

# Museum of SANTAL CULTURE

Catalogue  
Part 1



Santal Arıcalı  
**Rakbi-jogao Bakbol**

Pahil Hatiń



# **Museum of SANTAL CULTURE**

## Santal Aricāli **Rakbi-jogao Bakbol**



A Catalogue on Santal Cultural Items

Santal Aricāli Sapapí reak' Nūtumko

Part 1  
Pahil Haṭin'

*Published by*

**Ghosaldanga Bishnubati Adibasi Trust  
Birbhum, West Bengal, India**

# Museum of Santal Culture

## A Catalogue on Santal Cultural Items

Village Bishnubati, Dist. Birbhum-731236, West Bengal

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# Introduction

**Santals:** The Santals count as the largest homogenous community of India. It is one of the few tribes that has retained its language and culture, along with oral traditions, even in our modern times. Their rich cultural heritage also includes deep artistic inclinations and a gift for the crafts. Santals who are settled in Jharkhand, West Bengal, Orissa, Assam, Bihar in India and in Bangladesh and Nepal, are egalitarian in nature. In India alone they are more than 10 million.

In this Museum we present a part of their culture and artistic sense through a display of their diverse art and craft items. This is an initiative to preserve and strengthen the best of Santal culture.

**Ghosaldanga Bishnubati Adibasi Trust** is the umbrella organization of two registered societies, the Ghosaldanga Adibasi Seva Sangha and the Bishnubati Adibasi Marshal Sangha. They have been working in two Santal villages, Ghosaldanga and Bishnubati for almost three decades. Their main thrust is education, but they also work in the area of health care, agriculture, biological farming, vocational training and Santal culture. The Museum of Santal Culture is located in Bishnubati and is maintained by the village organization.

## **A. Marti ar Pbotoko/Sculptures and photographs**



**Juri Pari/A Santal couple (Sculpture)**



## 1. Mor Orak/Santal house

*Accession No:*

2007/01

*Sapap/Material:*

Hasa, mat, ar, baber, jalai, busup baber

Clay, bamboo, straw, Babui grass

rope, needle, straw rope

*Beñnaoic'ak níutum/Made by:*

Rasmoni Baski, Naran Das

*Benao akan serma/ Year:*

2007

**Badae jón:** Santalkoák orak do pon kona jaegare chapri ar kandhakote benaoakan tahëna. Chapri ar kandhako do are-arete ar talare do raca tahëna. Asol kandha do ‘maran orak’ko metaoka ar ona sâotege mittén baranda tahëna. Maran orak reak duar do purub bañkhan däkhin nakhako dohœea. Judi asol orak utar nakha tahenkhan, purub nakhare dakae orak tahëna ar sahan, goetha emantiak hō ondege tahëna. Asol orak samañrege ñaingra-dangra, merom-bhidi lagit gorä tahëna ar sim kohö onteregeko tahëna. Pachim nakhare do durup barae lagit orak tahëna ar händiko hō ondegeko nüua. Racare bolok ar odonok lagit barea duar tahëna, samañak do ‘Kulhi Duar’ ar kuðamak do ‘Barge Duar’ko metaoka. Kuðam nakhage garsade, kun, barge, gađia, khet ar bir tahëna. Sukri bärä ar gurić mande hō barge seçge tahëna.

**Description:** A typical Santal house consists of several extensional sheds and small rooms within a square space. All the rooms or sheds are situated along the edges of the boundary with a courtyard or an open space in the middle. The main room of the house ‘maran orak’ has a verandah. The door of the maran orak normally faces south or east. For example, if the main room is on the northern side, then the kitchen is on the eastern side and a storage space for firewood, cow dung cake etc. is next to the kitchen. Opposite the main room is an animal shed for cows, goats, chicken etc. On the western side is a small room for sitting and drinking rice beer. There are always two doors—one for coming in and going out of the house. The main door is called Kulhi duar (road-side door) and the other is called Barge duar (back door). The backdoor faces the water tank, the fields or the jungle. The pigsty and dumping areas are normally behind the house.



## **2. Racare Kuri/Girl at the courtyard (Sculpture)**

*Accession No:* 2007/02

*Sapap/ Material:* Rapak' hasa, Arak' roj  
Terracotta, red oxide

*Be'naoic'ač' niutum/Made by:* Barhan Hansda

*Bena oakan serma/ Year:* 2007



### **3. Gai gupi kora/A herdsman (Sculpture)**

*Accession No:* 2007/03

*Sapap/ Material:* Rapak' hasa, Arak' roñ  
Terracotta, red oxide

*Beñnaoic'añ níutum/Made by:* Barhan Hansda

*Bena o akgan serma/Year:* 2007



#### 4. **Dōn Eneć Kuriko/Women dancing ‘Dōn’ (Photo)**

Accession No.: 2007/04

Photo hataoic/Photo by: Samiran Nandy

Benaō akan serma/Year: 2007

**Dōn eneć babotte:** Dōn do Santalkoak miṭen eneć dhara kana. Birbhum jilare ayo hoṛko do eae rokom reakkō eneća, onako do nokoe nonka: Sohrae, Dōn, Lagrē, Dom Dōn, Gilwari, Durumjač ar Baha Layoñ. Onako modre ‘Dōn’ do sanam khon jaṣtiko kusiaka. Badaekakabon je baba hoṛ lağıt hō unak lekanakge eneć menaka.

**Description:** Dōn is a Santal dance form. There are about seven types of dance forms presently practiced in Birbhum District by Santal women. They are Sorhai, Dong, Lagre, Dom don, Gilwari, Durumjah and Baha layong. Among them ‘Dong’ is the most popular dance. There are an equal number of dance forms for men too.



## 5. Hor Ato/Santal village (Photo)

Accession No: 2007/04

Photo hataoić / Photo by:: Samiran Nandy

Benao akan serma / Year: 2007

**Photo babotte:** Hor atore do kulhi denebanar orak tahēna. Sanam gharōnjge ako orak samañ reak kulhi do dinre bar dom (setak-ayup ber)ko jojga. Dak din do khetre cas iate ḫaṅgra-ᬁaṅgrako do orak samañ kulhire bhit areko tolko. Kulhi are reak bhitre do duṛup lagit pindako benaoa. Kulhi do Hor ato reak sanam khon asol jaega kana. Ato hor do nondege setak-ayupko nīapamokā. Kulhi dupuruþ hō kulhirege hoyoka. Sohrae, Dasāe, Karam, Baha, bapla-bihā emanre hō kulhiregeko enejokā arko sereña. Nondege atoren gidrako hōko gateka ar somaj reak leg-legcar ar ari-caliko ceda.

**Description: Houses** in a Santal village are built on both sides of the kulhi (village road). Every family sweeps the area of the Kulhi in front of their house twice a day (Morning and evening). During the monsoon, the families whose fields grow paddy, tie their animals in the kulhi close to their walls. Houses that have walls facing the kulhi keep space for sitting. The kulhi is the most useful place in a Santal village. It is here that the villagers meet each other in the mornings and evenings. The important meetings and community cultural functions like singing and dancing in Sorhai, Dasai, Karam, Baha, marriage, etc take place in the kulhi. It is the place where the children receive their socialization and learn about the social norms and practices of their community.



