

Socio-Religious Transformation in Sari-Sarna Society

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***Abstract:** The base and foundation lay down by the tribal communities. It was mentioned that the natural and supernatural deities of tribes are snatched away by the intruders, the foreigners and others. The impacts of the foreigner society have been drastically uprooted. The rigidities and root-ness tribal religions are transformed by the various institutions. The tribal people constantly merge towards modern society. They rejected and denied their traditional worship, the ancient ritual and ceremonies. The ritual of the tribal group leads into great bond and unity. The ritual smoothens the lives of indigenous people. Rituals denote the transition of human life-birth, adulthood, marriage and at the end, death. The traditional tribal communities are still under prevailing of conjuring powers. There needs to have reformation of tribal religious without diminishing essential phenomena because there won't exist the written original text to explain the tribal religion.*

***Key Words:** Austro-Asiatic, animistic, foreign religious institutions Santhal identity, traditional*

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Introduction

The tribal of India shares ethnic features of primitive inhabitation. The Mulvasi, Adivasi, indigenous people belong to the austro-asiatic groups. The tribe among them santhals are one the largest homogeneous tribal communities of India, counting more than 10 million people¹.

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However, Ho and Munda tribal share the corresponding similarities. Having geographical distancing these tribal groups responded enormously in worship, language and cultural institutions are systematize they live in a simplified and over worried life. Mainly they are surrounded by forest hill areas and they have centered the worship place known as jahar than and on the other hand manjhi than is located at the out skirts of village. It these places are sacred and engraved with lots of reverence and devotions.

They believe that from these sacred engrave only we the villagers are protected and secure from all kind of eternal and external evil forces. the members of household constituted villages and had nearly fifty to eighty families. their houses are structured in a pattern where it can be seen as a train stood on at the un-driven platform, they have drafted the walls with various designs and architecture.

For keeping the mud floor neat and tidy, they plastered the walls and floor with cow dung. most of the tribal house corners are special and sacred and that particular corner place is reserved for the ancestral worship, where ancestor's favourite things or taboo is placed there. The first motive of these paper is my personal assessment and to one's own caste as a Santhal identity. This work will enable one to understand one's own culture, traditions and more over revitalized the ancestor's existence and worship of primitive religion of my Santhal Pargana. It is an attempt to seek and regenerate my culture practices and socially degrade evils practices. It is a search because these tribal communities are constantly moving place to place. They potentially adhered the place of futility to live and multiply their inhabitants. However, it is often noticed which emerging into new places and existence they consciously forget to maintain their own culture institutions and practices that they embraced before. It is obviously seen the influence of neighbouring religious make a great impact on their customs and traditional practices.

The nature worship is most prevalent in the primitive religion. the simple and mesmerized co-existence along with nature has affected enormously in the primitive religious practices. though we can see member of various religions accepted the rituals of nature worship, besides adoring thousands of god's and deities. More especially these santhals, ho and munda tribal community vastly accepted the nature phenomena as well as nature sprit. Their belief, that they traditionally bear generation after generation.

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‘The attitude of the primitives mind is very different [from that of civilized man]. the natural world he lives in present itself in quite another aspects to him all its objects and all its entities are involved in a system of mystic participation and exclusion; it is this which constitute its cohesion and its order they therefore will attract his attention first of all, and they alone will retain it. if a phenomenon interest him, and he does not confine himself to a merely passive perception of its without reaction of any kind, he will immediately conjure up, as by a kind of mental reflex, and occult and invisible power of which this phenomenon is a manifestation¹.’

However, in the African traditional religion, Turaki (1999- 69) says religion is a ‘belief in a supreme being, belief in spirits and divinities, the cult of ancestors the use of magic, charms and spiritual forces.’²

I

Each and every anthropologist assumes various connotations get primitive religion includes numerous facts such as magic, anthropomorphic beings, believing in ancestor’s spirits - successive assumption of Taylor's animistic worship idolatry as identified with heavenly bodies. These common practices are emphatically contributed to the understanding to the primitive religion.

