in part natural science, part social science; it strives to study men both from within and without; it represents both a manner of looking at man and a vision of man- the most scientific of the humanities and the most humanist of sciences. "- Eric Wolf, Anthropology, 1964.

By this definition Eric Wolf throws light on how anthropology has a holistic approach and it is an amalgamation of different discipline. He explains that Anthropology as a discipline deals with all aspects of human beings. He says that it can't be categorized into science or humanity, individually as it covers both.

"Anthropology is the most humanistic of the sciences and the most scientific humanities"- AL Kroeber

By this definition Kroeber made it clear that anthropology deals with both social cultural as well as the physical or biological aspects of man, therefore it is both humanistic as well as scientific.

"Anthropology is the only discipline that can access evidence about the entire human experience on this planet."- Michael Brian Schiffer

According to Schiffer, Anthropology deals with entire human experience, including social cultural and physical aspects, from the past to the present as a whole.

"Anthropology has traditionally attempted to stake out a compromise position on this central issue by regarding itself as both the most scientific of the humanities and the most humanistic of the sciences. That compromise has always looked peculiar to those outside anthropology, but today it looks increasingly precarious to those within the discipline"- (James William Lett,

1997. Science Reason and Anthropology: The Principles of Rational Inquiry Rowman and Littlefield, 1997)

Here again James William Lett explains how anthropology is a unique discipline which has a holistic approach.

Genesis and tradition of field work in Anthropology

Anthropology is a field science and field work is an integral part of this discipline. The early anthropologists especially the classical evolutionists did not collect the scientific data by conducting field work. They depended on the traders, travelers, missionaries who supplied them information on the curious customs of the savages. Therefore their data were based on secondary sources and their findings were mostly conjectural. These anthropologists were known as armchair anthropologists. EB Tylor and James Frazer were two armchair anthropologists. They made important contributions. The most prominent ones were; 'Primitive Culture' a book by EB Tylor where he explained the 'doctrine of survivals' and 'theory of animism'; 'Golden Bough' a book by James Frazer. Frazer also explained Totem and Taboo.

However when Anthropology as a separate discipline of teaching and research was started in some of the European and American Universities in the late half of the 19th century, the importance of carrying out empirical field work became compulsory. In the beginning descriptive ethnographic works were taken and simple monographs were written by early ethnographers.

Ethnographic field work is a research carried out by anthropologists among the living people in different parts of the world. It is generally undertaken to collect basic ethnographic data on a little known society or a sub society. In some ethnographic researches some theoretical aims are also examined, besides descriptive nature of the research work. If we trace back the development of field work on Anthropology then we must remember the contribution of LH Morgan. In 1851 Morgan, visited and discussed some aspects of society of Iroquois Indian of North America and wrote "The League of Ho-de'-no-sau-nee or Iroquois". Apart from that there were no evidences of execution of field work in 19th century. In the second decade of 19th century some haphazard field works were conducted for the study of social

anthropology. Those field works were related to the names of some luminaries like Franz Boas, AC Haddon and WHR Rivers etc. In the year 1888 the publication of Boas on the Eskimo came into being. WHR Rivers conducted field work among the Todas of South India and subsequently he (1907) executed field work in the society of Melanesia. Seligman (1904) employed field survey among Melanesian population. He also conducted field work among the Vedas of Ceylon (Sri Lanka) in 1907. At the onset of 20th century another two luminaries of anthropology appear and they were AR Radcliff Brown and B.L.K Caspar. Brown conducted field work(1906-1908) in Andaman Island.

Malinowski conducted his field study among the Trobriand Islanders of Melanesia between 1914 and 1918. He was the first anthropologist to conduct research through native language. A.L.Kroeber, Clark Wissler, Ruth Benedict, Margaret Mead etc. produced excellent analytical works based on intensive field work carried out in different part of the world. After the year 1920 a curriculum for intensive field work was also chalked out in Indian perspective. Indian anthropologists who did pioneering fieldworks among different tribal societies of India is K.P Chattopadhyay, P.C Das, D.N Majumdar and N.K Bose. These scholars carried out intensive field works among the tribal societies of India. Later on M.N Srinivas as a social anthropologist studied the Cords of Rampura village and significant concepts were developed. In this connection the works of S.C Dubey, B.K Roy Barman, S.C Sina, L.K Mahapatra, P.K Bhowmik, L.P Vidyarthi, B.N Saraswati, N.K Behura, Andre Beattie etc which are based on extensive fieldworks are guidelines of future trend of Indian research work in Indian anthropology. Further some of the anthropologist had also done extensive field work both in India and other neighboring countries. Among them special mention may be made of the works of M.Jha, K.N Sahay, A.C Sinha, A.K. Danda, K.S Singh etc. They have enriched Indian anthropology with empirical field work.

Importance of Fieldwork

Fieldwork is the most distinctive practices anthropologists bring to the study of human life in society. Through fieldwork anthropologists can seek a detailed and intimate understanding of the context of social action and relations. Finally it may be said in the tune of Malinowski that anthropology will be incomplete and would not attain holistic level if empirical reality is not judged and thus fieldwork is necessary and essential in the study of anthropology.

Preparation of present fieldwork

As fieldwork is an essential component of our Part III, West Bengal State University, under graduate, Anthropology syllabus, Paper VII, GROUP B; and because of the importance of fieldwork in the learning and understanding of Anthropology; we need sufficient preparation in order to conduct a successful fieldwork. This preparation and procedure fall under three categories:

1. **MENTAL PREPARATION-** Mental Preparation is vital factor to a field worker. A field worker may have to encounter a great obstruction during field investigation for a fruitful result in the field study; on should try his best to face these difficulties with honesty. At first we had to keep in mind the problem initial impression that needs to be created in the very first meeting. I personally made sure that my body language and outfit doesn't make me look like an outsider. I tried my best to establish a strong rapport with the members of village. I had to be mentally prepared to gain trust of the people of the people and social conformity. I was prepared to deal with the experience of 'culture shock' and tried my level best to keep up with ethnocentric view.
2. **MATERIAL PREPARATION-**For the fieldwork, a fieldworker has to stay in the field for a long time being cut off from the friends and relatives. Therefore, he or she must have to think over the materials needed for the fieldwork and living among the people to be studied. We made sure we carried the following list of materials in the field work:
 - a) Pages
 - b) Pencil, eraser , pen , sharpener
 - c) College ID
 - d) Scissor, glue, knife
 - e) Rope
 - f) Shoes and socks
 - g) Proper clothing and woolens
 - h) Bed sheet, pillow cover
 - i) Medicine
 - j) Umbrella
 - k) Hat
 - l) Dry fruits, salt

m) Water bottle

n) Lock and key

3. **INTELLECTUAL PREPARATION**-Intellectual Preparation means the preparation of oneself by harnessing knowledge about the topic under study. Field worker has to apply certain methodology supplemented with theoretical knowledge in fieldwork. By this theory based intellectual preparation field worker went through the principles of methodology, knowledge about selected site and community, language and other material and social aspect of the life of the region broadly through library work and class teaching. Besides we went through some books and our previous theory syllabus related to the topic under study. For intellectual preparation theoretical training to have detailed and microscopic study of the technology and material life are necessary.

Aim and Objective

Apart from the fact that the fieldwork is a necessary part in our syllabus; the main reason of conducting a fieldwork is due to its importance in Anthropology. It is the most essential part of the discipline. The main objective of this fieldwork was the preparation of an Ethnographic field report on this community. This promotes our better learning and a preliminary experience.

Means of data collection

Fieldwork traditions in anthropology have been considered to be an integral part of the discipline. Of late, Fieldwork traditions have been accelerated by many research innovations especially in the area of field methods and methodology. The Methodology is the procedure of research techniques and the logic of scientific investigation. A Method is a tool or instrument employed to gather evidence and analyze the data for building scientific knowledge. Methods used in fieldwork are categorized into two sections:

1. **Data Collection**-Under data collection, all those methods are included that are required for collecting first hand data from a particular society. The methods are as follows:
 - a) **Observation**-It is a method that employs vision as its main means of data collection. It implies the use of eyes rather than of ears and the voice.

According to P.G. Gisbert “observation consists in the application of our mind and its cognitive power to the phenomena which we are studying.”

MERITS:

- i) Observational studies have the advantage that they come to grips with real life situations.
- ii) This technique allows the researcher to observe the subject in a natural setting.
- iii) It allows collection of wide range of information.

DEMERITS:

- i) It is the study of occurrences at the time they occur. Hence it is very much limited duration of the events do not wait for convinces of the observer.
- ii) It can't always be effectively used to study the private and secret behavior of the individuals.

There are two categories of observation.

Participant Observation: It is a method in which the investigator become a part of the situation he is studying.

MERITS:

- i) Studying everyday as experienced and understood by the participants.
- ii) Communicating with participants through interaction and perceiving reality as it is.
- iii) Event to be studied in natural environment of the participants.

DEMERITS:

- i) Since the observer participates in events, sometimes he becomes so involved that he loses objectivity in observation.
- ii) He influences the events.
- iii) His presence so sensitizes the subjects that they do not act in a natural way.

Non-participant Observation: The observer remains detached and does not participate or intervene in the activities of those who are being observed.

MERITS:

- i) Contributes to a higher degree of objectivity on the part of the observer. There is no need for him to become emotionally involved in the event.
- ii) People who are observed can be freer with the observer for he is an outsider.

DEMERITS:

- i) It is limited to formal occasions and organization. It fails to provide information regarding many aspects of our social life.
- ii) Since the observer is an outsider he may fail to understand the behavior of the observed in its entity. The observer may not get insights into different aspects of behavior.

- b) **Case Study**-Frederic le Play introduced case study method into social science in 1829. Its aim is to determine the factors that account for the complex behavioral patterns of the society.

MERITS:

- i) It makes in-depth study possible.
- ii) It could be useful for studying any dimension of the topic i.e. it could study on specific aspect and may not include other aspects.
- iii) Case studies are inexpensive.

DEMERITS:

- i) Case study provides little evidence for inferences and generalizing theory.
- ii) It is time consuming as it produces a lot of information which is difficult to analyze adequately.
- iii) It is very difficult to establish reliability in the case study.

- c) **Interview**-Interview is a verbal question. According to Gopal “The interview is conversation with a purpose and therefore is more than a mere oral exchange of information”.

MERITS:

- i) The information is obtained quickly.
- ii) Respondents interpret the questions properly.
- iii) Exercising control on the context of questions and answers possible.

DEMERITS:

- i) The interviewees can hide information and give wrong information because of fear of identity.
- ii) It is less effective or sensitive questions.
- iii) The nature and extent of responses depends upon interviewee’s mood.

There are two types of interviews:

Structured Interview: The structured interview is based on the structured interview guide. It is a set of specific points and definite questions prepared by the interviewer.

MERITS:

- i) It helps the researcher to make careful tabulations and comparisons of answers.
- ii) The interviewer follows a predetermined set of procedure there will be less scope for interference by the interviewer.

DEMERITS:

- i) This type of interview cannot be used in all situations. Further the questions that are used here may fail to elicit the real opinions of the informant.

Unstructured Interview: In this type of interview there is no specification in the wording of the questions on the order of questions. The interviewer forms questions as and when required.

MERITS:

- i) The questions being asked spontaneously the interview can be conducted in the form of natural conversation.

DEMERITS;

- i) No systematic control over asking questions.
 - ii) Time is wasted in repetitions and unproductive conversations.
- d) **Questionnaire**-It is the structured set of questions usually sent by mail though sometimes it is delivered by hand also. It is described as "a document that contains a set of questions and the answers to which are to be provided personally by the respondents".

MERITS:

- i) Since the respondents may be geographically dispersed and sample size may be very large, the time required for getting back the questionnaires may be little greater but usually less than that for face to face interviews.
- ii) They are stable consistent and uniform measure without variation.

DEMERITS:

- i) There is lack of depth for a more specific answer.
- ii) The mailed questionnaires can only be used for educated people.

There are two types of questionnaires.

Structured Questionnaires: Structured Questionnaires are those which pose definite concrete and prepared questions. It means that the questions are prepared in advance and not constructed on the spot during the questionnaire period.

Unstructured Questionnaires: It is a set of questions which can be changed according to the demand of situation.

- e) **Genealogy**-Genealogical method, which is briefly called GT method, was developed by the anthropologist W.H.R Rivers in the study of Melanesian

society. This method or technique is very useful in the study of kinship, family and marriage. Thus, in the study of social structure these methods have immense instrumentality. There are some specific symbols which are applied to employ this method and some of these are cited below.

This method is widely applied in the field situation to harness the data on kinship terminology, marital roots, rules of succession of property, succession of power within political organization. Nowadays the methods of genealogy are also employed to draw the data on occupational mobility, educational mobility, expansion of health awareness etc. The extensive application of genealogy may determine the patrilineal or matrilineal form of any society. Apart from these genealogies, in its modern sense, as a method, may contribute in the study of surrogacy of motherhood, adoption of children etc.

- f) **Schedule**-Schedule is an important research method which is applied in the collection of data in the field. It is used in the collection of personal preferences, social attitude, beliefs, opinion, behavior patterns, group practices and habits and so on. The increasing use of schedule is probably due to increased emphasis by social scientists on quantitative measurements of uniformly accumulated data. The schedule is usually applied by the anthropologists in the study of the preliterate or backward societies, which is filled up by the researcher personally after asking the question to the informants. Normally there are five types of schedule: observation schedule, document schedule, rating schedule, evaluation schedule and interview schedule.
2. **Data Analysis**-Analysis of data is a process of inspecting, cleaning, transforming, and modeling data with the goal of discovering useful information, suggesting conclusions and supporting decision making. Data Analysis has multiple facets approaches encompassing diverse techniques under a variety of names, in different business, science and social science domains. After the data is yielded it is analyzed. On the basis of the pattern of analysis the data has been categorized into four categories: Quantitative Analysis, Qualitative Analysis, Primary data Analysis and Secondary Data Analysis.

QUALITATIVE ANALYSIS

Qualitative Data Analysis is the range of processes and procedures whereby we move from qualitative data that have been collected into some form of explanation, understanding or interpretation of the people and situations we are investigating. It is based on interpretative philosophy. It tends to avoid methods of statistics in favor of case studies and participant observation and is more often found in humanities and Anthropology.

Advantages-

1. Perceptions of participants themselves can be considered.
2. Appropriate for situations in which detailed understanding is required.

Disadvantages-

1. Accusations of unreliability are common.
2. Conclusions need to be carefully hedged.

QUANTITATIVE ANALYSIS

Quantitative assumes an objective observer that is gathering empirical evidence that explains an objective reality. It wants to break down the phenomenon into discrete units that can be turned into numbers that can be processed through the methods of statistics and represented in a variety of graphical interfaces.

Advantages-

1. Statistical methods mean that the analysis is often considered reliable.
2. Appropriate for situations where systematic, standardized comparisons are needed.

Disadvantages-

1. Does not always shed light on the full complexity of human experience or perceptions.
2. May give a false impression of homogeneity in a sample.

Methods and techniques applied in the fieldwork

Topic	Method applied
Village description	Observation, interview
The People	Demography, schedule, interview
Family and kinship	Observation, interview, genealogy
Political organization	Observation, interview
Economy	Observation, interview, case study, schedule
Life cycle	Observation, interview, case study
Festivals	Observation, interview, schedule
Impact of development and welfare programs	Observation, interview, schedule

Duration of fieldwork and site selection

The fieldwork was conducted within the period of 13th November to 30th November, 2019. The site was considered to be suitable by our supervisors for the conduction of our fieldwork, as they were able to make the necessary arrangements in this place according to their convenience, hence it was selected. It is also a small village and therefore it was easier to work with, as it was our very first fieldwork this proved to be beneficial for us.

The Area

Alipurduar is a newly formed district of the state of West Bengal, India. The district has been carved out from Jalpaiguri district on 25 June 2014 as the 20th district in the state of West Bengal. It is situated on the east bank of *Kaljani* River on the foothills of the Himalaya. Geographically this north-eastern district of West Bengal is boarding Assam on the east,

Jalpaiguri on the west, Bhutan on the north and Coochbihar on the south. The topography of the land is cut across by several rivers, streams and hills, and covered with several tea gardens and forests. This summit offers beautiful views of the impermeable forest covers of the Buxa hills and Bhutan valley. The district has a tremendous tourism potential including its tea gardens, dense forest, wildlife, scenic beauty and rich diversity of cultural heritage since the colonial period. Two significant forests - Buxa Tiger Reserve and Jaldapara National Park are the centres of attraction for tourism of the district and the state of West Bengal, as well. Other major tourist attractions of this district include Jayanti Hills, Buxa Fort, Chilapata Forests, Rajabhatkhawa Museum, Rai matang, Santalabari, Rovers point, Roopang valley, Lepchakhawa, Chunabhati.

History:

The name of the area Alipurduar came after Colonel Hedayet Ali Khan, who fought the Anglo-Bhutan War. The word Alipurduar consists of three parts – *Ali-pur-duar*. The word *Ali* comes after the name of Colonel Hedayet Ali Khan. Second part *pur* denotes residence, and the last part *duar* has its origin in the name of the region *Dooars* means the gateway (door) of foothills of the eastern Himalaya of north-east India and Bhutan. Colonel Khan resided in this region. There are eighteen passages or gateways in this region through which the Bhutanese people can communicate with the people living in the plains in India. A historical account on Alipurduar can be reconstructed from the scholarly writings of J. F. Grunning, J. A. Milligan, D.H.E. Sunder and Sailen Debnath. After the second Anglo-Bhutan War in 1865, the eleven Bengal Dooars was annexed by the British Government as per the Treaty of Sinchula. However, the seven Assam Dooars had already been occupied by the British in 1942. Colonel Hedayet Ali was posted as the commander at the military settlement on the bank of the Kaljani river. The entire tract of land of the Buxa Dooar was leased out to Hedayet Ali on his superannuation, and the growing town adjacent to the military settlement began to grow as well. According to Debnath, the military settlement in the city of Alipurduar, over time, increasingly turned to be less important because of the fast growth of military cantonment at Buxa Fort in the north of the town and the Chila Roy Barrack in Cooch Behar. Along with the expansion of tea plantation and set up of railway lines, Alipurduar began to be important in terms of communication and administration. The partition of 1947 led to the immigration of

refugees from East Pakistan (now Bangladesh) and the growth of population in the town of Alipurduar.

Geo-morphology:

The district Alipurduar covers 3136 sq. Km area of the state of West Bengal. The Geo-coordinates of the area covers 89 Degree E to 89.9 Degree E (Latitude) and 26.4 Degree N to 26.83 Degree N (Longitude). The average of the elevation of the area is 93 m (305 ft).

The topography of Alipurduar district wears a mixed look- consisting both of hilly areas and an undulating vast plain. The northern part of the district is the part of the Sub-Himalayan Ranges named as 'Dooars' and the gently sloping alluvial plain in the south is called 'Terai'. The altitude of the hilly area highest point of the area (1750 m) ranging from 90m to 1750m. The Chinchula peak is the highest point of the area (1750 m).

The soil in this region varies from alluvial soil to sandy and hard black clayey. The sandy loamy and loose textural class of soil is prone to soil erosion and less water holding capacity. This type of soil is deficient in organic matter. Soil is permeable to water, and nutrient leaches down quickly. The characteristics of this type of soil coupled with heavy rainfall increase the vulnerability of the agricultural land and other lands into erosion. There are problems of sand deposition along with debris & stone due to occasional change of river courses and the occurrence of flood in each year. The common forms of erosion are flash, sheet, rill, gully and ravine and stream bank erosion. The upper region in the north of Dooars, the soil is mainly black and clayey. This soil is suitable for growing tea, which is a major cash crop of this district. In the lower plain, the soil consists of a mixture of both clay and sand. The alluvial soil is fertile enough for crops like paddy, wheat, jute, potato, pulses, oilseeds, and sugarcane to be grown. A large number of rivers and rivulets originate from the hilly areas of adjacent Bhutan, and there is a network of rivers crisscrossing the entire region. The rivers often overflow their banks depositing layers of fertile soil on the banks on either side.

River System:

The district is bestowed with several rivers, namely Torsa, Raidak, Kaljani, Sankosh and Gadadhar. These rivers run across the district from west to east. Kaljani and Nonai rivers are

flowing across the municipality town Alipurduar. The river Dima flows on the west of the Alipurduar town. It is a tributary of Kaljani and meets with the latter near Smashan Khola.

Forest Area:

The district Alipurduar is blessed with abundant reserves of forest resources. The presence of vast hilly tracts covered with dense forests with sparkling streams flowing through them has attracted the attention of all over the world. The forests of Alipurduar district cover 106715 hectares of land i.e. almost 38.3% of the total geographical areas of the district, of which 97505 hectares are reserved area. It is the home of a fascinating variety of flora and fauna. There are 352 species of trees, 108 species of climbers, six species of canes, 133 species of shrubs, 144 species of bamboos and 25 varieties of rare plants. Timber and fuel are the primary forest produce. The timber produce in this region is of excellent quality and is used for building, furniture, doors, windows, and other wooden fixtures. Wood-based industries like plywood manufacturing and wooden furniture making are in plenty in this region. Cane and bamboo furniture and fixtures also manufactured both in the rural and urban areas.

Social forestry is becoming popular nowadays, and trees like Eucalyptus, Simul, and Krishnachura are widely cultivated. The forested ranges have given birth to two significant Wild Life Reserves viz. Jaldapara Wild Life Sanctuary and Buxa Tiger Reserve Forest.

Climate:

The climate of this district is similar to that of the districts in the plains to the south, i.e. a humid tropical climate with an average temperature of 24.1 degree Celsius. However, owing to its proximity to the hills, the temperature is rarely excessive, and rainfall is much more substantial. The temperature moves between the range of 10-degree Celsius and 32-degree Celsius, and the average annual rainfall of 3160 mm to 3500 mm. A large portion of rainfall is drained through the surface of the land and run into the river. The entire district is woven by several rivers, like Torsa, Raidak. The average elevation of the district is 93m (305 ft). The climate of this region is considered to be 'Cwa' according to the Köppen-Geiger climate classification. The Relative Humidity is approximately 82% in Alipurduar.

Flora & Fauna:

Alipurduar district is rich in biodiversity and has a vast collection of rare orchids and medicinal plants. The beauty of the region lies not only in its tea gardens but also in the dense forests. The floral configuration of the district, as manifest in the Buxa Tiger Reserve and Jaldapara Wildlife Sanctuary, contain commercially valuable deciduous trees such as *Sal*, *Jarul*, *Pine*, *Fur*, *Debdaru*, and *Segun*.

More than 300 species of trees, 250 species of shrubs, 400 species of herbs, nine species of cane, ten species of bamboo, 150 species of orchids, 100 species of grass and 130 species of aquatic flora including more than 70 sedges (Cyperaceae) can be found in the Buxa tiger reserve area. Besides, there are more than 160 species of other monocotyledons and ferns.

The district with Buxa Tiger Reserve and Jaldapara Wildlife Sanctuary is also famous for its faunal reserve. Some rare endangered species of animals like tiger, rhinoceros and elephant make their habitat in the forests of the Alipurduar. Other animals include tiger, elephant, deer, sambhar, barking deer, spotted deer, hog deer, wild pig and bison. It is one of the very few places in India, where the Bengal florican (also called the Bengal Bustard) is sighted. Python, monitor lizard, cobra, gecko and at least eight species of freshwater turtles have also found in this district.

Economy:

The economy of the Alipurduar district depends mostly on tea production, agriculture, horticulture, forestry and tourism. The cash crops of this region are tea, rice, maize and fruits. This newly formed district has 3136 sq km of agricultural land and sixty-five tea gardens.

Transport:

The Distance between West Bengal state capital (Kolkata) to the headquarter of Alipurduar district is 701 km by road and 705 km by railways, whereas aerial distance is 450 km. The state capital and district headquarters connected by road through NH12, NH17 and NH27. The nearest railway station of the Alipurduar town is New Alipurduar (NOQ) which is about 1.51 Km. from the district headquarter. However, Alipurduar Junction is the major railway station in the district as it is the divisional headquarter of North-East Frontier Railway of India. The

nearest airport to Alipurduar is Cooch Behar Airport, that is about 23 km from the main town of Alipurduar. Bagdogra is another air connection to the district.

Ethnic composition:

Several ethnic groups make Alipurduar district more labyrinths. These ethnic groups are Rajbangshi, Rabha, Metch, Santals, Bodo, Toto, Oraon, Tamang, Mangar, Chetri, Subba, Pradhan, and so on. More than eighty per cent of the total population of this district belong to Scheduled Tribe and Scheduled Caste communities.

Demography:

According to the 2011 census, this area has a population of 15,01,983. The total male population is 7,70,905, and the total female population is 7,31,078. The district has a sex ratio of 948 females for every 1000 male. The population density of the area is 539 per sq km and 64.7% person are literate of the total population of the district. Among them, 36.23 % are male literate whereas the percentage of female literate person is 28.47.

Language:

Bengali and English both languages are considered as the official language of the district. Different regional languages, like Nepali, Bodo, Hindi are also found among the habitant of the district. They are speaking in these languages among themselves.

Administrative Profile:

Alipurduar District comprises of one Sub-division (Alipurduar), two Municipalities (Alipurduar and Falakata), six Community Development Block viz. Madarihat, Falakata, Kalchini, Alipurduar-I, Alipurduar-II and Kumargram. There are sixty-six Gram Panchayet under six Panchayat Samities and nine census towns. The district has its headquarters at Alipurduar town. There are eight police stations and three police outpost in the district.

As per order of the Delimitation Commission in respect of the delimitation of constituencies in the West Bengal, parliamentary constituency Alipurduar is reserved for Scheduled tribes (ST). This constituency is composed of the following seven assembly segments:

1. Tufanganj (assembly constituency no. 9)

2. Kumargram (ST) (assembly constituency no. 10)
3. Kalchini (ST) (assembly constituency no. 11)
4. Alipurduars (assembly constituency no. 12)
5. Falakata (SC) (assembly constituency no. 13)
6. Madarihat (ST) (assembly constituency no. 14)
7. Nagrakata (ST) (assembly constituency no. 21)

Table 1 District Profile at a Glance

District Head Quarter	Alipurduar
Area	3136 Sq. Km.
Geo-co-ordinate	89 Degree E to 89.9 Degree E (Latitude) and 26.4 Degree N to 26.83 Degree N (Longitude)
Altitude (Alipurduar)	305 ft.
Temperature	10 degree Celsius to 32 degree Celsius
Average Annual Rainfall	3160mm (cumulative)
Relative Humidity	82%
Nearest Railway Station to the District Head Quarter	New Alipurduar (NOQ) (1.51 Km.)
Nearest Airport to the District Headquarter	Cooch Behar Airport (23 Km.)
Neighbouring Countries	Bhutan

Total Population	15,01,983
Total Male Population	7,70,905
Total Female Population	7,31,078
Population Density	539/Sq.Km.
Sex Ratio	948/1000
Percentage of Total Literate Person	64.7%
Percentage of Male Literate Population	36.23%
Percentage of Female Literate Population	28.47%

VILLAGE DESCRIPTION

Village Name

The village where we conducted our field work was '28 Mile Banabasti' situated in the Buxa Tiger Reserve in Alipur Duar district, West Bengal. The village is named so as the village is situated about 28 miles away from the 'Coochbihar Rajbari' hence '28 Mile'. 'Bana' means forest and 'basti' means settlement. The village is a forest village and therefore the name "28 Mile Banabasti". Few of the villagers believe that the name was used specially to attract tourists, as tourism is a major source of economy of the village.

Village Boundary

The village is spread over a relatively small surface area. Towards North the village starts from the SSB Camp (Sashastra Seema Bal), towards the south it starts from the Buxa More. Towards East the village is extended till Bala River and towards West it is extended till the Dima River. The village is surrounded by heavy dense forest.

Administrative Location

State: West Bengal

District: Alipur Duar

Block: Kalchini

Police Station: Kalchini

Gram Panchayat: Rajabhatkhawa Panchayat

Administrative Identity: forest village (Buxa Tiger Reserve)

Village History

According to the belief of the villagers the village '28 Mile Banabasti' was named so as it is 28 miles away from 'Coochbihar rajbari', hence '28 Mile'. 'Bana' means forest and 'Basti' means settlement, as the village is a forest village hence the name 'Banabasti'. During the colonial period the forest department of British Government brought few people from sinchula, Gangutia, Raimatang bagan, Salbari for labour purpose in plantations. They were mainly brought for 'begari', which was a system of forced labour subjected on tribal people. In 1927 around 38 houses were built in this region (of later village) of size approximately 12/20 feet, for the accommodation of the labourers and the village '28Mile Banabasti' was established. Initially there was a narrow gauge rail line passing through the village which carried dolomite and on its way the rail provided water to the villagers in exchange of eggs and few vegetables like 'rai shaag'. Later when dolomite was no more used and elephants from the forest were killed in the rail tracks the rail lines were replaced by a path. This path was later developed into the Concretized Connecting Road, popularly known as the CC Road by the Gram Panchayat.

Flora

Betel nut (*Areca catechu*), Lali (*Rhododendron arboreum*), Hibiscus (*Hibiscus rosa-sinensis*), jasmine (*Jasminum sambac*), Marigold (*Tagetes erecta*), tulsi (*Ocimum tenuiflorum*), pudina (*Mentha arvensis*), bougainvillea (*Bougainvillea glabra*), rose (*Rosa*), radish (*Raphanus sativus*), mustard (*Brassica nigra*), corn (*Zea mays*), potato (*Solanum tuberosum*), pumpkin (*Cucurbita pepo*) and brinjal (*Solanum melongena*) are the domestic varieties of flora found in the village. Betel nut plantations are seen in large scale and in one of the major source of economy for many villagers. The betel nuts are sold to private parties by the villagers. The

vegetables like 'raai shag' are generally yielded in their kitchen garden, out of which they consume a large portion and the rest is sold. Some villagers plant beautiful flowers for decorative purposes, thus these flowers have ornamental value. Few of the plants are also used for religious purposes like 'cocomendo'. They even consume pudina chutney. Many plants are useful for their medicinal values like tulsi and chameli or jasmine. Jasmine is used as a soothing agent for the eye in case of eye infections.

