

CHAPTER III

PEOPLE

POPULATION

According to the 1971 Census the population of Sundargarh district was 1,030,758. The district comprises 3 subdivisions and 19 police stations.

The population of each subdivision is shown in the following table as per 1951, 1961 and 1971 Censuses.

Subdivisions	1951	1961	1971
Sundargarh ..	285,261	351,839	441,675
Panposh ..	161,451	267,937	412,019
Bonai ..	105,491	138,841	177,064

The phenomenal growth of 53.77 per cent during the last 10 years in Panposh subdivision is particularly due to the establishment of the steel industry at Rourkela. Out of three subdivisions, Sundargarh proper is the most thickly populated area in the district. It contains 42.85 per cent of the population of the district. Next in importance comes the subdivisions of Panposh and Bonai.

According to the Census of 1971, the population of the police stations in the district is as follows:

Police Stations	Persons	Males	Females
Sundargarh ..	68,953	34,614	34,339
Lefripara ..	46,948	23,294	23,654
Hemgir ..	47,449	23,733	23,716
Bhasma ..	50,927	25,198	25,729
Talsara ..	71,302	35,669	35,633
Bargaon ..	60,290	30,102	30,188
Rajgangpur ..	95,806	48,837	46,969
Birmitrapur ..	56,964	28,968	27,996
Raiboga ..	27,707	13,802	13,905
Bisra ..	90,698	45,429	45,269
Raghunathpali ..	31,320	16,069	15,251
Bonaigarh ..	75,104	38,107	36,997
Banki ..	12,428	6,213	6,215
Gurundia ..	26,117	13,187	12,930
Tikayatpali ..	12,778	6,329	6,449
Mahulpada ..	10,716	5,481	5,235
Koira ..	19,156	10,002	9,154
Kamarposh Balang ..	20,765	10,505	10,260
Kalunga ..	32,828	16,630	16,198

1. Census of India, 1971, Orissa, part II-A, pp. 33-34.

The population of the areas now comprising Sundargarh district was 277,173 in 1901. In 1971 it rose to 1,030,758 recording a rise of 271·8 per cent in 70 years. The significant growth of 30·7 per cent during the decade 1901-11 suddenly fell to 4·2 per cent during the next decade 1911-21 due to epidemic diseases (influenza, cholera, and small-pox) which burst over the district in 1918-19 and wrought havoc on the population. From 1921 onwards there has been a steady and progressive increase in the population which rose as high as 37·4 per cent during the decennium 1951-61, higher than in all other districts of Orissa and much higher than the State average of 19·8 per cent and the all-India increase of 21·6 per cent. Comparatively greater increase in population during 1951-61 may be attributed to the industrial advancement of the district. During this decade a cement factory and allied industries were set up at Rajgangpur and a modern steel plant started production at Rourkela. The construction of a fertiliser plant at Rourkela, and the development of mining industry in Birmitrapur and other areas of the district were the additional causes of prosperity. Between 1951-61 the Sundargarh College, the Regional Engineering College and the Rourkela Science College were opened for the spread of education in the district. Besides, large scale industrialisation has provided incentive for participation by the people from all over India. The last decade 1961-71 witnessed substantial rise in the population by 35·8 per cent due to agricultural prosperity combined with large scale industrialisation and the absence of natural calamities.

Growth of Population

The decennial growth of population between 1901 and 1971 for the district is given in the following table:

Year	Persons	Decade variation	Percentage decade variation	Males	Females
1901	277,173	..	..	141,493	135,680
1911	362,138	+84,965	+30·65	182,149	179,989
1921	377,449	+15,311	+4·23	188,344	189,105
1931	436,860	+59,411	+15·74	216,985	219,875
1941	490,708	+53,848	+12·33	243,296	247,412
1951	552,203	+61,495	+12·53	274,401	277,802
1961	758,617	+206,414	+37·38	396,214	362,403
1971	1,030,758	+272,141	+35·87	530,836	499,922

The density of population in Sundargarh district has changed from decade to decade as will appear from the following table:

Density

Year	Density per sq.km. in the district	Density per sq.km. in the State
1951	56	94
1961	78	113
1971	107	141

The above table reveals a continuous and steady increase in the density of population from 1951 onwards. According to the 1971 Census the density per square kilometre in different subdivisions was as follows: Sundargarh 96, Panposh 224, and Bonai 53. Among police stations density is the highest in Raghunathpali police station (194) and the lowest in Gurundia (27).

Rural/Urban ratio

The rural/urban population ratio is 76.75 to 23.25. The percentage of rural population to the total population of the district has decreased from 97.21 per cent in 1951 to 76.75 per cent in 1971 as compared to a similar fall from 95.93 per cent to 91.59 per cent in the State, indicating a faster trend of urbanisation in Sundargarh district than that of the State.

Rural Population.

The total number of villages in the district according to the 1971 Census was 1,712 of which 1,621 were inhabited. The total rural population of Sundargarh district was 791,073 giving an average of 488 persons per inhabited village as against 428 in the State as a whole. The percentage of rural population to the total population in the district, i.e., 76.75 is lower than similar percentage in the State which was 91.59 per cent.

The villages of various population sizes and the percentage of population living in them in 1971 are given below.

Village with No. of population	No. of villages	Percentage of No. of villages in this class to total No. of villages.	Total population	Percentage of rural population in this class to total rural population.
Less than 200	439	27.08	51,509	6.51
200—499	642	39.61	216,309	27.34
500—999	379	23.38	264,976	33.50
1,000—1,999	131	8.08	174,861	22.10
2,000—4,999	29	1.79	76,249	9.64
5,000—9,999	1	0.06	7,169	0.91
10,000 and above	..	..	..	..

According to the 1971 Census 1,081 villages (66.69 per cent of the total number of villages) of the district are small ones each having a population of less than 500 persons. Only 379 villages (23.38 per cent) have a population varying from 500 to 999 and 161 villages (9.93 per cent) have a population of 1,000 and above. It is worth mentioning that out of the total rural population, 33.85 per cent live in small sized villages, 55.60 per cent in medium sized, and only 10.55 per cent in large size villages.

The table below shows the growth of urban population in the district since 1951. Urban population

Year	Persons	Decade variation	Percentage decade variation	Males	Females
1951	15,367	..	..	8,077	7,290
1961	135,760	+120,393	+783.45	83,287	52,473
1971	239,685	+103,925	+76.55	133,907	105,778

It is clear from the above table that the population of the urban areas has been steadily increasing from decade to decade. It was 15,367 in 1951; 135,760 in 1961 and 239,689 in 1971. Their respective percentage to the total population are 2.79, 17.86 and 23.25. This gives a picture of rapid urbanisation due to industrialisation in the district. The number of towns has increased from two in 1951 to four in 1961. At the time of 1951 Census Sundargarh and Birmitrapur were declared as Class V towns (containing 5,000 to 9,999 persons) for the first time in the district. Rourkela and Rajgangpur were added in 1961. Addition of these two industrial towns has substantially contributed to the growth of urban population during the decade 1951—61. For better administration Rourkela has been divided into two towns namely, Rourkela steel town and Rourkela civil town.

The urban population of the district numbering 239,685 persons according to the Census of 1971 is spread over the following towns.

Name of towns	Status of towns	Population
Rourkela Steel Town	Notified Area Council	125,426
Rourkela Civil Town	„	47,076
Birmitrapur	.. Municipality ..	28,063
Rajgangpur	.. „ ..	21,876
Sundargarh	.. „ ..	17,244

The number of displaced persons in Sundargarh district from 1946 to 1951 was 681 (367 males and 314 females), out of which 86 (55 males and 31 females) were from West Pakistan (present Pakistan). Displaced Persons

and 595 (312 males and 283 females) from East Pakistan (present Bangladesh). All these were settled in different parts of the district. Various facilities were provided to rehabilitate them and loans were also given to enable them to become self-sufficient.