## 6. **Hako Goc/Fishing (Photo)**

Accession No: 2006/06

Photo hataoic/Photo by: Samiran Nandy

Benao akan serma/Year: 2006



## 7. Juri Pari/A Santal couple (Sculpture)

Accession No: 2007/07

Sapapá/Material: Plaster parries

Beknaoicák níutum /Made by: Barhan Hansda

Benao akan serma/Year: 2007



### **8. Rengeč Seta/Hungry dog (Sculpture)**

*Accession No:* 2006/09

*Sapapá/Material:* Dhiri  
Stone

*Beñnaoic'ak' níutum /Made by:* Barhan Hansda

*Benao akan serma/ Year:* 2006



## **9. Gidra Muthan/Portrait of a boy (Sculpture)**

*Accession No:* 2006/07

*Sapapá/Material:* Dhiri  
Stone

*Beñnaoic'añ níutum /Made by:* Barhan Hansda

*Bena o akgan serma /Year:* 2006

**B. Eneć-serení Sapapí ar Cador Badani /**  
**Musical Instrument and Chadar badani**



## **1. Tumdań/Two-headed cylindrical drum**

*Accession No:*

2000/08

*Sapap/ Material:*

Hasa, dańgra harta, dhiri ar guthin gundą, caole daka.  
Clay, cow-hide, white and black stone powder,  
cooked rice

*Beńnaoic'ań níutum/Made by:*

Roby Badyakar, Sealia, Birbhum Dist.

*Benaó akán serma/ Year:*

2000

**Tumdań babotte:** Tumdań bhitri do hasa reák jelein ar gulañd kholge sańca tahenkana. Noa banar nakhare do hartate dapó tahena. Ḧanięu akat harta cetanre do dhiri ar guthin gundą ar caole daka sipi reák jeręt tahena. Ona do harta reák camtate banar nakhageko urickaka. Miń nakha do osar ar dosar nakha do thora nanhä tahena. Santalko do eneć-seren jokhan Tumdań do Ḧamak sāoteko ruia. Noa do herelkogeko ruia, menkhan ayo hɔńko ru dareakgea.

**Description:** The body is made of clay, cylindrical in shape. Both heads are covered with parchment that are plastered in several layers with white and black stone powder mixed with cooked rice. Strong leather rings are present around both heads to support the leather straps and tighten the parchments of the heads. One head is wider than the other.

Tumdań is always played alongside the Ḧamak (see item no. 2) in most of the songs and dances of the Santals. It is usually played by men but there is no restriction for women.



## 2. Tamak/A kettledrum

Accession No:

2005/09

Sapap/Material:

Hasa ar ḏaṅgra harta

Clay, cow-hide

BeṄnaoic'aṄ nūtum /Made by:

Roby Badyakar, Sealia, Birbhum Dist.

Benao aṅan serma/ Year:

2005

**Tumdak' babotte:** Tamak do ‘mīru bati’ leka hasa sāca reak’ tahēna. Osar ar phada nakha do hartate dap’ tahēna ar harta reak’ babertegeko or uričkaka.

Santalko do eneć-seren jokhan Tamak do Tumdak’ sāoteko ruia. Noa do herelkogeko ruia, menkhan ayo hoř hōkō ru dareak’gea. Tamak do laṭu-katić aema rokōm reak’ tahēna.

**Description:** The instrument has a bowl-shaped, conclave clay body, covered with parchment and tightened with hide ropes. It is single headed. The Tamak is always played alongside the Tumdak’ (see no. 1) as an accompaniment to most songs and dances of the Santals. It is usually played by men but there is no restriction for women.

The Tamak often has variations in shapes and sizes.



### 3. Tiriā/Flute

Accession No:

1998/10

Sapap/Material:

Mat

Bamboo

Beñnaoic'ak' nūtum/Made by:

Gardhan Baskey, Bishnubati, Birbhum Dist.

Benaō akan serma/Year:

1998

**Tiriā babotte:** Tiriā do maí reak' benaokā. Noare do mērhet' reak' lolo tākute irāl gotenko bal bhugākga. Tiriā do sereń jokhan etak' bajna jeleka Tumdač, Tamak emantiak' sāo tal milāu lağitko orona. Ona chađa eken tiro motoç hōko oron gea.

**Description:** This wind instrument is made of bamboo. There are eight holes made on it with a heated iron rod, marking the spot where the fingers are to be placed to produce sound. Tiriā is played as an accompaniment to songs, musical rhythms that are produced by the Tumdač, Tamak and other kinds of Santal musical instruments. It is also played as a solo instrument.



#### 4. Murli/Small bamboo flute

Accession No:	2006/11
Sapapá/Material:	Matí, Matí reak' lacté, kicrić ar raboṭ Bamboo, Internal part of bamboo, cloth, rubber
Beñnaociáñ níutum /Made by:	Gardhan Baskey, Bishnubati, Birbhum Dist.
Benaō akán serma/ Year:	2006

**Murli babotte:** Murli do maí reak' ḍog ar matí-lače benaoká. Lolo mērhéí reak' tákute poneako bal bhugákga. Murli mucatre do hoe oñ lagít katute cărkonako bhugákga. Murli bhitrire matí reak' patla cirako jalaťkaka, oka do ḥantliko metaoká ar ona hotete hoe odoñočka. Murli do sereń jokhan eṭak bajna jeleka Tumdak, Tamak, Tirio emantiak sāo tal milāu lağitko orona. Ona chada eken murli motoć hōko oron̄ gea. Murli do aema lekanak' tahēna, jeleka-Reñgeç Murli, Jora Murli emantiak. Noa do jaştikaete ḫaṅgra gupi koṛako orona.

**Description:** This wind instrument is made of the inner part of a bamboo branch or the upper most part of a bamboo shoot. There are four holes made on it with a hot iron rod for the finger placement. There also is a square hole made with a sharp knife to let out the blown air. A small piece of bamboo is tightened inside the flute to bring out the sound while one blows into the square-hole end of the flute. It is played as an accompaniment to songs, musical rhythms that are produced by the Tumdak, Tamak, Tirię and other Santal musical instruments. It is also a solo instrument. Murli has various shapes and sizes—(1) Rengeh Murli (2) Jora Murli—(Twin bamboo flute). These are normally played by herder boys.



## 5. Sakam Pēprēt/Leaf trumpet

<i>Accession No:</i>	2006/12
<i>Sapap/ Material:</i>	Kud sakam, Ul sakam, Tale sakam Black berry leaf, mango leaf, palm leaf
<i>Beñnaoicák níutum/Made by:</i>	Gupin Kisku, Banspukur, Birbhum Dist.
<i>Benaو aکan serma/Year:</i>	2006

**Sakam Pēprēt babotte:** Sakam Pēprēt do kud sakam ar bañkhan ul sakam reak' benaok'kana. Tale pēprēt do tale sakam reak' benaok'kana. Pēprēt reak' coelotet luñire dabaokate noa doko oroña. Pēprēt do seren' jokhan etak' bajna jeleka Tumdaك, Tamak, Tirio emantiak sǎo tal milau lagitko oroña. Noa do ekenak hõko oron gea. Gidrako pēprēt oron ađi ałko kusiaka.

**Description:** Sakam Pēprēt is made either of a black berry leaf, a mango leaf or a palm leaf. The leaf is pressed between the lips to produce a musical sound.

Tale pepret is cone-shaped; it is played by blowing air through the pointed end. It accompanies songs and musical rhythms produced by the Tumdaك, Tamak and Tirię and other Santal musical instruments. It is also a solo instrument. Children enjoy playing the pēprēt.



## 6. Hudur Banam/Single stringed Santal lute or fiddle

Accession No:

1910/13

Sapap /Material:

Kaṭh, ḍaṅgra harta, laelon baber, mat̄ ar sadom cāwar

Wood, cow-hide, jute rope, bamboo stick and horsehair

Bek̄naoic̄aķ n̄utum /Made by:

Muthur Murmu, Hatigra, Birbhum Dist.

Benao akan serma /Year:

1910

**Hudur Banam babotte:** Hudur banam do kaṭh reakko benaoa. Noa do bokak dādu leka tahēna. Bokak then do ḍaṅgra hartateko dapkakā ar mi᷑ nakhare do ma᷑ reak kāthiko aderkakā, onde khon bokak mucāt dhābić laelon baberko ṭaniukakā, menkhan loahate do ḍaṅgra reak bisi jan sutamko beoharet tahēkana. Katić macha ak lekanakre sadom cāwarko ṭaniqua ar hanareko retaea. Ađi mōj sadeka.