Chepti grass (*Themeda arundinacea*), gadda grass, 'khair', abijol petali, 'bandarlathi', laal pata and 'kulen' are the wild varieties of flora seen in the village. Sal, Arjun, teak, chaap, and gamar are the varieties that yield good timber. Few of them like 'kulen' have medicinal purposes; 'kulen' is used to treat malaria. A lot of wild varieties are also used for fuel.

A wide variety of flora is present in the village, the above listed are few of them.

Fauna

Goat, pig, dog, cat, hen, cow and buffalo are the domestic varieties of fauna which are generally seen in the villager's houses. Some of them are sold to other villagers or in the market. Hens are kept for their eggs or meat; some of them are also sold. Cattles yield milk which is sold for living. Street dogs and cats are kept as pets in some houses.

Elephant, bison, snakes like black cobra, wild dog, spotted deer, leopard, and monkey are the wild varieties present in the locality. Elephants cause a lot of trouble for the villagers in their daily life. They damage their crops and houses even many villagers lose their lives due to elephant attacks.

Road, Transport and Communication

The village has one main metalled road named the Buxa Road 2. Initially there was a narrow gauge rail line passing through the village which carried dolomite, and on its way the rail provided water to the villagers in exchange of eggs and few vegetables like 'rai shaag'. Later when dolomite was no more used and elephants from the forest were killed in the rail tracks the rail lines were replaced by a path in around 1971-1972. This path was later developed into the Concretized Connecting Road, popularly known as the CC Road by the Gram Panchayat. The CC Road constructions started 5-6 years ago and were completed 2 years ago. This lane

is connected to the Buxa Road 2 with the help of three by lanes. The first one is near the buxa more, the second is opposite to the monastery of the village and the third is near the SSB (Sashastra Seema Bal) camp. Out of these the second by lane is the only cemented by lane. As the CC Road is nearer to the forest, from this lane few of the paved ways into the forest are traceable; through the villagers have access to the village. The nearby railway station of this village is the Rajabhatkhawa Railway station and the nearest junction is the Alipur Duar Junction.

Transport facilities are provided by one state bus operated by North Bengal State Transport Corporation (NBSTC), which connects 28 Mile Banabasti, Jayanti and Santarabari. The bus starts from alipur duar and passes through the village at around 8:00AM, and returns by the same route and passes through the village at around 3:00PM. During the days of weekly village market the bus passes through the village twice. Apart from this autorickshaw and private or reserved cars are also available in the village. Most of the villagers own a bicycle or a bike which reduces the problems of transport. Few of the school students travel by pool car. Tractors are also seen in the village.

Communication in the village is a tedious process. Mail services are available, the nearest post office being in Buxa Duar. Apart from this landline telephones are used by the villagers to connect with people outside the village. The village has no tower as the forest department didn't allow setting a tower in the village though few companies approached, as the radiations are harmful for the birds and other forest animals. Therefore a tower is set in Jayanti but its coverage area couldn't be extended till the village. The villagers still use mobile phones and have access to internet for which they have to travel to Santalabari or Jayanti or Alipur Duar. The villagers claim that from few places in the village mobile network is available, like a place in the by lane near the monastery.

Initially the village had no electricity facilities. They used candles or "kupi baati"; i.e; lanterns for light. Later in 2012 electricity was introduced in the village by WBSEDCL (West Bengal State Electric Distributor Company Limited). In order to pay the electric bills the villagers submit their bill amount and the bill to a village shopkeeper, who clears the due and makes the payment in Alipur Duar Electricity Board. Recently, around 2018-2019 street solar lamps were introduced in the village by the Panchayat, which solves their street light problems.

Settlement Pattern and House Type

The settlement pattern of this village is linear along with partially scattered houses. The village has a unique house type known as the piled dwelling houses. The houses are mostly made up of wood or aluminum sheets. They are built on a raised platform formed of wood logs. The flooring of the houses is made of wooden planks and the houses have gabled roof; i.e; sloping roof made up of aluminum. The reason for this roof type is proper drainage of water during monsoon. The houses have a kitchen and a bathroom situated separately from the house. Most of the houses have a kitchen garden. These piled dwelling houses are built as a preventive measure from wild animals like elephants that otherwise cause huge destruction.

Water Resources

The village has three river sources. The Bala River, Buxa River in the east and the Dima River in the west are seasonal rivers. They remain dry during the winter season and are full during the monsoon. Initially the villagers faced severe problems regarding water resources they had to wait for the rail which passed through the village once and provided them water in exchange of vegetables, eggs and other such items. Now the water supply of the village comes from Buxa Jhora from where two sets of pipe lines are extended to several water tanks in the village from where water is distributed to different houses and taps. One set of pipe passes near the Buxa Road 2 and another near the CC Road. Recent taps in the village are set up by MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act), and the several water tanks in the village are set up by EDC (Eco Development Committee) around 2009-2010. During the monsoon the water carried by the pipe lines turn muddy creating problem for the villagers. The villagers who can afford to buy water, purchase water from village markets like Santalabari and Damanpur. Rest of the villagers boils the water before drinking.

Sanitation and Drainage

Initially the village had no toilet facilities and they went to the forest for defecation. Later when the Swacch Bharat Abhiyan was launched, around 2015 the government provided toilets in the village and the villagers had to pay Rs 900. Now every house has a toilet located

separately behind the houses but still few of the people go to the forest for defecation. The sewage from the houses goes into septic tanks built under the houses. The remaining waste water which comes from washing and bathing is lead through unpaved drains into their kitchen gardens and the water is reused for irrigation purposes. No paved drains are seen in the village.

Educational System

ICDS Centre (Integratred Child Development Services Centre) was situated adjoining the Buxa Road F.V.P School but it remained closed throughout our field work. The village has a primary school, Buxa Road F.V.P School which also provided mid meal services. The school is under the CBSE Board and has one teacher. There is also an English medium school, Agape Academy in Santalabari where many kids of the village go. This school has classes till 8th standard and is affiliated by CBSE Board. The kids go the school in reserved car or pool car, the car is owned by Adhikari family, one of the village families. For higher studies the students generally go to Jayanti High School Gangutoli (CBSE Board) or Netaji Vidyapith Higher Secondary School in Alipurduar. Students from the village generally goes to the Alipur Duar College affiliated under the University of North Bengal. Some of them also go to colleges in Siliguri. Few of the villagers also send their kids for taking the training of Lama or Buddhist Monk in the monasteries of places like Mysore and Dehradun.

Health System

There is a Health Sub Centre in Santalabari where the villagers go for recovery from primary diseases like fever, diarrhea etc. This Sub Centre remains open from 9:00AM to 3:00PM and remains closed on weekends. The Sub Centre has two ANMR's (Auxiliary Nurse and Midwife Recovery), one ASHA nurse and one Health Supervisor. They provide free medicines for primary diseases. They also promote awareness regarding pregnancy but they do not undertake any birth delivery case. Diagnosis of malaria and medicines for tuberculosis are also provided. The ANMRs do fieldwork in the villages and provide medicine. An awareness program on Dengue was conducted this year. Previously awareness programs were held on immunization, family planning etc. They provide iron and calcium tablets to pregnant women and also provide free vaccines to children. The vaccines and medicines are collected by them

from the Block Hospital in Kalchini. It was confirmed that currently the village has one pregnant woman, and diseases like tuberculosis, hypertension and diabetes are prevalent in the village.

Apart from this there is a Block Hospital at Kalchini known as Uttar Lothabari Block Hospital and a District Hospital at Alipurduar. Villagers also buy medicines from the shops in the village which are bought by the shopkeepers from Alipurduar. They also buy medicines from Santalabari and Damanpur village markets, where medicines are sold by shopkeepers who have no degree but a general idea of medicines. Villagers informed us that a personnel whom they call the 'Compounder' visits the village houses every Tuesday, Thursday and Saturday for medical checkups. Ambulance services are available in the village. Few villagers have the occupation of an ambulance driver.

The villagers also call 'ojhas' or shamans who perform some activities which they term as "jhar phook" when somebody in their family falls sick. They also use some medicinal plants like "Cocomande", "kune", "chameli" and "tulsi" to cure some of the diseases

Village Market

The village has around 6 shops and 1 restaurant. The villagers buy snacks, medicines, stationary and even petrol for bikes from these shops. The shopkeepers bring all the items from Alipurduar. Generally in the days of weekly village market some of these shops remain closed. The one restaurant in the village is situated adjacent to a shop and food items such as chow, veg momo etc. are available here.

There are two village markets which are accessible to the villagers, Santalabari and Damanpur. Out of these two Santalabari is nearer to the village but still the villagers prefer to visit the Damanpur village market. The reason of this being that Santalabari village market is expensive and therefore often known as the 'loot bazaar' and the villagers are more familiar with the people that come to the Damanpur village market. We visited the Santalabari village market and observed that different items are found in the market which includes vegetables, spices, food items, medicines, clothes, shoes, cosmetics etc. The sellers here bring these items from different places like Siliguri, Coochbihar and Alipur Duar. Buyers of this market come from different places like Tashigaon, Lepchaka, Chunabhati, Buxa Fort, Hamiltonganj etc. The

Santalabari village market is open on Tuesdays and the Damanpur village is open on Wednesdays every week.

Apart from these villagers also visit market places in Alipur Duar, Hamiltonganj and Kalchini.

Entertainment

The village has a playground where children play games like football. Dish antenna was introduced in the village around 2012. Many houses in the village have television. During their leisure few of the men sit and chat together in a small shelter made of wood. They also play cards. The young teenagers play mobile games like pubg, they visit Jayanti and Santalabari in order to get internet access. They also watch movies and listen to songs. Few of the villagers are fond of music. They play musical instruments and sing songs.

Temples and Monasteries

The village is composed of many ethnic groups the majority being the Tamangs. Therefore primarily there are three religions seen in the village, Buddhism, Hinduism and Christianity. The villagers have temples or “tulsi manch” and “lasam” in their own houses. Apart from these the village has a small monastery called “gumpa”. A Shiv temple is situated in 23 Mile where the villagers even gets married. A Mahakal temple is also situated in jungle. A sacred tree is seen in Buxa More and the villagers say that there is a “Thaan” situated in the jungle. Both the Buddhists and the Hindus visit each other’s worship place in this village.

Festivals

The village is composed of many ethnic groups and they celebrate their individual festivals but irrespective of their ethnic group the villagers more or less participate in all the festivals. The Tamang and the Gurung people celebrate “Lossar” where there is no idol worship. They worship a deity known as “Dolma” in this festival and perform some rituals and offerings by lighting up “diyas” in their own house. They also celebrate “Buddha Purnima” by visiting the “Gumpa” or monastery and making offerings. The villagers of different community also celebrate Holi, Kali puja and Durga puja. They have a festival called the “Jitya Kram Puja” in which they worship the “Karam” and “Peepal” tree for the well being of their family. The Pradhans worship their Ancestral God called “Kuldevta”. The people of Oraon Community

also follow all the Hindu festivals along with “Naag Panchami” where they worship snake as a deity and offer tulsii, milk and “durwa” grass. The Chettri or Adhikari who form the upper caste follow Hinduism and practice Hindu rituals. They follow “Shiv” as their ultimate deity and practice “Shiv ratri” as their main festival.

Local Governing Body/ Local Self Governance

This village is under the Rajabhatkhawa Panchayat. The Pradhan of the Panchayat is Bobby Lama, a 24 year old lady who lives in Jayanti. She was elected in 2018. The elections take place once in every 5 years. The Panchayat looks over the village requirements and development programs. They constructed the CC Road, installed pipelines and street solar lamps in the village. They also look after the 100 days program or MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act). When disputes arise in the village the villagers try to solve them but if the situation goes out of hand the matter is taken to the Panchayat.

Apart from GP (Gram Panchayat) there are two other local governing bodies in the village. The two committees are EDC (Eco Development Committee) and FRC (Forest Reserve Committee). They primarily look after the village development. There are many water tanks in the village that are set up by the EDC Committee. Road repair and other such village development functions are executed by these committees. The EDC Committee has 17 members out of which there is a Chairman, a cashier and a secretary, who are selected once in every year.

About 15 years ago there was the “Mondol” tradition prevalent in the village. The then village mondol was Pema Lama, who lives in the village and is still one respected personnel in the village. The post of Mondol was hierarchical.

History of Social and Political Movement

The villagers started the KLO (Kamtapur Liberation Organisation) Movement in 1999. They claimed to form a separate state and thereby protested against the Government.

Cremation Ground

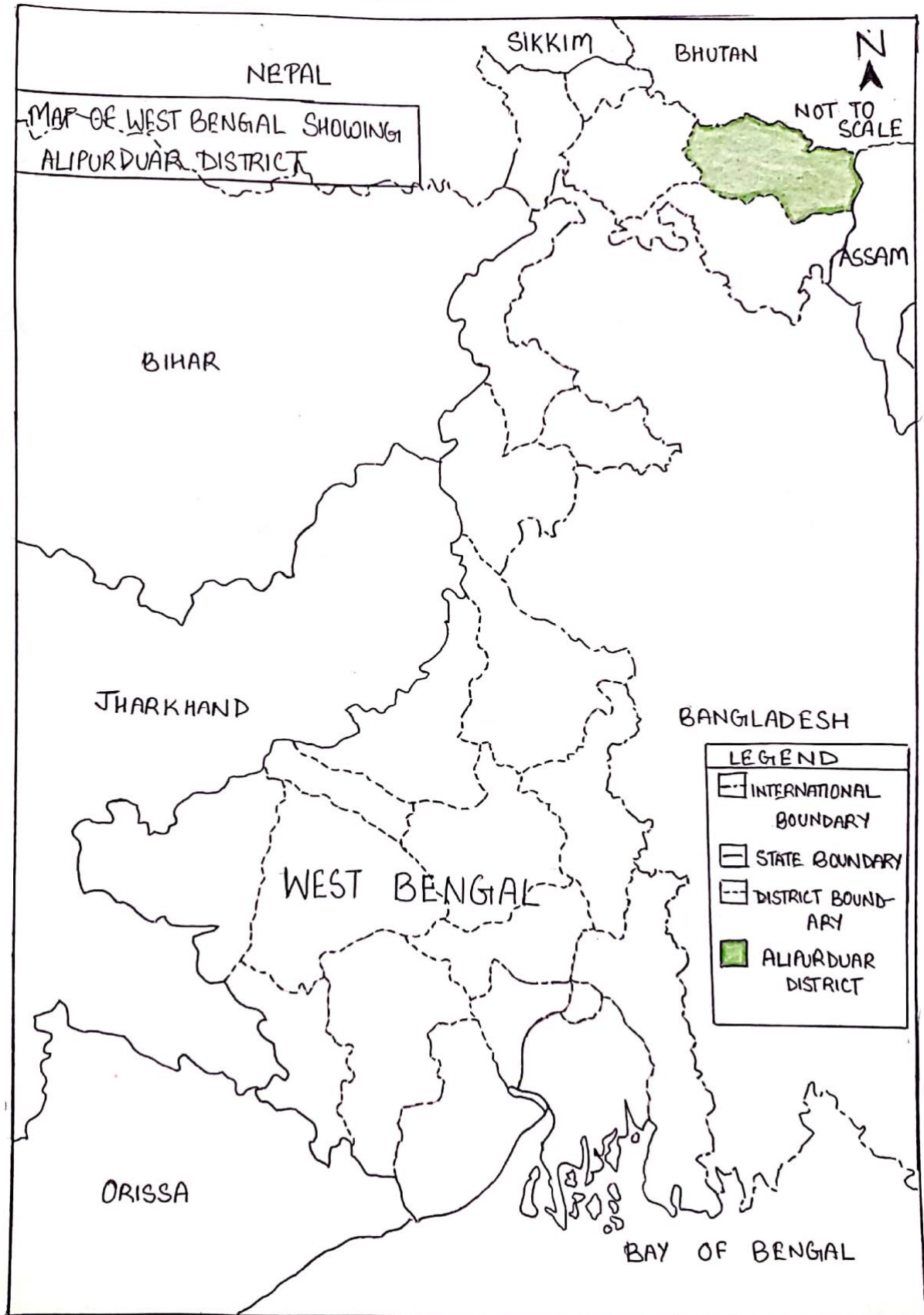
There are three main cremation grounds in the village. The women of the village are prohibited to go their along with the dead body of the deceased. One of the cremation ground is located on the bank of Dima River towards the north-west of the village, where people of Tamang ethnic group use. The second is present upwards in the northern forest region. This is used by the Tamangs, Adhikari-Chetris and Pradhans. The third one is situated in the bank of river Buxa towards the north-east of the village. This is used by the villagers of other ethnic groups, who are not allowed to go the other cremation grounds due to their lower social position in the village.

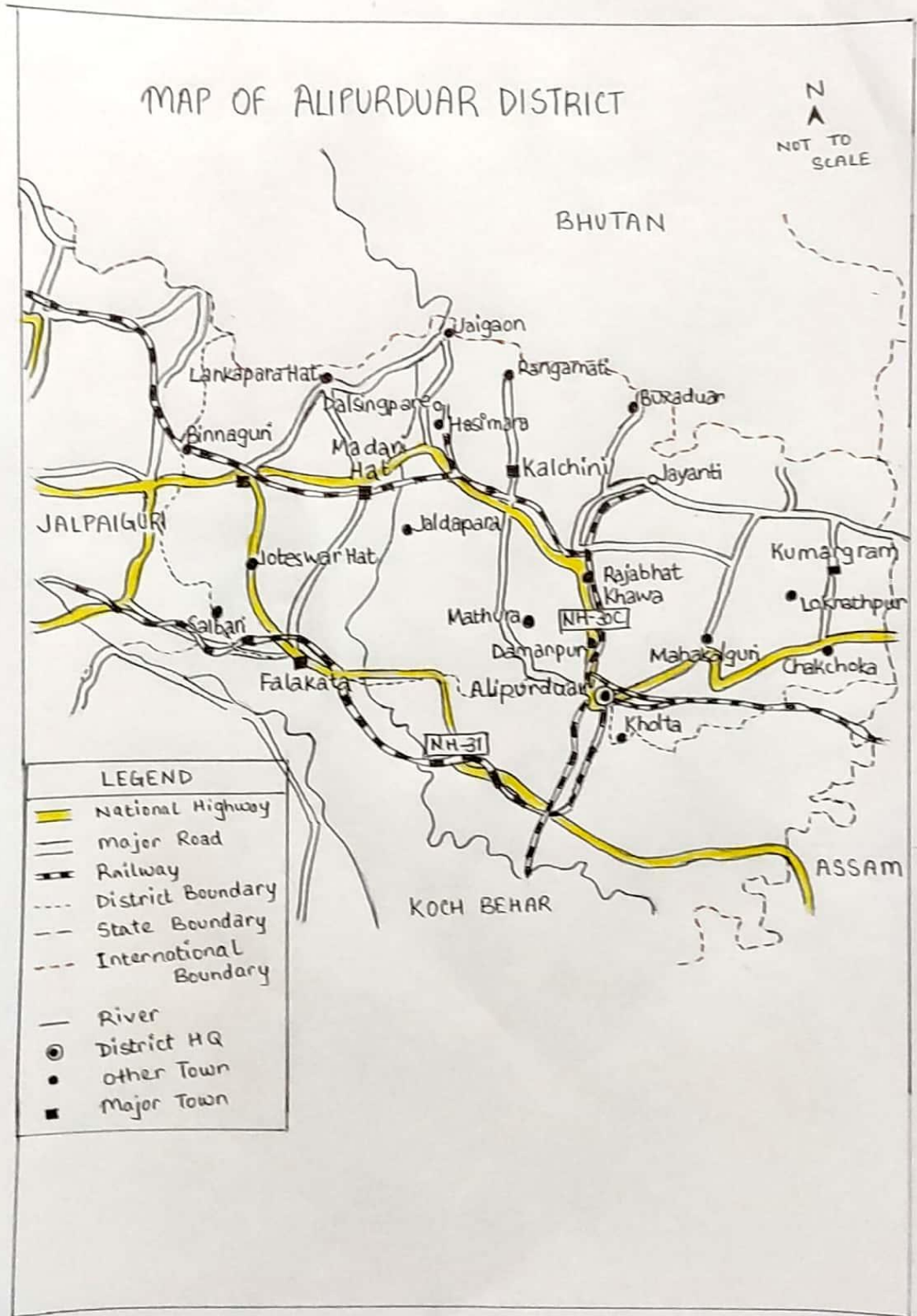
Forest Type

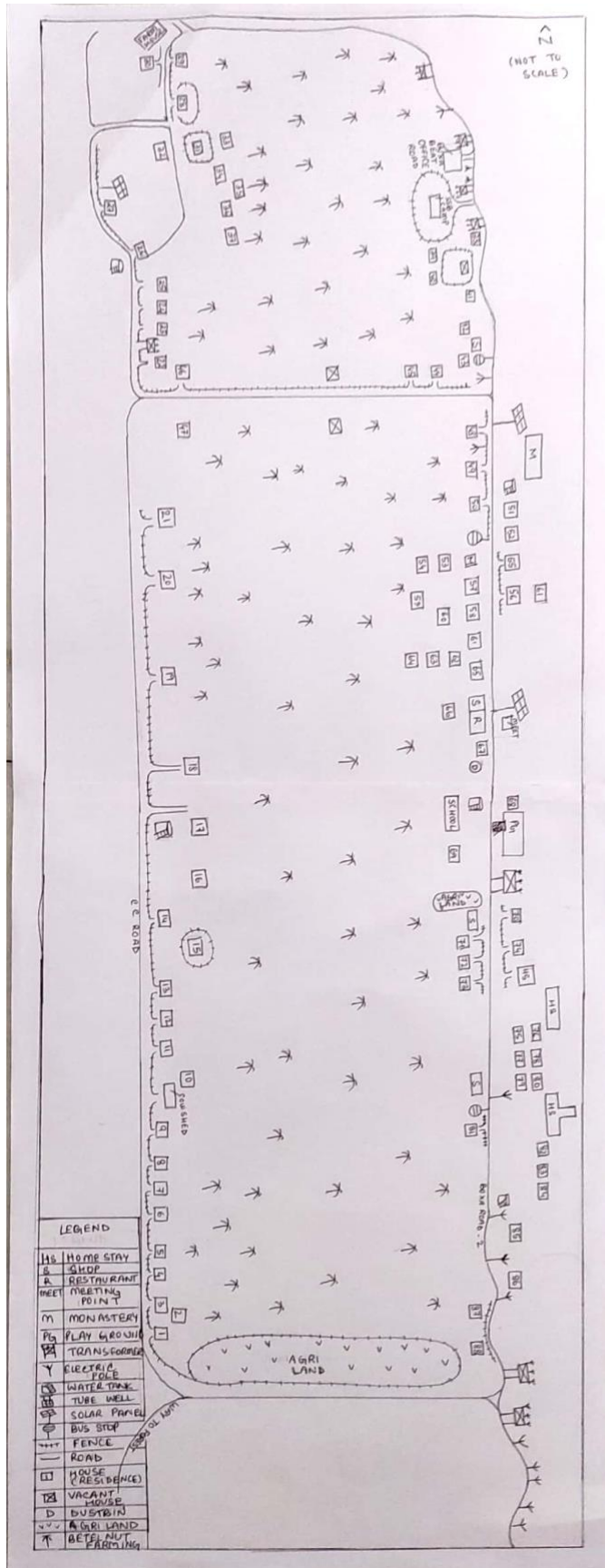
The nature of the forest is reserved and it is of Northern dry deciduous type.

Natural Calamity

A massive flood occurred in 1993 which cause massive destruction of roads and houses in the village. After this a guard wall was built out of boulders towards the east of the village, near the Buxa River, by the Panchayat. Followed by this consecutive floods occurred in 1995 and 1997. A small earthquake also occurred on 17th September, 2011.







THE VILLAGE LAYOUT OF 28 MILE BANABASTI

The People and Demography

Demography is the empirical and statistical study of human populations with respect to their size, structure and composition (Timaeus, 2005). For demographers, a population is a group of individuals that coexist at a point in time and share a defining characteristic such as residence in the same geographical area (ibid). The structure or composition of a population refers to the distribution of its members by age, sex, and other characteristics, such as place of residence and marital or health status. The term demography has been ascribed to a Belgian statistician, Achille Guillard, who coined it in 1855 (ibid). However, the origins of modern demography are usually traced back to John Graunt's quantitative analyses of the "Bills of Mortality" published in 1662 (ibid).

Usually the demographer study large human population to understand the trends of change and stability of demographic processes the macro level (Bandyopadhyay and Guha, 2017). The anthropologists, on the other hand study the demography of small population usually inhabiting in smaller geographical areas, administrative units or small communities in a region (ibid). Anthropologists not only study the biological aspects of human population but they also make attempt to link these biological processes with various socio-cultural factors (ibid). In India numerous ethnographical and demographical studies have been conducted on tribes, caste and village communities (e.g., Bandyopadhyay and Guha, 2017; Hu, 1956; Panda and Guha, 2015).

In this chapter we have tried to represent some demographic data collected through fieldwork in 28 Mile Banabasti village in the district of Alipourduar of West Bengal to understand the demographic structure of this small population in a specific socio-cultural context.

Table 2: Distribution of population on the basis of ethnic group or community

Sl.No.	Ethnic Group or Community	No. of Family	No. of Individual
1	<i>Tamang</i>	31	135
2	<i>Chetri</i>	8	38
3	<i>Rai</i>	7	35
4	<i>Oraon</i>	6	33

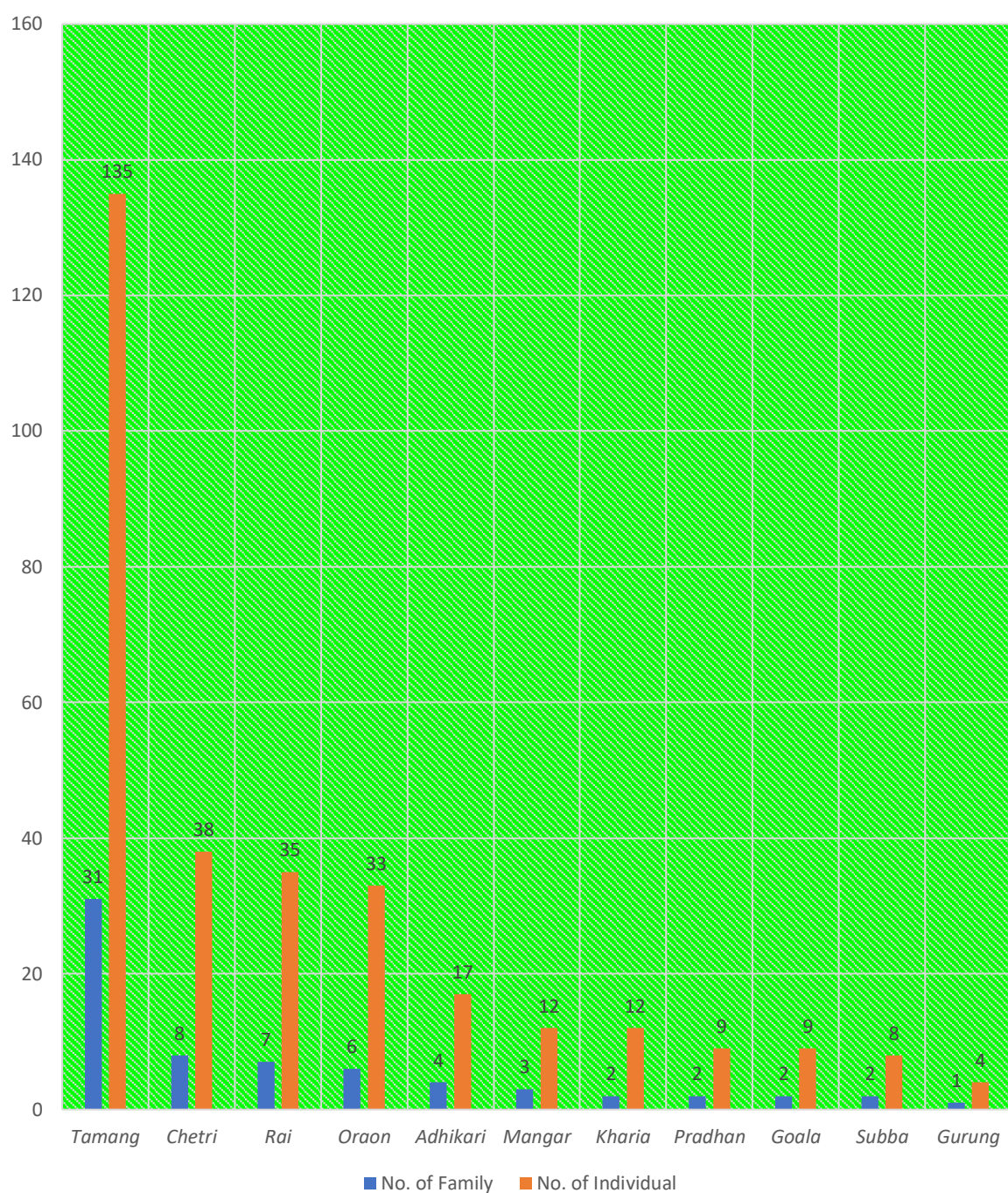
5	<i>Adhikari</i>	4	17
6	<i>Mangar</i>	3	12
7	<i>Kharia</i>	2	12
8	<i>Pradhan</i>	2	9
9	<i>Goala</i>	2	9
10	<i>Subba</i>	2	8
11	<i>Gurung</i>	1	4
	Total	68	312

Analysis of Table no.1

The total population of the village at the period of the survey was 312 individuals. This figure does not include visitors to the village but consists of those individuals regarded as members of the village who were temporarily absent from visiting or on other matters. Expressed based on the heads per family, there was an average of 4.58 individuals per family.

