

18BGE43C - HUMAN GEOGRAPHY

[Syllabus, UNIT – III: Race and Racial Groups: Griffith Taylor's Theory of Human Race - Ethnic groups in India and World - Indian Tribes - Gonds - Bhil - Naga – Santhal.]

Races

The word race came into usage in English language in the 16th century. It was Thomas de Gobineau who attempted the first classification of human beings on the basis of physical characteristics.

NEGROID RACES

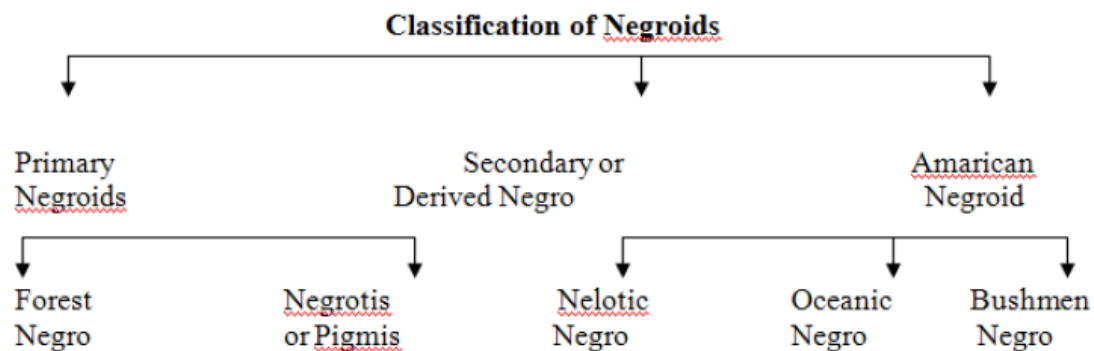
(African, Hottentots, Melanesians/Papua, "Negrito", Australian Aborigine, Dravidians, Sinhalese)

Origin of Negroids:-

- ✚ The word „Negro“ is derived from a latin word known as „Nigor“ which means Black“.
- ✚ The main habitat of Negroids is Africa continent and their main habitat is S.Africa that is why this place is also known as Black Africa.
- ✚ Majority of negroids is found in middle and southern Africa which is also termed as black Africa.

Features of Negroids:-

- ✓ Skin, eyes and hairs are black in colour
- ✓ Hairs are wooly, curly & frizzly.
- ✓ Jueir hights are found tall to very short



PRIMARY NEGROES

Forest Negroes:-

- They are mainly found in southern region of Africa.
- They are also known as sodani Negroes.
- They are also found in sahara desert which lies in N & S where there is dense equatorial forest.
- The maximum clear indication of the negroid race is found in the forest negroes & therefore they are termed as true Negroes.

Features of forest Negroes:-

- Long, Woolly and wavy hairs and are black in colour.
- Their lips are thick.
- Skin colour varies from chocolaty to dark Brown.
- Their average height is 162-172 cms.
- Fewer hairs are found on skin & face.

Negrotic or pigmies:-

- They are mainly found in Congo Basin in Africa.
- Are also found in various scattered islands in east such as and man & Nicobar islands in Asia, Malaysian peninsula, Philippians and New Guinea Island.

Features of Negrotic:-

- ❖ They live in dense areas.
- ❖ Their Average height is 150 cms.
- ❖ Their skin colour varies from brown to black.

Features of pigmies:-

- ❖ They are Very Short in height (142-162 cms.)
- ❖ Normally thick lips.
- ❖ Their face is projected out ward.
- ❖ Their eyes are dark brown in colour.
- ❖ Their skin colour varies from black to chocolaty brown.

Secondary or Derived Negroids:-

Nelotic Negro:-

- They are found in N.E. Africa-E.Sodan, Ethiopia and Somali land.
- They are mixture of Negroids and Mediterranean Races.

Features of Nelotic Negroids:-

- Their skin is black in colour.
- Their average height is more than 175 cms.
- Eyes are dark brown in colour.
- Their forehead is long & high
- Face is long.
- Their jaws are comparatively less protected.