When the Rourkela steel plant was established 32 villages were acquired and 2,465 families were uprooted. For their resettlement, three resettlement colonies have been set up by the State Government and some reclamation blocks have been opened in the interior. To help the displaced persons to resettle and rehabilitate themselves the following assistance has been given and expenditure incurred which are shared equally between Hindustan Steel Limited and the State Government:—

- (a) A plot of land measuring 60' X 40' in the resettlement colonies free of cost for construction of houses by each family.
- (b) A subsidy to each family ranging from Rs. 200/- to Rs. 400/- for the construction of new houses.
- (c) Grant of cultivable waste land in lieu of acquired cultivated land free of cost up to a maximum of 33 acres to each recorded tenant and,
- (d) Land reclamation subsidy of ₹Rs. 100/- per acre to each family.

The Mandira Dam was built by Hirakud Dam organisation for the Hindustan Steel Limited. The work started in February 1957 and was completed in June 1959. For the construction of the Dam, 31 villages were acquired and 941 families comprising 8,785 persons were uprooted. The displaced persons were rehabilitated in two colonies, namely, Liang resettlement colony and Usra colony.

Due to the establishment of the Utkal Machinery Limited at Kansbahal, 236.27 acres of land were acquired from four villages of Kainsbahal (129.65 acres), Pourposh (97.08 acres), Dheluan (5.38 acres) and Chungimati (4.21 acres) of Sundargarh subdivision. As a result, altogether 34 families having a total population of 183 were uprooted. The displaced persons were rehabilitated at Kansbahal resettlement colony. Each displaced family has been allotted a plot of homestead land. Out of these displaced families, 13 families were given a subsidy @ Rs.400 each and 6 families @ Rs. 300 each for construction of their new houses.

Migration

The volume of migration in the district was very low up to 1951. According to the 1961 Census, due to rapid industrialisation and urbanisation this district attracted a large number of migrants who constitute 16

per cent of the total population, i.e., 758,617. Out of these ten per cent are born outside the State. The majority of migrants hail from Bihar Madhya Pradesh, West Bengal, Punjab and Andhra Pradesh. Besides there were 2,677 persons belonging to different foreign countries who were residents in this district at the time of 1961 Census. These people came mostly from West Germany and other European countries at the time of the establishment of the steel factory at Rourkela with West-German collaboration. Migrants born outside the district, outside the State and outside the country, as per 1961 Census¹ are indicated below:—

Place of birth	Males	Females	Persons	Percentage
Persons born at place of enumeration.	285,637	180,448	466,085	61·4
Persons born elsewhere in the district of enumeration.	47,283	123,626	170,909	22·5
Persons born in other districts of the State.	24,266	22,021	46,287	6·1
Born in other States in India.	36,822	34,327	71,149	9·4
Born in countries outside India.	1,733	944	2,677	0·4
Unclassifiable ..	473	1,037	1,510	0·2
Total ..	396,214	362,403	758,617	100·0

The 1961 Census also reveals that 39,278 males and 77,770 females have lived for more than 10 years and are treated as semi-permanent or permanent migrants. Out of them, 18,090 males and 59,335 females were born within the district. 14,811 males and 27,513 females have stayed for periods varying between 6 to 10 years of whom the majority belonging to both the sexes were born in the district. Majority of the males might have migrated for jobs, but the females appear to have migrated consequent to their marriage, besides pursuing some economic activities. 34,969 males and 48,191 females have resided for periods varying between 1 to 5 years of whom the majority in both the sexes belong to the district. 16,441 male and 16,378 female immigrants have resided for less than a year. Males might have migrated for short periods in order to get educational facilities and better economic pursuits. But large number of female immigration is due to marriage².

The distribution of population by place of birth and by the categories of workers and non-workers given below shows that the migrants are

1. District Census Handbook, Sundargarh, 1961, p. 15

2. Ibid. p. 17

for most part engaged in non-agricultural pursuits like Other Services, Transport, Storage, Communication and Industries¹.

Industrial Category	Born elsewhere in the district of enumeration	Born in other districts of the State	Born outside the State
<i>Workers</i>			
Cultivator ..	55,289	5,450	10,292
Agricultural labourer ..	13,692	1,410	1,856
Mining, quarrying, livestock Forestry, Fishing, Hunting and plantations, orchards and allied activities	1,528	697	1,158
Household industry ..	5,321	1,564	1,991
Manufacturing other than household industry	2,628	2,277	9,460
Construction ..	424	971	2,927
Trade and Commerce ..	801	767	2,109
Transport, Storage & Communications	1,526	1,707	2,417
Other Services ..	15,233	10,394	14,220
Non-workers ..	74,467	21,050	24,719

LANGUAGE

Out of 58 languages returned in the State in 1961, 36 are spoken in Sundargarh district. Of these 36 languages, Oriya is spoken as mother-tongue by 460,255 persons or 60.73 per cent of the total population. Next to Oriya other important languages are Mundari, Kurukh/Oraon Hindi, Kharia, Kisan, Laria, Bengali, Urdu, Ho, Kol, Telugu, Kui, Bhumij, Malayalam, Punjabi and Tamil. The number of speakers of other mother-tongues is insignificant. Among the non-tribal languages the popularity of Hindi is only next to Oriya. Despite low proportion of speakers, tribal languages, namely, Mundari and Kurukh/Oraon occupy the second and third position respectively.

The sexwise distribution of different languages spoken in the district according to the Census of 1961 is given in Appendix-I.

Further, it is interesting to analyse the pockets of concentration of language groups which bear testimony to the peculiar history of the region. Those who have migrated in search of cultivable land,

1. District Census Handbook, Sundargarh, 1961, p. 17

employment, trade, and commerce have introduced their mother-tongues. Thus Bengali, Urdu, Telugu, Malayalam, Gujarati and Laria mother-tongues are found in this district. Laria, Bengali, Kharia, Kisan and Turi showed concentration in the Sadar subdivision while Kora, Urdu, Oraon, Mundari, Binjhia and Gujarati in the Panposh subdivision. The Bonai subdivision showed concentration of tribal languages like Ho, Kol, Kui, Bhumij and non-tribal languages like Telugu and Malayalam. Oriya is spoken through the length and breadth of the district, but the Oriya spoken in the district of Sundargarh is slightly different from the Oriya spoken in the districts of Sambalpur, Bolangir and Kalahandi a few examples of which are given below.

In the district of Sundargarh some of the Oriya words have synonyms which are different from those used in the district of Sambalpur.

Sambalpur Oriya	Sundargarh Oriya	Oriya
Niko (ନିକୋ)	Bane (ବନେ)	Bhala (ଭଲ)
Apne Narduchhe (ଆପ୍ନେ ନର୍ଦୁଚ୍ଛେ)	Tapne Batkuchhe (ତାପ୍ନେ ବଡ଼କୁଛେ)	Se Dauduchhi (ସେ ଦୋଡ଼ୁଛି)
Kanduchhe (କାନ୍ଦୁଛେ)	Roo-Chhe (ରୁଉଛେ)	Kanduchhi (କାନ୍ଦୁଛି)
Kenta (କେନ୍ତା)	Kentu (କେନ୍ତୁ)	Kemiti (କେମିତି)
Khabad (ଖାବଡ଼)	Labad (ଲାବଡ଼)	Phopad (ଫୋପଡ଼)
Tukli (ତୁକ୍ଲି)	Daki (ଡକି)	Teki (ଟୋକି)

The verbal forms in the Oriya spoken in Sundargarh also differ to a certain extent from those used in Sambalpur.