**Description:** This instrument is made of wood and the lower part is covered with cow-hide and tightened with bamboo pegs. A string is fastened from one end to the other. Traditionally the string was made by drying the nerve of a cow that runs through the spinal chord. But nowadays nylon strings is also used. A bow is tightened with horsehair and it is used to create a vibration on the string to create sounds.

Hudur banam is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.





## 7. **Rote Banam**/Single stringed Santal lute or fiddle

<i>Accession No:</i>	2005/14
<i>Sapap/ Material:</i>	Kath, dañgra harta, laelon baber, mat ar sadom cawar Wood, monitor lizard skin, horsehair, bamboo stick
<i>Beñnaoic'ak níutum /Made by:</i>	Unknown
<i>Benao akan serma / Year:</i>	2005

**Rote Banam babotte:** Noa banam hō kath reak' bokak' dađu lekage tahēna. Bokak're do barudanak' hartako taniq'ua ar sadom cawār do mit' nakha khon dosar nakhako taniq'ua. Ak' lekanak're tale sirako urija ar onategeko retaea. Ađi napae sađea.

**Description:** The instrument is made of wood and its lower part is covered with a monitor lizard's skin and tightened with bamboo pegs. At times frog's skin is used instead. A string is fastened from one end to the other on which the bow can be slid. A bow made of bamboo and horsehair is tightened with palm fibre and is used to create vibration to produce sounds.

Rote Banam is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 8. **Phenṭor Banam/Four-stringed Santal lute**

<i>Accession No:</i>	1999/15
<i>Sapap/Material:</i>	Kaṭh, Gai harta, Maṭ ar Sadom cāwār Wood, cow-hide, bamboo piece and horsehair
<i>Beñnaoic'ak' nūtum/Made by:</i>	Bazar Hembrom, Pathargatha, Birbhum Dist.
<i>Benaō aṅan serma/Year:</i>	1999

**Phenṭor Banam babotte:** Phenṭor Banam hō kaṭh reak' bokak' ḍaḍu lekage nieloka. Bokaktet do gai hartateko dapkača. Mēṛheṭ reak' ponea nanhā tar do miṭ nakha khon dosar nakhako ṭaniukaka. Noa do kath reak' katić macha kaṭhiteko phenčora. Aditeig'e batrao sađeka.

**Description:** The instrument is made of wood; its lower part is covered with cow-hide. Four iron strings are fastened from one end of its body to the other. It is played with a small wooden plectrum. It is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 9. Gabgubi/Two-stringed tension drum

<i>Accession No:</i>	2015/16
<i>Sapap/ Material:</i>	Kaṭh, Gai harta, Mat, Laelon baber Wood, komodo-dragon skin, horsehair, bamboo stick
<i>Beñnaoic'añ ñutum /Made by:</i>	Robi Badyakar, Sealia, Birbhum Dist.
<i>Benao aṅ serma /Year:</i>	2015

**Gabgubi babotte:** Gabgubi do kaṭh reak katić macha ḫram lekanak kana, ona reak miñ nakha do gai hartateko dap esetka ka ar miñ nakha do phadage tahēna. Gai harta tala-mala khon barea tar odoñoka ar kāsa reak miñten baṭi lekanakte joñgrao tahēna. Noa hō kaṭh reak katić macha kathiteko bajaoa. Ađi lithur sadea.

**Description:** Gabgubi is a cylindrical hollow instrument made of wood whose one end is covered with cow-hide. Two strings emerge from the centre of the cow-hide and are attached to a small brass holder. It is played with a small wooden plectrum. It accompanies songs and musical rhythms produced by the Tumdañ, Tamak and Tiriñ and other Santal musical instruments. It is also a solo instrument.



## 10. **Huk Banam**/Single-stringed Santal friction instrument

*Accession No:* 2015/16

*Sapap/Material:* Kath, Gai harta, Rohor ‘sar’ ghās reak  
Wood, cow-hide, dry sar grass stem

*BeKnaoicák níutum/Made by:* Robi Badyakar,  
Sealia, Birbhum Dist.

*Bena o akán serma/Year:* 2015

**Huk Banam babotte:** Huk banam hō kāth reak’ kātić ḫram lekanak’ kana, onare mit’ nakha do gai harta dap’ tahēna ar mit’ nakha do phadage tahēna. Gai harta tala-mala khon sar ghās lagao tahēna, ona ghāsge lohot’ macha kicrićteko pheida. Ađi napae sađea.

**Description:** Huk banam is a cylindrical hollow instrument made of wood (membranophone-cum-chordophone.) One side of the instrument is covered with cow-hide and a dry stem of sar grass is attached to the centre of the cow-hide. Sound is produced when the stem is rubbed with a small piece of wet cloth. A dry cloth covers the banam when it is played. It is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 11. Lipur/ Idiophone percussion instrument

Accession No: 2006/16

Sapap/Material: Kāsa, Nanhā mērhet  
reak̄ tar  
Brass, iron string

Beñnaoic'añ ñutum /Made by: Unknown

Bena o aña serma /Year: 2006

**Lipur babotte:** Lipur do kāsa reak̄ katić-katić gulandge khokro bol lekanak kana, ona bhitire kāsa renakge katić-katić bol tahēna. Nunkanak aema ñher jhunka nanhā manha tarte miñten harta cetanre badhao tahēna. Ona larao lekhan do jhunur-jhunur sadea.

**Description:** Hollow circular brass pieces with small brass balls inside are fixed in several rows on a piece of canvas with iron strings.

Lipur is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.

Dancers; both male and female tie it around their ankles to produce sound to match their foot movement.



## 12. Dhol/Barrel-shaped drum

Accession No: 2006/17

Sapap/ Material: Kaṭh, Gai harta, Maṭ, Laelon baber  
Wood, brass, cow-hide and cotton

Beñnaoic'añ níutum/Made by: Unknown

Bena o akgan serma/Year: 2006

**Dhol babotte:** Noa do ḫram lekanak kaṭh reak' bajna kana. Banar nakha do gai hartate dap' tahena. Banar nakha dap' harta do harta reak' babertege təniyəu tahena. Arere 20 goṭen kāsa reak' muṇḍam lekanak' tahena, onatege ḫhol reak' sađe doko juriya. Noa do kaṭh reak' dandomteko ruia. Dhōl do teyoñ ar tamak sāo tal milāukate bapla emanreko ruia. Baba hoṛ ar ayo hoṛ do noa renak' tal milāukate ađi rāskā salakkō enečā.

**Description:** It is a double-headed barrel-shaped drum made of wood. The heads are covered with cow-hide and tightened with hide ropes. Twenty small brass rings around the body work as knobs to adjust the sounds. It is played with by beating two wooden sticks to its hide heads. The Dhol is always played alongside the Teyoñ and Tamak during weddings, usually by men and both men and women dance to the rhythm.



### 13. Teyon/Gong

Accession No: 2005/18

Sapapé/Material: Kath, Gai harta, Mat, Laelon baber  
Brass, cotton rope, wooden sticks

Beknaičak' níutum /Made by: Unknown

Benao akan serma/ Year: 2005

**Teyon babotte:** Teyon do kasa thari lekanak' kana. Arere miñen bhugak' khon baber aka tahena, ona sapkate kath reak' dandomteko bajaoa. Noa do bapla-bihare dhol sàoteko bajaoa.

**Description:** Teyon is a flat, circular brass disc which is hit with a mallet. A cotton rope through its circumference forms its handle. It accompanies the rhythm of the Dhol.