Oceanic Negro:-

- They are mainly found in Malaysian peninsula and New Guinea.
- They are mixture of Mongolian and Asian races.

Features of oceanic Negroes:-

- Nose is slim.
- Their complexion is generally fair.
- Their average height varies between 165-170 cms.

Bushmen Negroes:-

- They live in Kalahari Desert or near by areas.

Features of Bushmen Negroes:-

- Their Average height is 152 to 155 cms.
- Skin colour varies between dark brown to brown

American Negroids:-

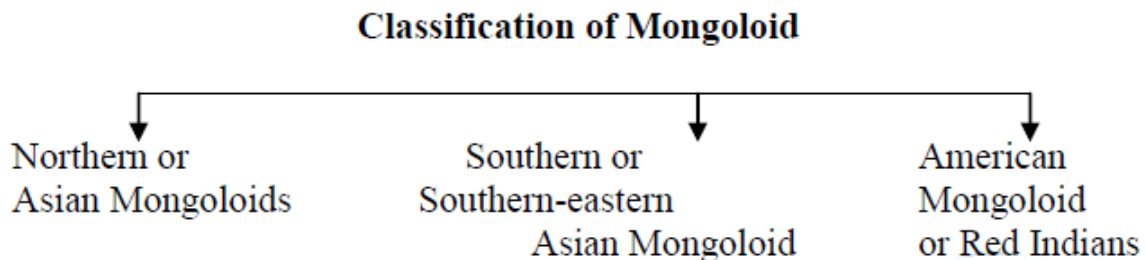
- The negroids of USA developed due to the mixture Negroes, Red Indians and European races.
- After the discovery of America, Europeans migrated to north and South America force fully.
- Those people took Negroes forcefully from Africa and kept them as slaves.
- They were used in plantation, agricultural activities in regions like, porabic, maxico, western islands groups & southern parts.
- Skin - Brown to Black
- Height - 122-130 cms (short)
- Forehead - long, high
- Lips - Their protected
- Jaws - Protruded
- Hair - wooly & curly.

MONGOLOIDS RACE

- They are also known as Asian-American races
- 37% population of the world is covered by them
- Some of them are found in Asia and America

Features of Magnolia Race:-

- Their skin colour varies saffron to yellow brown & some are reddish brown.
- Their structure is medium tall to medium short.
- Their hair colour varies from brown to brown black and are straight.
- Eyes are brown to dark brown.
- Their nose is medium broad.



Northern or Asian Mongoloids:-

- They are found in yakult, chunchi, kalmud, Tungur, Mongolia, Russia, Siberia, Ural, Caspian, Iran, Afghanistan & India's Southern parts.

Features of Northern Mongoloids:-

- Their face is protruded outward
- Their Nose is broad
- Their eyes and skin are brown in colour
- Thin Lips
- Hairs are black in colour.
- They have less hair on hair skin
- They are comparatively taller.

American-Indian Mongoloids:

- They are also K/a Red Indians
- They are mainly found in N. Americas

Features of American-Indian Mongolids

- Their skin colour varies from yellow to brown
- They have black silky & straight hair
- Eyes are redish brown in colour

Southern or southern-Eastern & Asian Mongoloids:-

- They are the mixture of three different races = Mongoloids + Negroids + Caucasoids.
- They are found mainly in Indonesia, Malaysia, Myanmar, N.E. India, Tibet.
- They are also found in Java & Sumatra.

Features of southern Mongoloids:-

- Their skin is of dark complexion
- Eyes are comparatively smaller
- Shorter in height
- Their Nose is broad.
- Their hairs are black in colour and are straight.

AUSTRALOIDS:-

- They are also known as pseudo Australoids.
- They are mainly found in Australia.
- They are also found in India.

Features of Australoids races:-

- They are comparatively tall in height
- Their lips are thin.
- They have curly & wooly hairs.
- Their nose is broad.

CAUCASOID:-

- These races are mainly found in Europe & S.W. Asia,

Features of Caucasoid Races:-

- Their height is medium to tall
- Their skin colour varies from reddish white to olive brown.
- Head is long to broad & medium high to very high
- Hairs are straight to wavy and are dark brown in colour.
- Their eyes are blue to dark brown in colour
- Nose is usually high and narrow to medium broad.