Sambalpur Oriya	Sundargarh Oriya	Oriya
Nai Jain (ନାଇ ଯାଏଁ)	Ni Jaisin (ନି ଯାଏ ଯାଁ)	Jibinahin (ଯିବିନାହିଁ)
Nain Karen (ନାଇ କରେଁ)	Ni Karsin (ନି କରୁଁ)	Karibinahin (କରିବିନାହିଁ)
Karisarichhen (କରି ସାରିଛେଁ)	Karisarichhena (କରି ସାରିଛେଁନ)	Karisailini (କରିସାଇଲିନି)

Karisarichhena (NA) ନ is always used after the finite verb as an emphasis. But these differences are gradually evaporating due to quick development of communications and mobilisation of population for the development of industries in this district. Standardization of primary education in Oriya is also responsible to a great extent in gradually removing these dialectical variations of the language.

According to the 1961 Census¹, 86,018 persons or 11.33 per cent of the total population used another language in their day to day life in addition to their mother-tongue. These people speak Oriya, Hindi, English, Bilingualism

1. Census of India, 1961, Vol. XII, Orissa, part II C, pp. 126—132.

Bengali, Gujarati, Telugu, Ho, Munda-unspecified, and Urdu as subsidiary language. The most important among these are Oriya (47,593), Hindi (22,685), English (13,020), and Bengali (2,460) followed by Gujarati (120), Telugu (70), and Ho (49). Among the languages Oriya claims the highest proportion of bilingual speakers (19,235) of whom 11,139 speak Hindi as a subsidiary language. Besides Oriya, Hindi is the most important subsidiary language of those whose mother-tongue is Urdu and Telugu. For persons with Bengali, Bhumij, Hindi, Ho, Kharia, Kisan, Kol, Kui, Kurukh/Oraon, Laria and Mundari as their mother-tongue, the most important subsidiary language is Oriya.

Script All Oriya speaking people use the Oriya script. The tribal languages do not have any script of their own and are mostly used as spoken languages. When needed to write they usually prefer Oriya script while a few use Devanagari. People speaking other modern Indian languages use their respective scripts.

**RELIGION
AND CASTE.**

The Hindus, Christians, and Muslims constitute the major religious communities in the district. The Sikhs, Jains and Buddhists form a small minority. According to the 1971 Census the Hindus constitute 80.35 per cent, Christians 16.55, Muslims 2.19, Sikhs 0.45, Jains 0.05, Buddhists 0.02, other religions and persuasions 0.32 and religions not stated 0.07. The distribution of population by religion is given below according to 1951, 1961 and 1971 Censuses.

Name of religious community	1951	1961	1971
Buddhists .. ..	..	28	171
Christians	71,943	1,06,342	1,70,639
Hindus	4,74,776	6,40,760	8,18,236
Jains .. ..	..	29	510
Muslims	5,213	10,530	22,567
Sikhs	271	928	4,597
Other Religions and Persuasions .. ..	..	..	3,290
Religions not stated .. ..	..	..	708
Total	5,52,203	7,58,617	10,30,758

It is found from the 1971 Census that the Hindus, the Christians and the followers of other religious faiths are numerous in rural areas. The remaining four religious communities namely, Muslims, Sikhs, Jains and Buddhists are found in higher proportion in urban areas and are mostly engaged in various types of trade and commerce.

Analysing the percentage of decadal growth rate (1961—71) of each religious community it is found that the growth rate is the highest among the Jains (1796'55), followed by Buddhists (510'71), Sikhs (395'37), Muslims (114'31) and Christians (60'46). The Hindus have recorded the lowest percentage growth rate during the decade 1961—71, i.e., 29'26 per cent.

The majority of the people in this district profess Hinduism. The 1961 Census reveals that most of the tribals belong to Hindu religion but each tribe is having its specific faith and they all believe in totemism, magic and sorcery. They also believe in the existence of the malevolent and benevolent spirits. The malevolent spirits are supposed to be the cause of death and diseases and as such are appeased by the offerings of fowls and goats made with elaborate tribal rituals. Hinduism

The Hindus worship Samalei, Siva, Jagannath, Krishna, Hanuman and other deities of which the temples dedicated to Jagannath and Banshidhar (Krishna) appear to be numerous. The Hindus in general gather on festive occasions like Durga Puja, Sivaratri, Ratha jatra, Dola jatra, Ramanabami etc. and worship. Usually when a child in the family falls ill, the parents make vows to offer special Puja to some deities, such as Samalei, Siva or the village deity. Soon after recovery, the Puja is offered in proper manner; until this is done a fresh danger of a more serious magnitude is apprehended. Housewives also offer Puja to Siva with the hope of having his grace in getting male issues. Mangala Thakurani is propitiated so that there may not be any epidemic of cholera or smallpox in the village.

It is said that this region was under the influence of Buddhism at about the 10th Century A. D. The territory was once a centre of Tantric cult. Some Tantric diagrams (yantras) and a mithuna figure have been discovered on the ancient fort at Junagarh. Tantric rites, even human sacrifices, were practised in some Devi temples. Lt. Colonel Dalton writes, "It was admitted to me that until these Tributary Mahals came under the British rule, a human sacrifice was offered every third year before the shrine of Kali at Suadeeh, where the present Raja (of Gangpur) resides. The same triennial offering was made in Bonai and Bamra; Bhooya priests officiating at all three shrines".¹

1. Lt. Colonel Dalton's "Notes of a tour made in 1863-64 in the Tributary Mahals under the Commissioner of Chota Nagpur, Bonai, Gangpur, Odeypore and Sirgooja", published in journal of the Asiatic Society, Part-II No 1 (1865).

**Mahima
Dharma**

This religion is also called Alekha Dharma because the only God it believes in is Param Brahma, one of whose attributes is Alekha which means indescribable. The followers of Mahima cult are found in Sundargarh, Panposh and Bonai subdivisions. (For a detailed account of this cult see—Orissa District Gazetteers: Dhenkanal).

Christianity

The Christian population in the district are mostly spread over in the rural areas of Sundargarh and Panposh subdivisions. According to the 1961 Census the subdivision of Bonai had also a Christian population of 14,086. Most of these Christians belong to the Scheduled Tribes and were converted to Christian faith by the Christian missions operating in the area. The Lutheran mission started their activities in the Raiboga police station area as early as 1870. A branch of the German Evangelical Mission, with its headquarters at Kumarkela, has been at work since 1899 and has made several converts. The Roman Catholic Jesuit Mission with headquarters near Ranchi, in Bihar, also claims many converts chiefly among the Oraons. While following the religious festivals and rituals of their new faith these converted Christians also observe some of the customs and festivals which belong to their tribal past.

Islam

The Muslims of the district mostly belong to the Sunni, Wahabics Ahle-Hadish and Quadians (Ahmadies) sects. All these sections of Muslims (except the Ahmadies) profess a common faith although they differ from one another in certain beliefs and practices.

Sikhism

The Sikhs residing in the district are mostly immigrants from outside the State. In 1971 they numbered 4,597 in the district which was the highest in the State. They are mostly found in urban areas and their concentration in the Rourkela Steel Township is more. The Gurudwar at Rourkela-1, founded in 1956, is supposed to be the oldest in the district. There are also other Gurudwaras located at Rajgangpur, Birmitrapur, Kansbahal and Rourkela Sector-18. The chief festival observed by the Sikh community are the birthday of Guru Nanak and Guru Govind Singh, the days of Martyrdom of Guru Arjuna Singh and Guru Teg Bahadur and Baisakhi.

Caste

Caste plays an important role in the social life of the people of the district. The traditional division of occupation of different castes has changed considerably due to the impact of modern education, urbanisation and industrialisation. The caste-wise figures in the Census Report of 1951 and onwards have been dropped and it is not possible to discuss their numerical strength at different periods. This omission was done with a view to discourage caste-consciousness.