The word tribe is very common to any of the ethnological religions, very often this tribe word has been used synonymously with the words like aboriginals or adivasi. Let see sir Herbest Risley and Lacey, V. Elwin and A. V. Thakkar called them aboriginals. Sir Baines included them as ‘hill tribes’. White Shoobert called them ‘aborigines’. Tallents Sedwick and Martin regarded them ‘animists’. Hutton calls them as primitive tribe and Baines as ‘jungle people’, ‘forest tribe’. However, in India, at present the term ‘adivasi’(original inhabitants) is very commonly used for the tribal³.

Linguistically speaking, the Munda or Kol tribes share the vast similarity in linguistic, physical traits and costumes that are being hoisted. I could analyse the languages that are spoken by this different tribes are remarkably comprehensibly. ‘The language of the Santhals, the Munda and Paharrias of Chhota Nagpur, the Bhumij of Manbhum, the Hos of Singbhum⁴ bring out huge coincidence in expressing the tongues and though there are some slight dialectic differences these tribes have no difficult in understanding each other⁵.

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It is obviously indebted to the people of various tribal people who are living indigenously in different parts of the world, yet I would like to highlight the inhabitant of the indigenous people of northern India. Now all of them clear the jungle or the homestead fields and the trees they have cut down also serve them or house – timber. any remaining timber, etc they burn away. They build houses. running along the middle of the place they keep a village street, and at the end of this they arrange a sacred grove⁶.

I strongly agree upon the illustration where people live being with nature and being satisfied with what nature pervaded. Commonly, the tribal people are housing with woods, bamboos, leaves of the trees, hey and so on. there exist two to three rooms attached with cattle houses. The domestic animals are being kept with their reachable boundaries. every tribal family has numbers of pet animals with them. They love and care each and every cattle and pet animals because they are like different flowers in a garden contributing the gorgeous look of the garden without judging the smell, size and colors of the flower. There are different households' animals who are the essential assert to the family.

These aborigines of the soil could build houses for themselves, erect castles of stone, make flint weapons fitted for all uses and gradually understood the need and benefits of law and order in the culture⁷. They are the people of singing and dancing. They moved out freely. they had bond under the direction of headman, the village headmen are selected by the grace and chanting of hatu bonga (village deities). They will be declared to preside over the rules and justice must be abided by each and every individual of the village. Yet gradually we can observe the decline of all these practices because the intervening of government officials.

The natural resources were considered the boons to the village and more over to the particular tribal society. before commencing of any sort of tilling works, there must be proper chanting of worship and utterance of the respective deities. The prominent role of transcendental beings is presented within and around the natural resources.

The tribal people were obsessed with mainly pantheistic transcendental realms where they felt and experienced love and curse of omniscient power in and all around the natural resources. It continued till the intervening of some intruders like Christian Missionaries- like budding and so on. Obviously, it was sought to believe that the European merchants and traders entered into

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Indian expending their assimilation of trades and business. their assimilation and transmission impacted into the lives of tribal communities' very largely. They convinced and associated with heads of the tribal groups and brought the tribal practices under the suppression of Christian's faith. Christian missionaries and evangelizers insisted them to lead a life free from superstitions, however the Christian missionaries urged to the tribal communities to follow with certain flexibility and tribal oriented Christianity. It was a great gift to the Indian soil to sow the seeds of educations and eradicate the evil practices entangled by the tribal societies. The contribution of Christian missionaries impelled the lives of tribal communities. They externally imparted faith, arts, cultures and specific practices. Even now, lingering advanced of Christian evangelizers as well as Muslim traders deeply rooted in the indian cultures and societies.

As the age passed on, the tribal groups were subsequently dethroned with atrocities by other caste. The Christian missionaries were the one who sought to uncover the vulnerabilities in the Hindu region⁸ which were predominantly existed among the higher societies.