The village shows a multi-ethnic composition with several ethnic groups of the region. A substantial portion of the population (almost 77%) belongs to the Tamang (43.27%), Chetri (12.18%), Rai (11.22%), and Oraon (10.58%) communities. Rest of the population (almost 23%) consists of Adikari (5.45%), Mangar (3.85%), Kharia (3.85%), Pradhan (2.88%), Goala (2.88%), Subba (2.56%), and Gurung (1.28%).

Distribution of population on the basis of ethnic group
or community



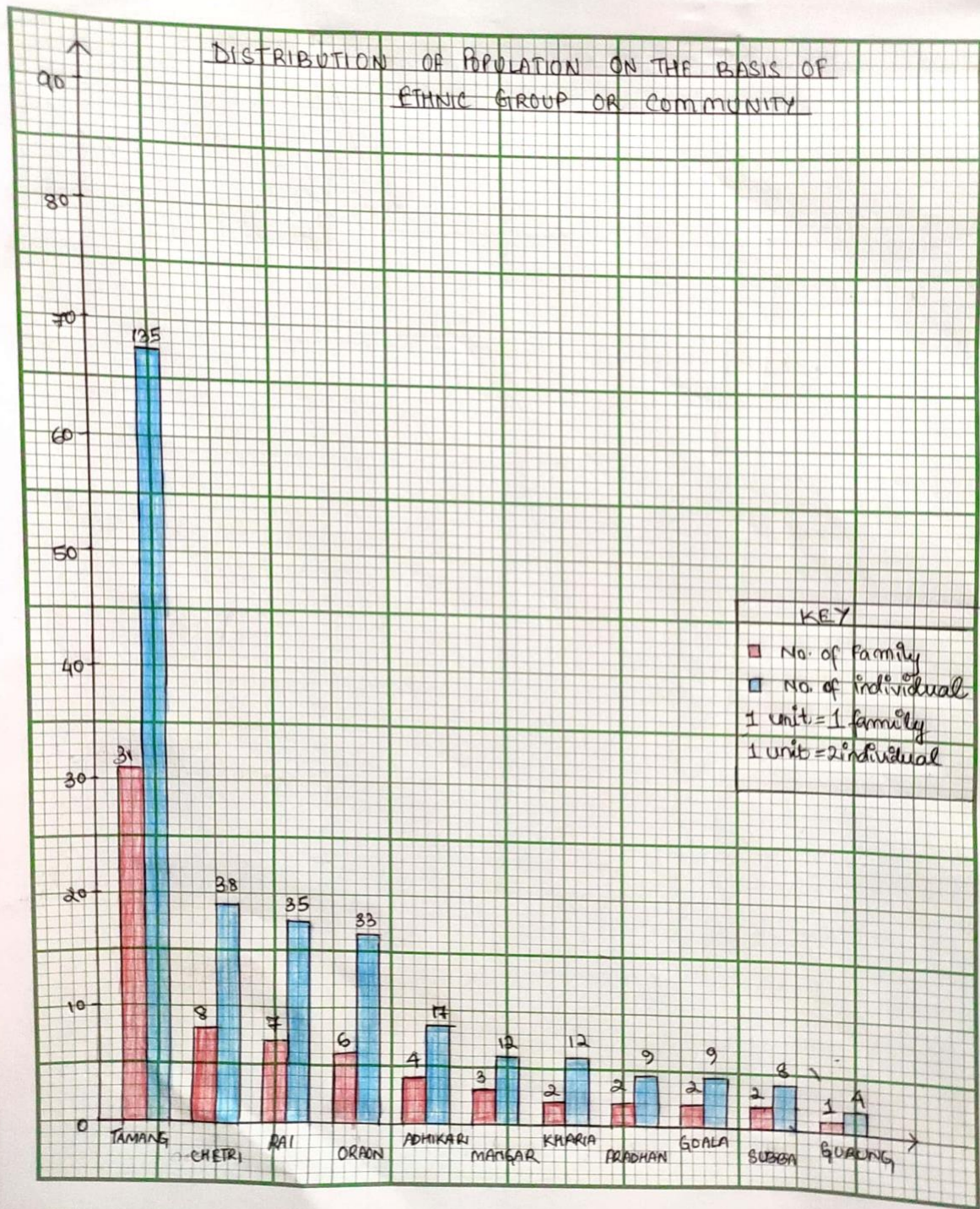


Table 3 Distribution of population on the basis of age and sex

Age Group (in years)	Male		Female		Total		Females per 100 Males
	Number	%	Number	%	Number	%	Ratio
0-4	13	4.17	7	2.24	20	6.41	53.84
		65		35			
05-09	12	3.85	7	2.24	19	6.09	58.33
		63.16		36.84			
10-14	9	2.88	18	5.77	27	8.65	200
		33.33		66.67			
15-19	25	8.01	12	3.85	37	11.86	48
		67.57		32.43			
20-24	18	5.77	18	5.77	36	11.54	100
		50		50			
25-29	16	5.13	16	5.13	32	10.26	100
		50		50			
30-34	18	5.77	14	4.49	32	10.26	77.77
		56.25		43.75			
35-39	10	3.2	10	3.20	20	6.41	100
		50		50			

40-44	13	4.17	11	3.52	24	7.69	84.61
		54.17		45.83			
45-49	8	2.56	10	3.20	18	5.77	125
		44.44		55.55			
50-54	3	0.96	5	1.60	8	2.56	166.66
		37.5		62.5			
55-59	8	2.56	8	2.56	16	5.13	100
		50		50			
60-64	6	1.92	3	0.96	9	2.88	50
		66.67		33.33			
65-69	5	1.60	1	0.32	6	1.92	20
		83.33		16.67			
70-74	2	0.64	1	0.32	3	0.96	50
		66.67		33.33			
75-79	2	0.64	0	0	2	0.64	0
		100		0			
80+	1	0.32	2	0.64	3	0.96	200
		33.33		66.67			
TOTAL	169		143		312		84.61

Sex Ratio¹=143/169*1000=846.15

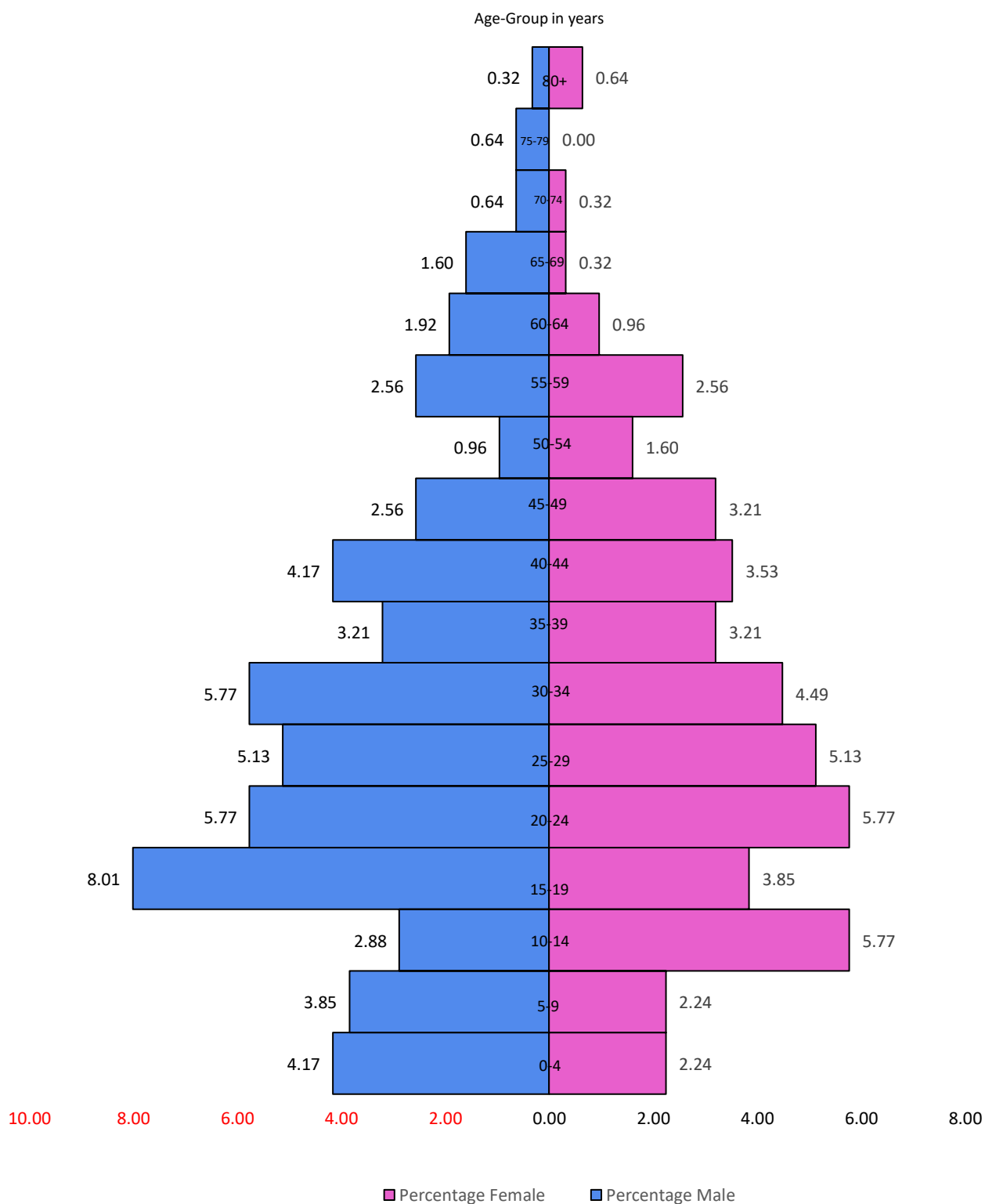
¹Females per thousand males

Analysis of Table no.2

The population consisted of 169 males (54.16% of the total population) and 143 females (45.83% of the total population), giving an overall ratio of 84.61 females per 100 males. Therefore, the Sex Ratio of the village is 846.15, which is well below the national level (940 as per the Census of 2011)². The age composition is given in table 2, by five year age groups for both younger and adult individuals. Twenty-one percent of the population is under 15, less than 5 percent over 60. From the age-structure, there is a tendency for a decrease in the ratio of females to males with age. For children under 19 years of age, it is 74.57, for adults of 20 and over but under 50 it is 95.18, but for adults of 50 and over it is 74.07. As shown in table 2, most of the males (14.79% of total male population) belong to the age group of 15-19, whereas age-groups 10-14 and 20-24 represents the highest number of females (12.58 % of the total population). On the other hand, most of the individuals (11.85% of the total population) belongs to the age-group of 15-19.

²<https://www.census2011.co.in/sexratio.php>

Distribution of population on the basis of age and sex



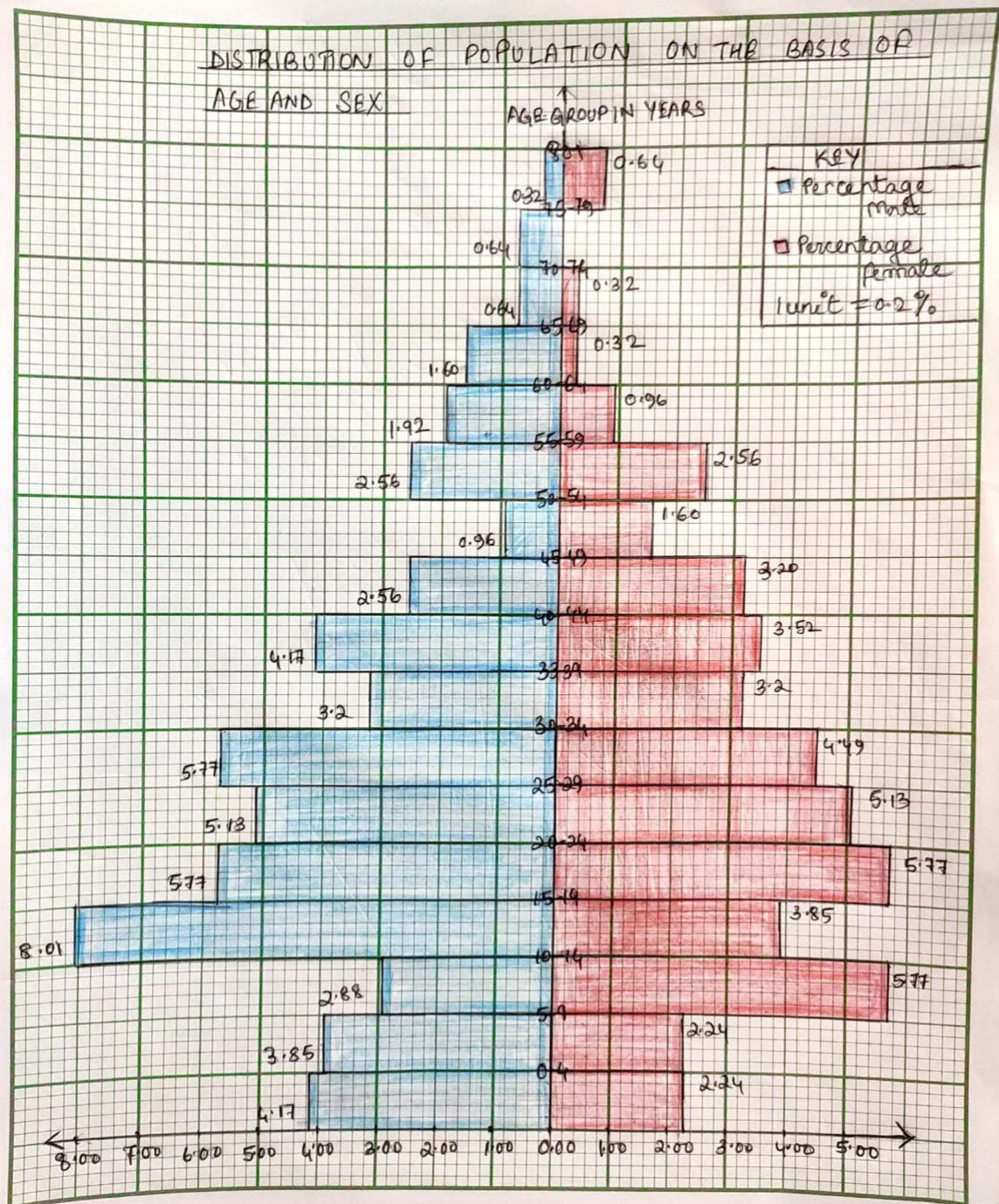


Table 4 Distribution of population on the basis of marital status

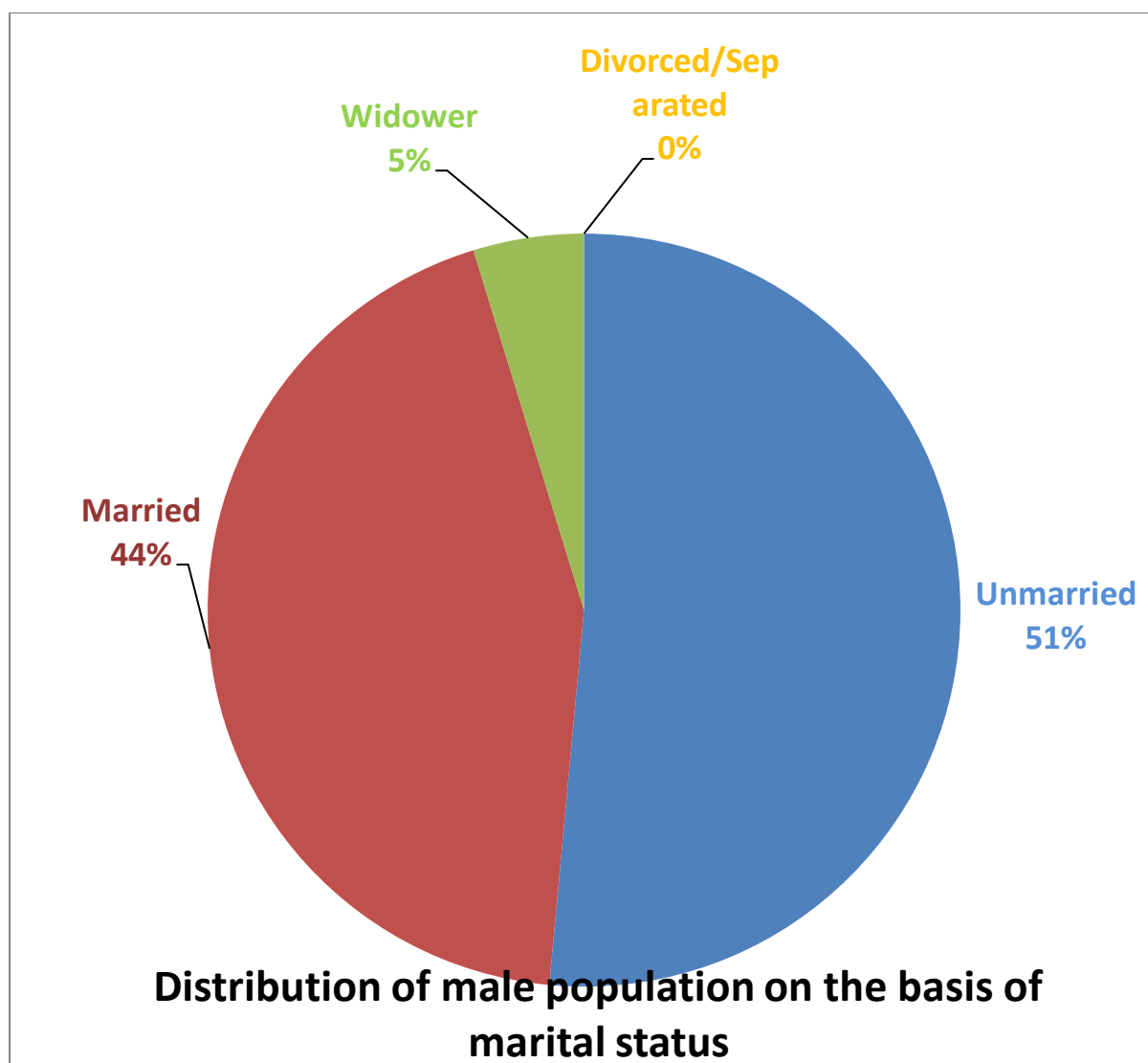
	Male										Female									
Age Group (in years)	Unmarried		Married		Widower		Divorced		Total		Unmarried		Married		Widow		Divorced		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
0-4	13	7.69	0	0	0	0	0	0	13	7.69	7	4.90	0	0	0	0	0	0	7	4.90
		100.00		0		0		0				100.00		0		0		0		
5--9	12	7.10	0	0	0	0	0	0	12	7.10	7	4.90	0	0	0	0	0	0	7	4.90
		100.00		0		0		0				100.00		0		0		0		
10--14	9	5.33	0	0	0	0	0	0	9	5.33	18	12.59	0	0	0	0	0	0	18	12.59
		100.00		0		0		0				100.00		0		0		0		
15-19	25	14.79	0	0	0	0	0	0	25	14.79	11	7.69	1	0.70	0	0	0	0	12	8.39
		100.00		0		0		0				91.67		8.33		0		0		
20-24	13	7.69	5	2.96	0	0	0	0	18	10.65	7	4.90	11	7.69	0	0	0	0	18	12.59
		72.22		27.78		0		0				38.89		61.11		0		0		
25-29	9	5.33	7	4.14	0	0	0	0	16	9.47	1	0.70	15	10.49	0	0	0	0	16	11.19
		56.25		43.75		0		0				6.25		93.75		0		0		
30-34	1	0.59	17	10.06	0	0	0	0	18	10.65	3	2.10	11	7.69	0	0	0	0	14	9.79

		5.56		94.44		0		0				21.43		78.57		0		0		
35-39	3	1.78	7	4.14	0	0	0	0	10	5.92	0	0.00	9	6.29	0	0	1	0.70	10	6.99
		30.00		70.00		0						0.00		90.00		0		10.00		
40-44	0	0.00	10	5.92	3	1.78	0	0	13	7.69	2	1.40	7	4.90	2	1.40	0	0.00	11	7.69
		0.00		76.92		23.08						18.18		63.64		18.2		0.00		
45-49	1	0.59	6	3.55	1	0.59	0	0	8	4.73	0	0.00	8	5.59	2	1.40	0	0.00	10	6.99
		12.50		75.00		12.50						0.00		80.00		20		0.00		
50-54	0	0.00	3	1.78	0	0.00	0	0	3	1.78	0	0.00	4	2.80	0	0	1	0.70	5	3.50
		0.00		100.00		0.00						0.00		80.00		0		20.00		
55-59	0	0.00	7	4.14	1	0.59	0	0	8	4.73	0	0.00	7	4.90	1	0.70	0	0.00	8	5.59
		0.00		87.50		12.50						0.00		87.50		12.5		0.00		
60-64	0	0.00	4	2.37	2	1.18	0	0	6	3.55	0	0.00	1	0.70	2	1.40	0	0.00	3	2.10
		0.00		66.67		33.33						0.00		33.33		66.67		0.00		
65-69	0	0.00	5	2.96	0	0.00	0	0	5	2.96	0	0.00	1	0.70	0	0	0	0.00	1	0.70
		0.00		100.00		0.00						0.00		100.00		0		0.00		
70-74	0	0.00	2	1.18	0	0.00	0	0	2	1.18	0	0.00	1	0.70	0	0	0	0.00	1	0.70
		0.00		100.00		0.00						0.00		100.00		0		0.00		

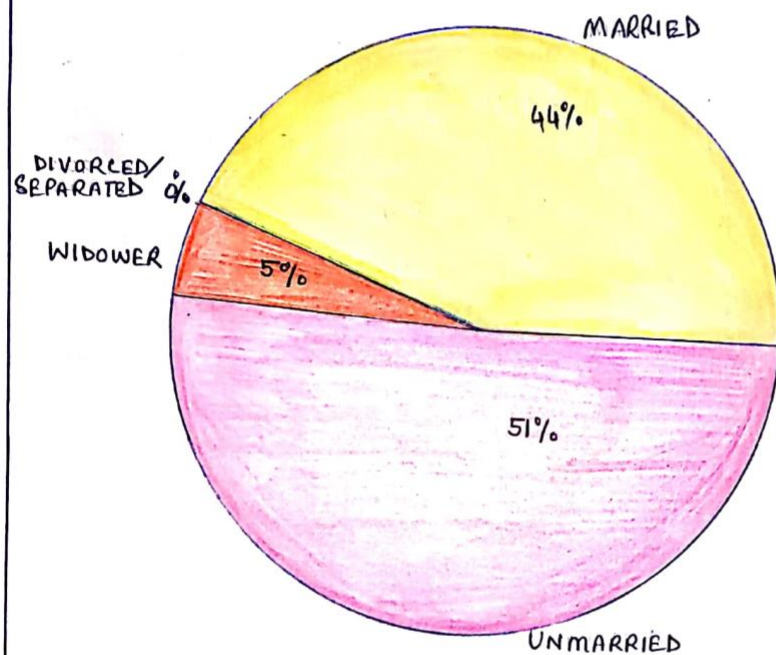
75-79	1	0.59	1	0.59	0	0.00	0	0	2	1.18	0	0.00	0	0.00	0	0	0	0.00	0	0.00
		50.00		50.00		0.00		0				0.00		0.00		0		0.00		
80+	0	0.00	0	0.00	1	0.59	0	0	1	0.59	0	0.00	0	0.00	2	1.40	0	0.00	2	1.40
		0.00		0.00		100.00		0				0.00		0.00		100		0.00		
Total	87	51.48	74	43.79	8	4.73	0	0	169	100	56	39.16	76	53.15	9	6.29	2	1.40	143	100

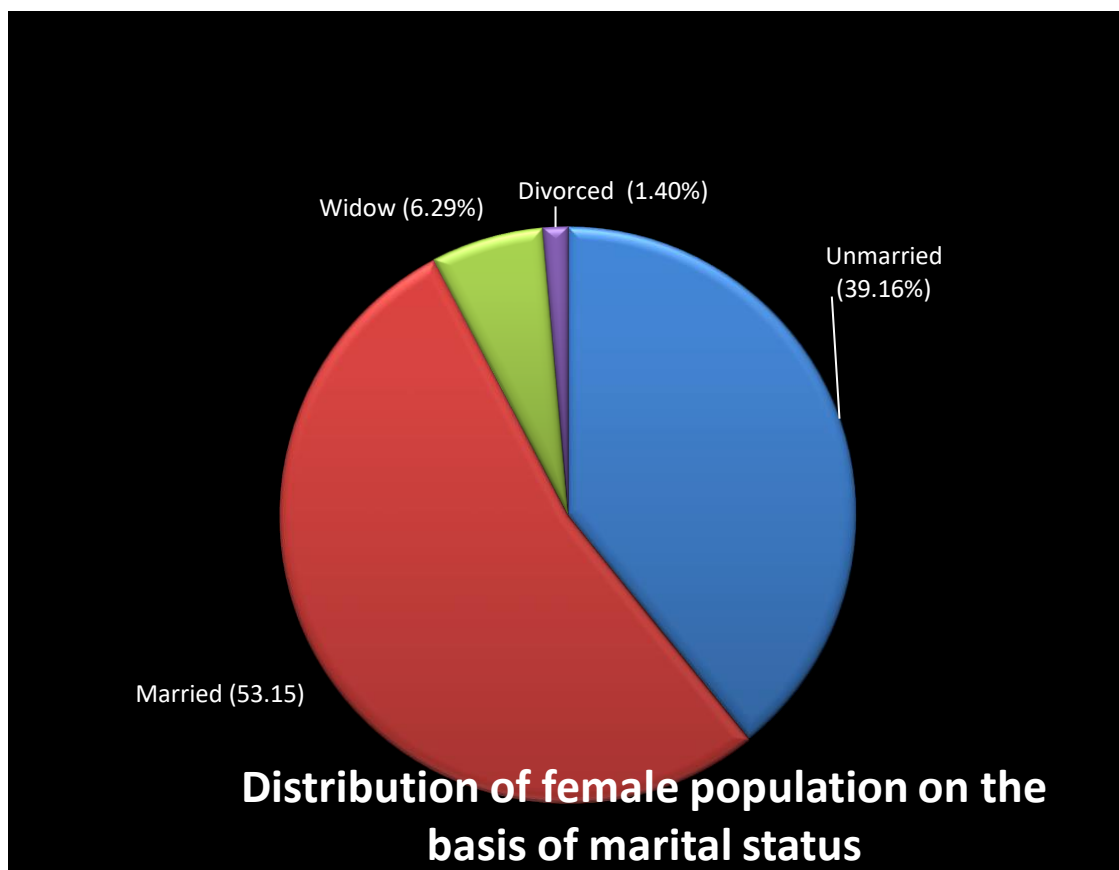
Analysis of Table no. 3

1. The conjugal condition of the population of the village under study is shown in Table 3.
2. The age of marriage in case of the males started at the age-group of 20-24, whereas it is at the age-group of 15-19 in case of the females.
3. Among the total male population, 51.48 % are unmarried, 43.79% are married, and 4.73% are widower. No divorced/separated adult male has been found in the village under study. On the other hand, among the total female population, 39.16% are unmarried, 53.15% are married, 10.3% are widows, and 2.56% are divorced/separated.
4. Most of the unmarried males are from the age group of 15-19 and it is 14.79% of the total male population, whereas most unmarried females are from the age group of 10-14 and it is 12.59% of the total female population.
5. Most of the married males are from the age-group of 30-34 and it is 10.06% of the total male population, whereas most married females are from the age-group of 25-29 and it is 10.49% of the total female population.
6. Widow and widower belong to the age of 40 years and above.