A brief account of the principal castes is presented below.

The Agarias, a dominating caste of industrious agriculturists, are Agaria mostly found in Sundargarh, Lefripara, Tangarpali, and Bhasma police station areas. They speak a local dialect called Laria, which is akin to Ardha-Magadhi language.

According to the local tradition the forefathers of the Agarias were Rajputs who lived around Agra in Uttar Pradesh about 400 years ago. Since they migrated from Agra they are designated as Agarias. Out of the total 84 clans of Agarias, 44 clans came to Orissa and adopted cultivation as their occupation by the order of the then Gajapati king of Orissa. They put off their sacred threads and gave them to the youngest brother who was termed as Disondhi. They all agreed to support him with the produce of their fields.

The Agarias are usually tall, fair complexioned and well built. Dalton¹ writes that they have high Aryan features and tawny complexion, they look like Rajputs and are very industrious and intelligent.

They are divided into three sub-castes, namely Chaudhury, Naik and Patel. Their caste symbol is the dagger, but it is differently named for the above three classes. The Choudhury's call their symbol 'Kuil Katar', the Naiks call it 'Jamdarh Katar', while 'Meghnada Katar' is the symbol of the Patels.

Child marriage was a rule among the Agarias in the past, but at present it is rare. Widow marriage is allowed in their society. Brahmin priests officiate in their socio-religious functions.

The Agarias of the districts of Sundargarh and Sambalpur have formed a caste assembly since 1904, which is a well-knit organisation looking into all caste matters and the general welfare of the community.

The Badheis are found in all the subdivisions of the district. They prepare various kinds of agricultural implements and wooden furniture to meet the requirements of the local people. Cultivation is their subsidiary occupation apart from their traditional caste calling of carpentry. Widow marriage is in vogue in their society. Customarily Lord Biswakarma, the god of instruments and engineering skill, is worshipped in the month of Asvin (September-October). Badhei

The Bhandaris are found in almost all the villages and towns of the district. They are barbers. They render their traditional services on the occasions of marriage and death of clean castes. The women are also Bhandari

1. E. T. Dalton—Descriptive Ethnology of Bengal

required to render services at the time of child birth and other social functions. They get remuneration both in cash and in kind. In town they maintain hairdressing saloons.

Bania The Banias are also known as Sunaris in this district. They are found in almost all the towns of the district. They make ornaments of gold and silver. There are two groups among them. The Jharua group prepare only gold ornaments but the Oriya group deal in both gold and silver ornaments. They do not differ much from one another in regard to food, dress, speech and other customs and practices, but marital relationship is forbidden between the two groups. Child marriage is strictly prohibited among them.

Brahmin The Brahmins do not form a major caste group in the district. Their traditional profession is priesthood and at present several of them are engaged in agriculture, business and some other professions. Broadly, there are three classes of Brahmins in the district : (a) Aranyka or Jharua, (b) Utkaliya or Oriya, and (c) Raghunathia.

The Aranykas who claim to be the original inhabitants of the district, are found mostly in Sundargarh and Bargaon police station areas. Their traditional occupation is priesthood. They have retained their traditional profession more or less till today. They bear the surnames of Purohit, Pujhari, Bisi, Panda, Panigrahi, Joshi, etc.

The Utkaliya Brahmins, according to the prevalent opinion, are immigrants from the coastal districts of Orissa. Their main occupation is agriculture. The surnames of this category of Brahmins generally are Nanda, Mishra, Mohapatra, Pati, Pani, etc.

The Raghunathia Brahmins are mostly found in Sundargarh sub-division. They are considered to be the migrants from the district of Sambalpur. Their principal occupation is to act as cooks ; agriculture as a secondary calling is gradually being adopted by some of them. They bear the surnames of Natha, Dhara, Behera, etc.

Out of these three classes of Brahmins, the Raghunathias are regarded as low class Brahmins. They take cooked meals in the houses of Oriya and Jharua Brahmins but Jharua Brahmins do not take cooked food in the houses of Raghunathia Brahmins. The Oriya Brahmins do not accept cooked food from the Jharuas or Raghunathias. Though, intermarriage is forbidden among these three classes of Brahmins, marriages involving the three caste groups have taken place in recent years. Generally while performing the sacred thread ceremony the

Jharuas are to conduct nine out of ten religious rites and all the ten rites are observed by the Oriya Brahmins. The Oriyas are mostly the believers in the Siva cult whereas the Jharuas are Vaishnavas.

The Gaudas are the herdsmen and milkmen. They are also known as Ahir, Goala, Golla, Gopa, Idaiyan in different parts of India. The traditional occupation of this caste is rearing cattle and selling milk and milk products. At present, most of them have left their traditional occupation and have taken to agriculture. Some members of the poorer section of the community act as water suppliers. Gauda

They are found in large numbers in Sundargarh subdivision and sparsely in Panposh and Bonai subdivisions. They are divided into the following sub-castes, Gopapuria, Mathurapuria, Jharia and Magdha. Each sub-caste is endogamous. Among educated people inter-sub-caste marriage is being performed and encouraged.

They are comparatively found to have a high ritual status. Higher castes accept water from them. They do not bear the stigma of polluting food and water by their touch. Their co-operation is required on social occasions such as marriage and religious performances.

They observe the day of full moon of the month of Phalgun (February-March) as their caste festival. Cattle worship is performed by them on the full moon day of the month of Asvina (September-October). They worship Lord Krishna and trace their origin from His dynasty. They bear the surnames of Gahir (ଗହର), Naga (ନାଗ), Bagha (ବାଘ), Dangua (ଦଙ୍ଗୁଆ), Hansa (ହଂସ), Bhainsa (ଭଇଂସା), Sunani (ସୁନାମି), Mahakuda (ମହାକୁଡ଼ା), Harna (ହରନା), Dhare (ଧରଇ), and Chandan (ଚନ୍ଦନ), in the district.

The Gurias have mostly migrated from the coastal districts of Orissa and have settled down in almost all the towns of Sundargarh district. The term "Guria" is derived from "Gur" meaning unrefined sugar. The traditional occupation of this caste is to prepare sweetmeats. Apart from their customary calling many of them have taken to agriculture. The caste group is divided into two classes : Oriya and Jharua. In the past intermarriage and interdinning were strictly forbidden between the two classes but nowadays such restrictions are no longer observed. Guria

The Hansis customarily weave cloths for the local market. The cloths made by them are somewhat finer than those woven by the Panas or Gandas of the locality. Hansi

The Jhoras are the boatmen and fishermen of the district and are found generally in Bonai and Panposh subdivisions. In the past they were Jhora

also engaged in collecting gold particles from the sands of the river Brahmani and its tributary streams. The Jhoras are believed to be of Gond extraction and of Dravidian origin.

Kaltuya

The Kaltuyas are substantial cultivators and they occupy a very dominant position in Bonai subdivision. Partly because of their numerical preponderance and partly for their landed wealth they are considered as a dominant caste. They are the followers of Ramananda, the Vaishnavite teacher of the 13th century. On festive occasions they gather and worship at the temple of Radha-Krishna located at Bonai. According to local tradition, they were the original inhabitants of Mithila. In course of time their forefathers left the place and settled in Sambalpur. Subsequently they emigrated from Sambalpur into Bonai.