#### 14. Kortal/Cymbal

Accession No:	2006/19
Sapap/Material:	Kāsa thāri, sutām Brass plates, cotton thread
Beñnaoic'añ nūtum /Made by:	Unknown
Benaō akgan serma /Year:	2006

**Kortal babotte:** Kortal do barea kāsa thāri reak' tahēna. Banar thārirege bhugāk' tahēna ar onare sutam aderkate sasap reak' kađećko tolkāta. Noakin banar thāri sarpakateko bajaoa. Kortal do tumdak' tamak' ar tirio sāoteko bajaoa. Kortal do dherkaete 'Dasāe'reko ba jaoa.

**Description:** Kortal is made of two small circular brass plates. The plates have a hole each in the centre through which a cotton rope is passed and tied to a wooden piece. It is played by striking the plates against each other. It is played as an accompaniment to songs, musical rhythms alongside other Santal musical instruments. It is also played as a solo instrument. The Kortal is normally used in the Dasai dance. Women play them while dancing.



## 15. Paigan/Brass anklet

*Accession No:* 2007/20

*Sapap/ Material:* Kasa  
Brass pipe

*Beñnaoic'añ níutum / Made by:* Unknown

*Bena oakan serma / Year:* 2007

**Paigan babotte:** Paigan do golge kasa reak khol paip lekanak kana. Noa do jañgareko horoga. Noa do ayo ar baba hor banargeko horokga.

**Description:** It is a circular brass pipe with small brass balls inside. Paigan is worn around the legs by men and women.



## 16. Ram Singa/Bugle (some parts missing)

*Accession No:* 2007/21

*Sapapá/Material:* Kāsa

Brass

*Beñnaoic'añ níutum /Made by:* Unknown

*Benao akán serma/Year:* 2007

**Ram Singa babotte:** Ram singa do kāsa reakko benaoa. Noa do jelení ar körbege khol paip leka tahëna. Mit nakha do nanhã ar dosar nakha do osarge tahëna. Noa do bapla-bihareko bajaoa.

**Description:** The instrument is made of brass. It is a long pipe curved and open at the ends. One end is narrow gradually broadening at the curve. Ram singa is played during the marriage ceremony.



## 17. Tale ṫbuiāk/Dry palm shell instrument

*Accession No:* 2016/22

*Sapapá/Material:* Rohor tale jañ  
Dry palm shell

*Beñnaic'ak níutum /Made by:* Gupin Kisku,  
Banspukur,  
Birbhum Dist.

*Benaو aگan serma/Year:* 2016

**Tale ṫbuiāk babotte:** Noa do tale jañ reakko benaoa. Mẽrẽt' reak lolo tãkute turui gottenko bal bhugãka. Mitten bhugãk khonko oña ar onkako orona. Noa hõ etak-etak bajna sãoko orona. Gidrako noa oron kajakkó kusiaka.

**Description:** The instrument is made from the inner shell of the dry palm fruit. Six holes are drilled onto the shell with a hot iron rod. From one end of the shell air is blown to create sound.

It accompanies songs and musical rhythms produced by the Tumdaک, Tamak and Tirię and other Santal musical instruments. It is also a solo intrument. Children enjoy playing the Tale Thuiاک.



## 18. Goñgha Tbuiák/Snail shell instrument

*Accession No:* 2016/23

*Sapapá/Material:* Barea goñgha  
khol, mat' theṅga  
2 snail shells,  
bamboo sticks

*BeṄnaoic'aṄ níutum/Made by:* Gupin Kisku,  
Banspukur,  
Birbhum Dist.

*Benaو aᬁan serma/Year:* 2016

**Goñgha Tbuiák babotte:** Barea goñgha khol miᬁen maᬁ paᬁak talareko baiṣaukaᬁa ar kaᬁeᬁte koṭapkateko  
saᬁe ocoea. Noa hō eᬁakko bajna sāoko ruia.

**Description:** The instrument is made from two snail shells fixed together on a slit bamboo stick. It is hit with a stick where both snail shells touch to produce a musical sound. It accompanies songs and musical rhythms produced by the Tumdaᬁ, Ṭamak and Tiriᬁ and other Santal musical instruments. It is also a solo intrument.



## **19. Khol mat' reak sapapí/Bamboo percussion instrument**

*Accession No:* 2014/24

*Sapapí/Material:* Mat' theṅga  
Bamboo sticks

*BeṄnaic'aṄ niutum /Made by:* Gupin Kisku,  
Banspukur,  
Birbhum Dist.

*Benaو aṄan serma/Year:* 2014

**Khol mat' reak sapapí babotte:** Noa do barea mat' theṅga reak' tahēna. Mit̄en do cīkār ar dosarak' do bhut̄uge tahēna. Cīkārak' do bhut̄u maṭre gasaokateko sađe ocœa. Noa hō bajna reko lagaoa.

**Description:** The instrument is made of bamboo. A bamboo stem is cut and ridges cut on it. A smaller bamboo stick is moved across the ridge to produce a musical sound. This is an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 20. **Cador Badani/Santal puppetry**

*Accession No:* 2014/26

*Sapap/Material:* Kaṭ, kicrić,  
sutam ar tar  
Wood, cloth,  
cotton string,  
iron wire

*Beñnaoic'añ ñutum/Made by:* Unknown

*Bena oakan serma /Year:* 2014

**Cador Badani babotte:** Cador badani do kaṭren naconiā ar mandaṇiako tahēna. Noko do kaṭ bañkhan mat uṭirenko benaokoa ar roñ-birgoñ kicričko hōrōkakoa ar mitteko silai jongrao kakoa. Noko do kaṭ cetanreko baiṣukakoa ar tarte ḥrkateko eneć ocokoa. Sereñ ar bajna hisabteko eneć ocokoa. Cador badani sāo bajna lağıt hōr hōkō tahēna.

**Description:** Cador badani is a performing art of the Santals. Cador badani is performed with the help of wooden puppets hung inside a wooden frame, that doubles up as a stage. It is open on three or four sides, has a canopy to and with cloth curtains concealing the bottom half of the structure. The puppeteer narrates traditional Santal stories through song while manipulating the movement of the puppets attached by strings. Sometimes the puppeteer is accompanied by tribal musical instruments. These painted and clothed puppets are 5 to 9 inches tall and have movable limbs replicating a scene from the dancing arena—akhara.

## **C. Sendra sapapí/Hunting implements**



**Potam Jhampa/Dove trap**



## 1. Ak-sar/Bow and arrow

Accession No: 2005/26

Sapap/ Material: Kath, Mat, Mērhet, Sar ghās, Sim sandi il, Sutam  
Wood, bamboo, iron, Sar grass, cock feather, cotton string

Beñnaoicáñutum/Made by: Bajun Hansda, Bishnubati, Birbhum Dist.

Bena oakan serma/ Year: 2005

**Ak-sar babotte:** Ak do maí reakko benaoa ar Sar do ‘sar’ nútuman miélekan ghāste. Mērhet reak coeloge tinkonia apari ona sarre mií nakhako ghadra baiṣqua. Adomak sarre do mērhet reak jal-kathi ar bañkhan kath reak bohok hōko lagaoka. Sim sandi il do dosar nakhare dare luriteko laṭhaea ar sutamte ađi mōjko bedhaoa.

Ak-sar do Santalko do sikarreko beohara. Noa do apnar bāńcaok ar dusmānko sāote lārhaiire hōko beohara. Baplabihāre hō noa dōko uduk baraea.

**Description:** The bow is made of bamboo and the arrow is made of ‘Sar’ a type of grass. A sharp pointed triangular piece of iron is attached at one end of the arrow. Sometimes bamboo or wood is used instead of iron. A cock feather is tied to the other end of the arrow.

Bows and arrows are used to hunt wild animals, for self-protection and fight against enemies.