INDIAN TRIBES

THE GONDS

The Gonds are among the largest tribal groups in South Asia and perhaps the world. The term Gond refers to tribal peoples who live all over India's Deccan Peninsula. Most describe themselves as Gonds (hill people) or as Koi or Koitur.

Gonds settled in Gondwana, now known as eastern Madhya Pradesh, between the ninth and thirteenth centuries AD . Muslim writers describe a rise of Gond states after the fourteenth century. Gond dynasties ruled in four kingdoms in central India between the sixteenth and mid-eighteenth centuries. However, Gonds are similar to many tribal groups today in that they face severe economic hardships. Although some Gond groups own a great deal of land, others are classified as Scheduled Tribes, which means they need special social and economic help.

Location Gonds live all over central India, and in the states of Maharashtra and Orissa. As "hill people," they traditionally have been associated with hills and uplands in the Deccan Peninsula. Many Gonds live around the Satpura Hills, Maikala Range and Son-Deogarh uplands, and on the Bastar plateau. Many Gond tribes also live in the Garhjat Hills of northern Orissa. The region is drained by the head-waters of many of India's major rivers (such as the Narmada, Tapti, Son, Mahanadi, and Godavari). February sees the start of the hot season and Late September marks the return

Language Gondi belongs to the Dravidian family of languages and is related to Tamil and Kannada. The language offers a cultural connection between many Gond groups. Many Gonds also speak Hindi, Marathi, or Telegu.

Religion Persa Pen is the most distinctive feature of Gond religion. Like many other tribes, Gonds worship a high god known as Baradeo, whose alternate names are Bhagavan, Sri Shambu Mahadeo, and Persa Pen. Baradeo oversees activities of lesser gods. He is respected but he does not receive fervent devotion, which is shown only to clan deities. Each Gond clan has its Persa Pen, who protects all clan members. The Persa Pen is essentially good but can be dangerous and violent.

Each village has its Village-Guardian and Village- Mother who are worshipped when villagers celebrate regular festivities. Gonds also worship family and household gods, gods of the field, and gods of cattle. Deities such as Shitala Mata, goddess of smallpox, help ward off disease. Spirits

Most aspects of Gond life, from the greatest festivals to the building of a new cattle shed, are accompanied by sacrifice. Certain deities, especially female ones, demand chickens, goats, and sometimes male buffaloes. Every nine or twelve years, Gonds sacrifice a pig to the god Narayan Deo in an important ceremony known as the Laru Kaj (Pig's Wedding). Other rituals also involve offerings of fruits, coconuts, flowers, colored powder, and strings.

Gonds believe evil spirits and the gods' displeasure cause most diseases and misfortunes. They ask soothsayers and diviners to find out the cause of problems and to suggest remedies. Sometimes, magicians and shamans (healers) can provide this advice. Magicians use special formulas to control the actions of a deity or spirit that is causing a particular affliction. Shamans fall into a trance and give voice to the demands of an offended god or spirit.

Many Gond festivals are connected to agriculture. Pola, a cattle festival, and Nagpanchami, the snake festival, are very popular.

Dasahara is an important Gond holiday. A Gond custom is stick dancing undertaken by young people. Bands of young people travel from village to village, dancing and singing. The dancing is a religious duty. It is also an occasion for fun.

Living Conditions Each Gond village has a headman (known by local names such as mukhia, mahji, or patel) and a village council (panchayat) chosen by the villagers. The council consists of the headman, priest, village watchman, and four or five elders. It helps keep the village running smoothly and upholds Gond customs.

Houses are usually built of mud and thatch. They consist of a living room, kitchen, veranda.

Gond houses contain cots and a few wooden stools; mats are used for sitting and sleeping.

Gond society is divided into four groups known as phratries or sagas in Gondi. Each saga traces its descent to one of the four groups of gods who emerged from the cave after their release by the hero Lingal. The saga is divided into several clans (pari) . A clan consists of a group of people who believe they share a common ancestor. Generally, it is good to marry outside the clan.