About Kaltuyas of Bonai, Colonel Dalton in his book "*Ethnology of Bengal* (1872), says "They form a considerable portion of the agricultural population of Sambalpur and appear as the best cultivators and most substantial people in Bonai. I found them occupying villages together with Gonds and Khonds ; but these, the probable representatives of the aborigines of the place, had nearly all fallen into the position of farm servants to the Kaltuyas, who had large substantial, well-stocked farmyards and very comfortable houses. I was freely admitted into their domiciles and the women and children were all presented to me. They afterwards came to my tent and sat there. The *Pardah* system of excluding females was entirely unknown to them. Though doubtless, best part Aryan in blood, there is, I think, a slight deterioration arising from admixture with the less comely aborigines. Their colour varies from coffee to tawny yellow. The mouths are well formed, though large ; eyes generally large, full and clear, many hazel. I especially observed that many of the fair sex were distinguished by well-marked eyebrows and long eyelashes. The noses are not aquiline or prominent, but there is no remarkable deficiency of nazal bone, though this feature is often inclined towards the pug species. They have straight foreheads, but a want of breadth across the temples which takes from the oval of the face. The men show moustache and beard, but little whisker. They are well proportioned and about the average height of Hindus in the Lower Provinces. The Kaltuyas generally allow their girls to grow to maturity before they give them away in marriage."

Kamara

The Kamaras are commonly found in Sundargarh subdivision. They are broadly divided into two groups : Kothimada Kamaras and Dhuka Kamaras. The Kothimada Kamaras at the time of smelting or

forging iron implements pump the air bag by their legs, whereas Dhuka Kamaras pump it by their hands. They do not, however, have any specific social distinctions with regard to food, clothing, ornaments, etc., and there exists no marital restriction between the two groups. Unlike the marriage customs of other castes, the bride goes to the groom's house in ceremonial fashion. Widow marriage is allowed in their society.

The Kansaris are found mostly in Bonai and Panposh subdivisions. Kansari
They make brass and bell-metal utensils for domestic use and cheap brass ornaments such as anklets, bracelets, rings, etc., for poorer classes. The work on brass is of inferior quality for which circulation of these materials is confined to local markets. Their principal deity is goddess Kali. The goddess is represented and symbolised by an iron rod.

The Karans are a small minority group in the district. They are of Karan
two categories, viz., Jharua and Oriya. Most of them are agriculturists and some follow other vocations. There is no restriction between the two groups in matrimonial relationship. The surnames of the Karans are Mohanty, Bakshi, Bohidar, Pruseth, etc.

The Keutas are found in Sadar, Talsara, Lefripara, Bhasma, Rai- Keuta
boga, Bonai and Raghunathpali police stations. Their principal occupation is fishing; preparation of puffed and flattened rice is their subsidiary source of income. Some of them are also engaged in cultivation and business. They are of two groups: *Kodie-gharias* and *Das-gharias*. Marriage is not permissible between the two.

Goddess Samaleswari is worshipped in their families. Though, according to tradition, married women do not apply vermilion on their forehead, yet they are using vermilion now a days. On the full moon day of the month of Chaitra (March-April), they perform Dahi Puja on the bank of the river Ib at Jagatgarh and worship fishing implements.

The Khyatriyas are not numerous in the district of Sundargarh. Khyatriyas
The Gangpur Raj family claim descent from the Paramara Clan of Rajputs and the Bonai Raj family, though their origin is not clear, claim to be Kadam Banshi Rajputs. The kith and kin of the former ruling families mostly live in the towns of Sundargarh and Bonai. Besides, the people of Khyatriya community are also found scattered in other parts of the district. In the social hierarchy they claim to be next to the Brahmins and observe upanayan. With the change of time the Khyatriyas, like other higher castes, have been engaged in various occupations.

Kosta It is generally believed that the forefathers of the Kostas migrated from Chhatisgarh and Raigarh area of Madhya Pradesh since long and settled down in Barpali, Sambalpur and Sundargarh. In this district they are found in considerable number only in the Sadar subdivision.

Generally they weave *tassar* cloth to meet the needs of the local people. Since demands for these cloths have been considerably reduced nowadays, they are gradually giving up weaving, and taking to other occupations.

Kumbhar The name of the caste Kumbhar is derived from Kumbha, an earthen pitcher. They prepare various types of earthen pots and earthen toys for the local market. Besides, they manufacture roofing tiles and bricks. Two classes of Kumbhars viz., Jharua Kumbhars and Udia (Oriya) Kumbhars are found in the district.

Kurmi The Kurmis are chiefly found in Bisra police station. According to prevalent opinion the Kurmis of this district are immigrants from Ranchi in Chota Nagpur and from Madhya Pradesh. Their usual surname is Mahanto. They speak Oriya and Kurmali, a colloquial Hindi of the Maithili group. Their traditional calling is agriculture. Nowadays several of them are carrying on business and also some educated men are service holders in the Government offices.

Marriage is strictly confined to their caste. Cross-cousin and inter-caste marriages are not allowed. Child marriage is still in vogue to some extent among them though the present tendency is towards adult marriage. They worship Hindu gods and goddesses such as Siva, Durga and Kali along with Karama and Tushu. Brahmins act as priests and perform all socio-religious functions in their society.

They accept food from the Brahmins. Food-stuff prepared by the Gurias (the confectioner caste) is also accepted by them. The educated Kurmis do not usually follow the customary taboos so far as taking food from others is concerned. They are a hard working people and are economically self-sufficient to a great extent. Begging is considered derogatory to their caste prestige ; as a result it is discouraged in their community.

Mali Selling of flowers and garlands is the chief occupation of the Malis. They also prepare artistic and decorating materials out of Sola (pith), such as crowns for the brides and grooms, and toy boats, etc. They are also taking recourse to other types of profession because of insufficient income from their traditional calling. In their society, usually women

play a very important role and in case of partition of patrimony women used to get equal share with men even before the Hindu Code was enacted.

The Routias are found mostly in Panposh and Sundargarh subdivisions. Originally their ancestors, it is believed, were serving in royal households, for which they are called 'Routia'. They are supposed to have migrated to this district from Chota Nagpur long ago. They are divided into three sections, viz., Bargahari, Pachasi and Chhotgahari. Clan exogamy is strictly maintained within their caste, but cross-cousin marriage is allowed. Their main occupation is agriculture.

Routia

There are not many Sundhis in the district. Their traditional occupation is to deal in wine. Most of them are understood to have given up their customary occupation and have taken to business and agriculture. There are two sections of Sundhis: Jharuas and Oriyas. The Jharuas are original inhabitants whereas the Oriya Sundhis are migrants from coastal districts of Orissa. The Oriya Sundhis do not establish any marital relationship with the Jharuas. Widow remarriage is not allowed in their society.

Sundhi

The Telis are mostly found in Bargaon area of Sundargarh subdivision. The main occupation of this caste is oil pressing. They are divided into two sub-castes. One section presses oil by the help of the bullocks and the other extracts oil by manual labour. They are gradually changing their traditional occupation due to the impact of industrialisation and urbanisation. They are conscious of their hierarchical status. The practice of hypergamy is found to be prevalent and child marriage is no longer in vogue.

Teli

In the past people belonging to Scheduled Castes suffered from various social and religious disabilities. Most of them were considered untouchables due to their traditional professions which were considered unclean by the caste Hindus. Such depressed position in the society is also responsible for their backwardness in economic and educational spheres. Untouchability is now forbidden by law and these backward population are being given some special privileges for their improvement.

Scheduled
Castes

In 1971, the population of Scheduled Castes in the district was 82,692 (42,184 males and 40,508 females), which was 8.02 per cent of the total population of the district. According to the 1961 Census there were 53 Scheduled Castes of which the most numerous were Ganda (21,322), Pana (17,209), Panatanti (9,549), Dhoba (4,884), Ghasi (4,065),

Badaik (2,979), Chamar (2,517), Turi (1,634), Dcm (1,335) and Pap (1,026). The population of these ten Scheduled Castes were calculated to be 91 per cent of the total Scheduled Castes population of the district.