## 2. **Gudu pasi/Mouse trap**

Accession No: 2007/27

Sapapá/Material: Mat' bata, Mẽrhéf char, Gurić, Geñdreć reak' baber  
Bamboo strips, iron rod, cow-dung, cloth rope

Beñnaoicák níutum/Made by: Bajun Hansda, Bishnubati, Birbhum Dist.

Benaō akán serma/ Year: 2007

**Gudu pasi babotte:** Guđu pasi do mat' batate benaokkana, ona do cetan khon gurićteko jererkaka. Baber reak' pasi ona bhitire oñkako odaokata je guđu jom laloćte onarey bololen khangey phasika.

**Description:** The trap is made of bamboo strips, covered with cow dung and has a bait. A string is attached to it in such a way that when a mouse enters into the hole or burrow to eat the bait its head enters a noose. The trap is put inside the mouse hole with the string outside.



### 3. Gundri pasi/Bird trap

Accession No: 2005/28

Sapapá/Material: Mat' bata ar Tale sirá  
Bamboo strips, palm fibre

Beñnaoic'añ níutum /Made by: Bimol Baski, Bishnubati, Birbhum Dist.

Bena o akan serma /Year: 2005

**Gundri pasi babotte:** Gundri pasi do mat' bata ar jhali do tale sirateko benaoa. Noa do bir gajarre gundriko atin' barae horreko dohokaka ar noa taram parom cestareko jhalika.

**Description:** The trap is made of bamboo strips and the net is made of palm fibre. It is put in the jungle in rows where Gundri birds are seen. They get trapped when they try to cross the net.

#### **4. Kôk pâsi/Crane trap**

<i>Accession No:</i>	2006/29
<i>Sapap/ Material:</i>	Mat bata, Tale dare sir, Gabla janum loře Bamboo sticks, fibre of palm trees, the sticky juice of the babul tree
<i>Beñnaoic'añ níutum/Made by:</i>	Bablu Murmu, Bishnubati, Birbhum Dist.
<i>Benao akñ serma/ Year:</i>	2006

**Kôk pâsi babotte:** Kôk pâsi do mat bata ar tale dare sir reakko benaoa. Noa do khet ar gadiä ařereko odaoa, jahäre kôkko atin lađitko hijuk. Noa do mat reak kumbä leka nielogoka, ona bhitrile cara lađit ‘ghughri’ko tolkaea ar onđege tale sir reak pâsiko odaokaka. Oka oka gharić tale sir bodolte bare loře ar bañkhan gabla loře hôko beohar gea. Ado kôk do onategeko lađhaka.

**Description:** The trap is made of the fibre of the palm tree and of bamboo strips. It is placed in the paddy field or near the water tanks where cranes normally come to find food. When set, it looks like a bamboo tent covered by a palm fibre net. A khugri (insect) is put inside the trap to lure the crane.

Sometimes instead of using a palm fibre net, bamboo strips smeared with glue made from the peepal tree is placed around the structure. To make the glue thick, the liquid is boiled and preserved in a hollow bamboo and occasionally put out in the sun.





## 5. Potam Jhampa/Dove trap

Accession No:

2004/30

Sapapá /Material:

Kaṭh, Għas reak' baber, Mat, Sakam

Wood, grass rope, bamboo, tree leaf

Beñnaoic'a k'nutum /Made by:

Bimol Baski, Bishnubati, Birbhum Dist.

Benao akan serma /Year:

2004

**Potam Jhampa babotte:** Noa do bar bhagre benaoakan carkona kaṭh reak' jħali kana. Cetanak' bhag do sakamte esetge tahēna ar ona cetanre do cērē abok' leka jeleń macha katha bañkhan mat tahēna. Ado potam onareko aplen khange onko do jħalireko duriżjoka.

**Description:** It is a two-part rectangular netted wooden structure. The lower part is bowl shape. The upper part or the cover has a bamboo or a piece of a long wood passed through it. A blind or a tame dove is kept inside the trap. Hearing the tame dove's cry other doves in the area come to it. As they sit on the wood the cover automatically closes trapping the birds inside.



## 6. Batuli/Slingshot

Accession No: 2006/31

Sapapá/Material: Kaṭ, cāgṛe, raboṭ  
Wood, rubber belt, cotton thread

Beknaicák níutum /Made by: Bablu Murmu, Bishnubati, Birbhum Dist.

Benao akan serma /Year: 2006

**Batuli babotte:** Naote Santal gidrako cērē, guḍu emantiakko tūti goćko. Guland dhiri, marbel bañkhan hasa guliko beohara.

**Description:** The slingshot is one of the most common tools that Santal boys use to kill birds, mice and other small animals. Dried clay balls, round-shaped stones or marbles are used as pellets.



## 7. Datrom/Sickle

*Accession No:* 2012/32

*Sapap/Material:* Mērhḗt, kaṭ  
Iron, wood

*Beñnaoicák níutum /Made by:* Nimai Lahar, Ashadullapur, Birbhum Dist.

*Bena o akgan serma /Year:* 2012

**Datrom babotte:** Noa do mērhḗt reák ar kaṭ dāñdomanak’ tahēna. Noa do kōrbege ar miṭ nakha do dāṭa tahēna. Noa do ghās gef, horo get emantiakreko beohara. Burute sahan mak’ se sakam heć jokhan Santal ayo horiko sōnge toraea. Noa do apnar rukhią lağit hōkō beohara.

**Description:** The tool is made of iron with a wooden handle. The blade is curved with sharp teeth. Generally it is used for cutting grass, paddy, wheat etc. It is the most common tool Santal women carry with them when they go to the forest to collect firewood and other forest products. It is also used for self-defence against animals and when threatened by humans.



## 8. Katar/Chopping tool

Accession No.: 2011/33

Sapap/Material: Mērhḗt, kāṭ  
Iron, wood

Beknaicak nūtum/Made by: Nemai Lohar, Bishnubati, Birbhum Dist.

Benaō akān serma/Year: 2011

**Katar babotte:** Katar do mērhḗt ar kāṭ reak dāndom reak benao tahēna. Noa do sahan mak ar jahanak samak lägit̄ko beohara. Noa do apnar rukhiā lägit̄ hōko beohara.

**Description:** The tool has a long iron blade with a wooden handle. Generally it is used for cutting. It is a common tool that the Santal men carry when they go to the forest to collect firewood and other forest products. It is also used for self-defence against animals and when threatened by humans.



## 9. Kapi/A kind of Sword

Accession No: 2006/34

Sapapá/Material: Mērhḗt, kat  
Iron, wood

Beñnaoicák níutum/Made by: Nemai Lohar, Bishnubati, Birbhum Dist.

Benaó akgan serma/Year: 2006

**Kapi babotte:** Noa hō mērhḗt reak' ar kat ḋandomanak' tahēna. Kapi do janwar gočko lağıt ar puja dewa-sewareko lagaoa. Noa do biseskaete sikar ar dusmanko sāote lərħajre hōko beohara.

**Description:** This tool is made of iron with a wooden handle. Generally it is used for killing animals for religious offering. Santals use it for hunting and fighting enemies.



## 10. T̄angi/Axe

Accession No: 2006/35

Sapap/ Material: M̄erhēt, kat  
Iron, wooden handle

Beñnaoic'añ ñutum /Made by: Nemai Lohar, Bishnubati, Birbhum Dist.

Benao akan serma /Year: 2006

**T̄angi babotte:** Noa hō m̄erhēt reak ar kat ñandomanak' tahēna. Kapi do janwar goçko lağıt' ar puja dewa-sewareko lagaoa. Noa do biseskaete sikar ar dusmanko sâote lârhai're hōko beohara.

**Description:** The tool is made of iron with a wooden handle. It is mostly used as a weapon during hunting in the jungle and for self-protection.