DISTRIBUTION OF MALE POPULATION ON THE BASIS
OF MARITAL STATUS





DISTRIBUTION OF FEMALE POPULATION ON THE BASIS
OF MARITAL STATUS

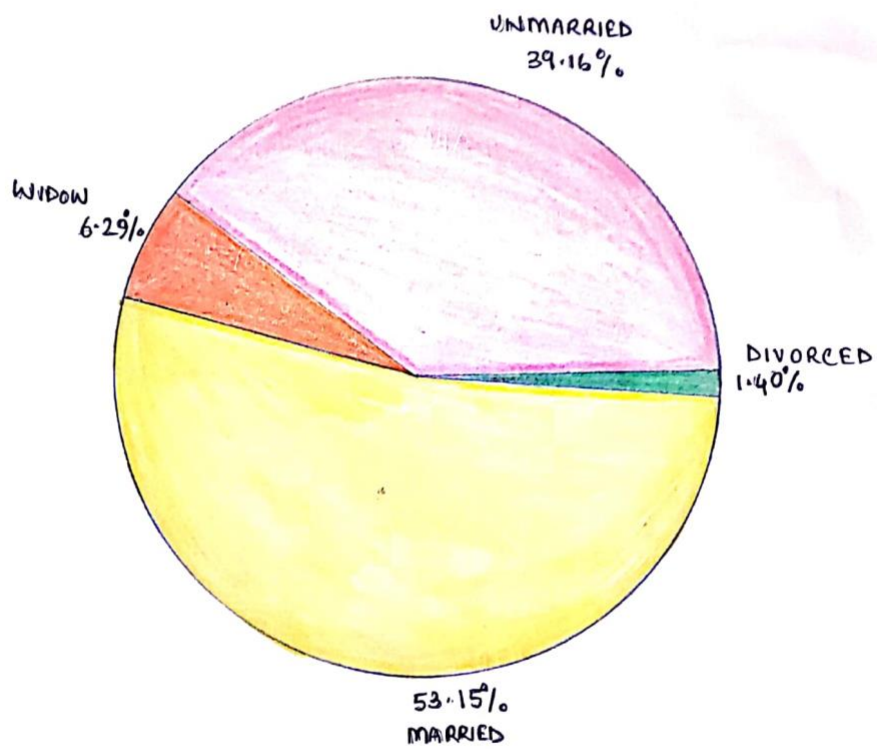


Table 5 Distribution of population on the basis of educational status

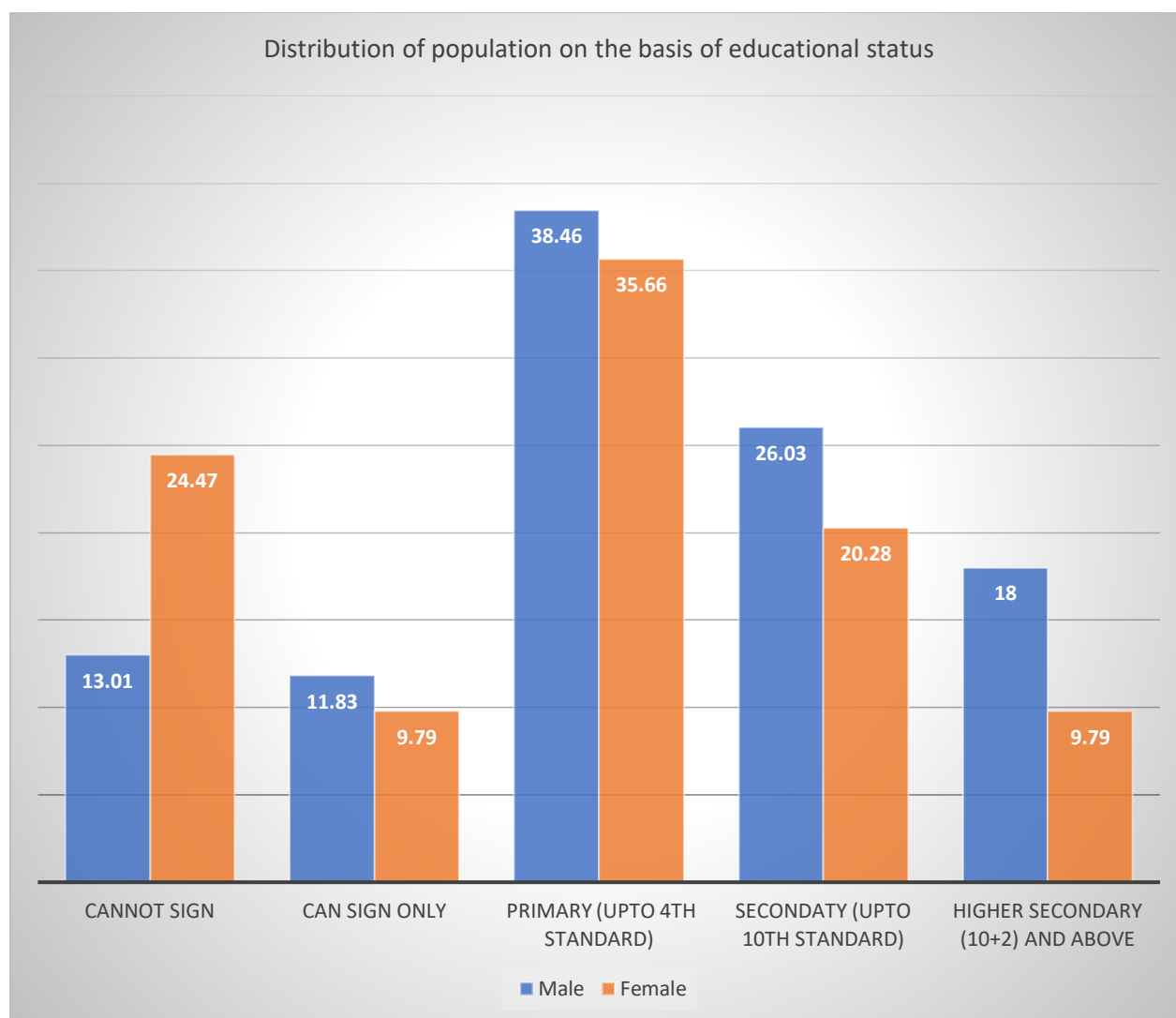
	Male												Female											
Age Group	Cannot Sign		Can Sign only		Primary (up to 4 th standard)		Secondary (up to 10 th standard)		(10+2) and above		Total		Cannot Sign		Can Sign only		Primary (up to 4 th standard)		Secondary (up to 10 th standard)		(10+2) and above		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
0-4	12	7.1	0	0	1	0.59	0	0	0	0	13	7.69	6	4.19	0	0	1	0.7	0	0	0	0	7	4.89
		92.3		0		7.69		0		0			85.71	0		14.28	0	0						
5-9	1	0.59	0	0	11	6.5	0	0	0	0	12	7.1	0	0	0	0	7	4.89	0	0	0	0	7	4.89
		8.33		0		91.67		0		0			0	0		100	0	0						
10-14	0	0	0	0	7	4.14	2	1.18	0	0	9	5.32	0	0	0	0	10	7	8	5.6	0	0	18	12.59
		0		0		77.77		22.22		0			0	0		55.56	44.44	0						
15-19	0	0	0	0	8	4.73	14	8.28	3	1.77	25	14.79	0	0	1	0.7	1	0.7	6	4.19	4	2.79	12	8.39
		0		0		32		56		12			0	8.33	8.33	50	33.33							
20-24	0	0	0	0	2	1.18	7	4.14	9	5.32	18	10.65	0	0	1	0.7	3	2.09	9	6.29	5	3.49	18	12.59
		0		0		11.11		38.89		50			0	5.55	16.67	50	27.78							
25-29	1	0.59	1	0.59	5	2.95	7	4.14	2	1.18	16	9.47	1	0.7	0	0	8	5.6	4	2.79	3	2.09	16	11.18
		6.25		6.25		31.25		43.75		12.5			6.25	0	50	25	18.75							

30-34	0	0	1	0.59	7	4.14	8	4.73	2	1.18	18	10.65	1	0.7	0	0	12	8.39	0	0	1	0.7	14	9.79
		0		5.55		38.89		44.44		11.11				7.14		0		85.71		0		7.14		
35-39	1	0.59	2	1.18	6	3.55	1	0.59	0	0	10	5.91	4	2.79	1	0.7	3	2.09	1	0.7	1	0.7	10	7
		10		20		60		10		0				40		10		30		10		10		
40-44	0	0	1	0.59		4.73	2	1.18	2	1.18	13	7.69	4	2.79	4	2.79	3	2.09	0	0	0	0	11	7.69
		0		7.69		61.54		15.38		15.38				36.36		36.6		27.27		0		0		
45-49	1	0.59	3	1.77	4	2.36	0	0	0	0	8	4.73	5	3.49	3	2.09	1	0.7	1	0.7	0	0	10	7
		12.5		37.5		50		0		0				50		30		10		10		0		
50-54	0	0	2	1.18	1	0.59	0	0	0	0	3	1.77	3	2.09	2	1.39	0	0	0	0	0	0	5	3.49
		0		66.66		33.33		0		0				60		40		0		0		0		
55-59	1	0.59	4	2.36	0	0	3	1.77	0	0	8	4.73	5	3.49	1	0.7	2	1.39	0	0	0	0	8	5.6
		12.5		50		0		37.5		0				62.5		12.5		25		0		0		
60-64	2	1.18	2	1.18	2	1.18	0	0	0	0	6	3.55	3	2.09	0	0	0	0	0	0	0	0	3	2.09
		33.33		33.33		33.33		0		0				100		0		0		0		0		
65-69	1	0.59	2	1.18	2	1.18	0	0	0	0	5	2.95	1	0.7	0	0	0	0	0	0	0	0	1	0.7
		20		40		40		0		0				100		0		0		0		0		
70-74	0	0	1	0.59	1	0.59	0	0	0	0	2	1.18	0	0	1	0.7	0	0	0	0	0	0	1	0.7
		0		50		50		0		0				0		100		0		0		0		
75-79	1	0.59	1	0.59	0	0	0	0	0	0	2	1.18	0	0	0	0	0	0	0	0	0	0	0	0
		50		50		0		0		0				0		0		0		0		0		

80+	1	0.59	0	0	0	0	0	0	0	0	1	0.59	2	1.39	0	0	0	0	0	0	0	0	2	1.39
		100		0		0		0		0				100		0		0		0		0		
Total	22	13.01	20	11.83	65	38.46	44	26.03	18	18	169	100	35	24.47	14	9.79	51	35.66	29	20.28	14	9.79	143	100

Analysis of Table no. 4

1. Among the total male population of the village under study, 13.01% are illiterate, 11.83% can sign only, 38.46% are primarily educated (up to the 4th standard), 26.03% have secondary education (up to the 10th standard) and the rest 18% have higher secondary (10+2 standard) and above the level of education.
2. Among the total female population of the village under study, 24.47% are illiterate, 9.79% can sign only, 35.66% are primarily educated (up to the 4th standard), 20.28% have secondary education (up to the 10th standard) and the rest 9.79% have higher secondary (10+2 standard) and above the level of education.
3. Most of the male who is pursuing their secondary level (up to the 10th standard) of education are from the age group of 15-19, and it covers 8.28% of the total male population of the studied village. On the other hand, most of the female of the same educational category belong to the age group of 20-24 and it covers 6.29% of the total female population.
4. Males belong to the age group of 20-24 show the highest inclusion of higher education (10+2 and above level of education), and it covers 5.32% of the total male population. On the other hand, females from the same age group also show the highest inclusion in the same educational category, and it covers 3.49% of the total female population of the studied village.
5. Total enrolment in higher education in the studied village is 10.26% which is calculated for the age group of 20-24. It is well below the national level (Gross enrolment ratio in higher education in India is 24.5%).



DISTRIBUTION OF POPULATION ON THE BASIS OF EDUCATIONAL STATUS.

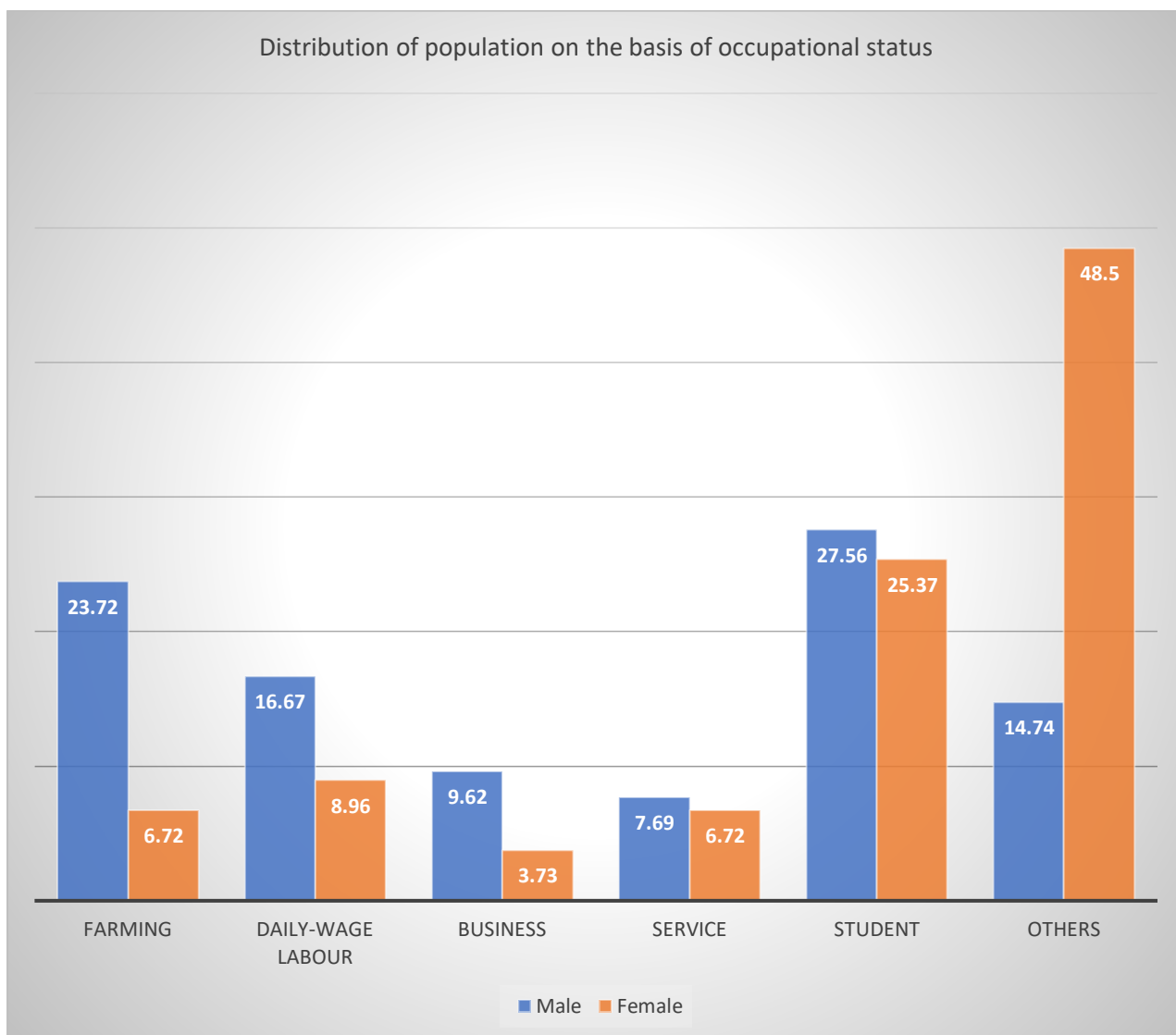
KEY
 ■ MALE
 ■ FEMALE
 1 unit = 1%

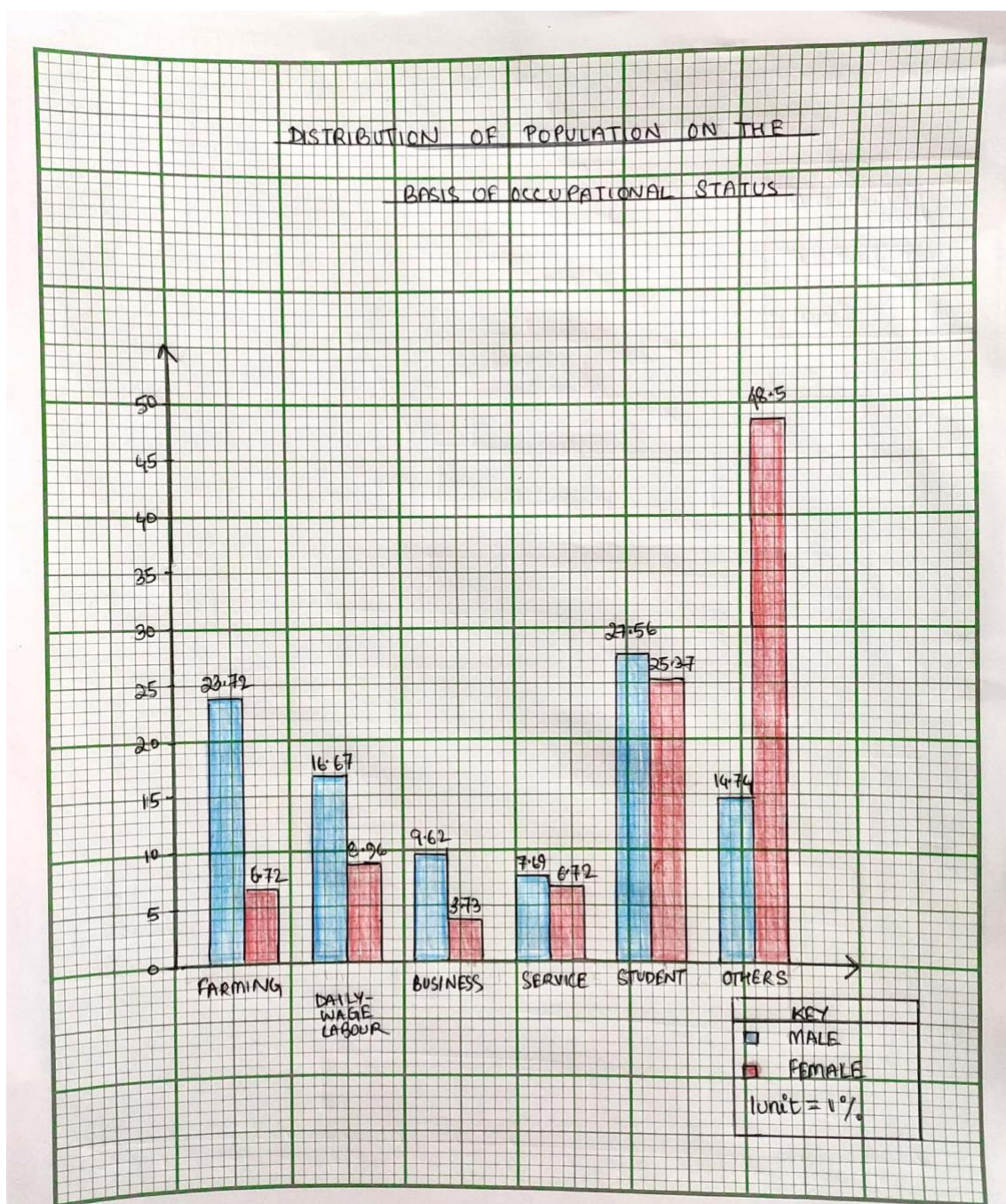


Table 6 Distribution of population on the basis of occupational status

	Male														Female													
	Farming		Daily-wage Labour		Service		Business		Student		Others		Total		Farming		Daily-wage Labour		Service		Business		Student		Others		Total	
Age-Group (in years)	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
0-4		0		0		0		0		0.64		0			0		0		0		0			1.49		0		
	0	0	0	0	0	0	0	0	1	100	0	0.00	1	0.64	0	0	0	0	0	0	0	0	2	100	0	0	2	1.49
5—9		0		0		0		0		7.05		0.64			0		0		0		0			5.22		0		
	0	0	0	0	0	0	0	0	11	91.67	1	8.33	12	7.69	0	0	0	0	0	0	0	0	7	100	0	0	7	5.22
10—14		0		0.64		0		0		5.13		0			0		0		0		0			11.94		0		
	0	0	1	11.11	0	0	0	0	8	88.89	0	0	9	5.77	0	0	0	0	0	0	0	0	16	100		0	16	11.94
15-19		0		3.21		0		0		12.18		0.64			0		0		0.75		0			5.97		2.24		
	0	0	5	20	0	0	0	0	19	76	1	4	25	16.03	0	0	0	0	1	8.33	0	0	8	66.67	3	25	12	8.96
20-24		1.28		1.28		0.64		0.64		2.56		4.49			0.75		1.49		0.75		1.49			0.75		8.21		
	2	11.76	2	11.76	1	5.88	1	5.88	4	23.53	7	41.18	17	10.90	1	5.56	2	11.11	1	5.56	2	11.11	1	5.56	11	61.11	18	13.43
25-29		1.92		1.92		2.56		1.92		0		1.92			0.75		0		0		0			0		11.94		
	3	18.75	3	18.75	4	25	3	18.75	0	0	3	18.75	16	10.26	1	5.88	0	0	0	0	0	0	0	0	16	94.12	17	12.69
30-34		3.21		2.56		1.92		1.28		0		2.56			0.75		1.49		0.75		1.49			0		5.22		
	5	27.78	4	22.22	3	16.67	2	11.11	0	0	4	22.22	18	11.54	1	7.69	2	15.38	1	7.69	2	15.38	0	0	7	53.85	13	9.70

[illegible]





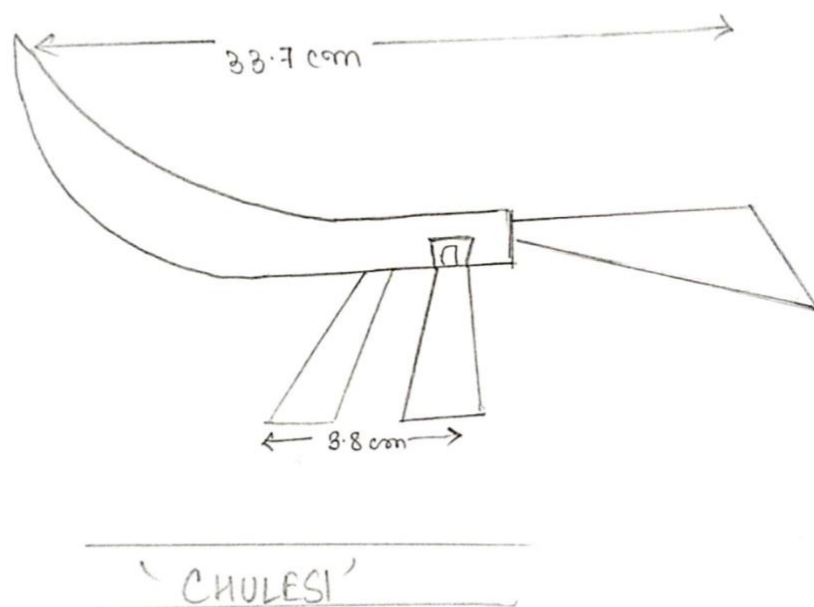
MATERIAL CULTURE

Material culture is that tangible part of human culture which reflects the relationship of man with their eco-environment. Like biological adaptation man also has a quest to cope with environment culturally by the use of various material objects from common natural resources in order to stabilize the physical and mental comfort. The first anthropologist interested in studying material culture was Lewis Henry Morgan, in the mid 19th century. He is mostly known for his research on kinship and social structures, but he also studied the effect of material culture, especially technology on the evolution. He conducted the first fieldwork among the Iroquois Indians of North America. Further I discussed about the material culture of 28 Mile Banabasti, which includes the tools, utensils, body decoration, musical instruments, dresses and ornaments used by the villagers and also their food habit.

I. TOOLS/ IMPLEMENTS/EQUIPMENTS:

1. VEGETABLE CUTTER

- a) **Local Name-** 'Chulesi'
- b) **Description-** This implement is made up of iron. It consists of two parts- a curved upper part which is sharp and a flat lower base. The lower part is used for holding the implement and the upper part is used for cutting purpose.
- c) **Function-** It is mainly used for cutting purpose, like for cutting vegetables.
- d) **Manipulation-** The implement is used by putting the right foot on the lower part and cutting the vegetable by the upper sharp edge.
- e) **Site of buying-** The villagers buy this implement mainly from the Damanpur village market.
- f) **Cost-** It costs around Rs. 50-60.
- g) **Durability-** It has a long durability of about 2 years.
- h) **Repairing-** The cutting edge of the tool is only sharpened and no other repairing is done. This sharpening process is mainly done by the women of the house at the home only, by rubbing it on 'Silota' or 'Sildhunga'.

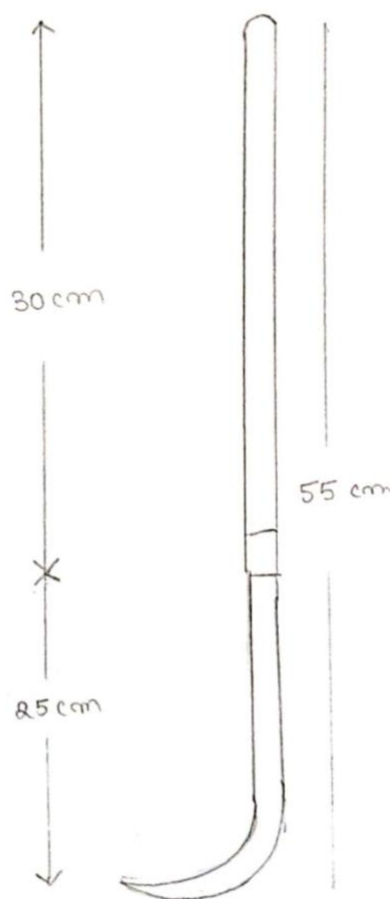


2. CUTTER

- a) **Local Name-** 'Jhorni'
- b) **Description-** This implement has two parts. The upper part is made of iron and the lower part is made up of wood. The upper part consists of two edges, a blunt edge and another sharp edge. The upper part is comparatively longer than the lower wooden part. An uneven rough surface is present at the end of the upper part from where the lower wooden part starts.
- c) **Function-** It is mainly used for cutting grass.
- d) **Manipulation-** It is used by holding the wooden handle and cutting the grass using the sharper edge.
- e) **Site of buying-** It is bought from the Damanpur village market.
- f) **Cost-** It costs around Rs.200-250.
- g) **Durability-** It has a durability of 2 years.

- h) **Repairing-** The cutting edge is mainly sharpened by taking it to the Damanpur village market, where a person sharpens it in a machine, who are known as “kami”. The sharpening cost is around Rs. 10-20.

'JHORNI'

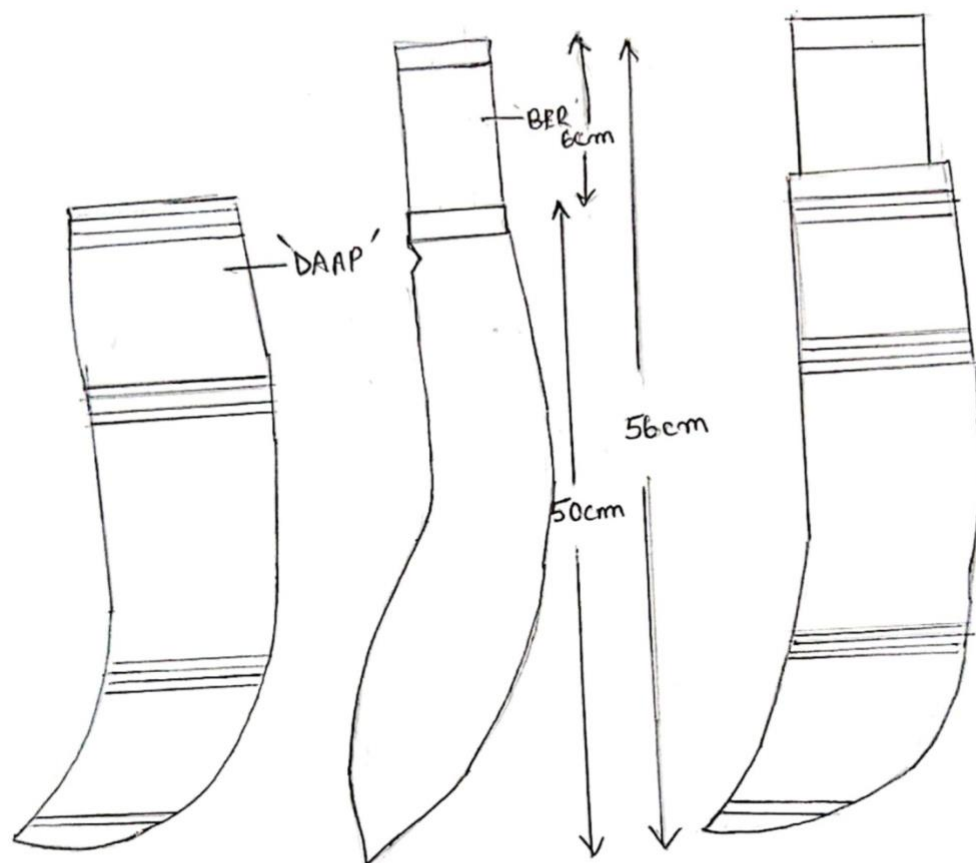


3. CUTTER

- Local Name-** 'Khukri'.
- Description-** This implement mainly consist of 2 parts. The upper part is made up of iron and is really sharp and the lower part is made up of wood and is called

`Ber'. They keep this implement inside a wooden cover known as `Daap'. The upper part consists of a blunt edge as well as a sharp edge.

- c. **Function-** This is a multi-purpose tool. It is used for cutting grass, butchering meat as well as for self defense. The men and women carry it by tying it with a rope round the waist. During their wedding ceremony the groom must carry a `Khukri', as it is a part of their wedding dress. Also, during the cremation of the `Tamang' ethnic group, it is struck in the ground towards the head of the dead body. It is also used for climbing trees by the teenager boys.
- d. **Manipulation-** The user mainly holds the lower wooden part called `Ber' and the sharper end is used for its multipurpose work.
- e. **Site of buying-** It is generally bought from the Damanpur Village Market.
- f. **Cost-** It costs around Rs 600.
- g. **Durability-** It depends on the user that how often the user uses it.
- h. **Repairing-** Repairing is mainly done in Damanpur village market and the person who does it is known as `Kami'. The repairing cost is nearly Rs 150.

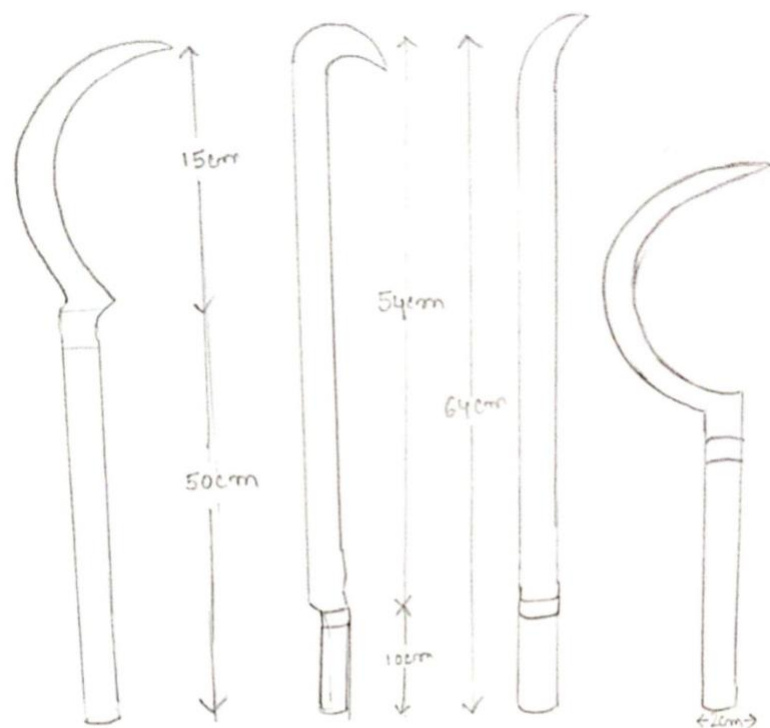


'KHUKRI'

4. SICKLE

- Local Name-** 'Kachiya'.
- Description-** The implement mainly consist of two parts. The upper part is made up of iron and is sickle in shape. It has a curved sharper edge and as well as a blunt edge. The lower part is made up wood.