The Census of 1971 recorded the highest Scheduled Caste population in the Sundargarh subdivision (41,640) and the lowest in the Bonai subdivision (11,962). They were mainly concentrated in the Bhasma (7,443), Birmitrapur (7,098), Sadar (6,566), Hemgir (6,372), Bisra (6,203), Talsara (5,876), Lefripara (5,748), Rajgangpur (5,331) and Bargaon (4,304) police stations.

The literate and educated persons among the Scheduled Castes number 8,476 and constitute 11·58 per cent of their total population in the district. Literates claim 11·36 and 12·76 per cent of their population respectively in rural and urban areas ¹.

The working or the economically active among them account for 35,471 or 48·49 per cent. Workers in special occupations like (a) tanning and curing of hides and skin and (d) scavenging, number 344 (0·47 per cent) and 139 (0·19 per cent) respectively of the total population of Scheduled Castes of the district².

Badaik

The Badaiks seem to have migrated from Chota Nagpur in Bihar. They are mostly found in Lefripara police station. According to the 1961 Census the number of Badaiks was 2,979 (1,510 males and 1,469 females) in the district.

The Badaiks are divided into two sections, viz., Badaik and Panika Badaik. The Brahmin priest performs their socio-religious functions and ordinarily the barber and washerman serve them. In this respect there exists no discrimination between them and the neighbouring caste groups.

They are mainly cultivators. They supplement their income as agricultural labourers and also by weaving cheap cotton cloth.

Literacy is confined to 5·7 per cent only. This is low when compared with the corresponding figures for the Scheduled Castes of the district as a whole which is 11·5 per cent.

Chamara

The Chamaras are found mostly in Bargaon and Talsara police stations and numbered 2,517 according to the 1961 Census.

1. District Census Handbook, Sundargarh, 1961, pp. 230—232.

2. Ibid, pp. 222—225.

They are mainly engaged in agriculture and household industries such as basket making and leather work. At present some of them are serving in public and private firms and have taken to other occupations.

The incidence of literacy among them is low. In the 1961 Census, only 204 males and 15 females were found to be literates including two matriculates.

Remarriage of a widow is allowed among them and caste endogamy is followed. Their staple food consists of cereals such as jowar, gulji, etc. Rice beer and liquor made of Mahua are their favourite drinks.

The Dhanwars are found in Hemgir and Talsara police stations. Dhanwar According to the 1961 Census their population was 648. They are Hindus. They speak Laria language along with Sambalpuri. They live on hunting animals with the help of their bows and arrows, hence they are known as Dhanwar.

According to a legend, about 2,000 years ago they were moving in forests in batches. Then they were wearing bark of a tree while some of them remained naked. They were eating the flesh of the wild animals. At first they were known as Lodha Sabar and later they were called Dhanwar.

There are two types of Dhanwars : Jhara Dhanwar and Dhanwar. They consider turmeric plant as their gotra (Clan God). In their society widow marriage is permissible. Divorce is allowed. In socio-religious functions Brahmin priests do not perform the worship. The barber and washerman render services to them.

The economic condition of the Dhanwars appears to be very miserable. Most of them are illiterates. According to the 1961 Census, only 5 males and one female were found to be literate including one man who read up to primary standard.

In the 1961 Census, the Dhobas numbered 4,884 (2,756 males Dhoba and 2,128 females). They are found in every village.

Their traditional occupation is to wash garments. In spite of external influences they have not changed their calling. Their services are essential for the Hindus on social occasions such as marriage, *Sradha* and child birth. In the 1961 Census, 15.04 per cent of them were returned as literates.

According to the 1961 Census, the population of Doms in Sundar- Dom garh district was 1,335 of whom only 5.69 per cent were literate. They are also locally known as Dombo or Duria Dom. They are mainly

engaged in household industries, such as basket making and some earn their livelihood as agricultural labourers and cultivators. In addition to their normal work some of them were engaged in tanning and curing to supplement their income.

Ganda

In the 1961 Census 21,322 persons with 10,473 males and 10,849 females were enumerated as Gandas, of whom about 91.25 per cent were returned from rural areas. They are found mostly in Sundargarh and Bonai subdivisions.

There exist four subdivisions among them such as Oriya, Laria, Kandhria and Kabhria. The Oriya Gandas are those who speak Oriya. The Laria Gandas are those who reside in villages bordering Chhatisgarh and speak Laria dialect. The Kandhria Gandas are so called because they live among the Kandhas. The Kabhrias are Kabirpanthis or followers of Kabir.

Marriage between the two groups—the Oriya and the Laria is permissible. They also eat, drink and smoke together but not with the Kandhria or Kabhrias. The Kabhrias do not eat fish or meat. The Kandhria Gandas eat beef, pork and fowl but refrain from eating monkeys and snakes. The Oriya and the Laria Gandas neither kill a cow nor eat beef. But Kandhrias do both.

The Gandas claim to be higher in caste hierarchy than the Chamar, Ghasi and Hari. They worship the Hindu gods and goddesses and especially revere Mahalakshmi.

Child marriage is still prevalent among them. If a girl is unmarried when she attains puberty she is married to a bow or an arrow tied to a post made of *mahua* wood. Divorce is allowed.

The Gandas weave coarse cloth. They are also professional pipers, drummers and are regularly employed as musicians at Hindu marriages. Most of them are cultivators and agricultural labourers. In the past they served as village watchmen.

As regards their education it was found that 2,692 persons, i. e., 12.62 per cent of the total population were literate. The following table shows the levels of education of the Gandas according to the 1961 Census.

Level of education	Persons	Males	Females
Illiterate ..	18,630	8,069	10,561
Literate without educational level ..	2,372	2,100	272
Primary or Junior basic ..	305	290	15
Matriculation or Higher Secondary	13	12	1
University degree or Post-graduate degree.	2	2	..

Out of 54,647 Ghasis in Orissa, in the Census of 1961, 4,065 were enumerated in this district. They are found in majority in Sundargarh subdivision and sparsely in Panposh and Bonai subdivisions. Ghasi or
Ghasia

They are divided into three sub-castes, such as Sonnati, Simar-Lokha and Hari. They work as musicians at weddings. Their chief means of livelihood are agriculture, livestock, forestry, bamboo work, etc. Tanning and scavenging are their subsidiary occupation. In the villages Ghasi women usually act as midwives at the time of child birth.

The incidence of literacy among them is very low. Widow marriage is allowed. Divorce is very common.

The Panas were 17,209 (8,205 males and 9,004 females) according to the 1961 Census. They are mostly concentrated in areas under Bargaon and Talsara police stations. They are Hindus and worship gods and goddesses such as Durga, Kali and Mahadev. Pana or Pano

Girls are married after they come of age. Marriage among the cross-cousins is in practice. Divorce is effected only with the sanction of the caste Panchayat.

Though their traditional occupation is weaving, some of them were also employed as village chowk'dars. They have adopted agriculture as their subsidiary source of income.

They are educationally backward. According to the 1961 Census there were 1,704 literates (1,480 males and 224 females) of whom 179 were of primary or Junior basic standard and only 16 were matriculates.

In Sundargarh district 9,549 persons, i. e., 29.04 per cent of the total Panatanti population of Orissa were enumerated. They are more or less evenly distributed throughout the district. Panatanti

Not much is known about the origin of the Panatantis. They are largely employed as weavers and call themselves Patra Pana or Buna Pana. These Patra Panas or more correctly Patar Panas, are now known as Panatantis who are a recent accretion to the Tantis.

Many of them are cultivators and agricultural labourers although household industry and other services are popular.

They are educationally very backward. According to the 1961 Census of 1,237 literates, 1,129 were literates without educational level and only 107 persons had primary education. There was only one matriculate among them.

Pab or Pap

The Paps are found mostly in Hemgir, Bhasma and Sundargarh police stations. In 1961, they numbered 1,026 (549 males and 477 females).