II

Austro-Asiatic ethnic group includes in Northern India, are notably Munda, Hos, Juangs, Kharias, Savaras, Korku, Bhurnij. Most drastically speaking, the Santhals and Mundari's are very popular tribal community that spread over Northern India, more specifically Chhota Nagpur plateau. At the present scenario, due to affordable and ecological convenient these tribal have merged all over the districts of Bengal, Jharkhand, Bihar and Orissa. Common features of these tribal group share Semitic language, and the code of conducts as such-ceremonial rituals, living habitats the great bond between a nature and its humanity. There rose divinity in the relation of humanity and supernatural powers.

The nature paves the way for assimilation of tribal community with rest of the visual and invisible world. Large number of Munda group migrated from the Chhota Nagpur and gradually settle down in other parts of Jharkhand. Likewise, at the present plight of santhals groups migrated from Chhota Nagpur and Santhals Pargana and replaced themselves into various districts of West Bengal, Orissa, Bihar, and Chhattisgarh. Numerous scholars have enumerated the different Certainties to affirm the original homeland of those tribal groups. these tribal

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communities have desperately pushed out of their original homelands they went into the jungle mahals to get secure and live peaceful live style. They cleansed up all the rough and bushes. Eventually, the tribal community has chosen appropriate regions for their lively hood. these tribal groups are the marginalized deprived and down trodden people in the society. Though they have possessed some constitutional provisions yet many are deprived of these benefits. Their living style is completely different from those now tribal people. Tribal groups are bound by certain rigidity and complex rituals and traditional customs. They long for their protection and safe guard of their community. Their faith and beliefs are based on their community intersection. Basically, they receive the instructions not on written forms rather perpetrated generation after elder to younger ones.

The tribals are identified with various deities and spirits. All these deities and spirits are propagated during the different festivals and worship. According to Santhal creation Thakur Jui is known as the creation of the world. Yet he is not considered as the supreme god. The chief presiding deity of the Santhal is 'Marang Buru' that 'Maram' means big, great and 'buru' means hill. Literally speaking, he is the great mountain of the santhal tradition⁹. The contemporary tribal communities have interchanged the name of Marang Buru with Lord Shiva; he is similar with Hindu ideology of religion. However, the traditional tribal communities had consistently insisted to abide by the rituals and practices of olden belief systems.

He is remembered in all the Santhal festivals mostly worshipped and offered with 'Handi'(a kind of rice beer) without this god is never pleased. There are certain Burus or hills which are so prominent for santhals a place of worship and veneration. Hemal Buru, Sindur Buru, Paldha Buru, Lugu Buru, Ghanta Bari Dharom Garh are very essential sacred graves for Santhal. For the people of Sanatan Dharam, the Chor Dham is a special place for worship.

The constant change is in the revolutionary occurrence in the society. The tribal community in northern india has faced such circumstances to renaissance in its culture and practices. the tribal groups of Munda, Ho And Santhals have merged into various sub districts of Burdwan, Bakura, Nodia, and Purba Murshidabad of West Bengal. most concretely speaking, in these districts are adamantly influenced by the prominent domination of hindu culture and others

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like islamic community. living in these regions of tribal community could experience and face lots of influences on its culture and tradition.

According to Hindu culture, the celebration of certain festivals is hoisted in enormous events and presentations. Such as celebration of Saraswati Puja in educational institutions this event makes each and every individual aboriginal people shakeable and provoke them to celebrate in village as well as in house. Due to such fascinating fact every tribal community tend to inherit into one's culture and customs. The most degrading fact is, that there was no proper historical account of such traditions. This resulted to flexibility and constant re - plantation each and every researcher suggest of their real origin and their primitive abode, we are in utter darkness, of their successive migration in ancient time through different parts of India, we have no written records to enlighten us, and of the various vicissitudes of fortune they under went in the dim dark ages of antiquity¹⁰. The aboriginal group lapsed with time and steadily shopping out from its traditional practices.