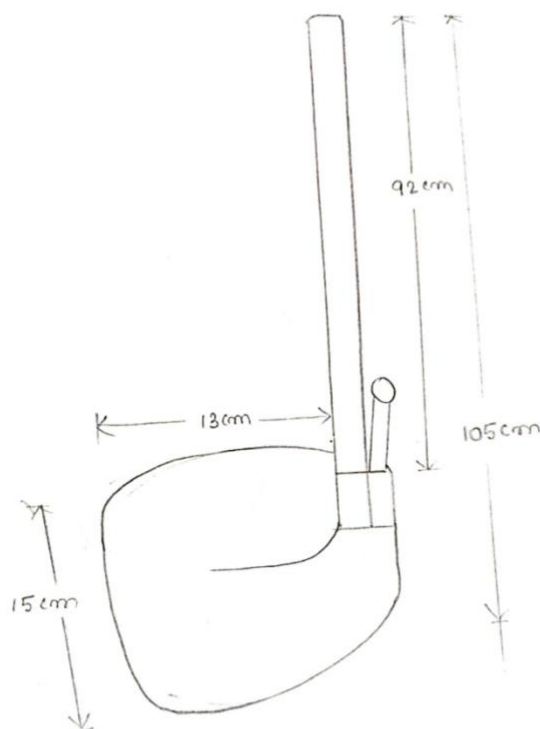
- c. **Function-** This tool is mainly used for agriculture purpose and for cutting grass.
- d. **Manipulation-** The user mainly holds the wooden part and then uses the implement for the cutting of crops and other agricultural work.
- e. **Site of buying-** It is usually available in the Damanpur Village market.
- f. **Cost-** It costs around Rs 50.
- g. **Durability-** It lasts for 10-12 years, if maintained properly.
- h. **Repairing-** The men of the house mainly sharpens the sharper edge of the implement by rubbing it on stone or 'Silota'. No other repairing is done.



DIFFERENT TYPES OF 'KACHIA'

5. DIGGING TOOL

- a. **Local Term-** `Farua'.
- b. **Description-** This tool mainly consists of an upper part made of wood and a lower part made of iron. The upper part is comparatively longer than that of the lower part. The working edge is located in the lower part and the lower part is mainly rectangular in shape.
- c. **Function-** It is mainly used for digging the ground or land.
- d. **Manipulation-** The user holds the tool by holding the upper long part made up of wood and then the ground is dug by to and fro movement of the hand.
- e. **Site of buying-** It is mainly bought from the Damanpur village market.
- f. **Cost-**It costs around Rs 300.
- g. **Durability-** It depends on the user that how he maintains it.
- h. **Repairing-** Mainly repaired in the Market by the particular person who repairs it and the cost of repairing is Rs 50.



'FARUA'

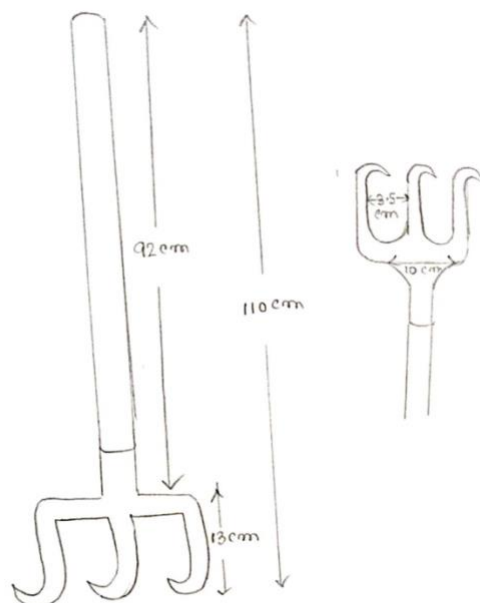
6. TILLING

TOOL

a. Local Term-

'Kaata Farua'.

- b. **Description-** This tool mainly consists of upper part made of wood and the lower part is made up of iron. The upper part is comparatively longer than that of the lower part. The lower part is divided into three parts. Each of the three parts consists of blunt end and is known as iron tiller.
- c. **Function-** It is mainly used for collecting and removing the unwanted husk or grass from the ground before the leveling process is done on the ground.
- d. **Manipulation-** The user holds the wooden part or the wooden handle of the tool and then through the iron tiller, the husk or unwanted grasses are removed.
- e. **Site of buying-** It is bought from the Damanpur Village Market. **Cost-** It costs around Rs 300.
- f. **Durability-** It depends on the user that how he maintains it.
- g. **Repairing-** Mainly repaired in the Market by the particular person who repairs it and the cost of repairing is Rs 50.

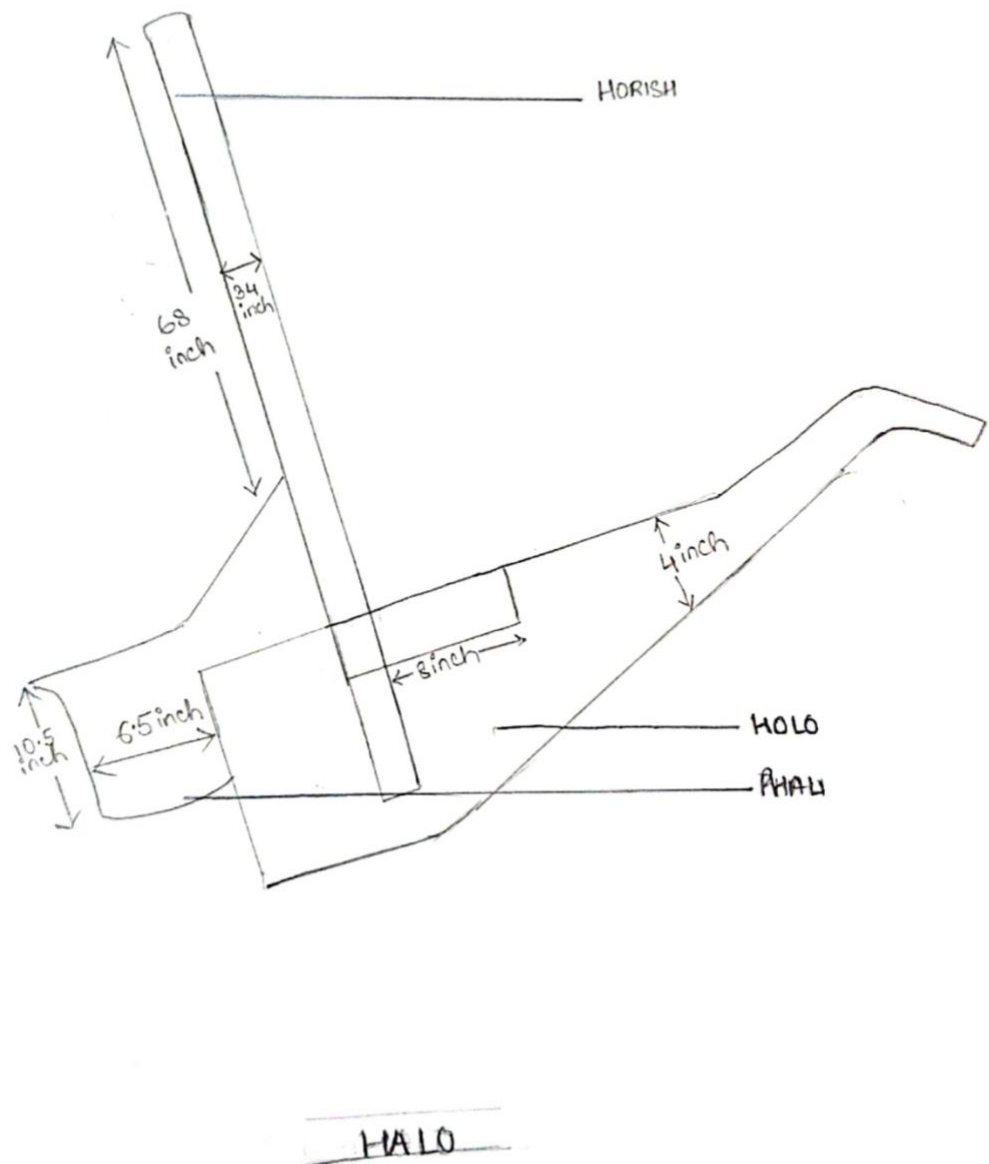


'KIATA FARUA'

7. PLOUGHING TOOL

- a. **Local Term-** 'Halo'.
- b. **Description-** This tool mainly consists of three parts, i.e., mainly 'Horish', 'Phali', and 'Halo'. The upper part is made up of wood and is known as 'Horish', the middle part is made up of aluminum and is known as 'Phali' and the lower part is again made up of wood and is known as 'Halo'.
- c. **Function-** This tool is mainly used to plough the agricultural land.
- d. **Manipulation-** This tool is not used alone by the user. Two more implements are used in addition to it. This tool is mainly attached to another tool known as 'Jhua', which is attached to the shoulder of the cow. Now, from that 'Jhua' the 'Halo' is attached and then as the cow moves forward, this 'Halo' ploughs the whole ground.

- e. **Site of buying-** It is generally made by the male of the house. The raw material which is used to prepare it is from the timber yielded from the 'Saal' tree, which they bring from the jungle.
- f. **Durability-** It depends on its maintenance. If maintained properly, then it can be used for uncountable years.
- g. **Repairing-** No such repairing is required in this tool. Whatever happens to the tool, they look after it by themselves.



8. PLOUGHING TOOL

- a. **Local Term-** 'Jhua'.
- b. **Description-** The whole body of this implement is made up of wood. This is not directly a ploughing tool but is indirectly used for the ploughing purpose. It is attached with the main ploughing tool called 'Halo' to carry on the ploughing process.
- c. **Function-** It is used for ploughing the agricultural land.
- d. **Manipulation-** This tool is mainly attached to the shoulder of the cattle and to this tool, the main ploughing tool called 'Halo' is attached. As the cattle moves, this 'Jhua' along with 'Halo' moves and ploughs the ground.
- e. **Site of buying-** It is mainly made by the male of the house. The raw material which is used to prepare it is yielded timber from 'Saal' trees, which they bring from the jungle.
- f. **Durability-** It depends on its maintenance. If maintained properly, then it can be used for uncountable years.
- g. **Repairing-** No such repairing is required in this tool. Whatever happens to the tool, they look after it by themselves.

9. LEVELING TOOL

- a. **Local Name-** 'Pata'.
- b. **Description-** This implement is made of wood. It is the last implement which completes the ploughing tool. It is attached to the lower part of the main ploughing implement called 'Halo'. This tool is mainly used when it is kept flat and it is designed in stair like fashion. If kept longitudinally it looks like a wooden handmade stair. Women are prohibited to cross this implement. If they cross it then they will attain a curse upon themselves. It is mainly used by the males of the family.
- c. **Function-** This tool is mainly used for leveling the ground.
- d. **Manipulation-** This tool is mainly attached to another tool known as 'Halo' and is mainly used to level the ground. The user mainly stands on this tool and then balances it.

- e. **Site of buying-** It is usually made by the male of the household. The raw material which is used to prepare it is the timber taken from 'Saal' trees, which they bring from the jungle.
- f. **Durability-** It depends on its maintenance. If maintained properly, then it can be used for uncountable years
- g. **Repairing-** No such repairing is required in this tool. Whatever happens to the tool, they look after it by themselves.

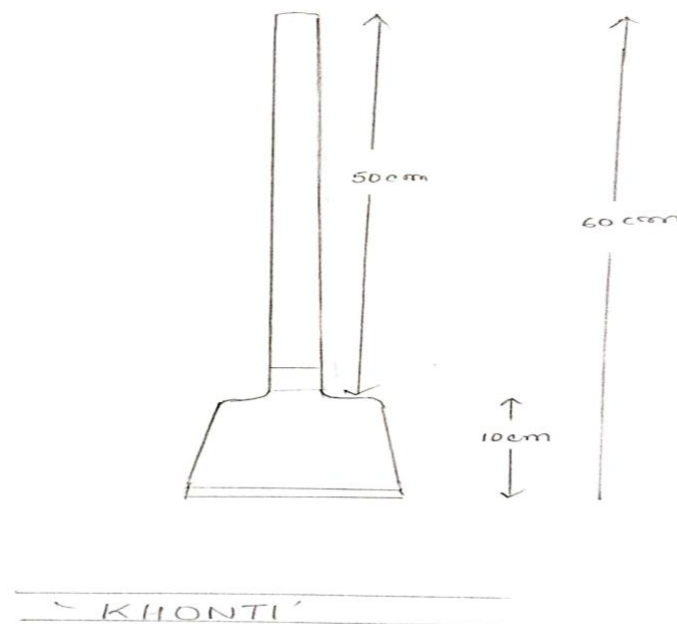
10. GRINDING TOOL:

- a. **Local Name-** 'Silota Lohro'.
- b. **Description-** 'Silota' is a type of stone which they bring from the river. It is a broad heavy stone and 'Lohro' is also a stone but it is more or less a flat stone which is also brought from the river side.
- c. **Function-** This tool is mainly used to grind the spices of the kitchen.
- d. **Manipulation-** This tool is mainly used by keeping the spices on the 'Silota' or the broad stone and then the spices are grinded by using the flat stone or 'Lohro'. The spices are grinded or crushed using that 'Lohro' with the manipulation of hand.
- e. **Site of buying-** They mainly bring the raw material required for this tool, the stones, from the river side; and then shape it as their needs.
- f. **Durability-** If maintained properly, it lasts for 10-15 years.
- g. **Repairing-** No repairing is done in this tool. If any problem occurs then they bring a new stone from the river side and shape it.

11. DIGGING TOOL

- a. **Local Name-** 'Khonti'.
- b. **Description-** This tool has mainly two parts. The upper part is made up of iron and has a sharp working edge and the lower part is made up of wood.
- c. **Function-** It is mainly used for digging the land.
- d. **Manipulation-** The user mainly holds the wooden part of the implement and then digs the soil by the upper sharpened part by the manipulation of the hand.
- e. **Site of buying-** They mainly purchase this tool from Damanpur Village Market.
- f. **Price-** It costs around Rs 150-200.

- g. **Durability-** It lasts for nearly 2 Years.
- h. **Repairing-** Regarding the repairing, it mainly needs sharpening. The sharpening is mainly done by the blacksmith from Damanpur market and the sharpening cost is nearly Rs 10-20.



Scanned with CamScanner

Besides the tools described above, there are some more tools which are common or are similar to the tools found in our society. The tools are as follows - the tool used for sharpening objects is known as 'Reti', the wood on which butchering of meat is done in the butcher's shop is known as 'Achana' in them. Again, the tool used by us to remove the husk of coconut has a common name 'Dau' which is used in our and their society too. They call knife as 'Chakku' and peeler as 'Chilni'. Again, broom is known as 'Kuccho', axe is known as 'Tawal', utensil holder is known as 'Chimta' and bow arrow is known as "Tir-Dhanuk" in their society.

II. UTENSILS

1. DEKCHI

- a. **Local Name-** 'Dekchi'.

- b. **Use-** This utensil is mainly used to store food like Rice, Pulses etc.
- c. **Raw Material-** This tool is mainly made up of Aluminum.
- d. **Market-** This utensil is mainly purchased from Damanpur Village Market.
- e. **Price-** It costs around Rs 250.

2. DUNGRO

- a. **Local Name-** `Dungro`.
- b. **Use-** It is mainly used for blowing the `Chulha`.
- c. **Raw Material-** This tool is mainly made up of from the plastic. They use the plastic which are leftover or which are thrown as waste.
- d. **Market-** This tool is self- made and the male of the house mainly makes it.

3. NANGLO

- a. **Local Name-** `Nanglo`.
- b. **Use-** This is mainly used for winnowing purpose specially for winnowing rice.
- c. **Raw Material-** This is made up mainly of bamboo sticks.
- d. **Market-** It is generally bought from market places like Alipurduar market, Hamiltonganj and Kalchini market place.
- e. **Price-** It costs around Rs 50.

4. PUNEO

- a. **Local Name-** `Puneo`.
- b. **Use-** This utensil is mainly used for serving purpose like for serving dry food, i.e., rice or any other fried food.
- c. **Raw Material-** In this village, some houses had this `Puneo` made up of steel and some are made up of bronze.
- d. **Market-** Those who had this `Puneo` made up of bronze said it was their ancestral whereas those made up of steel were purchased from the Damanpur village market.
- e. **Price-** The “puneo” which are made up of steel costs Rs 50.

5. DOKO

- a. **Local Name-** `Doko`.
- b. **Use-** This is mainly used for storing the various collected things from the jungle and it is carried on the back by both men and women.
- c. **Raw Material-** It is a basket made up of bamboo sticks.
- d. **Market-** It is mainly purchased from Alipurduar market place and Damanpur Village market.
- e. **Price-** It costs Rs 50-60.

6. FIRKE

- a. **Local Name-** `Firke`.
- b. **Use-** It is mainly used to churn the cereals.
- c. **Raw Material-** It is made up of wood.
- d. **Market-** It is mainly purchased from Damanpur and SantalaBari Village market.
- e. **Price-** It costs around Rs 50.

7. DARU

- a. **Local Term-** `Daru`.
- b. **Use-** It is mainly used for serving Cereals and vegetables.
- c. **Raw Material-** It can be made up of wood, bronze and aluminum.
- d. **Market-** It is purchased from Alipurduar market, Hamiltonganj and Kalchini Market place.
- e. **Price-** The price of `Daru` depends upon its raw materials. The wooden `Daru` costs Rs 50 and the aluminum one costs Rs 100-150.

Except from the description of above given utensils, there are some more utensils which are common or are similar in their as well as our society, only the local term is different. Some of them are as follows like bowl is known as `Botuka`, spoon is known as `Chamchi`, funnel is known as `Kip`, saucer pan is known as `Diure` and plate is known as `Thaal` in their society. Again kettle is known as `Kitli`, big aluminium containers are known as `Haandi` and `Gamla`, roller pin is known as `Chauka Belni`, and the basket to cover the food is known as `Dhaki` among them.

III. DRESS

1. The Tamangs wear a traditional dress on special occasions called the “Tamang vesh”. The traditional dress worn by the Tamang women is known as “Chhupa”. They wear this dress on their Wedding ceremony. “Chhupa” is a type of long gown like dress worn by the women. The dresses are mostly bright in colour and are tied around the waist. The Tamang men among them wear a jacket on the upper part and a pyajama on the lower part, along with a cap which they call “DhakaiTupi”. The men wear this dress on their weddings.
2. The old Tamang women wear a dress called “Chaubandi Cholo”. This dress mainly consists of three parts. The upper part is known as “Chaubandi” which is a blouse, the middle part is known as “Potuki” and the lower part consists of a skirt. They also call this dress “Patnivesh”. The Young women mainly wear salwar suit, kurti and Maxi on daily basis.
3. The men of every ethnic community mainly wear pant shirt or pant t-shirt or jeans on daily basis.
4. Among the Chetri or Adhikari ethnic group, during wedding the women wear “ghagracholi”, which consists of a blouse called “choli” and a heavy skirt called “ghagra”. The men mainly wear “Dourashural” during their wedding along with a cap called “DhakaiTupi”.
5. The women of Tamang community keep a scarf or “Rumaal” on their head as a sign of respect in front of their elder brother in law. . They also use it during any ritual or festival.
6. Irrespective of any community, the men of the village mainly wear “Punjabi” and the women wear “Sarees” during any occasion or festival.

7. They normally wear sweaters, scarves or mufflers during the winter season.

8. The people of other ethnic community do not have as such traditional dress.

IV. Ornaments

1. **Traditional ornaments-** After the Tamang women get married; they wear a necklace made up of green beads, which is known as “Pote”. This “pote” has a golden locket known as “tillari”. The Tamang girls also wear an earring which is circular in shape, known as “Marwari”. They wear one nose ring on the wings of their nose which is known as “Dhunri”. They wear another nose ring on the septum of the nose which reaches till the lips; this is known as the “bulakhi”. The “Marwari”, “dhunri” and “bulakhi” was mandatory to be worn by the Tamang girls previously. But now these are no longer worn; only “Marwari” is worn. The Hindu married women wear a white and red bangle, called “shakha” and “pola”, respectively. These signify that they are married and are a symbol of marriage. Hindu married women wear a pair of gold plated bangles. These bangles have heads of two elephants, carved on them. These bangles are known as “chura”.
2. **Regular ornaments-** Some of the women in the village wear a ring on their toes, which is called “chutki” by them. Apart from these they wear regular earrings, necklaces and rings. Some of the women also wear a silver ornament around the ankle known as “payel”. Women in the village wear a type of nose ring called “digboli”. The women in the village wear another loop like earring which is termed as “kanko” by them.
3. **Religious ornaments-** the Buddhist monk, whom they call “lama”, gives their blessings which are signified symbolically by an orange thread worn around the neck. This is known as the “waang”. It is worn by kids, women as well as men. Kids also wear a black thread, which they call “nojor kalo kaar”. This is worn for protection against evil eye.

4. **Occasional Ornaments-** During occasions like weddings or festivals women wear glass bangles called “kacher churi”. They also wear gold ornaments.

The villagers generally buy the regular ornaments from village markets in Santalabari and Damanpur. They also buy ornaments from markets in Rajabhatkhawa and Alipurduar.

V. BODY DECORATION

In previous days the tamang girls had to do three piercings, one on the ears, other on the wing of the nose and the third on the septum of the nose. These piercings were done soon after their birth. They used to wear “marwari” on the ears, “dhungri” on the nose wing and “bulakhi” on the septum. But nowadays they no longer do these piercings except for the one on the ears. Hindu married women wear vermillion on their forehead as a symbol of marriage. The married women of the “Chetri” ethnic group don’t wear vermillion when they are on their menstrual cycle.

The women of Oraon, Kharia and Gwala ethnic groups get inked on their forehead near the outer corner of their eyes and on chin. This is known as “khoda” by them and it is compulsory among them. The villagers also get tattoos out of desire, irrespective of men and women. The women of the village also use make up on special occasions and festivals. The women, especially the bride wear “mehendi” and “alta” during weddings. “Mehendi” is designs made on the palm of the hand using the colour of henna. “Alta” is a red color generally worn on the foot in the form of a simple design.

VI. FOOD HABIT

The food habit of the people of this village is ideally suited as per their working schedule and lifestyle. Of course, exceptions are present in different households due to differences in lifestyle and culture, but the basic pattern of food habit is more or less similar in the village. I have come across mainly two types of meal patterns in two different households. Some of the families mainly have two heavy meals a day, one in the morning and the other in the night as most of the family members go out for their work early in the morning. In between the meals they drink tea. They have their first heavy meal around 8 - 9:00 am in the morning, then drink tea in the afternoon and have

their last heavy meal at night around 7 – 8:00 pm. The tea that they drink is known as 'nun chaa', as they like salt in their tea. While in some families, the timing of the meals is a tad different keeping in mind that there should not be a long gap between the meals of the kids present in their house. They drink tea early in the morning around 7:00 am, a heavy meal around 9 – 10:00 am, and lunch at 2:30 – 3:00, again tea around 4:30 – 5:00 and finally dinner around 9:00.

One traditional food that the villagers consume during all of their religious festivals and give as an offering to their God is 'sel roti'. It is a traditional, homemade, sweet, ring shaped, rice bread that the villagers like eating normally as well. 'Gundruk', another traditional dish, is a preparation of pickled leafy vegetables that is made in almost every household of the village. It is served as a side dish with the main meal or is also taken as an appetizer. Another traditional dish is 'Sinki', a dish prepared from radish tap roots. It is mainly consumed as pickle by the villagers. They also like a traditional sweet named 'chhurpi', which is similar to cheese. It is usually eaten with rice as a side dish. The villagers also consume a variety of vegetables with rice, which they mostly cultivate in their own kitchen-gardens. The vegetables that they mostly intake are 'rai shaag', potato, pumpkin, brinjal, radish, mustard, cauliflower, cabbage, 'pindalu' ('panchamukhi kochu'), coriander leaves etc. They also eat different varieties of fruits like banana, apple, 'batabi lebu', orange, mango, guava, grapes, papaya, watermelons, etc. They also enjoy a lot of drinks. The most common being the beverage named 'nun chaa' which they consume several times a day, while some people also drink 'dudh chaa', which is tea with milk. They also enjoy different seasonal fruit juices of mango, 'batabi lebu' and also like like 'lassi', a popular Indian drink made of yoghurt. The villagers consume meat, fish and eggs as well. But in many households, consumption of meat of animals like pig, cow is prohibited. A traditional drink known as 'moi' is prepared from the water left after extracting the 'ghee' from the yoghurt, in many households. The villagers also intake alcohol occasionally, one such traditional alcohol is 'handia'. It is an alcohol mainly prepared from rice. Besides, the villagers consume a variety of fast foods like veg momo, chowmein, 'phuchka', and also buy sweets like 'khaja', 'ladoo', 'cream roll', 'peda', 'sandesh' from the village shops near them. There is a restaurant in the village where chowmein and veg momo are available. The villagers also enjoy 'tambul' (paan) and smoking cigarettes (which they locally call 'fukri').

The women of the village fast or do not eat meat on certain days of the month like 'Ekadashi', 'Purnima', etc. Some women also fast on certain days of the week depending on personal belief and favourite deity. In some households, they consume veg and non veg on certain days of the week on the basis of their personal or religious beliefs. If any family member dies, then in their mourning period of 13 days they have only one meal a day. In that meal they only take rice without salt and oil. They can only eat fruits during their mourning period. This is the general food pattern that the people of this village.

VII. MUSICAL INSTRUMENTS

DOMFU: It is a type of musical instrument consisting of a circular wooden frame and its one side is covered with goat's skin. It is generally played by old men in any religious occasion or ceremony.

TUNGNA: The lower part of this instrument is round in shape and two wires or string is present through which the villagers play this instrument. They generally make it by themselves and some people also bring it from Nepal.

GHONTI: It is played by Lama only during festivals or occasions. It is made up of iron or brass and it resembles a bell-like structure.

NAUMOTI: It consists of 9 musical instruments which are played in marriage ceremony.

The 9 instruments of "Naumoti" include- "Narsingha", "Temka", "Dhol", "Dhak", "Madol", etc.

Those who are financially unsound and cannot afford all 9 instruments of 'Naumoti', hires a low caste tailor who plays 'Sehnai' in place of 'Naumoti' in marriage ceremony.

BRATSINGH: It is made up of horn of an animal called "brat" in their local term. These are played by "Jogi" at midnight to eradicate evil spirits. These 'Jogi' comes to this village

only once in a month i.e. in November month. According to their religious belief no one else is allowed to see the instrument except the “jogi” as they believe it to be inauspicious. In return the villagers make an offering of Rice, Oil, Potato, salt, onion, etc. to these “Jogi”.