## D. Mako-saṕ sapap/Fishing tools





## 1. Mat' Bar/Bamboo net

*Accession No:* 2006/36

*Sapap/Material:* Mat' thenga ar bata  
Bamboo sticks

*Beñnaoic'añ níutum/Made by:* Masu Baski,  
Ashadullapur, Birbhum Dist.

*Bena oakan serma/Year:* 2006

**Mat' Bar babotte:** Noa sapap do pāerēreko odaoa. Dak' do asol pāerēte atu calaká ar hako do etak għadlak sèċko jħora calaoka. Ar, ondeko sapó ocoká.

**Description:** The tool is to catch fish in the water that flows from the higher paddy fields to lower. One part of the bar is placed as to release the dammed water and the other to collect the fish that fall into a muddy hole.



## **2. Siram jħali/Fishing net made of Siram grass**

*Accession No:* 2007/37

*Sapap/Material:* Siram ghäs  
Siram grass, cotton thread

*Bek̊naoic/a k̊ nūtum/Made by:* Unknown

*Benao akgan serma/Year:* 2007

**Siram jħali babotte:** Siram jħali do siram ghäs reakk galana. Khet ar gadija khon ątuk dakren katiċ hako sapko laġi noa doko beohara.

**Description:** The tool is to catch small fish in a paddy field, in small rivulets in the fields or from overflowing ponds. It looks like a bowl. The open side of the bar is placed against the flowing water and the fish are trapped in the net.



### **3. Torodan/Fish trap**

*Accession No:*

2006/38

*Sapapá/Material:*

Mĕrhĕt, kaṭ

Bamboo straps

*Beñnaoic'añ níutum/Made by:*

Masu Baski, Ashadullapur, Birbhum Dist.

*Benao akan serma/Year:*

2006

**Torodan babotte:** Noa do mat' bata reak' hako jhalí kana. Noa do pindha paerere hadhad atuk' dak' thenko oðaoa. Dak' sãote hakoko atu hijuka ar noareko jhalika.

**Description:** The tool is placed against the force of water in such a way that the water falls from a height into the mouth of the trap. The fish that come with it get trapped.



#### 4. Ghuni/Fish trap

Accession No: 2006/39

Sapap/Material:  
Nanhā mat bata  
ar theṅga

Bamboo sticks

Bek'naoic'ak' niutum/Made by: Masu Baski, Ashadullapur, Birbhum Dist.

Benao akān serma/Year: 2006

**Ghuni babotte:** Noa sapap do nanhā-nanhā mat cirateko benaoa. Noa do berhaete carkoniage tahēna, ona cetanre ponea bhugāk' tahēna. Onare katić hakoko bololen khan ar bako odoñ dareaka. Noa do temec' dakre hako sap lagit' beoharok' kana.

**Description:** The tool is netted with thin bamboo strips. It is rectangular in shape with four holes on both sides in such a way that fish enter with the water but they cannot come out. The fish are taken out from the upper hole of the ghuni. It is placed in knee-deep flowing water of medium speed.



## 5. Macu/Fish trap

*Accession No:* 2006/40

*Sapapá/Material:* Mat' bata  
Bamboo sticks

*Beñnaoic'añ níutum/Made by:* Masu Baski, Ashadullapur, Birbhum Dist.

*Benao akan serma/Year:* 2006

**Macu babotte:** Muchu do maí bata galaikate khol lekako benaoa. Latarre do osarge ar cetanre do ti bolok' leka bhugakko dohœea. Temeć dakre hakoko nel leko khan muchu teko dap' eseñ koa ar cetan khon ti aderkateko sap' koa.

**Description:** The tool is netted with thin bamboo sticks into a dome-like shape. The lower part is open and the upper part has a hole to catch fish. It is used in knee-deep water, sometimes also in waist-high water.



*Losot Kiko*

*Kiko*



## 6. Kiko/Fish trap

*Accession No:* 2006/41

*Sapap/Material:* Mĕrhĕt bărsi,  
mat theṅga

Iron spikes,  
bamboo sticks

*BeṄnaoic'aṄ nūtum/Made by:* Masu Baski,  
Ashadullapur, Birbhum Dist.

*Benaو akan serma/Year:* 2006

**Kiko babotte:** Noa sapap do mat theṅga renak' tahĕnkana, onare mĕrhĕt reak' bărsi lekanak' tahĕna. Noa do losot bhitiren durī hako sapko lağit' beoharokkana.

**Description:** The tool is made of iron hooks attached to a long bamboo stick. It is used to catch fishes living in different layers of the soil. The single hook is called Losot Kiko and is used to catch the fish living in the soil (photo no. 1). And the one with several hooks placed in a row is called Kiko and is to catch the 'Duri' fish living in the sandy ground (see photo-2).



## 7. **Hako sobok**/Fish piercing tool

*Accession No:* 2005/42

*Sapapá/Material:* Chatar pānjri, Mat̄ theṅga

Iron spikes, bamboo

*Beñnaoic'añ níutum/Made by:* Nemai Lohar, Bishnubati, Birbhum Dist.

*Benao akan serma/Year:* 2005

**Hako sobok babotte:** Hako khocare do mit̄en mat̄ theṅgare beñhaete charat pānjriko bit̄kaka ar onatege hakoko khoca goćkoa.

**Description:** The tool is made from iron spikes that are arranged in a circular form and are attached to a long bamboo stick. It is used to catch fish by pinning them down.



## 8. Cabbi jbali/Lock net

Accession No:	2007/43
Sapapá/Material:	Mat bata, Lailon jháli Iron spikes, bamboo sticks
Beknaoicák níutum/Made by:	Unknown
Benaو aگan serma/Year:	2007

**Cabbi jbali babotte:** Noa do mat reak' conga leka nelo'ka, ar ona bhitrirege lailon reak' jháliko báisukaka'. Temeć dakre hako nélkate noa cábhi jháliteko dap' eset'ko ar jháliko raæea. Onkate hakoko sap' koa.

**Description:** The tool is made of thin bamboo strips arranged in a conical shape. Inside, a nylon net of same shape is attached at the pointed end. When the fish get inside the bamboo frame the net is released to trap the fish.

## E. Ḍrak̄ reak̄ sapap̄/Household articles





## 1. Siram jonok/Siram grass Broom

Accession No: 2007/44

Sapap/ Material: Siram ghās

A type of grass

Be~~K~~naoic~~A~~ki~~ñ~~utum/Made by: Maloti Baski, Bishnubati, Birbhum Dist.

Bena~~a~~ a~~k~~an serma/Year: 2007

**Siram jonok babotte:** Noa do siram ghās reakko benaoa. Atoren ayo ho~~r~~ do Asin, Kartik candor khet pindha khon siram ghāsko herhet agua ar setoñreko roho~~r~~ ocoea. Mit belagan dak reko tupu dohokaka. Ina bade noate jonok galana. Siram jonok do aema din dhabi~~c~~ bai barijo~~k~~. Noate racako jokga, bhitko saphaea ar noatege tukuc han~~d~~i hoko reñjeda. Noa do puja-path kamire hō lagaok gea.

**Description:** The broom is made of wild grass called ‘Siram’. Santal women collect it from the field in the months of September and October and dry it in the sun. Later it is soaked in water for half a day. The grass is then knit into the broom. Siram broom can remain intact for years.

Broom is used daily to sweep the courtyard and clean the walls. It is also used for brewing rice beer. It is also used in religious ceremonies.



## 2. Patiā/Mat made of date and palm leaves

Accession No: 2004/45

Sapapá/Material: Khijur sakam, Tale sakam  
Date palm leaves, Palm leaf

Beñnaoic'añ níutum/Made by: Khukumoni Hansda, Ashadullapur, Birbhum Dist.

Benaō akān serma/Year: 2004

**Patiā babotte:** Patiā do khijur bañkhan tale sakam reakkó benaoa. Ayo hōr khijur sakam águkate setonreko rohōra. Opsorlen khange noa reak' patiako galaña arko silai miðda. Noa do durup' bariae lagitko beohara. Noarege horo, caole, guhum, däl emantiak' hōko rohōra.