On the other hand, the tribe of Chhota Nagpur plateau has vastly enrooted in different sub districts of Jharkhand. The advanced Aryan civilization surpassingly constrained the customs and traditional flowering of primitive community. These tribal groups are succumbed by the present civilization of intruded groups of Aryans. Hypocrisy of Brahmanism, intrusion of foreign religious practices.

The tribal society and it's economy along with religious institutions have been undergone tremendous change and development not only in the relative importance of the traditional occupation, collecting, hunting, fishing, and cultivation, but also in the introduction of new ways of obtaining a livelihood. As collecting and hunting have decreased in importance agriculture has gained a place of economic significance. Fishing, however, has not only retained its earlier place in Santhal, Ho, and Munda economy, but may even be said to be playing a slightly more important role because of the gradual acceptance by some of the Hindu practice of rearing fish in artificial ponds. The crops cultivated have changed¹¹. Increasing the tribal community learned and worked out in their living style. They have emerged with going out of their traditional society and reaching out to every play for their earnings. according to the current interrogation, I could summarize that number of tribal communities have developed and received education

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consequently assured the government jobs. They hence changed their way of life. In the words of Gautama Buddha remarkably states:

‘He reduces substances, souls, monads, things to forces, movements, sequences and processes, and adopts a dynamic conception of reality. life is nothing but a series of manifestations of becoming and extinctions. it is stream of becoming. The world of sense and science is from moment of moment. It is a recurring rotation of birth and death. Whatever be the duration of any state of being, as brief as a flash of lightning or as long as millennium, yet all is becoming. all, things change’¹²

The traditional community notably learned to the change of oneself and the society, while the fact of biological evolution was explored and demonstrated by Charles Darwin¹³.

The tribal found that the transformation results to the growth and development to the family as well as to the society. The livelihoods of the Santhals, Hos, Mundas and other tribal communities turn around the forest and fulfil their basic needs from the trees and plants of the forest. Apart from this they wear engaged in the hunting, fishing and civilization for their livelihood.¹⁴

Conclusion

The influence of modern values and practices led the tribal to chassed themselves in education, modern technology and updated society.

In today's tribal community stood apart among themselves tremendously. The division between traditional tribal community and the modern tribal community raised various differences in customs, rituals, religious practices institutions of totamism and social recognition. The modern tribal community has been influenced and adopted the hindu - view of rituals customs, religious practices and unceasingly accepted the foreigner god's and goddess.

The old religions are reinterpreted and the old rituals and belief are transformed without proper integration. The gods and goddess are replaced with foreigner’s gods and institutions. for instances, the traditional belief of creator according to Munda tribe is sing bonga, whereas for Santals and Ho communities they withstand by Marang Buru, the god of creations and

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preservation. These mentioned above gods and goddesses are replaced with Shiva, Durga, Saraswathi and so on, who are the gods of hindu religion. imploring tribes' deities and when the needs and prayers aren't met or the placed expectation aren't fulfill, then certainly some tribes will go or some other forms and ways of inheriting religions.

On the other hand, the conjuring powers that are being demonstrated and influenced are chocked down the society under the veil of sophistication and rigorous regressions. From long decades the tribal communities are experiencing so simple lifestyle with immense rituals and customs. The practices of witchcrafts and black magic turned the society under suppression. Tribal people form a mechanism to curtail the expansion of social, spiritual, economical transformation and propagation.

Obviously, the traditional tribal communities are still under prevailing of conjuring powers. There needs to have reformation of tribal religious without diminishing essential phenomena because there won't exist the written original text to explain the tribal religion. The proper culmination of the oral text must be strengthened with strong faith and reinterpreted without any bias. Indigenous-integration ought to be revitalized in uniformity of distribution of institutions.

Notes & References

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