VIII. HOUSE TYPE

Case study on house type:

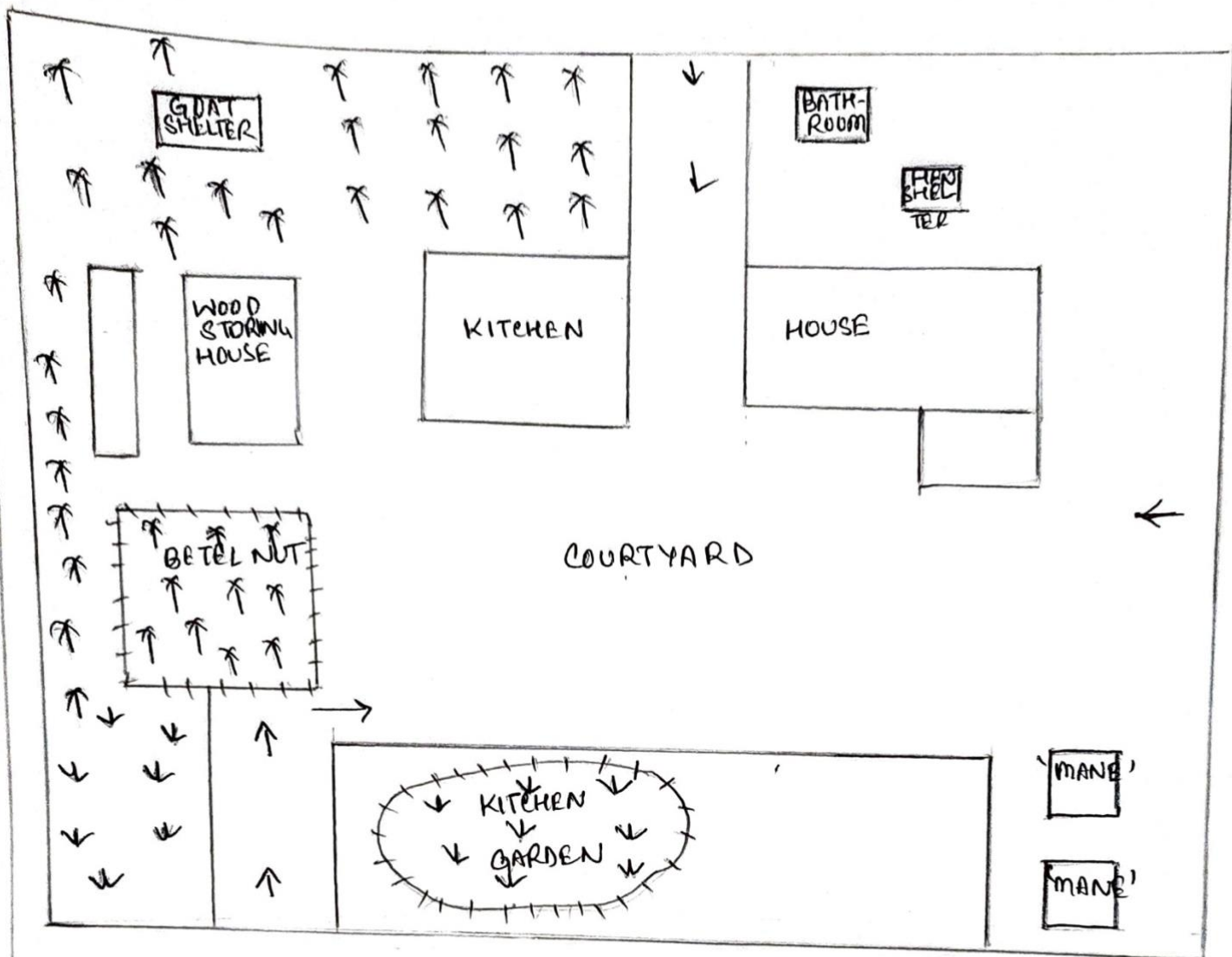
Informant’s name- Chandra Lama

Age- 51 years

Sex- Male

The village 28 Mile Banabasti generally has piled wooden dwelling. Houses are of different sizes. The houses are either made of wood or tin and have gabled roof. They are constructed on raised platforms and have a wooden staircase at the entrance. The roofs of the houses are generally made up of tin. We took a case study of the village house pattern in the house of Chandra Lama, a villager of 51 years old. He has a two storey house spread over an area of 3 bigha which is approximately 43200 square feet, and is bordered with betel nut trees and wide grasslands. The house is about hundred years old. To the north and west of the house there is widespread betel nut farming. Towards the south of the house is the main entrance and towards the east of the house is kitchen garden. I saw that the house was mostly made up of wood. The back side of the house was made up of tin, and the house has gabled roof. There were three windows and three doors towards the east, two windows towards the south, three windows towards the north and two windows towards the west. The toilet of the house is made up of tin and is located towards the backside of the house to the west. The kitchen is located about 1 foot away from the house towards the south. It is spread over 1616 square feet. I found that all the family members are allowed inside the kitchen irrespective of their gender. There are no taboos or prohibitions regarding pregnant and menstruating women. They call the kitchen ‘pakghar’. The rooms are about 108 square feet in area. The room allotted for worship is faced towards the south and is present towards the northern part of the house. They call the room ‘lasam’. Everyone is allowed in the ‘lasam’ regardless of their gender. There are no restrictions for pregnant or menstruating women. There are three rooms in the house

which they call 'kotha'. Behind the house there is a small shelter made up of wood for hens and a tin shelter for goat rearing which they call 'raa'. There is a polyester water tank in the backyard of the house. The house also has a long verandah in the second storey. There is a courtyard present in front of the house which is about 1250 square feet in area. The kitchen garden present towards the east of the house is about 200 square feet in area. As a remembrance of their dead parents, they built a structure towards the east of the house called 'mane'. I observed that they have betel nut farming which spreads over an area of 21600 square feet (approximately). The repairing of their house is done once in 4-5 years. The cost of colouring of the house is about Rs 500. According to my informant the construction of a similar house can cost around 8lakhs.



HOUSE LAYOUT OF CHANDRA LAMA'S HOUSE ,

Economy

An economy is the area of production, distribution and trade, as well as consumption of goods and services by different agents. According to the Cambridge Dictionary economy is “the system of trade and industry by which the wealth of a country is made and used”. According to the Oxford Dictionary economy is “the state of a country or region in terms of the production and consumption of goods and services and the supply of money”.

The villagers of 28 Mile Banabasti do not have a particular agriculture based economy. I found that the population has different types of occupational pursuit. Some of them practice farming, some are daily wage laborers, and some of them have businesses, while some are engaged with government or private services. A commendable portion of the population practice betel nut farming. But due to many obstructions imposed on them, the betel nut farming fails to support them solely. Many villagers cultivate in their kitchen gardens and consume or sell the yields. Few villagers work as daily wage laborers under the 100 day plan of the Government (MGNREGA). Some of the villagers have businesses of groceries; they have small shops in the village. Few families also own home stays for the tourists, which serves as a source of economy. There are villagers who work as drivers and few of them even rent their cars for school and other purposes. There are few villagers who have Government jobs in panchayat or health centers. Thus the economy of the village is based on a variety of occupations.

Case Study on Economy

Informant's name: Lachhmi Rai

Age: 38 years

Sex: Female

My informer told me that she and her husband started the betel nut cultivation from 1990. The land on which they cultivated spread over 2 bigha. She informed me that the land requires certain preparations before the seeds are sown. She prepares the land first by loosening and digging the soil using “farua”, which is a tool used by them for digging purposes. She digs columns on the land which are spaced about 6-7 cm approximately. While digging, she makes sure to add cow dung which is good manure necessary for the soil's yield. After this process of fertilization she further digs the soil. Then around the month of May she sows the yellow ripe betel nut seeds in a vertical manner. Followed by this she waters the land once a day using water pipe. After sowing the seeds she covers the seeds using leaves. The process of germination takes about 2 months in their case. She told that the sapling is formed at the end of 3 months. She waters the sapling thrice a week using “jhinjri”. After further 3 months the saplings are ready to be transplanted to her main field. The transplantation process is held with the aid of laborers who are hired for a wage of Rs 200 per day. During the transplantation the saplings are planted by 8/8 inch gapping and cow dung is used as manure. About 2 laborers work for 2-3 days during this process. She makes sure to clean the field in regular intervals. Followed by this no irrigation is required as her field gets watered by the natural rainfall. After about 4 years the first flowers bloom in the trees during the month of July. One year after this the fruits are seen coming in the trees. When the fruits ripe at around February, it is brought down from the trees using a tool a called “kachia”. According to her the yield gets better as the trees age. Her field had about 140 trees approximately. These betel

nuts are sold to buyers by her, who comes from Alipurduar and Hamiltonganj through a middle man. She told us that a man named Nokul Lama was their middle man. She earns about Rs 15 per kg of betel nuts though the price keeps varying every year. Last year her field yielded about 9 quintal betel nuts. She makes a profit of about Rs 80000 per year from this Betel nut cultivation. Two to three trees are kept for themselves by the buyers, the fruits of which are stored in sacks to be used as seeds for the next time. She and her husband give equal effort in bringing up the Betel nut trees. She told that there are certain hazards in betel nut cultivation that cause a loss for them. For example last year the elephants from the jungle damaged her field and the Government didn't provide any recovery cost for the damage. Repeated elephant attacks keep damaging their fields as the elephants generally feed on the upper part of the stems of betel nut plants, which is edible and called "gudi" by them. For the prevention of this hazard she built a wooden watch tower in her field called "tung", from which she or her husband keeps an eye on the field. Apart from Elephants lightening also causes damage to the trees in her field. Due to these drawbacks of Betel nut cultivation her next generation is trying to choose a different source of earning. She believes that help from the Government can make their situation better.

Case Study on Economy

Informant's name: Shaili Pakhri

Age: 54 years

Sex: Female

My informant has a small kitchen garden in the backyard of her house. In her kitchen garden she cultivated “raai shag”, a vegetable which is very common in the village; “lahari dal” a type of pulse they frequently have; mustard; eggplant and pumpkin. She told me that out of all her small yields more “raai shag” than any other plant. The first step for “raai shag” cultivation that she follows is loosening and digging the soil using an implement called “farua”. After she uses cow dung as manure for the plants. She then sows the seeds in haphazard order, i.e., seeds are scattered in the field. This process is conducted by her in the month of November. Followed by this she waters the field twice a day using a water pipe. Also her house drainage system is arranged in such a manner that the waste water from the house is used to water the field through an unpaved drain. In 10-15 days after this the field yields “raai shag”. In order to control and prevent insects from damaging the plants hand picking of insects and regular use of cow dung is practiced. All the effort required for this cultivation process is mostly done by her; she is also helped by her daughters. During the month of November the “raai shag” is reaped by hand picking. Some of the vegetables from the field is consumed by her family members while some are also shared among her neighbours. She sells the rest of it herself to individual houses in Jayanti and earns about Rs 100-200. Some of the seeds are stored in glass jars for sowing and cultivation for the second time. Other plant such as “lahari dal”, which is a pulse, is also cultivated by her. The land is prepared in the same manner, by digging and loosening the soil using “farua”. The seeds are sown by her in April. She also cultivates taro root, the seeds of which are sown by her in the month of February. This

vegetable gets ready in one year, for reaping. She cultivates mustard and the seeds are sown in February and the plants get ready in 2-3 months. Apart from these eggplant is also cultivated by her in the month of April. Most of these vegetables are consumed by her family members and some of it is shared with her neighbours in exchange of certain other vegetables. Thus a balanced reciprocity is practiced.

SOCIAL ORGANIZATION AND POLITICAL ORGANISATION

Social Organisation

Social Organization is a pattern of relationships between and among individual and social groups.

Characteristics of social organization can include qualities such as sexual compositions, spatiotemporal cohesion, leadership, structure, division of labor, communication systems and so on. And because of these characteristics of social organization, people can monitor their everyday work and involvement in other activities that are controlled forms of human interaction

Malinowski used the term social organisation and tried to define it in terms of purposive manner in which people acted upon their environment to satisfy their needs. Radcliffe brown perceived social organisation as the arrangement of roles associated with status is which ultimately constitutes social structure

However, “Social Structure” refers to the social relations which seem to be of critical importance for the behaviour of the members of the society, so that each if such relations were not in operation, the society could not be said to exist in that form. The term “Social organization” was often confused with the term “Social Structure” until R.Firth defined the two terms separately by careful analysis.

Malinowski tried to define social structure as a total network of its existing relationships and distinguished “structural functional” from “function” which Malinowski related with Bio psychological needs of individuals.

R. Firth pointed out that social organisation can never be the synonym for social structure as these two concepts promote more or less opposite directions of thought continuity and change. Society is built on social relations that

is the members of the society carry on their activities which may or may not follow the ideal pattern of behaviour. There are a lot of actions and diversity in behaviour which arise out of individual choice and decision. According to R. Firth, a structural analysis alone cannot interpret social change. Analysis of the Organizational aspect of social relations is necessary for the analysis of structural aspect.

In the context of Social Anthropology, the concept of social structure and organization bear definite meanings.

FAMILY AND KINSHIP

Family is the basis of Human society all the nature and structure of the family vary from one society to other but a society without family is not known to us. Relationship between the members of the family is deliberately based on marriage and decent. The members are bound to each other by certain code of norms, rights and obligations. The interpersonal relationships within the family make the family an endurable social unit. It is the fundamental social group on which the conception of society rests. In simpler societies, members of a family are found to reside in the same household but in complex societies some of the members may live apart under several circumstances.

The family is not only the basic social group; it is also viewed as an oldest institution of mankind, which has the power to withstand social changes. The biological and social reproductions of the family are indispensable for the society to maintain its continuity

There are different types of families:-

On the basis of structure and size of family, there are two types of family

1. Nuclear Family

Nuclear family is based on monogamous marriage i.e., marriage between a man and a woman. It is the simplest among all types of family as it consists of a man his wife and children. Here, the husband and wife cannot remarry till the spouse is alive. The other names of this family are elementary family, basic family, conjugal family, immediate family, primary family etc. Since this type of family serves as the nucleus of all other types of family, it is also popular in the name of the nuclear family. Different Tribal groups of India, example, Santhal, Lodha , Kharia, Birohar, etc show this sort of family in their community.

2. Joint/Extended Family

In certain types of family the nucleus is extended with some closely related kins and the family is called an Extended family. Sometimes, it is also referred to as joint family. According to the handbook, Notes and Queries of Anthropology (1874), a joint family forms when two or more linearly related kinsfolk of the same sex, their spouse and offspring occupier single household and are jointly subject to the same authority or single head, this means that the joint family is a large group extended up to two three or more generation with linearly related members the spouse and children.

Hindu joint family is the typical example of this type of family. Some more examples are like the communities of Santal, Munda, Khasi, Oraon, etc are in favour of this type of families.

I undertook my field work in the village called 28 Mile, Bauxa II which is a small multi ethnic village which is situated in the Alipurduar District. I took a case study on a family of this village. The family is of Kalu Chetri who is a resident of this village.

ROLE OF THE FAMILY

The Chettri family consists of 6 Members. They are as follows:-

1. Kalu Chettri (Head of the Family)
2. Maya Chettri (Wife)
3. Ranjit Chettriri(Son)
4. Amrita Chettri (Daughter-in-law)
5. Merina Chettri(Granddaughter)
6. Ayan Chettri (Grandson)

AGE AND SEX WISE ROLE AND STATUS OF THE INDIVIDUAL FAMILY MEMBER

Sr. No'	NAME	AGE(in years)	SEX	STATUS	ROLE
1.	KALU CHETRI	60+	M	HEAD OF THE FAMILY	He tooks all the necessary and final decisions of the family. He takes care of each and every need of the family members. He also contributes in the economy of the family along with his sons.

2.	MAYA CHETRI	56	F	WIFE	She works as an agriculturalist and takes care of the household activities.
3.	RANJIT CHETRI	36	M	SON	He helps in the economy of the family by working as a labourer. He helps out his father in taking the right and necessary decisions.
4.	AMRITA CHETRI	33	F	DAUGHTER IN LAW	She is a homemaker and takes care of the household activities. She raises her children.
5.	MERINA CHETRI	12	F	GRAND DAUGHTER	She is a student and helps her family in small household activities.
6.	AYAN CHETRI	6	M	GRAND SON	He is a student and plays no such role in the family.

ROLE OF THE HEAD OF THE FAMILY

Kalu Chetri, is the head of the Chetri Family. Being the head of the family, the whole house rests upon him. He takes all the final decisions regarding the welfare of the family. He takes care of all the needs of the family members. No decision is finalised without his consent. The family in the respect of finance is run by Kalu Chetri and his son Ranjit Chetri. He works as a labourer. His son gives all his monthly salary in the hands of the head of the family and after that Kalu Chetri invests the exact amount of money in the needs of the family.

ROLE OF THE FAMILY MEMBERS IN DIFFERENT RITUALS RELATED TO LIFE CYCLE.

BIRTH

In the Chetri Family, they follow a strict pollution period after the birth of a baby. The pollution period for the baby is of 11 days and of the mother is 21 days. During the pollution of the mother, the mother doesn't do any work of the house. Instead her mother-in-law does those household works. They perform "NaurangPujo" after 11 days of the birth of the baby where a secret name is given to the baby by the priest and the "Maternal Aunt" of the baby gives him a name of Address. After 6 Months of the birth of a baby, they host a ceremony called "BhaatKhawa" where the baby have his first rice in the form of "Paaesh" and this ceremony is conducted by the grandparents.

MARRIAGE

The Marriage in the Chetri Family takes place very religiously. Among the family members, the Parents play a very important role in their family. There are many rituals in their family which can be completed only by the parents. For example, there are some rituals like "Laalchaal" and "Kanyadaan". LaalChaal is done by the parents of the groom as they bless the bride with red coloured rice. In the ritual of "Kanyadaan", the bride's parents give her daughter

religiously to the groom and now religiously, their daughter is his wife. Other members of the family, play some or the other roles like doing one or the other work in the marriage but the most important role is of the parents.

DEATH

In the Chetri family, if any death occurs in their family, the males of the family mainly takes part in the funeral and post funeral rituals. They perform both Wet and Dry Funeral. They follow Ultimogeniture. After doing the funeral, the males of the family stay outside the house near the water tap (If any). Their food is prepared by the ladies outside the house only. But the ladies prepare their own food inside the kitchen. Both male and female consume the food which is made without turmeric and oil during the pollution period. The males shave off their head and facial hairs and the ladies do not use vermillion and oil. The male who performs the funeral rituals, follow some strict rules during the pollution period and other family members accompany him, not that strictly but still they follow the rules of the pollution period.

ROLE OF THE FAMILY IN COMMUNITY LEVEL

The Chetri Family takes part in all the activities which takes place in the community level. Whether it is a community meeting regarding any of the matters of the village or any function or festival in the community, Kalu Chetri, being the head of the family, takes part in it representing his whole family. During any of the festival among the community or in the village level, he pays the required amount of donation and takes part in it. His wife and daughter-in-law participates in rituals and ceremonies of the village, which are meant for the women.

THE FUNCTION OF THE FAMILY

AGE AND SEX WISE DIVISION OF LABOUR IN HOUSEHOLD ACTIVITY AND ECONOMIC ACTIVITY

Sr No'	NAME	AGE (in years)	SEX	HOUSEHOLD ACTIVITY	ECONOMIC ACTIVITY
<u>1.</u>	KALU CHETRI	60+	<u>M</u>	He helps in few of the household activities	He contributes in the economic activity of the family by working as a labourer.
<u>2.</u>	MAYA CHETRI	<u>56+</u>	<u>F</u>	She takes care of all the household activities by taking care of the house, cooking and everything.	She contributes by working as an agriculturist in their kitchen garden as well as other's fields. This adds some extra money to their family's economy.
<u>3.</u>	RANJIT CHETRI	<u>36</u>	<u>M</u>	He helps in few of the household activities	He helps in the economy of the family by working as a labourer.

<u>4.</u>	AMRITA CHETRI	<u>33+</u>	<u>F</u>	She takes care of all the household activities by taking care of the house, cooking and everything along with her mother in law.	She doesn't contribute to the economy of the family
<u>5.</u>	MERINA CHETRI	<u>12</u>	<u>F</u>	<u>Helps in few household activities.</u>	<u>No Role</u>
<u>6.</u>	AYAN CHETRI	<u>6</u>	<u>M</u>	<u>No Role</u>	<u>No Role</u>

KINSHIP

Kinship is the method of reckoning relationships in any society. Every normal adult individual belongs to two different nuclear families. Family in which he was born and reared is called the “Family of orientation” and other family to which he establishes relation after marriage is called “The family of procreation”. This Universal fact of individual membership in two nuclear families gives rise to the kinship system. Kinship system is neither a social group nor does it correspond to an organised aggregation of individuals. It is nearly as the name implies, a structural system of different relationships with individuals are bound together by complex interlocking and ramifying ties.

DESCENT

Descent is the system of classifying individuals in terms of various kinship connections. Descent groups are of basic significance in the social structure of industrial societies. They constitute the series of social groups that dominated domestic organisation and the process of socialization.

LINEAGE

A family is bilateral. Whereas, lineage is a unilateral descent group. It is made up of consanguine kins that claim the descent from a common ancestor, through known link. Lineage, generally includes ancestors of five to six generations in a sequence. A lineage may be of two types- Patrilineage and Matrilineage. The lineage members may or may not share a common residence. Smallest lineage consists of a man and his children. Joint family is also a lineage where members up to three or four generations are available together.

TYPES OF KINSHIP

In any society, kin relationships are based either on birth (blood relations), or marriage. These two aspects of human life are the basis for the two main types of kinship in society.

1. Consanguinal Kinship:

It refers to the relationships based on blood, i.e., the relationship between parents and children, and between siblings are the most basic and universal kin relations.

2. Affinal Kinship:

It refers to the relationships formed on the basis of marriage. The most basic relationship that results from marriage is that between husband and wife.

DEGREE OF KINSHIP

There are mainly three degrees of Kinship:-

1. PRIMARY KINSHIP

Primary kinship refers to direct relations. People who are directly related to each other are known as primary kin. There are basically eight primary kins—wife, father son, father daughter, mother son, mother daughter; brother sister; and younger brother/sister older brother/sister.

2. SECONDARY KINSHIP

Secondary kinship refers to the primary kin's of primary kin. In other words, those who are directly related to primary kin (primary kin's primary kin) become one's secondary kin. There are 33 secondary kin.

3. TERTIARY KINSHIP

Tertiary kinship refers to the primary kin of primary kin's primary kin or primary kin of secondary kin. Roughly 151 tertiary kin have been identified.

GENEALOGY

Genealogical Method which is briefly called G.T Method was developed by the Anthropologist W.H.R Rivers in the study of Melanesian society. This method is a technique is very useful in the study of kinship, family, marriage. Thus, in the study of social structure these methods have immense instrumentality. There are some specific symbols which are applied to employ this method and some of these are cited.

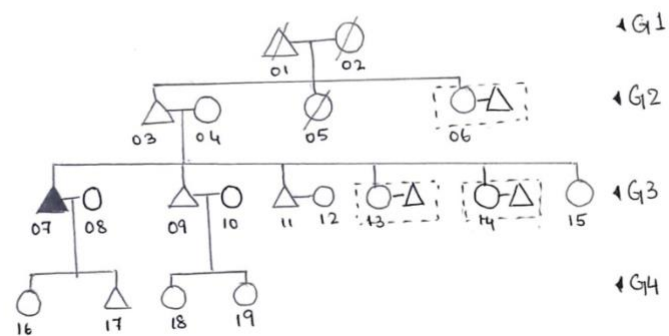
Genealogical method is widely applied in the field situation to harness the data on kinship terminology, marital roots, rules of succession of property, succession of property and power within political organization. Nowadays, the methods of genealogy are also employed to draw the data on occupational mobility, educational mobility, expansion of health awareness, etc. Apart from these genealogies, in its modern sense, as a method, may contribute in the study of surrogacy of motherhood , adoption of children, etc.

The Genealogy of Chetri Family:-

Generation	Name	Sex	Occupation	Term of address	Term of reference
G1st/01	Rakesh Chetri	M	Labourer	Hajur Ba	Grandfather
G1st/02	Radha Chetri	F	Housemaker		Grandmother
G2nd/ 03	Kalu Chetri	M	Labourer	Baba	Father
G2nd/ 04	Maya Chetri	F	Agriculturalist	Amma	Mother
G2nd/05	Maili Chetri	F	Nil	Fufu	Aunt
G2nd/06	Kanchi Chetri	F	Housewife	Fufu	Aunt
G3rd/07	Ranjit Chetri (EGO)	M	Labourer	Himself	Himself
G3rd/08	Amrita Chetri	F	Housewife	Buri	Wife
G3rd/09	Maila Chetri	M	Labourer	Thola daju	1 st Brother
G3rd/10	Sangita Chetri	F	Housewife	Bori	1 st Brother's wife
G3rd/11	Vikram Chetri	M	Labourer	Maila Daju	2 nd Brother
G3rd/12	Anjana Chetri	F	Housewife	Bori	2 nd Brother's wife
G3rd/13	Sushma Chetri	F	Housewife	Baini	1 st sister
G3rd/14	Bunu Chetri	F	Housewife	Baini	2 nd Sister
G3rd/15	Poonam Chetri	F	Student	Baini	3 rd Sister
G4th/16	Merina Chetri	F	Student	Beti	Daughter
G4th/17	Ayan Chetri	M	Student	Beta	Son

G4th/18	Arti Chetri	F	Student	Bhatiji	1 st Brother's daughter
G4th/19	Shivani Chetri	F	Nil	Bhatiji	1 st Brother's daughter

Genealogy of Chetri family



GENEALOGY OF CHETRI FAMILY

CLAN

A clan is a unilineal kinship group larger than a lineage. Here the members are supposed to be descendent from a common ancestor but the genealogical links are not specified, i.e, the members cannot demonstrate their actual lineal relationship through a genealogical table. In such condition descent is traced to a mythical ancestor who may be a human or a plant or an animal or even an inanimate object. The term clan, sib and genes indicate the same unilinear kinship groups.

Clans are exogamous in nature i.e, marriage partners essentially come from two different clans. Membership in a clan is hereditary. Members of a clan usually remain friendly to each other and help one another following a social need. But sometimes hostile relations between two clans are there.

LIST OF CLANS

During my course of fieldwork in 28 Mile Village, I came to know about different clans which are present there in the families of the village

They are as follows:-

1. Pakhrin
2. Thing
3. Kashyap
4. Dhananjay
5. Lasa
6. Ghising

7. Luchan
8. Dumjan
9. Blan
10. Yolmo
11. Gola
12. Minch
13. Panna
14. Moktan
15. Titung

ROLE OF CLANS

28 Mile Banabasti, Bauxa II Village is a multi-ethnic village. During the course of my field work, I found total 15 Clans irrespective of their ethnic groups. There are all total 11 Ethnic groups in the village. Each ethnic group have some clans among these 15 Clans. In this Multi ethnic Village, Clan plays not such a major role but it is really important in the case of marriage ceremonies.

Each and every ethnic group of the village believes that people of the same clan descended from the same ancestor. The members of the same clan practise exogamy. For example, in the “Tamang” ethnic group, a girl or boy of “Pakhreen” clan can marry to any other girl or boy of any clan within the “Tamang” Community, but not of the same clan.

POLITICAL ORGANISATION

A political organization is any organization that involves itself in the political process, including political parties, non-government organization, advocacy group and special interest groups.

Anthropologists use a typical system when discussing political organization. Introduced by Marshall Sahlins and Elman Service in 1960, the system uses "... types of leadership, societal integration and cohesion, decision-making mechanisms and degree of control over people" (Bonvillian 2010: 303) to categorize a group's political organisation. Service identified four types of political organization:

1. Bands (small, loosely organised [group] of people held together by informal means)
2. Tribes (smaller kin and non kin groups, linked by a common culture)
3. Chiefdom (political unit headed by a chief, who holds power over more than one community)
4. State (a polity under a system of governance)

These are closely related to Subsistence strategies. As with any typological system, these types are ideals and there is variation within groups.

Political organization of a society consists of several agencies aimed to control the activity of the members of the society. There are a number of groups involved with the maintenances of peace, law and order within a community.

Concept of power and authority

In 28 Mile banabasti, there are no definite dominant casts in the village. We observed that the adhikari and chetri are the higher casts in the village. But due to the numerical strength of the Tamang group of people they were relatively dominant in the village. Therefore, previously when there was local traditional political system then the headman of the village was Pema Lama from Tamang community. Small conflicts between villagers are resolved by negotiation among the villagers. If the disputes are substantial enough it is handed over to the ADC committee. Here I share a firsthand experience which I have faced during our field work at 28 mile Banabasti-

On the fourth day of our field work in afternoon one of my classmates and I went for data collection on village description. That day we went to a house for data collection where there was a man named Kamal Chetri. Initially he didn't want to talk to us so we thought that we will leave. Later he summoned us and started telling things which were out of blue. When we tried to leave that place he tried to grab my classmate's hand and pull her, asking to go to his house. We were shocked and therefore we left the place immediately. Later when we visited another house for data collection he suddenly arrived there and started to yell at us in rage and charge us. We were panicked and we ran towards our camp. Another classmate also faced a similar situation from the same man on the previous day. He chased him with a sharp sickle. We were very scared and these incidents made a disturbance in our data collection. After this incident as the villagers saw that we were panicked, they were furious and found the man in order to punish him. They easily identified the man easily. We observed that the Tamang group had a tension with the upper cast Chetris as they taunted them indirectly. We observed that a cold inter ethnic tension was present in this village. The next day the accused man was called in our camp and he was confronted in front of us. Few villagers and one of the supervisors were also present. He apologized and promised not to bother us anymore. Later we came to know from the villagers that his mental health was unwell.

Concept of punishment

In this village, the villagers generally solve the problems by negotiation among the family members and neighbours regarding land dispute, marriage, agricultural loss and other traditional matters. Substantial problems are dealt by local self governing bodies like ADC and Gram Panchayat. Sometimes the accused person has to compensate the loss by giving money, land, essential kits or domesticated animals. Crime like murder, dacoit or theft is handled by the police.

Social Sanction

During the fieldwork on the villagers of 28 mile Banabasti, we came to know that there is mainly two types of negative sanction present among the villagers. These are-

1. Inter-caste marriage: This village is against to marriage between two different castes. In this case his/her family primarily gets isolated from the society after that the family members have to request to the society to sanction their marriage and accept the family in the society. If any female member of this village marries a boy of different caste then she will not be allowed to enter the kitchen of her family. If she enters in the kitchen, she is not allowed to touch the oven or hearth. Sometimes the family is accepted by the villagers after they provide a feast to the villagers.

2. Lower caste meeting in pollution period: In any kind pollution period Upper caste people like Chetri, Adhikari, Gowala don't allow lower caste people to enter their house. Especially in the kitchen and avoid touching the hearth or oven. They also deny taking any uncooked food from lower caste people in that period of time.

Local Political Organization

In this field work at 28 Mile banabasti, I found that the entire village has two political organizations. The ADC committee which plays a role in communal level problem solving in matters that cannot be resolved by the villagers themselves and Gram Panchayat (three tier panchayat system) for other problems and provisions given to them by the Government.

ADC committee

ADC Committee was formed by the members from 28Mile banabasti and 29 mile banabasti for resolving community level disputes. In the year 1980 this committee was found by the member of the village. 15 members are present in this committee. In present time Indra Bahadur Lama is the Chairman and Anjulish Kharia is the secretary of the ADC Committee.

This committee holds a meeting once in a year. In this meeting, along with members the Beat officers are also present. This meeting is held for various purposes like dispute resolving and for discussing developmental programs

that are to be executed in the village. The members are selected for different designation via voting process by the villagers. While the committee takes any important decision for any topic, they also consult the villagers.