**Description:** This mat is made from dry date palm leaves. Women collect the date palm leaves and dry them in the sun. Later they knit the mat part by part and then join them to make a large mat. The mat is mainly used to sit on, but it is also used as the base for drying rice, wheat, pulses and other food grains inside and outside of house.



### 3. Tuplák/Basket made of dried leaves

*Accession No:* 2007/46

*Sapapá/Material:* Siräm ghäs

Palm leaves

*Beñnaoic'añ níutum/Made by:* Chudu Murmu, Bishnubati, Birbhum Dist.

*Benaø akñ serma/Year:* 2007

**Tuplák babotte:** Noa do siräm ghäs reakkó benaoa. Atoren ayo hoq do Asin, Kartik candor khet pindhá khon siräm ghäsko herhet aguia ar setoñreko rohoq ocoea. Mit belagan dak reko tupu dohoka. Inä bade noate jonokko galana. Siräm jonok do aema din dhäbiç bañ barijoka. Noate racako jokga, bhitko saphaea ar noatege tukuç handi hoko renjeda. Noa do puja-path kámire hõ lagaok gea.

**Description:** Tuplák is mainly used by the children who eat puffed and flattened rice and other dry food from it. It is also used as a container. Tuplo is made with dry palm leaves but it can also be made from the tender parts of the bamboo.



#### 4. Phatiak/Bamboo basket

Accession No: 2005/47

Sapap/Material: Mat  
Bamboo branches

Beñnaoic'añ níutum /Made by: Ritu Baski, Bishnubati, Birbhum Dist.

Benaø akñ serma/Year: 2005

**Phatiak babotte:** Phatiak do mat reakkó benaoa. Lahare husí doho akaí mat bata dakré mit din lagitko lohoíkaka, ona tayom bañi lekanak muthanreko jalaña. Noa do barge khon ututiak dohoe ar gada-sodok khon hako halan lagitko beohara.

**Description:** This type of basket is made of bamboo strips. First the strips are soaked in water for a day then it is knit into a bowl-shaped container. It is used to collect leafy vegetables from the fields and fish from the rivers.



## 5. Patra ar phuruk/Plate and bowl made from leaves

<i>Accession No:</i>	2007/48
<i>Sapap/Material:</i>	Sarjom sakam, baṛe sakam Sal and banyan leaves
<i>BeṄnaoicāk̄ niutum/Made by:</i>	Khukumoni Hansda, Ashadullapur, Birbhum Dist.
<i>Benaو aᬁan serma/Year:</i>	2007

**Patra ar phuruk babotte:** Patra ar phuruk do atoren ayo hɔrko benaoa. Sarjom sakam bir khonko heć aguia ar mit-bar din lagitko rohoṛ ocoakā. Ina bade nim carecteko rok (silai) juta. Noa doko rakhhi jogaoa ar bochor bhorko beohara. Patrare do daka joma ar phurukre do utu. Bapla-bihā, bhandan ar porob-porbasre phurukre do handiko nūia.

**Description:** The leaf plates and bowls are normally prepared by the women. The plates are used for keeping rice and the bowls for vegetables. During wedding ceremonies, the performance of death rites and other festivals the bowls (phuruk) are also used for drinking rice beer. Women collect these leaves from the forest and dry them for a day or two and then stitch them together with thin, dry neem twigs. They can be preserved and used throughout the year.



## **6. Hotot' bokak karchu/ Laddle made from Bottle Gourd**

*Accession No:* 2003/49

*Sapap/**Material:* Jelení hotot' jo

Bottle Gourd

*Beñnaoicák níutum/Made by:* Ritu Baski, Bishnubati, Birbhum Dist.

*Benao akán serma/Year:* 2003

**H**otot' bokak karchu **babotte:** Hotot bokak' do jelení rôhôr hotot jo reákko benaoa. Dariä nakha renak' lactet' odoñkate karchu lekako benaoa.

**Description:** It is made of dry bottle gourd. The thicker part of the gourd is cut and scooped out to make the laddle. It is used during the 'Neem dah mandi' the naming ceremony of a new-born baby. Neem rice is the special food of the ceremony which is served and distributed to the villagers with this special laddle.



## 7. Bulun tbailak/Salt bag

*Accession No:* 2002/50

*Sapapá/Material:* Rohor khijur sakam, tale sakam  
Dry date leaves, the skin of the branch of palm leaves

*Beñnaoic'añ níutum/Made by:* Ritu Baski, Bishnubati, Birbhum Dist.

*Benaó akan serma/Year:* 2002

**Bulun tbailak babotte:** Bulun thonga do khijur patia reakkó benaoa. Khijur patia galañkate katiç macha onage thailak lekako silai juta. Onare buluñko dohœea ar bhit reko akakaka.

**Description:** Bulung thonga is made from the mat made of dry date palm leaves. A piece of mat is stitched into a small bag to keep salt. The salt bag is hung on the wall.



## 8. Haṭak/Winnower

*Accession No:* 2001/51

*Sapap/Material:* Mat' bata  
Bamboo

*Bečnaoic'ač' níutum /Made by:* Unkown

*Benaو ačan serma /Year:* 2001

**Haṭak babotte:** Haṭak do maṭ bata reak' galañkateko benaoa. Santal do akote haṭak khäcläk' eman do bako benaoa. Noa do 'Malhi' koak' kampi kana. Onko do maṭ reak' samanko benaoa ar Santal thenko ḥkhriña. Haṭak do horo-caole, guhum, däl ematiak' ghum lağitko beohara. Ona chada aema lekanak' ḥri-calire hō haṭak renak' beohar do menak' gea.

**Description:** Haṭak is made from thin bamboo strips knitted together. Santals do not make hatah themselves. It is the profession of the Mahali tribe. It is they who make the Haṭak and sell them to the Santals. They are mainly used for winnowing food grains like rice, wheat, pulses etc. It is also used for religious and social festivals like in marriages and death rites.



## 9. Daurā/Marriage basket

Accession No:	2003/52
Sapapá/Material:	Mat reak̄ laća Inner layer of the bamboo
Bečnaoic'ak̄ níutum/Made by:	Unkown
Benaō ak̄an serma/Year:	2003

**Daurā babotte:** Daurā do bale mat reak̄ pañjrate benaokā. Bapla okte sindrädhān jokhan bāhu kurī do jāwāe koraren dada ar kakatakote daurareko rakabea. Jāwāe koṛa do ac̄ kakatet̄ ghōrārey rakabea ar sindrädhān hoyokā. Daurā do Santalko lağit̄ sonot̄ gea. Noa do aema rōkomak̄ lilibiciko benaoa. Bapla tayom gharonjren jogakateko dohokaka.

**Description:** Daurā is a large basket made of strips of tender bamboo stems. It is very neatly designed, sometimes with various art works. During the Santal marriage ceremony the bride sits in the basket and is lifted up by the groom's elder brothers and uncles on their shoulders. The groom is also lifted up by his uncle on the shoulder to apply the vermillion on the bride's forehead. Daurā is considered sacred and after the marriage it is preserved safely in the family.



## 10. Jhinuk rapak/Roasting oyster shell

Accession No: 2005/53

Sapap/Material: Ar baber, M̄eret jhalı

Straw rope, iron string

Beknaoicak n̄utum/Made by: Matal Baski, Bishnubati, Birbhum Dist.

Benao akan serma/Year: 2005

**Jhinuk rapak babotte:** Jhinuk do hariar kaera sakamre potomkate ar reak' baberteko bedhaoa ar m̄erhēt' reak' jhalireko reko dohoea. Señgelko jundiea ar tarteko ghiria acura. Lo cabalen khan rarejok' dhabicco dohoea. Jhinuk do rapakkate cun Gundare bodoloka. Cun do thamakur s̄oteko raṭaoa.