Kinship and marriage customs among Gonds reflect broader regional patterns. The norm is cross-cousin marriage (for example, marrying one's mother's brother's daughter), which is typical in southern India. Gond groups that have been influenced by northern peoples such as Marathas, however, follow northern customs in determining marriage partners. Similarly, northern Gonds allow widows to remarry a brother of the deceased husband.

Gonds typically choose their marriage mates, and a tribal council approves the matches. The father of a groom pays a bride price. Gond weddings include many significant ceremonies. The main part of the wedding occurs when the bride and groom walk seven times around a wedding post. Newlyweds live with the groom's family until it is possible for them to move into a house of their own.

Sometimes, Gond matches are made when a groom and bride elope. These marriages must be approved later by relatives and the village council. The council also can approve divorces.

Relationships Gonds welcome visitors with dried tobacco leaves, fruits, or other small gifts. Many villages have guest huts.

Clothing Gond men typically wear the dhoti, or loincloth. The dhoti is a long piece of white cotton cloth wrapped around the waist and then drawn between the legs and tucked into the waist. Women wear a cotton sari (a length of fabric wrapped around the waist)

Food The staples of the Gond diet are two millets known as kodo and kutki . These are either boiled to a broth or cooked to a dry cereal. Broth is preferred for the first two meals of the day and the dry cereal is eaten at night, often with vegetables. Vegetables are either grown in gardens or collected from forests along with roots and tubers. Honey is also gathered from forests.

Rice is a luxury item that Gonds enjoy during feasts and festivals. Most Gonds like meat. Animals sacrificed at ceremonies are eagerly consumed, and animals hunted in the forest supplement the diet. Gonds must abstain from the flesh of animals that are their clan totems.

Gonds grow tobacco for smoking and for celebrations make liquor from the mahua tree.

Education Literacy (percentage of the population who can read and write) among Gonds varies from just over 25 percent in Maharashtra to less than 15 percent in Madhya Pradesh. Among females in Madhya Pradesh, it drops to about 4 percent. Few children attend school regularly, and girls rarely continue past primary school.

Employment Gonds today are mainly farmers. Although some Gond communities have risen to the status of landowners, many are landless laborers.

Social Problems Gonds face problems typical of tribal peoples throughout South Asia and much of the world. They suffer exploitation and discrimination, and often are forced to live on less productive lands in remote areas. They are experiencing increasing pressure on their land, a rise in the number of landless laborers, and high levels of poverty. Lack of education and low levels of literacy further reduce economic opportunity.

Gonds have a rich arts tradition that includes pottery, basket making, body tattooing, and floor painting. They paint designs in red and black on the walls of their houses. These drawings often celebrate festivals and depict animals, birds, human figures, hunting, and dancing. Gonds make musical instruments. They carve memorial pillars in wood and stone for their dead. They often decorate houses with carved doors and panels.

BHIL PEOPLE

Bhils or Bheels are an Indo-Aryan speaking ethnic group in West India. They speak the Bhil languages, a subgroup of the Western Zone of the Indo-Aryan languages. As of 2013, Bhils were the largest tribal group in India.

Bhils are listed as indigenous people of the states of Gujarat, Madhya Pradesh, Chhattisgarh, Maharashtra and Rajasthan—all in the western Deccan regions and central India—as well as in Tripura in far-eastern India, on the border with Bangladesh. Bhils are divided into a number of endogamous territorial divisions, which in turn have a number of clans and lineages. Most Bhils now speak the language of the region they reside in, such as Marathi, Gujarati or a Hindustani dialect.

Bhil is derived from the word *billa* or *billu* which means bow in the Dravidian lexis. The term Bhil is used to refer to "various ethnic communities" living in the forests and hills of Rajasthan's southern parts and surrounding regions of western India, highlighting the "popularity of the bow and arrow as a weapon among these groups". It is also used as a blanket term to refer to the autochthonous peoples of these areas.

The Bhils of what is now the state of Gujarat rebelled on several occasions during the British colonial era, notably in 1846, 1857-58 and 1868.