The term Pab or Pap, it seems, has been derived from the word *pada* (feet). According to a legend the people of this caste were staying near Hirakud in Sambalpur district. They had rebelled against the ruler of Sambalpur for which they were ruthlessly suppressed and killed. A section of these people surrendered to the king by holding his *pada* (feet). From that time onwards this section of people were known as *pada* which subsequently become Pab or Pap. Being banished by the ruler, they left Sambalpur and a group of them came to Sundargarh and settled down in some villages in the Sundargarh subdivision. They are divided into two divisions : Dalapatia Pap and Pap, but both have a common gotra called *Naga*. They have a spoken dialect of their own but it has no script. The language commonly used by them is Sambalpuri Oriya.

Most of the Paps are poor and landless. Generally they collect fuel, leaves, mahula flower and other forest products and sell in weekly markets.

They observe most of the Hindu and Adivasi festivals and worship *Ratimaya Devi* and *Duleha Devta* as their family deity.

Turi

According to the 1961 Census the population of Turis in Sundargarh district was 1,634. Out of the total population, 1,632 lived in rural areas and only two persons were found in urban settlements.

They are mainly engaged in household industries such as basket making and mat making. Among them a few are cultivators and agricultural labourers.

Literacy among the Turis is very low. Literacy without any educational standard was calculated in 1961 to be 78, Primary or Junior Basic 15 and Matriculates nil.

They are Hindus and worship the gods and goddesses of the Hindu Pantheon and observe Hindu festivals.

Scheduled Tribes

The district has a large tribal population (440,910 according to the 1961 Census¹) which accounts for 58.1 per cent of its total population. Of the 62 tribes notified as Scheduled Tribes for Orissa State as many as 40 tribes are found in this district alone (vide Appendix II)

¹. According to the 1971 Census the population of the Scheduled Tribes is 5,50,404 which is a little over 53 per cent of the total population of the district.

The numerically important tribes are Oraon, Munda, Kharia, Kisan, Bhuiyan and Gond. They have been discussed later in this chapter. The concentration of the Scheduled Tribes was the highest in the Sundargarh subdivision (210,224). Among the police stations, Rajgangpur (55,934), Bisra (49,022), Talsara (35,114), Bargaon (33,671), Bonaigarh (30,524), Birmitrapur (28,671) and Sundargarh (27,936) claimed more tribal population than the other police stations of the district¹.

In Census reports, during British rule, the tribal population were classed as either Hindu, Christian or Animists. The distinction between Hindu tribals and Animist tribals is often arbitrary. A large number of tribal people have adopted Hindu religion and worship Hindu gods and goddesses excepting those living comparatively isolated for a long time. But gradually with the spread of education, implementation of various development projects and establishment of industries they have come in close contact with their Hindu neighbours. In general, the tribals believe in a Supreme Being residing in the Sun. They believe in ancestral spirits and a number of natural and malevolent spirits. Among the total tribal population (440,910) in the district 353,751 were Hindus and the rest 87,159 were Christians according to the 1961 Census.

The tribals lead a primitive way of life and inhabit the remote and less accessible areas of the district where there was no facility for schools previously. In the larger villages schools were established by the Durbar administration, but the tribals looked upon them as useless encumbrances. In the past, if a parent was taken to task for irregular attendance of his children, he would, in perfect good faith, offer to attend on their behalf. From their early childhood they are used to assist their parents in various economic pursuits and attendance at school is of secondary importance.

The Christian Missionaries operating in that area were the pioneers in spreading western education and culture among the converted tribals. After Independence a number of schools were started by the State Government. Gradually these people are being attracted for higher education as a stepping stone for better employment.

According to the 1961 Census 10.21 per cent (45,008 persons) of the tribals were literate. Out of these, 37,344 never qualified themselves in any examination. Only 7,069 passed primary or Junior basic examinations. There were 503 Matriculates, and the number of degree and diploma holders was 92.

¹. District Census Hand-book, Sundargarh, 1961, p. 219.

As per 1961 Census there were 223,201 workers and 217,708 non-workers among the Scheduled Tribes. Among the workers, 80 per cent were cultivators and agricultural labourers.

Besides, some of the tribals have adopted household industries like, hand-pounding of rice, rope-making, basket weaving, pottery, etc., as a source of livelihood. The rich forests of the district provide them with seasonal employment, and also they collect minor forest produce as a subsidiary occupation. The steel and fertiliser plant at Rourkela, the Cement Factory at Rajgangpur and the numerous mines of the district have provided gainful employment to a number of Adibasi people. (For details see Chapter-XVII, Other Social Services) They have not been able to adjust themselves to the wage-earning economy and often spend the hard earned money on liquor and other unessential fashionable articles. The savings are utilised for purchasing lands. The majority of the non-workers were females, engaged in household duties. The number of students was 25,773 (17,735 males and 8,038 females).

During the last one hundred years the tribals of the district have changed considerably. The opening of railways and construction of roads were responsible for their contact with outsiders. Besides, the rapid growth of industrial and mining centres, establishment of hospitals, schools and various government offices have contributed remarkably to the change in the social, cultural and economic life of the tribals in the last decades. They have developed political consciousness and are taking active part in organising political parties and trade unions in the district. But these simple and gullible people are often exploited by self seekers and political opportunists.

Important Tribes:

Oraon Cobden-Ramsay has recorded in his gazetteer* that the Oraons of Gangpur ex-State were immigrants from Chota Nagpur and some Oraons had migrated to Bonai from Singhbhum. Previously they mostly served as agricultural labourers and never attempted to procure lands for cultivation. But gradually they have felt an urge to possess lands and are now cultivating rice, small millets, vegetables, etc. Well-to-do Oraons of the district employ labourers. Besides, they have acquired proficiency in some cottage industries like rope making and mat weaving which are generally done by the females.

The Oraons are the most numerous tribe in the district. Their population according to the 1961 Census was 114,103 (108,228 rural and 5,875 urban). They are found mainly in Rajgangpur, Talsara,

*Feudatory States of Orissa—L. E. B. Cobden-Ramsay.

Bisra, Birmitrapur and Sundargarh police stations. The Oraons are of good physique. They are short statured, narrow-headed and broad nosed. The colour of the skin is dark-brown often approaching black, their hair is black and coarse with an occasional tendency to curl. The colour of the iris is dark and no obliquity is traceable in the opening of the lids. Projecting jaws and thick lips are some of the peculiar physical characteristics of the Oraons. By nature they are cheerful and lighthearted.

The Oraons are divided into a number of exogamous clans (*gotra* or *varga*), which are named after some birds, fish, animals, plants or minerals. The individual totems are regarded as sacred and are respected by them as ancestors. Although the totemic objects are tabooed for use by the particular tribal group, there are some relaxations. For example, the members of *Bhek* totem do not eat raw salt but can take any food in which salt is being mixed. The clan is patrilineal. But marriage with a maternal aunt or cousin on the mother's side is not permissible. Marriage with members of other tribes is strictly prohibited.

The Oraons have their own tribal council for each village. The headman is called *Sian*. He presides over all socio-religious functions of the village. He is also assisted by the old and leading Oraons in settling disputes. The *Sian* renders honorary services but in case of widow remarriage and divorce he is remunerated.

The Mundas are found more or less in all the districts of Orissa Munda but their concentration in Sundargarh is the highest. They live mainly in the northern and north-eastern part of the district. They are more numerous in Bisra, Kamarposh Balang, Raiboga, Birmitrapur, Raghunathpali, Rajgangpur, Bargaon and Talsara police stations. In 1961, they numbered 1,13,431.

They are divided into two groups—Mahali Mundas and Mundas. Their skin colour is dark brown, often approaching black. Their head is long; nose is thick, broad, and depressed at the root; their lips are thick and the cheek-bones appear to be prominent. They are strong and stout and possess a good physique. Most of them are less than medium statured. They look fresh and cheerful.