**Description:** The oyster shell is bundled in green banyan leaves and completely wrapped by straw rope. And it is put in an iron string bag. The string bag is lighted with flame and is swung around in the open with a rope. When the straw is completely burnt it is left to cool and later the roasted oyster shells are crushed into lime powder. This lime is mainly used with traditional tobacco.



## 11. Akbur/Wooden pounder

*Accession No:* 2015/62

*Sapapá/Material:* Kath  
Wood

*Beñnaoic'añ níutum/Made by:* Unkown

*Benao akan serma/Year:* 2015

**Akbur babotte:** Akhur do sasañ-mosola emantiak lahu' ar gundai lagit sapap kana. Noa do kath reak khol lekanak tahena, onare kath reak gurgute sasañ mosolako rida.

**Description:** It is a barrel-shaped, hollow wooden structure. The upper part is hollow like a bowl in which raw tumeric is ground with a wooden log which has an iron cover. Akhur is used during weddings.

## F. Horok bande/Attire and ornaments





## **1. Sakom ar todor/Silver bangles**

*Accession No:* 2007/54

*Sapapá/Material:* Rupá  
Silver

*Beñnaoic'añ níutum/Made by:* Unknown

*Benaó akan serma/Year:* 2007

**Sakom ar todor babotte:** Sakom do rupá reak' tahëna ar ayo horëko banar tireko horoga. Todor do gidräko jañgareko horökakoa. Sakom ar todor do Santalko akote do bako benaoa, jähäe thenko benao ocoe onko do 'Sakra'ko metaokoa. Sakom ar todor horök' ar sädesre em-cal do Santalko lagik gorob reak' katha kana.

**Description:** Sakom is made of silver and it is worn by women on both wrists. Todor is worn by children on their legs. Sakom and todor are not made by Santals. Sakom and todor can be of different designs with various artistic works. Wearing and gifting Sakom and todor is considered a matter of pride and prestige.



## 2. Haşli ar mala/Silver choker and necklace

Accession No: 2007/55

Sapapá/Material: Rupa  
Silver

Beñnaoic'añ níutum/Made by: Unknown

Benao akan serma/Year: 2007

**Haşli ar mala babotte:** Sakom do rupá reak' tahëna ar ayo hoñko banar tireko horoga. Toðor do gidrako jañgareko horókakoa. Sakom ar toðor do Santalko akote do bako benaoa, jähæ ñhenko benao ocoe onko do 'Sakra'ko metaokoa. Sakom ar toðor horók' ar sadesre em-cal do Santalko lagik' gorob reak' katha kana.

**Description:** A haşli is made of silver and it is worn by women around their necks. It is a solid one-piece ornament, like a choker, with open ends. Different artistic designs are carved on them. Other ornaments that are worn by women are (1) Chandrahar (2) Tikli mala (3) Haku jang malac (fish bone necklace)



### 3. Taga/Silver armlet

Accession No: 2007/56

Sapap/Material: Rupä

Silver

Bek'naoic'ak' níutum /Made by: Unknown

Benaو akan serma /Year: 2007

**Taga babotte:** Taga do kuři ar ayo hořko horoga. Noa do rupä reakko benaoa. Oka oka do baba hoř hō jojom ti soporeko horog gea. Taga do aema lekanak' tahēna jeleka – Chap taga, Durię taga emantiak'.

**Description:** Taga is made of silver and it is worn by young girls and women around their arm. It is also sometimes worn by men also around their right arm. Taga can be of different designs. There are various kinds of Tagas like (1) Chhap taga (2) durio taga.



#### 4. Sulak/Silver hair pins

Accession No: 2007/57

Sapap/Material: Rupä

Silver

Bek'naoic'ač' iutum/Made by: Unknown

Benao akan serma/Year: 2007

**Sulak babotte:** Taga do kuri ar ayo hɔrko horoga. Noa do rupä reakkó benaoa. Oka oka do baba hɔr hɔjoom ti soporeko horog gea. Taga do aema lekanak tahëna jeleka – Chap taga, Duriä taga emantiak.

**Description:** Sulak is made of silver and it is worn by young girls and women on their hair-buns. Sulak can be of different designs. There are different kinds of Sulaks, such as (1) Pati Sulak (2) Jhunko Sulak (3) Chapa Sulak.



## 5. Kaṭ nakić/Wooden comb

*Accession No:* 2007/58

*Sapapá/Material:* Kaṭh  
Wood

*Be᷑naoic'a᷑ níutum/Made by:* Unknown

*Benaō akān serma/Year:* 2007

**Kaṭ nakić babotte:** Kaṭ nakić do kaṭh reakko benaoa. Noa do lątu kątić aema rokom reak' tahēna.

**Description:** Kaṭ nakić, the wooden carved comb is made in a variety of sizes and designs.



## 6. Kajraṭi/Kohl case

*Accession No:* 2007/59

*Sapapá/Material:* Mērhēt

Iron

*Bečnaoic'ač níutum/Made by:* Unknown

*Benaو aکan serma/Year:* 2007

**Kajraṭi babotte:** Kajraṭi do mērēt reak hako leka nílok aenom dohoe lägit sapap kana. Noa do biseskaete baplace bahu ar jāwāe ąkin sōngekin sap dohokaka.

**Description:** Kajraṭi is a small iron container for Kohl or Kajal (black paste for eye make-up). It is used in the marriage ceremony; the bride and the bride-groom hold onto it throughout the ceremony

## **7. Sindur Khəndi/ Turmeric wedding saree**

*Accession No:* 2007/61

*Sapap/Material:* Suti kicrić  
Cotton

*Bek'naoic'ač' nūtum /Made by:* Unknown

*Benao akan serma /Year:* 2007



**Sindur Khəndi babotte:** Sindur khəndi do baplare bāhu ar jāwāe horok lagíko beohara. Noa do sadage suti reak ađi jeleń kicrić kana, bapla lahare berel sasań lahuń gundakate dakreko leohaea ar sindur khəndi do ona reko tupuia. Bāhu kurji ar jāwāe korären boehako ona doko tase rohōra. Noa do Santalko lagit do ađi sonot gea.

**Description:** Sindur Khəndi is a long piece of cloth that the bride and the bride-groom wear during the marriage ceremony. Raw turmeric is ground with a wooden log called Akhur (see page 73.) The turmeric paste is mixed in a bucket of water and the marriage saree is soaked in it and then dried by the sister or the nearest female kin of the bride and the bride groom. Sindur Khəndi is considered a very sacred cloth.

## **8. Pańci-pārbāt /Traditional dress**

*Accession No:* 2007/60

*Sapap/Material:* Suti kicrić

Cotton

*Beńaoicák níutum /Made by:* Unknown

*Benao akán serma /Year:* 2007



**Pańci-pārbāt babotte:** Pańci-pārbāt do Santal kuři ar ayo hořko bandea. Pańci do jelenige tahěna ar banar mucątre sutam reak̄ däsi tahěna. Noa do kuriko do cetan hořmoreko bandea ar baba hoř do noate gunthi dhabičko dengaká. Pārbāt do lungi leka silajimitge tahěna, ar kuriko do danda khan cuťu dhabičko bandea. Pańci-pārbāt do jolhako tiňa. Noage Santalkoak horok-bandé kana.

**Description:** Pańci is a long piece of cloth whose both ends are knitted with colourful threads in various designs. It is worn by young girls and women on the upper part of the body from shoulders to knees as a drape. Men use it to cover the lower part of their body from waist to knees. They also use it as a turban.

Pārbāt is a long piece of cloth with both ends stitched together. It is worn from waist to feet by young girls and women. Pańci-Pārbāt is the traditional Santal attire.