Along with a number of other Indian social groups, the Bhils were designated as a criminal tribe by the British Indian Empire under the Criminal Tribes Act 1871, which meant that a Bhil could be "randomly picked up, tortured, maimed or even killed" by the authorities. Susan Abraham notes that many of the tribes characterized as criminal under the Act had earlier rebelled against the East India Company and participated in the Indian Rebellion of 1857. She claims that the Britons legislated the Act in 1871 in the wake of these autochthonic tribes' proclivity for rebellion.

The Bhils are inhabitants of Dhar, Jhabua, Khargone and Ratlam districts of Madhya Pradesh. A large number of Bhils live in the neighbouring States of Maharashtra, Gujarat and Rajasthan. They constitute the third largest tribe of India; the first two being Gonds and Santhals According to Victoria R. Williams, the Bhils are India's "most widely dispersed tribal group". A small population of Bhils also resides in Pakistan's Sindh.

The Bhil are classified as a Scheduled Tribe in Andhra Pradesh, Chhattisgarh, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Rajasthan and Tripura under the Indian government's reservation program of positive discrimination.

The Bhil are divided into a number of endogamous territorial divisions, which in turn have a number of clans and lineages. In Rajasthan, they exist as Meena, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava and Vasave

The language commonly spoken by Bhils throughout their geographic distribution is Bhili. Bhili has about up to 36 identified dialects and pronunciation differs by region. Bhili is based on Gujarati, but dialects of Bhili gradually merge into more widely spoken languages such as Marathi in the southeast and Rajasthani in the northwest. Around 10 million people recorded themselves as speaking a Bhili dialect in the census.

Estimates of individuals speaking the language are often inaccurate as speakers of minor languages like Bhili have sometimes been treated as having major languages (such as Marathi or Gujarati) as their mother tongue.

Bhils have rich and unique culture. The Bhilala sub-division is known for its Pithora painting. Ghoomar is a traditional folk dance of Bhil tribe. Ghoomar is the symbol of womanhood. Young girls take part in this dance and declare that they are stepping into the shoes of women.

Main foods of Bhils are maize, onion, garlic and chili which they cultivate in their small fields. They collect fruits and vegetables from the local forests. Wheat and rice are used at time of festivals and other special occasions only. They keep self-made bows and arrows, swords, knives, axes etc with them as weapons for self-defense and hunting the wild fauna which also form the major part of their diet. They profusely use alcohol distilled by them from the flower of Mahua (*Madhuca longifolia*). On festive occasions, various special preparation from the dish rich, i.e. maize, wheat, barley, malt and rice. Bhils are traditionally non-vegetarian.

Every village has its own local deity (Gramdev) and families too have their Jatidev, Kuldev and Kuldevi (house hold deity) which is symbolised by stones. 'Bhati dev' and 'Bhilat dev' are their serpent-god. 'Baba dev' is their village god. Karkulia dev is their crop god, Gopal dev is their pastoral god, Bag dev is their Lion god, Bhairav dev is their dog god. Some of their other gods are Indel dev, Bada dev, Mahadevel, Tejaji, Lotha mai, Techma, Orka Chichma and Kajal dev.

They have extreme and staunch faith in superstitious beliefs and Bhopas for their physical, mental and psychological treatments.

According to Victoria R. Williams, the Bhils "identify largely as Hindu". The Dang Bhils follow Christianity, and the Nirdhi and Tadivi Bhils follow Islam. A number of other Bhils follow Sonatan which is their "own religion". Williams states that Sonatan "blends Hindu beliefs and animistic philosophies".

Traditional Bhil villages are led by a headman (gameti). The gameti has authority and decision-making powers over most local disputes or issues.

NAGA TRIBES

The Nagas inhabit in four states in India and in the Western parts of Myanmar. The Nagas live between Brahmaputra and Chindwin River □ In India they are found in Nagaland, four Districts in Manipur, one District in Assam and two Districts in Arunachal Pradesh. In addition to this, many Nagas inhabit in Western parts of Myanmar (Burma) The Origin of the Naga

The habitat of Nagas is hilly and mountainous.