Gram Panchayat (3 tier Panchayat System)

The village, as the other villages of our country follows the established Indian Constitutional political System, the Three Tier Panchayati Raj System. The information about the modern political system in the village is as follow-

Name of the Gram Panchayet: Rajabhatkhawa Gram Panchayet

Name of the Panchayet Pradhan: Bobby Lama

Name of the Upa Pradhan: Mina Rabha

Name of the Panchayet Samiti: Kalchini

Name of the Zilla Parisad: Alipurduar

Activities of Gram Panchayat System

Gram Panchayet plays various activities for the village and the villagers. Those are given below-

1. Development of Sanitation, conservancy and drainage system.
2. Arrangement of drinking water, water pipe line connection settlement and water reservoir establishment.
3. Construction and maintenance of CC Road (Concretised connecting road)
4. Prevention of public nuisance

5. Registering birth and death
6. Preparation of annual development plan like KanyaSree, Rupasree, Yuvasree
7. Farming development like distribution of Betel nut sapling
8. Provide man support in Betel nut farming as 100 days labour Programme under MGNREGA (Mahatma Gandhi National Rural Employment Guarantee).
9. Arrange awareness camp to reduce the use of plastic.
10. In rainy season boulders arrangement for flood resistance, providing plastic rain protector
11. Presenting of rural development programmes on education, cultural affairs, public health etc.
12. Provide electricity and non-conventional energy like solar street light.

Rites and performances in cycle of life

Rites of passage are the rites which occur when an individual or group of individual move(s) from one social status to another. These special rites are significantly associated with the life cycle of the people in every society. They mark passing of one phase of life and the entry to another, for example, birth, puberty, marriage, initiation to priesthood, death etc. They are known in English by French equivalent, “Rites-de-Passage”, and popularly known as

'life crisis' rituals. Arnold Van Gennep, a French Ethnographer first brought the concept to attention. He distinguished rites into three types: a) Rites of separation- which often get prominence in funeral ceremonies. b) Rites of incorporation- visible in marriage ceremonies. c) Transition rites- visible during pregnancy, initiation, etc. Life cycle is among the most widely used concepts in the social sciences. It may be invoked merely to denote temporality. It may be applied metaphorically or heuristically to initiate an analysis. Strictly defined life cycle refers to maturational and generational processes in natural populations.

BIRTH

Case Study on birth of Anurag Rai

Female Perspective

Name of informant- Alka Rai

Age- 22 years

Sex- Female

Relation with the baby- Mother

I took the case study on the birth of a baby boy, Anurag Rai who is currently 2 years old. His mother who was also my informant was a young lady with a shy nature. Initially she was a little uncomfortable answering the pregnancy related questions. She told me that their baby boy was born in the Alipurduar District Hospital on 10th September, 2017. He was named by his aunt whom she termed as "bua". In her case the initial signs of pregnancy were nausea and loss of appetite. She was a bit hesitant to tell the signs of pregnancy. She first informed her mother in law about

her pregnancy and later her husband. She seemed to be quite close to her mother in law. She went to the doctor for check up along with her mother in law or husband. During her pregnancy she stayed with her in laws. She restrained from sexual intercourse during her pregnant days. She proudly told me how she was looked after by her mother in law and husband who gave her medicines and food in regular intervals. She had normal delivery in the hospital therefore there was no role of any “Dai” in her case. Her family members went to the Alipurduar District Hospital to bring her and the baby home. But in her case there was no rituals or prayers conducted as soon as she returned home. In their family they believed in a pollution period of 7 days right from the birth of the baby, when she and her baby were partially secluded from the society. She and her baby stayed in a room where only her family members were allowed to enter irrespective of any gender. After 7 days the pollution period was broken by performing “Nouran”. “Nouran” is the name giving ceremony. During this ceremony according to their belief, God Angel’s messenger called “Yatri” came to give blessings to the child. On this day prayers and offerings were conducted followed by a feast. Villagers from different communities were invited to their house. The baby wore an orange thread round his neck which signified “waang”. “Waang” signify a symbol of a ritual which she called “Mahapuja” which was performed after the birth of the child. They brought the “waang” from Bagan in Gangutia. On asking about the role of any priest in Anurag’s birth she replied that there is no such role of priest except for the role of “yatri” in “nouran”. During her pregnancy she denied the presence of any taboo. She was allowed to eat any food. There were no such restrictions in household activities as there was no one else who could take over the responsibilities in her absence. Though she received some help from her husband and mother in law. The baby is very jolly and loves chocolates. He is most comfortable with her mother and is fond of roaming outside and playing with a ball.

Male Perspective

Name of informant- Uttam Rai

Age- 34 years

Sex- Male

Relationship with the baby- Father

The informant came to know about her wife's pregnancy from her wife. He was a little hesitant and uncomfortable while answering how he felt when his baby was born. He said he was happy. His concept of birth was that every child is God's blessing and God is one. He or his family didn't believe in any kind of ghost or evil spirits. He also told that he didn't perform any sort of ritual or prayer giving before the birth of the child other than regular prayers at house. He helped his wife in household activities while she was pregnant. He also informed that a particular committee decided the date of "Nouran" after the birth of the child. The committee had few priests and they sent a "yatra" for performing the rituals in "nouran", but he couldn't tell me the name of the committee. During the 7 days pollution period he was allowed to enter the mother and baby's room. He didn't have to perform any post birth rituals. He also stated that they had a planned issue after 2 years of their marriage. He also stated that there was no role played by his in laws on the birth of their baby.

Case Study on the birth of Siddhi Chetri

Female Perspective

Name of informant- Shital Rai Chetri

Age- 34 years

Sex- Female**Relationship with the baby- Mother**

I took the case study on birth of baby girl Siddhi Chetri who is currently 1 and a half years old. She was born on 10th June, 2018 in the Alipurduar District hospital. She is the second girl child to her parents. My informant has another boy child of about 7 years old. According to her the baby got more of her father's genes and therefore looks much like her father. She and her husband longed for a baby child and consider the birth of Siddhi to be a God's boon. Her initial signs of pregnancy were nausea, loss of appetite and skipping of the menstrual cycle. She first informed about her pregnancy to her two brothers in law's wives. Then after she was confirmed of her pregnancy she informed her husband and the rest of her family. During her pregnancy she stayed at her in laws. She went for regular check up in the Alipurduar District hospital along with her husband or her mother in law. She was looked after by her husband and mother in law who gave her food and medicines on time. They also helped her with household activities. In her case there were no pre-birth rituals held. During her pregnancy she had food items which were white in colour like curd, banana, and coconut and "chire" which is a form of processed rice. She and her family believed that having these food items will make the new born baby fair. There were certain taboos during and after the pregnancy. She was not allowed to attend any prayer giving or "puja" once she was 8 months pregnant. She was only allowed to enter the temple once her baby turned 6 months old. During her pregnancy she led a sexually inactive life. She was not allowed to go outside the house after sunset. Attending any kind of death rituals was also restricted. During this period seeing a snake was considered to be unlucky as they believed that this will lead the newborn baby to have a heavy tongue. Having a glance at solar eclipse, lunar eclipse or any kind of animal sacrifice was prohibited in her case. After the birth of the baby she was not allowed to enter the kitchen, have "prasad" or wear vermilion for the first six months. As they believed it to be the pollution period. She was abstained from doing any heavy household

work during her pregnancy. She had to abide by certain restrictions regarding food habits. She was not allowed to have papaya, “chalkumro” and any other sour fruits. Restrictions were imposed on the intake of betel nut, tobacco, cigarette etc. in this case there were mainly three post birth rituals held after the birth of the baby. The first post natal ritual held was “choutang”. It was 6 days long ritual when the house was cleaned, new bedspreads were used and every household items used were new. They lit candles like in diwali. They kept a copy, a pen and some other items on a “thali” or plate for these 6 days. They believed that God writes the destiny of the child in these 6 days. This ritual is followed by a name giving ceremony called “Nouran”. In this ritual the Brahmin came to their house after 11 days of the child’s birth and performed a “puja” or prayer giving. Siddhi’s father sat with his baby on his laps beside the Brahmin during the “puja”. The Brahmin named the child Lata Devi on the basis of the child’s “janam kushthi”. But they don’t use that name and call the baby, Siddhi, which is the name given by the family. This name is also used in all her official documents. My informant had no such role to play in this “puja”. But she had to sit on the warm fire place used during the puja, for some time after the “puja” was over. Followed by this she had her meal, this was the first time after her pregnancy that she could have food cooked with spices. But from the very next day she had to get back to the diet with no spices like gravy of “shingi” fish and chicken. The reason behind this diet is the good health of the baby as the mother is still lactating and feeding the baby. Followed by this, 5 months from the birth of the baby girl the third ritual called the initiation ceremony was held. This ritual symbolized the first rice intake of the baby. In this ritual all the relatives cooked food for the baby in small quantities to feed her, but chicken is not given to the baby. The food is served on brass wares with a silver spoon. During this ritual the baby’s maternal uncle fed her for the first time and blessed the baby, followed by which the other relatives fed and blessed the baby one after another. When the baby falls sick they call a shaman called “dhami” to lure away evil spirits before taking her to the hospital. The “dhami” uses a type of rice called “atop chal” and incense sticks in order to cast away the evil spirits. For protection from evil eye she puts a “tika” (or spot) of black kohl; i.e.; “kajal” on the forehead and foot

sole of the baby. She also made the baby wear a black thread with red and black beads around the waist called “kondoni” for protection from evil eye. They also put fish net on the door and believe that it will keep the evil spirits away. As the child was born in the hospital by cesarean surgery there was no role of “dai” in this case.

Male Perspective

Name of Informant- Dheeraj Chetri

Age- 34 years

Sex- Male

Relationship with the baby- Father

My informant mostly stays out of town because of his job and therefore gets to spend very less time with the baby. The baby is therefore fonder of her mother but got more of his genes. She looks more like him and my informant is very proud of this fact. He always wished to have a girl child after the birth of his first boy child. He considers the birth of the baby to be God’s boon. He got to know about her wife’s pregnancy from her wife at first about 1 and a half months after conception. He was overjoyed and elated by this news. He took her to the hospital for check up and took a leave from the job in order to take care of his wife and the baby. He also helped his wife with household works during her pregnancy. During the period of his wife’s pregnancy he was not allowed to kill or sacrifice any animals. Indulging in any kind of fight was also prohibited during this period, as it is considered unlucky. During “nouran” he played a significant role, he sat for the “puja” beside the Brahmin along with the baby on his laps. During the period of pregnancy she led a sexually inactive life.

CHILDHOOD AND ADOLESCENCE

Case Study on Childhood and Adolescence of Prashant Lama

Name of informant- Prashant Lama

Age- 12 years

Sex- Male

My informant is a boy child of 12 years old named. He is a very friendly and enthusiastic kid. He studies in the 6th standard in the Agape Academy in Santalabari. He goes to school in pool car. It is a reserved car owned by one of the villager named Roshan Adhikari. He is fond of playing football. Regularly he plays football in the village playground. In spite of his friendly nature he says that he doesn't really have friends in the village. For a child of this age he is quite mature enough to differ between a friend and a classmate. He admits that he has many classmates and neighbors in the village but not friends. He has an elder brother who lives in Mysore for the training of "lama", i.e. Buddhist monk. He personally doesn't want to become a "lama" as that needs the hair to be shaved and he doesn't want to spoil his hair style. He is a bright student and aspires to join the Gorkha Regiment in future. He has a very good habit of studying every evening. He gets bored to study alone in his house therefore he comes to his neighbor, Dipe Lama's house to study. He spends the evening there, studying, chatting and listening to songs. He also engages himself in extracurricular activities like acting. He loves listening to songs. He is also very fond of watching movies. He gets internet access in Jayanti and Santalabari, where he goes alone in a bicycle or with his neighbors. There he downloads music and movies and plays mobile games like pubg and subway surfers. He also uses social media. He was initially shy but admitted that he also watches pornographic videos. He is a very smart kid and is aware of the ill effects of social networking. He himself acknowledges the fact that they are saved from wasting time because the village has poor network connection. He also loves to roam around the village in leisure time. He

is not fond of food generally but loves to eat rice and daal cooked by his mother. He has a good relationship with his parents and is fonder of his mother. He admitted that his mother scolds him at times and this makes him angry. Once he also left the house in anger, but later returned home. He is also aware of the fact that his mother loves him a lot. My informant was quite eager to learn Bengali and he also patiently taught me Nepali. He is not into any kind of addiction like smoking or drinking. He has few friends in school. He also admitted that he once had a girlfriend when he was in 5th standard, but now he has no girl friends. In a nutshell, he was very cooperative and answered all the questions without much hesitation. He also promised to keep contact with me.

MARRIAGE

Case Study on Marriage of Shital Rai and Dheeraj Chetri

Female Perspective

Name of Informant- Shital Rai

Age- 33 years

Sex- Female

My informant was married at the age of 24 years. She shared with me that she and her husband was the last couple to get married in her in laws. She had a love marriage. She met his husband in computer tuitions. Back then she was working in Alipurduar and her husband was working in Jaigaon. They met each other with the help of few common friends and had 4-5 years long relationship before they got married. Her love story was quite dramatic according to her. When they planned to get married, she informed her mother. Her mother was a single mother as her father died when she was young. So her mother consulted about the matter with her brother, but he didn't approve of the marriage due to the caste differences between the "Rai" and "Chetri". Even her husband's family members didn't approve of the marriage and therefore they planned to elope and get married. Few of the young relatives of her husband's family suggested them to get married. My informant already knew her in laws before marriage but they were unaware of her relationship with his husband. She informed her family members that she was going to get married and that they are all welcomed to her wedding. Therefore few of her relatives were present in her wedding. They tied the knot in Durgabari Temple on 27th December. All the hindu rituals were followed. The bride was blessed using red rice which they call "laal chal". The rituals were performed by the Brahmin or "purohit" in the temple. "shindur daan" was a ritual that was performed by them, where the groom puts vermilion on the bride's forehead. They had another ritual called "kanyadaan" which means "giving away the bride", it is a symbolic marriage ritual for the bride's parents and the groom. As the bride's parents were absent this ritual was performed by the informant's cousin brother. For the marriage the saree for the bride was bought by his husband and the husband's marriage outfit was bought by her. Her friends accompanied her for shopping. After marriage they stayed at a hotel in Alipurduar and informed her in laws about the marriage. The in laws reached Alipurduar the very next day and scolded them. She elaborately described the chaos that took place that day. Then due to the immense pressure from her in laws house as they didn't accept the marriage because of caste differences, they moved to Madhya Pradesh and stayed there for 8 months. After 8 months they returned to 28 Mile Banabasti, her in law's house. Her mother

in law emotionally accepted the marriage. The couple brought gifts for all the family members so that they accept the newlywed couple. She wore a saree as she went to her in laws for the first time. After this both the bride and groom's parents visited each other's house and accepted the marriage. A reception was held where guests were invited and a feast was arranged. The guests brought gifts for the newlywed couple. She wore a new saree gifted to her by her in laws; she also put mehendi on her hands. No Ancestor worship was held in her wedding. There was an exchange of gifts between the bride and groom's family. The bride's family members distributed gifts among the groom's kin members and vice versa. This ritual of exchange of gifts was called "Durani" by them. No dowry was taken by his husband's family. Her family members sent furniture, television, refrigerator, bed, blanket and utensils as gifts for the couple. No puberty rituals were held in case of my informant as her father passed away when she was young and during her initial days of puberty she stayed at her Aunt's house. My informant didn't change her surname after marriage because all the official certificates were registered with her last name "Rai" and she didn't want to indulge in the hustle required for altering them. Her in laws had no objection regarding this.

Male Perspective

Name of Informant- Dheeraj Chetri

Age- 33 years

Sex- Male

My informant stays out of town in Madhya Pradesh for most of the time, and returns once or twice a year. He works in a private company there. He agreed that their common friend did the job of match making for them. They had 4-5 years long relationship before marriage but he couldn't tell his family members about the relationship as they were conservative. He was aware of the fact that his family members will not accept the marriage as his wife was of

a lower caste than them. So when they decided to marry he took advice from few of his young relatives and didn't let the older ones know anything about the wedding. He was accompanied by two of his friends in the wedding and no other family members. After the marriage he informed his elder brother over phone that he got married in Alipurduar. He tried a lot to convince his family but they didn't accept the marriage and therefore he had to move to Madhya Pradesh with his wife. He already had a job there and stayed there for 8 months. Later when his family members were convinced over phone he returned back to his village with his wife. Finally his family accepted the marriage. A Reception was held in the village where all the family members of both the bride and groom and the villagers were invited. He bought gifts along with his brothers for the bride's kin members as a part of the ritual "Durani". He also bought a saree for her wife. He along with his family members visited his wife's paternal house. There was no dowry or bride price in their marriage. His wife's family members sent furniture, refrigerator, television, bed, blanket and utensils to his house as gift to the couple.

Case Study on Marriage of Dhan Bahadur Lama and Shetti Lama

Male Perspective

Name of Informant- Dhan Bahadur Lama

Age- 74 years

Sex- Male

My informant got married at the age of 18 years. He met his wife at a very young age as both were neighbors. He belonged from a very poor family and was an orphan. His wife's family was also very poor. Therefore they planned to marry by elopement. When they married his wife was of 12 years age. They were Buddhist but they couldn't marry in the "gunpa" or monastery as marriage by elopement was not allowed there. They married in a Shiv temple near Rajabhatkhawa. There they chanted hymns along with Brahmin that wed them. He also put vermillion on the bride's forehead. After marriage they settled in government quarters. His family had brothers and sisters, and there was no one elder to seek blessings from. His in laws knew about their marriage and didn't impose any kind of objection. In order to get accepted by the society they had to perform a prayer giving in their home. Due to poor financial conditions this prayer giving was conducted after one week of the marriage. The "Lama" or the Buddhist monk came to his house to perform the rituals. Lord Buddha was worshipped in this ritual. They had to take seven rounds around the "lungar", which is a religious symbol in Buddhism. "Pote" a necklace made of green beads which is considered as a symbol for marriage was given to the bride during this ritual. The ritual was conducted in the presence of Panchayat. After the end of the ritual a feast was organized where the villagers and the members of the Panchayat were invited. After the end of this day when the couple was going to enter the room, my informant's sister blocked the door and asked for money in order to get entry in the room. It is a ritual performed. The next day he visited his in laws, which ritual is known as the "Chardam". This day his father advised him to take good care of his daughter, and blessed the couple. A feast was organized where the villagers were invited. He was fed by his in laws with lots of affection and care. On this day another ritual was performed, where the bride's sisters stole his shoes and he had to give them money in order to get back his shoes. According to the rituals he had to offer something to his in laws called the "Riti" in order to take their daughter. Therefore as a "riti" he offered a meal of chicken to the in laws about 4 to 5 days after the marriage. He didn't take any kind of dowry from his in laws as they

were poor. As per the rituals his father in law gifted him three cows. This ritual of gifting cows in marriage is known as “Daijo” by them.

Female Perspective

Name of Informant- Shetti Lama

Age- 68 years

Sex- Female

My informant got married at a very young age. She was 12 when she eloped with his husband and got married. Her father was poor so he couldn't afford to marry his daughter to his husband. They got married at the Shiv Mandir near Rajabhatkhawa. She remembered that after returning from the temple few days later they had a ritual arranged in the house when the “lama” or Buddhist monk came to perform the rituals. After marriage they stayed in government quarters where along with them his husband's brothers and sisters also stayed. During the ritual “chardam”, when his husband visited his in laws house, her sisters stole his shoes and asked for money in return of the shoes. This was a ritual prevalent among them. Her father took an offering of a meal from her husband; this ritual is known as “riti”. Her father gifted three cows to her husband. This ritual of gifting cow is termed as “daijo” by them. she had to wear “pote” a necklace made of green beads which signified a marriage symbol. She couldn't tell about the all the rituals in details as she was very young then.

DEATH

Case Study on the death of Hastakumari Adhikari

Male Perspective

Name of Informant- Kancha Adhikari

Age- 56 years

Sex- Male

Relation with the deceased- Son

My informant's mother Hastakumari Adhikari died due to heart attack around 13 years ago, as she already had certain heart ailments. She died at the age of 86 as a widow. In my informant's case, his mother's dead body was buried as she was a devotee of a monk but generally they have the ritual of cremation. The burial ground was near the forest. He informed that the dead body was carried to the burial ground on a "shola". "Shola" is a plank made up of bamboo sticks on which the dead body is carried to the burial ground. The body of the deceased was carried by my informant and three of his brothers. The dead body was buried with its head towards the North and feet towards the South. After returning back to his house, he and his brothers shaved their head. They were not allowed to leave their house for 12 days straight. If they had to go to the bathroom which was situated outside the house, they had to take a stick before leaving. In those 12 days they didn't do any household work and neighbors helped them in their domestic activities. They used to wear a white cloth in those 12 days tied around the waist, as they were not allowed to wear any dress which is touched by needle and thread. Near the forest they had a mud structure made called "Dhikur". Four of the brothers went there and had their only meal of the day till 12 days. They were allowed to have meal only once a day during this period. In these 12 days they didn't have salt, oil, fish, meat etc. they only had ghee, fruits and rice. While having their meal in front of "dhikur" the Brahmin first offered some prayers followed by which they had their meal. During this period the "dhikur" was covered by thorn bushes so that

the animals don't cause any destruction. In the 10th day of this mourning period they broke the "dhikur" after their meal. On the 11th day they had their meal on the same spot in the forest followed by the prayers offered by the Brahmin. This was known as "Shradhdho". On the 12th day a "Purno Shradhdho" was held where the Brahmin performed certain rituals and prayers. They also had another "shradhdho" conducted after 15 days from the first "shradhdho". During this mourning period extended for 12 days they didn't see the face of any lower caste members. On the 13th day a small feast was held where all the villagers from different community were invited. On this day "Panchakabya" is given on the palm of all the villagers and relatives who went for burial. "Panchakabya" included five elements, "gomutra" (urine of cow), curd, ghee, honey and cow dung or "gobar", prepared by the priest. This "Panchakabya" is a symbol of purification from the pollution period of 12 days and therefore this ritual is known as "Shuddhi shant". My informant had a pollution period of 1 year when he and his brothers wore white clothes; i.e; white shirt, pants and cap. In this one year they could not visit any wedding ceremony or religious rituals, even if they visited one, they couldn't have any food there. They couldn't drink milk for one year as his mother died. Every year on the date of his mother's death they light "diya" and are not allowed to eat food touched by others. This ritual is termed as "Barshik Shraddho" by them. The priest or Brahmin who performs all the rituals is offered rice, money and cow. According to my informant the concept of death is that God calls his loved ones to himself in the right time and therefore deaths happen.

Female Perspective

Name of informant- Malati Adhikari

Age- 50 years

Sex- Female

Relation with the deceased- Daughter in law

My informant didn't know much about the rituals. When his husband and his brothers went to the burial ground she stayed back at home. She had to wear cotton saree throughout the mourning period. In the first 12 days she only cooked food and did no other household activities as she had to stay in a room according to the rituals. During this period she couldn't meet or touch her husband. This ritual is termed by them as "kriya putri". She informed me that in all the "shraddho" held his husband and his brothers sat for the rituals except for the "shraddho" held on the 12th day. On this day she and the wives of the other brothers of his husband also participated in the rituals. She remarked that while the dead body was carried on "shola" to the burial ground the people chanted "Hey Ram". She let me know that Hastakumari's paternal family members also visited their house after her death. She knew well about the taboo in food habits during the mourning period as she had more access to the kitchen. She ate the same food as her husband. She didn't have to participate in any other such rituals. She had her meals at home during the mourning period and not in front of "dhikur" unlike his husband.

CASE STUDY ON THE DEATH OF KANCHA THIN LAMA

MALE PERSPECTIVE

NAME OF THE RESPONDENT: Panche Lama

AGE: 44 years

RELATIONSHIP WITH THE DECEASED PERSON: Son

I took the case study on the death of Kancha Thin Lama, who died on 2nd March in the year of 2007. He died at the age of seventy-five years old, while he was working at home. The cause of his death was a severe brain stroke. My respondent is his youngest most sons. He is a person who is a tad shy in nature but was very helpful in providing me a detailed description for my case study of death on his father.

After the family members found out that he was dead, his body was brought into his bedroom. Then they smeared the courtyard with cow dung; and lightened 108 'diyas' or oil lamps and put some rice on a flat dish ('thal') and kept it outside in their courtyard. Then the fume of incandescent incense was used for creating a good vibe, and also for good fragrance in the house. On the forehead of the deceased, they put a coin of one rupee along with a 'kokomendo' flower and this given mark on the forehead of the deceased is locally known as 'rechki'. Then the 'Lamas' came to the house and performed a ritual called 'Mane molam', where the whole family prayed, sang devotional songs and had to bow down and touch the deceased person's feet for 108 times. After performing all this rituals inside the house, the deceased was brought outside in the courtyard. There they wrapped his body from top to bottom with a white cloth; and put him in a structure that is carried on shoulders by people on four sides, which they call 'dum'. After the 'dum' was set, all the family members mourned by joining their hands and then the procession started. In the procession, some of the 'Lamas' held the 'lamden', which is a long cloth, underneath which were all the family members of the deceased surrounding his body. Another 'Lama' held a sacred book or 'pustak', the other ringed the sacred bell or 'ghonti' and the other blew the sacred shell or the 'shankha'. The 'dum' was carried to the cremation ground situated in the jungle, at the banks of the Buxa River, and the body was burned. The men of the house were the only ones allowed to the cremation ground, so the females of the house stayed at home. After the body was burnt, a barber shaved off all the body hairs of the four sons of the deceased. Then they returned

to their house. Before entering into the house sacred water (locally known as 'Thui pani') was splashed on all those who returned from the cremation ground.

After three days of the death, a ceremony called 'Ngo' was performed. During these three days, the family members were restricted to intake any food containing oil and salt. On the day of the 'Ngo', the Lamas came and offered them food themselves after which they could again eat as per their normal food habits, but only vegetarian food. The son-in-laws on that day went to the cremation ground again to bring a bone from the skull of the deceased, called 'Astuk'. After the 'astuk' was brought then the rituals of the 'Ngo' were initiated. The 'astuk' and a one rupee coin was wrapped together with a thread by the Lamas and kept in the house.

After thirteen days from the death another ceremony took place by the name of 'Ghewa'. On this day the relatives and friends from the village and around were invited to mourn the deceased. A figurine of all the known gods, known as 'Tormo', was created by the Lamas. All the rituals of the 'Ghewa' were performed inside the house. The son-in-laws of the deceased made an effigy of the deceased by using the stem of a young banana plant, and then they wrapped it with his clothes. Then the effigy, along with the 'astuk', was placed on top of a flat round woven tray made up of bamboo, called 'nanglo' (also known as 'kulo'). Then all the Lamas went to the place of worship of the house, called 'dajang', while playing the sacred instruments like the 'jhemta', 'ghonti', 'dhengru', and 'shankha', and chanting mantras. Also, the effigy is brought to the 'dajang', with the 'lamden' held above it exactly like in the time of procession. The son-in-laws of the house played a great role at this time by performing a ritual called 'Tunda sorsi'. In 'tunda sorsi', they sat holding a large sized cloth; where the wise, elderly people of the village and their relatives contributed as they wished, be it with rice or money. These contributions were made in the memory of the deceased with their blessings. The Lamas were then payed with their fees or gifts in the form of 'dakshina'.

Another period of mourning of many days was followed after 'Ghewa'. During this period any form of meat intake was prohibited. The 49th day after the death of the deceased is locally termed as 'uno ponchashi'. On that day the 'Lamas' once again visited the house and performed some rituals. The 'Lamas' preached their sacred book and raised the white sacred flag of prayer or 'Lung Dar'. On that day, again the body hairs of the sons were shaved. From that day onwards the family members were allowed to eat as per their daily food habits.

Again after one year of the death of the deceased, the 'Lamas' visited the house and performed some rituals for the cessation of all the restrictions and prohibitions of the mourning period. They read their sacred book. The family of the deceased was successful in abiding by all the rules and restrictions of the mourning period. Therefore, they built a tomb like structure in the memory of the deceased outside the house, by the side of the road, which is locally known as 'bhani'.

FEMALE PERSPECTIVE

NAME OF THE RESPONDENT: Rakhi Lama

AGE: 44 years

RELATIONSHIP WITH THE DECEASED PERSON: Daughter in law

My respondent is a woman of very sweet and friendly nature. She is the youngest most daughters-in-law of the deceased. According to her, she along with the other women of the house was allowed to eat food cooked only in their household during the mourning period. They were not allowed to attend any ceremonies as well. Any form of consumption of sacred or holy offerings of god, that is 'prasad', was forbidden. These restrictions were followed up to a period of one year after the death. Many other restrictions were followed by them during the mourning period. They were prohibited from building new houses and worshipping gods for one year.

FESTIVALS

Many festivals are orderly celebrated by the ethnic communities of 28 mile Banabasti, Buxa. These festivals seem to often fulfill specific communal purposes, especially in regard to commemoration or thanks giving to the gods and goddesses. Local people here, celebrate specific festivals which offer a sense of collective identity to that particular

ethnic community. We have noticed that these celebrations also provide with group cohesiveness and mass produced entertainments.

Just as in Hinduism, many pujas and rituals have acquired a form of festivity. Similarly, “TAMANG” ethnic community which practices BUDDHISM, living the field setting observes Dolma pujo and Lossor pujo as a festival once in every year. The main diety involved is goddess Lakshmi and is celebrated in the month of January-febraury. These pujos are done in the urge of man for prosperity and blessings from the supernatural power. Another main festival observed by the TAMANGS is “BUDDHA PURNIMA”, which is celebrated at their sacred place called ‘gumpa’. Buddha purnima is observed in regards to the birthday of Lord BUDDHA on a full moon day in the month of May. These festivals help Tamangs all around the village in bonding with their fellow men and also to gather around in masses to enjoy, dance and sing.

RAI,SUBBA, MANGAR,GURUNG are all different ethnic groups from the same field setting who observe and celebrate festivals and rituals similar to the TAMANGS, as some of them do profess and practice BUDDHISM.