The general climate of Nagaland is monsoon climate with high humidity levels.

The hot and humid conditions and mild winters provide a conducive environment for the growth and development of a large variety of flora and fauna.

Rice is the staple food. Rice is eaten twice a day with fish curry, pork, mutton, or vegetables.

The entire of an animal with skin, blood, intestine and even the eyes are habitually eaten.

Milk and milk products are considered as a taboo among most of the Naga tribes. FOOD

The women mainly opt for plain blue cloth and a white cloth with black marginal bands.

The Naga men dress in length which consists of a narrow piece of blue or white cloth, some four feet long and 25 centimetres broad.

Major occupations are Making of baskets , Weaving of cloth , Wood carving , Pottery and Metalwork ,Jewellery-making and Bead-work.

Houses are made of wood and straw and these are ornately carved and arranged.

They have a unique way of constructing their huts.

They decorate the entrances with the heads of buffaloes

The Naga tribes practiced headhunting and preserved the heads of enemies as trophies.

Folk dances of Nagas shows the vibrant and dynamic cultural tradition.

Folk music of Nagas is based on the features like religious beliefs romance or bravery.

THE SANTAL TRIBES

The Santal or Santhal, are a Munda ethnic group native to India and Bangladesh.

Santals are the largest tribe in the Jharkhand state of India in terms of population and are also found in the states of Assam, Tripura, Bihar, Chhattisgarh, Odisha and West Bengal.

They are the largest ethnic minority in northern Bangladesh's Rajshahi Division and Rangpur Division. They have a sizeable population in Nepal and Bhutan. The Santals speak Santali, the most widely spoken of the Munda languages.

Santal is most likely derived from a Bengali exonym. The term refers to inhabitants of Saont, now in the Midnapore region of West Bengal, the traditional homeland of the Santals, Their ethnonym is Hor Hopon ("sons of mankind").

According to linguist Paul Sidwell, Austro-Asiatic language speakers probably arrived on coast of Odisha from Indochina about 4000–3500 years ago.

The Austroasiatic speakers spread from Southeast Asia and mixed extensively with local Indian populations.

Due to the lack of significant archaeological records, the original homeland of the Santals is not known with certainty. The folklore of the Santals claims they came from Hihiri, which scholars have identified as Ahuri in Hazaribagh district. From there, they claim, they were pushed onto Chota Nagpur, then to Jhalda, Patkum and finally Saont, where they settled for good.

This legend, which has been cited by several scholars, has been used as evidence that the Santals once had a significant presence in Hazaribagh. Colonial scholar Colonel Dalton claimed in Chai there was a fort formerly occupied by a Santal raja that was forced to flee when the Delhi Sultanate invaded the territory

The base of Santal society is a division between "brother" (boeha) and "guest" (pera), a divide found in many other tribal societies of central and eastern India. Children of the same father (sometimes grandfather), known as *nij boeha*, often live next to each other and own adjacent pieces of land. Those in the closest form of brotherhood, called *mit orak hor* ("people of one house") in Singhbhum, cannot marry each other and propitiate the same deity, since the house refers to a common ancestor from which all the families are believed to descend. Only *mit orak hor* marriages are severely stigmatised. Another brotherhood is membership of a clan, which are exogamous. The last form of brotherhood is *phul*, a ritual friendship with members of other ethnic groups. Children of *phul* brothers consider themselves as brothers, and they attend each other's main lifecycle events, such as weddings or funerals, as *pera*. They also give help in times of hardship.

Those who do not have brotherhood are referred to as *pera*, or guests. Members of other communities, especially those not speaking Santali, are excluded from this grouping, except for communities such as the Karmakar, Mahali or Lohar, who are enmeshed in Santal society. Those with this relationship can marry, and attend major festivals as guests. People related by marriage, although *pera*, have special roles in life-cycle events. Women perform special welcome rituals for *pera* when they visit. Those related by marriage can have one of two relationships. They can be *bala*, a relationship exemplified by the couple's parents, or *sangat*, between cross-siblings of a couple.