The” GWALA” ethnic community from the particular field setting, observe many festivals in common to what Hindus celebrate. They observe diwali, kali puja, tulsi puja, satyanarayan puja etc. They celebrate the ‘jitya karam puja” where they worship banyan trees and follow fasting without the consumption of salt. According to them, this is done for the welfare of the family and village. As Gwalas have their main hope of subsistence in rearing cattles and selling diary products. This community observes certain rituals and festivals involving cattles, such as GAU GIRAAJ VRAT, GOVARDHAN PUJA etc.

Members of the ORAON and KHARIA tribe are known to celebrate “Sohrai” in honour of cows and buffaloes during the month of October- November.

Yet another 3 ethnic communities in the field setting is the” CHETRI,ADHIKARI AND PRADHAN”, they claim themselves to be Brahmin Hindus and celebrate durga pujo, kali pujo and shiv ratri according to the Hindu calendar etc.

Therefore, in order to conclude: there is a variety of festivals celebrated in the 28 mile which are seasonal, agrarian as well as religious. For them, festivals are clearly cultural or religious performances and a great way for social exchanges and communication.

IMPACT OF DEVELOPMENT

Development is a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. The purpose of development is a rise in the level and quality of life for populations, and the creation or expansion of local regional income and employment opportunities

without damaging the resources of the environment. Development is visible and useful, not necessarily immediately, and includes an aspect of quality change and the creation of conditions for a continuation of that change (Sid Israel, 2018). Man is the only animal on earth that thinks about development, plans about development, formulates and implements schemes about development, makes evaluation of the development and brings changes in the policies, plans, and strategies of development. We know that Anthropology is the total and holistic study of man. This science is the total study of man as it studies man as a whole. The study of man as a whole includes the biological, cultural, social, economic, political, religious, aesthetic, artistic, linguistic, historical, medical and developmental beings. Thus considering the holistic nature of the discipline development is an integral part of the science. Developmental anthropology can be defined as a sub-branch of anthropology which makes detail and comparative study of developmental aspects of man. Thus man is the only developmental beings on the Earth and developmental anthropology makes study of man as a developmental being.

In our fieldwork conducted in the village of 28 Mile banabasti, we came across the following developmental programs:

- **KANYASHREE PRAKALPA**

Kanyashree is an initiative taken by the Government of West Bengal to improve the life and the status of the girls by helping economically backward families with cash so that families do not arrange the marriage of their girl child before eighteen years because of economic problem. The purpose of this initiative is to uplift those girls who are from poor families and thus can't pursue higher studies due to tough economic conditions. It has been given international recognition by the United Nations Department of International Development and the UNICEF.

- **RUPASHREE PRAKALPA**

Rupashree Prakalpa is a West Bengal state government initiative that provides a one-time financial grant of Rs. 25000 for economically stressed families at the time of their adult daughter's marriages. This scheme aims at mitigating the difficulties that the poor families face in bearing the expenditure of their daughter's marriages, for which they often have to borrow money at very high interest rates. The scheme is implemented in all districts of West Bengal.

- **MGNREGA**

MGNREGA stands for Mahatma Gandhi National Rural Employment Guarantee Act. It is an Indian labor law and social security measure that aims to guarantee the 'right to work'. This act was passed in September 2005. It aims to enhance livelihood security in rural areas by providing at least 100 days of wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. Another aim of MGNREGA is to create durable assets (such as roads, canals, ponds and wells). MGNREGA is to be implemented mainly by the Gram Panchayats (GPs). The involvement of contractors is banned.

- **INDIRA AWAAS YOJANA (IAY)**

Indira Awaas Yojana (IAY), currently known as Pradhan Mantri Gramin Awaas Yojana (PMGAY), is a social welfare programme, created by the Indian Government, to provide housing for the rural poor in India. Indira Awaas Yojana was launched in 1985 by Rajiv Gandhi, the then Prime Minister of India, as one of the major flagship programs of the Ministry of Rural Development to construct houses for BPL population in the villages. The broad purpose of the scheme is to provide financial assistance to some of the weakest sections of society for them to upgrade or construct a house of respectable quality for their personal living. The vision of the government is to replace all temporary (*kutchcha*) houses from Indian villages by 2017.

- **SWACHH BHARAT ABHIYAN (SBA)**

Swachh Bharat Mission (SBM) or Swachh Bharat Abhiyan (SBA) or Clean India Mission was a country-wide campaign from 2014 to 2019, to eliminate open defecation and improve solid waste management (SWM) in urban and rural areas in India. The objectives of the mission also included eradication of manual scavenging, generating awareness and bringing about a behavior change regarding sanitation practices, and augmentation of capacity at the local level. Initiated by the Government of India, the mission aimed to achieve an "open-defecation free" (ODF) India by 2 October 2019, the 150th anniversary of the birth of Mahatma Gandhi.

- **NIRMAL BANGLA**

Nirmal Bangla is a mission of the Government of West Bengal to eliminate open defecation from the rural landscape of the state. It is the state counterpart of the national Nirmal Bharat Abhiyan. The mission aims at constructing latrines in households, especially in the uncovered households in the rural areas to ensure zero defecation in the open. This scheme will ensure a sufficient number of functional toilets in educational institutions, regular intervals on the road, public places, etc. The scheme also aims at spreading awareness and increasing sensitization toward safe hygiene behavior and safe disposal methods.

- **SABOOJ SATHI**

Sabooj Sathi is a scheme of West Bengal government for distribution of bi-cycles to estimated 40 lakh students of class 9 to 12 studying in government run and government aided schools and Madrashes. The scheme was launched in September 2015. It aims to empower the students, especially the girls and reduce drop outs in higher education.

- **BRIDDHO VATA**

Briddho vata or West Bengal Old Age Pension Scheme is a scheme of West Bengal government. It aims in providing financial assistance of Rs. 750/- per month to persons of 60 years and above, who are residents of

West Bengal. The income of the eligible person should not exceed Rs. 1000/- per month and the person should not receive any other government pension.

- **PRADHAN MANTRI UJJWALA YOJANA (PMUY)**

Pradhan Mantri Ujjwala Yojana (PMUY) was launched by the Prime Minister of India Narendra Modi on 1 May 2016 to distribute 50 million LPG connections to women of Below Poverty Line (BPL) families. It aims to safeguard the health of women and children by providing them with a clean cooking fuel – LPG, so that they don't have to compromise their health in smoky kitchens or wander in unsafe areas collecting firewood.

- **SIKSHASHREE SCHOLARSHIP SCHEME**

Sikshashree Scholarship Scheme is for the day scholar students of Class V to VIII belonging to Scheduled Caste/ Scheduled Tribe category. It aims to provide quality assistance to SC/ST day-scholar students of Classes V to VIII in a smooth, transparent and efficient way. Under this scheme, each of the SC students of Class V to VII will get a grant of Rs. 750/- per annum and those of Class VIII will get a grant of Rs. 800/- per annum; while students belonging to ST and studying from Class V to VIII will get a grant of Rs. 800/- per annum.

- **ELEPHANT DAMAGE**

Elephant Damage is an initiative by the government, which provides Rs. 500 to the people whose fields or agricultural lands were damaged by the attack of elephants.

CONCLUSION

This is a preliminary report of the field work that I and my classmates conducted in the multi ethnic village at 28 Mile BanabastiBauxa II in the Alipurduar district of West Bengal. This was my first ever exposure to a village as a student of anthropology. Two respected teachers of our Anthropology department, Kaushik Bhattacharya and Soumita Biswas were always there to guide me and my classmates in the best possible way. Under their guidance, I have tried to follow and observe whatever I found in the village during the fieldwork. In previous chapters I have portrayed the information related to different aspects of their life and here is a gist of them given in the following paragraphs

As it was our first fieldwork so both of our teachers took several classes in the college to make us knowledgeable about different methods of data collection and analysis. They also give a brief history about the anthropological fieldwork and its relevance in field. The introductory chapter is devoted to these topics and it also comprises the selection of the people and the site for field work

Before carrying out the field work it is better to take a look on the area selected for the field. In the second chapter, a brief introduction of Alipurduar district is given. The chapter shows a brief history and present geographical situation of the district

We carried out the fieldwork in the village named 28 Mile, Banabasti which is a multi-ethnic village. It consisted of total 11 ethnic groups. They are Tamang, Chhetri, Adhikari, Rai ,Oraon, Mangar, Kharia, Pradhan, Gwala, Subba, and Gurung. When we reached our destination that is our field,we first started to take Census of the people of the village by filling up the census forms provided to us. Along with that we started the rapport establishment too. This helped us to get a look at the whole village and introduce ourselves as well as get to know the people of the village individually. We made different tables on the basis of data which we collected by doing the census and this helped us to calculate the number of different ethnic communities in the village, number and percentage of male and female in the village, their educational, marital and occupational status in the form of number and percentage. We also made pie chart and graphs representing these numbers and percentages. The Chapter 3 , “The people and demography” constitutes all the information given above.

I and my classmates tried to interact with the villagers and found out the types of utensils and tools they used in their day-to-day life.They all were almost the same that we used in our household but the term of addressing these stuffs are somewhat different in their village. Term of address of the utensils and tooth also differ among the different ethnic groups present in the village. All these are included in chapter 4 named “Material culture”

Chapter 5 deals with the concept of economy. I and my teammates came through different type of economy of the people of village. The main economy on which the most of the population of village depend is of “Supori” business. It was interesting to know that this business was done by only upper caste people i.e, Brahmins (Adhikari or chhetris) and the Tamangs who were much wealthier. Running a Homestay, working as a forest guard, working in health centre, driving ambulance and working for 100 days under the scheme of MGNREGA are some of the other economy on which the people of village depend.

We tried to find out the concept of family prevalent among the people of the village. They believe that the males of the family do not take part in household activities and at the same time, the female took care of the household and the children. Regarding the kinship terminology, we were amazed to see that the people of whole village are related to one another by some or other kinship ties. People of each ethnic community are related to one another among their respective community. For example, the people of Tamang community are related to one another by being each other's primary, secondary or tertiary kin. There are many different clans present in the village and the only role of the clan is seen in marriage. The males and females belonging to same clan cannot marry each other. The chapter of social organisation is devoted to all the aspects of family and kinship as well as clans.

We Observed that among the different ethnic communities, “Tamang” were the in majority number, still the “Adhikari and Chhetris” were the upper caste Brahmins. Though the upper caste had power in their hands, still being majority in number, sometimes the Tamang became dominant over the other castes, even the upper castes of the village. The village contained 3 Tier Panchayatisystem as well as a committee known ADS community and both of these helped the villagers in the best possible way.

During the field work we have concentrated on the life cycle of all the communities of the village where detail cases where taken on the rituals related to different stages of human life. We have taken the cases from both male and

female perspective and these included, Birth Marriage, death and adolescence. During the analysis of the case, we came to know about different parts of those rituals. All the rituals of the following life-cycles were different in the cases of different ethnic groups. For example, the upper caste Brahmins, i.e, The Adhikari or Chhetris followed both the wet and dry funeral if someone dies in the family, whereas the lower caste people, i.e, Mangars and Oraons cremated the dead in the ground.

The villagers observe different types of religious festival round the year. All the ethnic groups observed their respective festivals round the year. Festivals like Durga puja, Saraswati puja and Kali puja were observed in the village level and all the people of the village irrespective of their ethnic group participated in the festivals.

There are many development schemes introduced in the village and due to these schemes, a lot of development also has taken place in the village. Due to such schemes, construction of personal bathrooms took place in a lot of houses of the village, those who don't have any shelter to live in, construction of houses for them took place under the Indira Awas Yojana and many girls got married under the scheme of Rupashree prakalpa. Some other names of the schemes are MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) Swachh Bharat Abhiyan, Kanyashree prakalpa, Mission Nirmal Bangla and Pradhan Mantri Ujjwala Yojana.

These 21 days long study of the village at 28 Mile, Banabasti generates observation of the village and about the life of its people. More objective and intensive study will produce much more fruitful observations about the village incoming future.

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GLOSSARY

GLOSSARY		
Sl No.	Local Name	English Name
1	“Chulesi”	Vegetable cutter
2	“Jhorni”	Cutter
3	“Khukri”	Dagger
4	“Daap”	Wooden cover of a tool
5	“Ber”	Wooden handle of a tool
6	“Kachiya”	Sickle
7	“Farua”	Digging tool
8	“Kaata Farua”	Tilling tool
9	“Halo”	Ploughing tool
10	“Jhua”	Ploughing tool

11	“Pata”	Levelling tool
12	“Silota Lohoro”	Grinding tool
13	“Khonti”	Digging tool
14	“Dekchi”	Aluminium vessel
15	“Dungro”	Pipe to blow air
16	“Chulha”	Gas fire
17	“Nanglo”	Strainer
18	“Puneo”	Serving spoon
19	“Doko”	Bamboo basket
20	“Firke”	Cereal churning
21	“Daru”	Serving spoon
22	“Botuka”	Bowl
23	“Chamchi”	Spoon
24	“Kip”	Funnel
25	“Diure”	Saucer pan

26	“Thaal”	Plate
27	“Haandi”	Aluminium vessel
28	“Gamla”	Aluminium vessel
29	“Chauka Belni”	Roller pin
30	“Dhaki”	Cover for vessels
31	“Tamang vesh”	A Traditional dress
32	“Chhupa”	A long dress
33	“Dhakai tupi”	A type of cap
34	“Chaubandi cholo”	A type of dress
35	“Patnivesh”	A type dress
36	“Ghagra choli”	A type of dress
37	“Dourashural”	A dress worn by men during wedding
38	“Rumal”	Scarf
39	“Punjabi”	An ethnic dress
40	“Pote”	A traditional ornament worn by married woman

41	“Tillari”	A traditional golden locket
42	“Marwari”	Circular shaped earring
43	“Dhunri”	Nose ring
44	“Bulakhi”	Nose septum
45	“Shakha”	A traditional bangle worn by married woman
46	“Pola”	A traditional bangle worn by married woman
47	“Chura”	A traditional bangle worn by married woman
48	“Chutki”	Toe ring
49	“Payel”	Anklet
50	“Digboli”	A type of nose ring
51	“Kanko”	A type of loop like earring
52	“Waang”	A religious ornament
53	“Nojor kalo kaar”	A religious ornament
54	“Kacher churi”	Glass bangles
55	“Khoda”	Tattoo

56	"Mehendi"	Designs made using henna
57	"Alta"	Bright red colour to decorate feet
58	"Sel roti"	A traditional dish
59	"Gundruk"	A traditional dish
60	"Sinki"	A traditional dish
61	"Moi"	A traditional drink
62	"Tambul"	Betel leaf
63	"Fukri"	Cigarette
64	"Domfu"	A religious musical instrument
65	"Tungna"	A musical instrument
66	"Ghonti"	A religious bell
67	"Naumoti"	9 musical instruments played during wedding ceremonies
68	"Narsingha"	A musical instrument
69	"Temka"	A musical instrument
70	"Dhol"	A musical instrument

71	“Dhak”	A musical instrument
72	“Madol”	A musical instrument
73	“Sehnai”	A musical instrument
74	“Bratsingh”	A musical instrument made of animal horn
75	“Jogi”	Jug
76	“Gunpa”	Monastery
77	“Lungar”	Buddhist religious flag
78	“Chardam”	Buddhist marriage ritual
79	“Riti”	A gift by the groom to the bride’s family during marriage
80	“Daijo”	A gift given by the bride’s family to the groom during marriage
81	“Lama”	Buddhist Monk
82	“Kriya patri”	A Death ritual
83	“Shola”	Plank to carry dead body
84	“Gobar”	Cow dung
85	“Gomutra”	Cow urine

86	"Panchakabya"	A holy solution
87	"Shraddho"	A Death ritual
88	"Purno Shraddho"	A Death ritual
89	"Dhikur"	Religious mud structure
90	"Shuddhi shant"	A Death ritual
91	"Diya"	Small oil lamp
92	"Shindur daan"	A Marriage ritual
93	"Kanyadaan"	A Marriage ritual
94	"Purohit"	Priest
95	"Durani"	A Marriage ritual of gift exchange
96	"Nouran"	A birth ritual
97	"Bua"	Aunt
98	"Yatri"	Priest
99	"Mahapuja"	A birth ritual
100	"Raai shag"	A leafy vegetable

101	"Lahari daal"	A type of lentil
102	"Gudi"	An edible part of betel nut plant
103	"Tung"	Watch tower
104	"Lungi"	A dress worn by man
105	"Cholo"	A women upper garment
106	"Pharia"	Saree
107	"Sural"	Wrapper
108	"Daora"	A loose fitting trousers
109	"Fubaki"	Locket
110	"Ulang"	Decorating item
111	"Bindi"	A decorative mark worn by women in the middle of the forehead
112	"Tika"	A mark on the forehead of the baby
113	"Kaiya"	Comb
114	"Phhurbi"	Traditional sweet tastes like cheese
115	"Haria"	Local drink

116	"Aushi"	A ritual of fasting
117	"Bansi"	Flute
118	"Dangro"	Drum
119	"Gajro"	A musical instrument
120	"Diyo"	Lamp
121	"Acheta"	Mixture of rice, grain and red coloured water
122	"Sawabara"	A ritual of marriage
123	"Daru"	Wine
124	"Bastabarake"	Fasting
125	"Sogun"	Ceremony on marriage fixation
126	"Jhuto khoako"	Post marital eating ritual
127	"Aroti"	A marriage ritual
128	"Sut"	Pollution period
129	"Mukhjuti"	Rice giving ceremony
130	"Buti"	A type of amulate

131	"Doli"	Carriage of corpses
132	"Ghewa"	A Death ritual
133	"Barshi"	Anniversary of death
134	"Raa"	Shelter for cattle
135	"Jhanda"	Flag
136	"Chorai"	Rice giving ceremony
137	"Pagghar"	Kitchen
138	"Lasam"	A room for worship
139	"Mane"	A small monument
140	"Sutkeri"	Good pollution period
141	"Pojo"	Worshipping god for good health of the unborn baby
142	"Mano"	Blessing ceremony after marriage
143	"Lungdar"	Flag

PHOTOGRAPHS



VILLAGE BOUNDARY



WATER TANK PRESENT IN THE VILLAGE



TYPE OF HOUSES PRESENT IN THE VILLAGE



TAP SET UP IN THE WATER TANK



SHOP IN THE VILLAGE



ROAD OF THE VILLAGE (Buxa Road 2)



GOVERNMENT AIDED BUS



VILLAGE MARKET



HEALTH SUB-CENTRE



FOREST VILLAGE PRIMARY SCHOOL

(FVP SCHOOL)



CHILDREN PLAYING IN THE FIELD



WATCH TOWER



MONASTERY IN THE VILLAGE



TEMPLE NEAR THE VILLAGE



CLASSROOM OF FVP SCHOOL



MID-DAY MEAL PROVIDED BY FVP SCHOOL



KITCHEN-GARDEN



BETEL NUT(SUPURI)TREES



BUS STOP



SCHOOL STUDENTS WAITING AT THE BUS STOP



GRAM PANCHAYAT



PICTURE WITH ONE OF MY RESPONDENTS



SOME DOMESTIC ANIMALS OF THE VILLAGE



MEETING PLACE OF THE VILLAGE FOR RECREATIONAL PURPOSE



COOKING TOOLS



“KHUKRI”(A TYPE OF CUTTING TOOL)



“POTE WITH KAANKO” (JEWELLERY WORN BY MARRIED WOMEN OF THE VILLAGE)



MUSICAL INSTRUMENT



“DIFFERENT TYPES OF KACHIA”

(A TYPE OF CUTTING TOOL)



WAY TO THE FOREST



TRANSFORMER



SOLAR LIGHTS IN THE VILLAGE



“DHEBRA CHEU”

A TYPE OF WILD MUSHROOM USED BY THE VILLAGERS TO MAKE THE
SOLE OF THE SHOES



RESTAURANT IN THE VILLAGE



GROUP PHOTO AT OUR CAMP IN 28 MILE, BANABASTI AT ALIPURDUAR DISTRICT OF WEST BENGAL

LOGS

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GOVT. OF WEST BENGAL
 EB - 2, SECTOR - 1, SALT LAKE CITY, KOLKATA

DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
01	13/11/19	7:00 PM	Sealdah Station	I was supposed to report at the Sealdah Station		I reported at Sealdah station	
		8:30 PM	Sealdah Station	I was assigned to board the Kanchan Kanya Express which departs from the station at 8:30 PM		I boarded the train along with my professors and classmates.	

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
02	16/11/19	1:15PM 1:30PM	Alipur duar Junction	I along with my group was supposed to reach Alipurduar station I along with my group was assigned to head towards our camp. We were supposed to reach the camp by one hour		I reached Alipur duar station on time and collected my luggage along with my group I along with my group left the station and headed towards our camp but we had to stop at the Buxa Tiger Reserve check gate due to a strike by the local villagers	
		2:30PM	leo Cottage (camp)	I was supposed to reach the camp on 2:30 PM		I along with my group reached the camp an hour late due to strike against check gate	
		3:30PM	"	I and my group was assigned to host our college banner and establish our camp		I along with the group hosted the banner	
		3:40PM	"	I was allotted to my room		I was allotted to a room	
		5:00PM	"	I was assigned to check the village boundary with my classmates.		I went around and checked the village boundary	
		7:30PM 9:30PM	"	I was assigned to attend my first field class and write report on "Journey to the Camp"		I attended the class and collected the innumeration forms and other forms and took information for the next day.	
		10:00PM	"	I along with my group was assigned to have dinner.		I finished having my dinner	

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
03	15/11/19	7:45 AM 8:00 AM 6:00 PM to 9:00 PM 9:30 PM	Leo Cottage Leo Cottage Leo Cottage	<p>I was assigned to submit the report on "Journey to the Camp"</p> <p>I along with my group was assigned to visit some of the houses in the village for rapport establishment</p> <p>I was assigned to attend my field class</p> <p>I along with my group were instructed to write, First day Impression</p> <p>I along with my group was instructed to have our dinner</p>		<p>I submitted my report on "Journey to the Camp".</p> <p>I along with my group visited three houses in the village under the guidance of our professors and we introduced our purpose of arrival</p> <p>I attended my field class and took information for the next day and learnt to fill up innumeration forms</p> <p>I completed having my dinner.</p>	

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
04	16/11/19	7:30 AM	Leo Cottage	I was assigned to submit the report on 'First day Field Impression'		I submitted my report on "First day field Impression".	
		8:00 AM	Leo Cottage	I along with my group were instructed to draw the village layout		I along with my group completed the village layout and returned to the camp.	
		2:00 PM to 4:30 PM	Leo Cottage	I was instructed to fill the enumeration form along with a partner as selected by our professor		I filled up some of the enumeration form.	
		6:00 PM to 9:00 PM	Leo Cottage	I was assigned to attend my field class. I was instructed to fill the rest of the enumeration forms by next morning		I attended the class along with my classmates	
		9:30 PM		I was instructed to have my dinner along with my group		I completed having my dinner.	
		11:30					

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
05.	17/11/19	07:30 AM	Leo Cottage	I was assigned to fill the innumeration form		I collected data and filled the innumeration form completely.	
		10:30 AM	Leo Cottage	I was assigned to collect data on village description		I collected data for village description	
		6:30 PM to 4:30 PM	Leo Cottage	I was assigned to attend the class		I attended the class and took instructions for the next day.	
			Leo Cottage	I was assigned to write the report on village description			
		10:00 PM	Leo Cottage	I was instructed to have my dinner		I finished having my dinner.	

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
06	18/11/19	7:00AM	Leo Cottage	I was assigned to submit my report on village description		I submitted my report on village description.	
		8:00AM	Leo Cottage	I was assigned to collect data on material culture		I collected data regarding material culture from some of the villagers	
		12:24PM	Leo Cottage	I was supposed to return to the camp and have lunch		I finished having my lunch	
		2:00PM to 4:00PM	Leo Cottage	I was assigned to collect more data on material culture		I finished collecting data on material culture	
		6:30PM to 9:30PM	Leo Cottage	I was assigned to attend the class. I was assigned to write the report on material culture.		I attended the class and took instructions for the next day.	
		10:00PM		I was supposed to have dinner		I finished having my dinner.	

BIDHANNAGAR COLLEGE

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
07	19/11/19	7:30 AM	Leo Cottage	I was assigned to submit the report on material culture		I submitted my report on material culture	
		8:00 AM - 2:00 PM	Leo Cottage	I was assigned to collect data on house type, house layout and economy		I collected data on house type, house layout and economy from some village houses	
		6:30 PM - 8:30 PM	Leo Cottage	I was assigned to attend the class I was assigned to write down the report on house type and village economy		I attended the class and took instructions for the next day.	
		10:00 PM		I was supposed to have my dinner		I finished having my dinner	

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DEPARTMENT OF ANTHROPOLOGY
 FIELDWORK 2012

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
08	20/11/19	8:00 AM	Leo Cottage	I was assigned to submit my report on house type and village economy.		I submitted my report on house type and village economy.	
		11:00 AM - 2:00 PM	Leo Cottage	I was assigned to complete our demography tables and tally the enumeration forms.		I completed the demography tables and tally of enumeration forms along with my classmate.	
		6:30 PM - 9:30 PM	Leo Cottage	I was assigned to attend the class.		I attended the class and took instructions for the next day.	
		10:00 PM	Leo Cottage	I was supposed to have my dinner.		I finished having my dinner.	

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DEPARTMENT OF ANTHROPOLOGY

FIELDWORK 2019

LOGBOOK

DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
09	21/11/19	8:00AM to 12:00PM	Leo cottage	I was assigned to collect the data on birth of a child from both the parents individually.		I collected some data on the birth of a child from both of the parent.	
		2:00PM to 4:00PM	Leo cottage	I was assigned to collect the complete data from both the parents.		I collected the complete data on birth of a child from both the parents.	
		6:30PM to 9:30PM	Leo cottage	I was assigned to attend the field class. I was assigned to submit the case study on birth from both of the parents.		I attended my class and took information for the next day.	
		10:00PM	Leo cottage	I along with my class-mates were asked to have dinner.		I completed my dinner.	

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DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
10	22/11/19	2:00AM	Leo cottage	I was assigned to submit the case study on birth		I submitted the case study on birth.	
		8:10AM	Leo cottage	I was assigned to collect the data on marriage from both the spouses.		I collected the data on marriage by 12:00pm.	
		6:00PM	Leo cottage	I was assigned to attend the class. I was assigned to submit the case study on marriage on the next day.		I attended the class and took information for the next day.	
		9:30PM	Leo cottage	I was assigned to complete my dinner along with my classmates.		I completed my dinner by 10 pm.	

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DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
11	23/11/19	7:30 AM	Leo cottage	I was assigned to submit my case study on marriage before collecting the new data.		I submitted my case study on marriage.	
		8:00 AM	Leo cottage	I was assigned to collect data on death of any person of a family staying in the village.		I collected the male and female perspectives among the family members of the deceased person.	
		6:00 PM to 7:30 PM	Leo cottage	I was assigned to attend field class. I was assigned to complete the case study on death.		I attended the class and took information for the next day.	
		10:00 PM	Leo cottage	I was asked to have my dinner along with my classmates.		I finished having my dinner.	

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12	24/11/19	7:45 AM	Leo cottage	I was assigned to submit the case study on death.		I submitted the case study on death.	
		8:00 AM	Leo cottage	I was assigned to collect data on adolescence.		I collected data on adolescence.	
		5:30 PM	Leo cottage	I was assigned to attend field class.		I attended the class and took information for the next day.	
		7:30 PM	Monastery	I was assigned to submit the case study on adolescence the next day.			
				I was assigned to visit the 'Gumpha' for a ritual held among the Buddhist villagers.		I visited the 'Gumpha' to attend the ritual along with my classmates.	
		9:30 PM	Leo cottage	I was asked to have dinner along with my classmates.		I had dinner.	

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13	25/11/19	8:00AM	Leo cottage	I was assigned to submit the case study on adolescence.		I submitted the case study on adolescence.	
		8:30AM	Leo cottage	I was assigned to collect the data on Kinship and Genealogy from the families of the village.		I collected the data and returned to the camp.	
		6:00PM to 9:30PM	Leo cottage	I was assigned to attend the field class. I was assigned to submit the report on Kinship and Genealogy on the next day.		I attended the class and took instructions for the next day.	
		9:45PM	Leo cottage	I was asked to have dinner along with my classmates.		I finished my dinner.	

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14	26/11/19	8:00AM	Leo cottage	I was assigned to submit the case study on kinship and Genealogy.		I submitted the case study on kinship and genealogy.	
		8:10AM	Leo cottage	I was assigned to visit and collect the data from village market, primary health centre and Gram Panchayat, along with my classmates.		I collected the data along with my classmates by the guidance of our professors.	
		7:00PM to 10:00PM	Leo cottage	I was assigned to attend the class and discuss about the information that I collected.		I attended the class and discussed the information.	
		10:15PM	Leo cottage	I was assigned for the next day work and was asked to complete my report based on today's data.		I finished my dinner.	
				I was asked to have dinner			

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15	27/11/19	7:45 AM	Leo collage	I was assigned to submit my report on village market, Primary Health center and Gram Panchayat.		I submitted the report on village market, primary health centre and Gram panchayat.	
		8:00 AM	Leo collage	I was assigned to collect data on Political Organization.		I collected the data on Political Organization.	
		10:00 PM	Leo collage	I was asked to have dinner along with my classmates.		I finished my dinner.	

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DAY	DATE	TIME	PLACE	ASSIGNED WORK	SUPERVISORS' SIGNATURE	WORK DONE	SUPERVISORS' SIGNATURE
16	28/11/19	8:00AM	Leo cottage	I was assigned to collect pictures.		I collected the required pictures.	
		10:00 PM	Leo cottage	I was asked to have my dinner along with my classmates.		I finished my dinner.	