Santal society has much less stratification and is more egalitarian than neighbouring caste Hindu society, but still has some status differences. The most important marker of a person when interacting with others in Santal society is their standing as *marang* ("senior") or *hudin* ("junior"). This standing is evaluated by relation: for example, if someone is greeting their father's elder brother's son, they would be the junior irrespective of age. Similarly, when someone greets their elder brother's wife, the wife would be *marang*. However for strangers or guests with no clear kin connections, the question of *marang* or *hudin* is decided by age.

The ritual greeting (*god* in Santali) of someone is given much importance and is done in the courtyard of a house when a *pera* visits. The greeting differs by gender, and whether the person is junior or senior to the one being greeted. The greeting rituals given by a *hudin* involve an "offering" (*dobok' johar*) of respect, while a *marang* "receives" this respect. This greeting should not be done hastily, and correct practice of it is encouraged in children from a young age. However the *hudin-marang* distinction does not apply to *phul* or *bala*, who instead greet each other as if greeting a *marang*.

The Santals also have totemistic clans, known as *pari*. These 12 clans are divided into two ranks: 7 senior and 5 junior. The senior clans are believed to originate from the 7 sons and daughters of the first man and woman, and in order of seniority they are: Hansda (goose), Murmu (Nilgae), Marndi (*Ischaemum rugosum*), Kisku (kingfisher), Soren (Pleiades), Hembrom (betel palm) and Tudu (owl). The junior clans are Baskey (stale rice), Besra (falcon), Caure (lizard), Pauria (pigeon) and Donker. Members of a senior clan do not marry members of a junior clan, and there are some forbidden marriages as well, such as between Marndi and Kisku.

In addition, *Besras* are sometimes treated differently due to their perceived low status, but other than the context of marriage, they play no role in social life. The clans also avoid harming their clan totem, lest evil befall them.

The Santals have another social organisation important for rituals, called *khunti*, or *gusti* in south Chota Nagpur. The term refers to descendants of a common ancestor, no more than a few generations back, that live nearby. The *khunti* is identified by some distinguishing feature of the ancestor, such as

poeta, people who wear a thread on their chest in worship. In many cases, all the people of a gusti live in their ancestral village, but some members may have migrated to neighbouring villages.

In the Santal religion, the majority of reverence falls on a court of spirits (bonga), who handle different aspects of the world and who are placated with prayers and offerings. These benevolent spirits operate at the village, household, ancestor, and sub-clan level, along with evil spirits that cause disease and can inhabit village boundaries, mountains, water, tigers, and the forest. The bonga are intermediaries between noa puri (visible world) and hana puri (the invisible reality), the abode of a Creator. This creator is variously called Marang Buru (Supreme Deity or literally The Great Mountain) or Thakur Jiu (life giver), and is the "cause of all causes," making the Santal religion, in a deep sense, monotheistic as well as pantheistic.

There are seven kinds of marriage recognized in the Santal community, each with its own degree of social acceptance. The most elaborate kind of marriage is the *hapramko balpa*, or ancestor's marriage, but the most widely practiced is kesimek'. In this form of marriage, a boy and girl who wish to marry decide to go to the groom's house and stay there a while.

When the girl's family are made aware of their situation, the jog manjhi of the girl's village arrives at the house of the headman of the boy's village to discover the couple's intentions. The couple are summoned to the village headman and the bride is asked whether she wishes to set a date for kesimek'. If she replies 'no', the boy's family will have to pay a small fine to the jog manjhi of the girl's village, who would take the girl back to her father. If she assents, the boy's family is consulted for the best day for the kesimek'. The bride and groom are not bound by any obligation to marry. During this time, the jog manjhi stays in the village to give all the information he can to the bride's father: both in determining what would be a good bride price to demand and whether the marriage might end in a short time.

Sohrai is the principal festival of Santal community. Besides that Baha, Karam, Dansai, Sakrat, Mahmore, Rundo and Magsim are important festivals. They traditionally accompany many of their dances during these festivals with two drums: the Tamak' and the Tumdak'.

Chadar Badar, a form of puppetry known also as Santal puppetry, is a folk show involving wooden puppets placed in a small cage which acts as the stage.

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