The Mundas are divided into a number of exogamous clans. The clans are totemistic and derive their names from some natural objects, such as, fish, bird, snake, plant, etc. The members of the clan do not eat the totemic objects. They believe that all the members of a clan are descended from a common ancestor. The clan is patrilineal.

To perform the socio-religious functions of the village a representative called *Pahan* is selected. He worships to propitiate the local spirits to save the village from the ravages of wild animals, and to ensure successful hunts and good harvests. As head of the village Panchayat he also settles disputes ; punishments are inflicted upon deviants for violating tribal customs. If the culprit is dissatisfied with the decision, he is at liberty to refer the matter to the head of the *Parha*. Generally a *Parha* consists of eight to twelve villages. Each *Parha* is managed by a committee or Panchayat. The office bearers are known as 'Raja', 'Diwan', 'Thakur', 'Lal', 'Pande', and 'Karta'. They have borrowed these titles from their Hindu neighbours. Usually complaints are lodged before the 'Raja' or 'Diwan' by the *Pahan* of the village in which the offence has been committed. Then necessary arrangements are made to call the assembly of the *Parha*. All the members of the clan are entitled to attend the assembly. Then the 'Raja' as president, explains the complaints or cause of the dispute to the assembly. After confirming evidences and statements from the witnesses he declares their decision. The most common complaints are concerning marriage. If the offender repents then he is simply fined. The fine is usually realised by the 'Diwan'. In the past the decision of the Panchayat was honoured but at present parties dissatisfied with the decision go to law courts.

Kharia

The Kharias are found chiefly in the north-western districts of Dhenkanal, Sambalpur, Sundargarh and Mayurbhanj. In Sundargarh district they are scattered in Talsara and Rajgangpur police stations of Sundargarh subdivision; Bisra and Raiboga police stations of Panposh; and Gurundia and Bonaigarh police station of Bonai subdivision. The 1961 Census reported 53,243 Kharias (50,822 in rural area and 2,421 in urban area) in this district.

They are broadly divided into three sections, namely the Pahari, the Dhelki, and the Dudh Kharia. The Pahari or Hill Kharias are the most primitive and depend mainly on food gathering economy. They collect honey, silk cocoon, lac, edible herbs and tubers and other minor forest products. The Dhelki and Dudh Kharias have adopted cultivation and are somewhat better off than the Hill Kharias. They do not have marital relationship with each other. The Hill Kharias live in remote villages situated on the tops or slopes of hills. But Dhelki and Dudh Kharias live in villages along with other castes and tribes.

Their household articles constitute a few datepalm leaf mats, string cots, earthen vessels, metal and aluminium utensils and bamboo baskets. Besides, they possess hunting, fishing and agricultural implements. Drums and flutes are the popular musical instruments of the tribe.

The traditional occupation of the Kharias was to carry palanquin, but at present they are mostly agriculturists. Besides agriculture they also depend on daily wages.

The social organisation of the Hill Kharias differ widely from the Dudh or Dhelki Kharias. The Hill Kharias have no regular clan organisation. Though they claim to belong to some clan or *gotra* as *Nag*, *Saluk* or *Sal*, they do not maintain any taboo in eating and killing totemic animals and plants. They also do not observe clan exogamy. The Dhelki Kharias are divided into eight clans, namely, Muru (tortoise), Soren (Stone), Samad (deer), Barliha (a kind of fruit), Charha (a bird), Hansa (eel), Mail (dirt), and Topno (a bird). The Dudh Kharias recognise nine clans as the original clans of the tribe who came to Chota Nagpur along the banks of the river Koel from the north-west. These are Dungdung (eel), Kulu (tortoise), Kerketta (quail), Bilung (salt), Soren (stone), Ba (paddy), Tote (a bird), Kiro (tiger), and Topo (a bird).

The Pahari, Dhelki and Dudh Kharias are strictly endogamous. They never allow any marital relationship with one another. Boys generally marry at the age of twenty or twenty one while the girls marry at the age of fifteen or sixteen.

The seniormost man of the village is selected as priest. He is known as *Dehuri* among the Hill Kharias, *Kalo* among the Dhelki, and *Pradhan* among the Dudh Kharias. In addition to the priest, the council of elders decide all important local problems. The council of elders also raise funds for public worship. They are invited to attend all social functions like child birth, marriage, funeral ceremony, etc.

The Kisans are a tribe of settled cultivators and agricultural labourers. Kisan It is probable that the tribe has acquired its Hindi appellation from the devotion of the people of the tribe to the occupation of agriculture. The origin and ancestry of the tribe is obscure. They migrated to this district from Chota Nagpur area of Bihar and from Madhya Pradesh.

The tribe is divided into a number of exogamous and totemistic clans. Each clan is further subdivided into a number of sub-clans basing on the names of the villages from where the forefathers of the members of the sub-clan originally came.

Cultivation is the principal occupation of the Kisans and the festivals they observe are mostly agricultural. Nuakhia in the month of Bhadrap (August—September) is their most important festival.

Every Kisan village has a tribal council consisting of old and experienced members. The headman is called *Mukhia* who is assisted by the "Katwal". The tribal council resolves all caste disputes. Over and above the tribal councils they have the Kisan Mahasabha which sits irregularly.

Bhuiya

The Bhuiyas are mostly found in Bonai subdivision. Out of the total Bhuiya population of 45,168 in the district, 43,878 persons lived in rural areas and 1,290 constituted the urban population ¹.

The Bhuiyas are chiefly noted for their fidelity, hospitality and love for liberty. They are frank and honest and are very fond of dance and music. While dancing a young man is at liberty to escape with a girl whom he intends to marry. Thereafter a group of relatives of the girl follow to search them out in the forest and ultimately marriage is performed.

The tribe is divided into four principal classes, namely, Paharia Bhuiya, Khandait Bhuiya, Rajkoli Bhuiya and Paraja Bhuiya. The Paharia Bhuiyas generally live in hills and are known as Hill Bhuiyas. This section retains almost all the characteristics of the tribe. The other three classes generally live in the plains and depend on agriculture. They are considered as a degenerate class. Many customs and practice prevalent among them have been influenced by the Hindu traditions.

In lieu of clan-exogamy, they practise village exogamy. According to prevalent norm, they will not enter into marital alliances in the villages where their agnatic kins live. Village for marital alliances is called a Bandhu village.

Binjha

Out of 2,230 Binjhias in Orissa, 2,140 (1,157 males and 983 females) were enumerated in Sundargarh in 1961. At present they are mainly concentrated in Binitrapur and Raiboga police stations under Panposh subdivision. They are mostly agriculturists.

They speak Jaspuri, a crude type of Hindi. Due to their long association with the local people many Oriya words have infiltrated into their dialect. Consequently both Oriya and Hindi are prevalent among them. According to the 1961 Census, 84 or 3.92 per cent of the total population were found to be literate. None had read up to matriculation.

They are divided into seven exogamous groups, viz., Matha, Majhi, Karji, Padhan, Badek, Mirdha and Parasganjha. Marriage with cross-cousin is prevalent in their society, but they prefer to marry

1. District Census Hand-book, Sundargarh, 1961, p. 240

father's sister's daughter. Their marital rituals are similar in style to those of the neighbouring Hindus. Brahmin priests perform their marriage ceremony.

Like the Bhuiyas, the Gonds are also a Dravidian tribe of considerable influence in the district. They are mainly found in Bonai and Sadar subdivision with concentration in Bonaigarh, Sundargarh and Rajgangpur police stations. In 1961, they numbered 34,849 in the district. The Gond headmen in Bonai are called *mahapatra* and *dandapat* who used to hold fiefs on terms of military service under the ex-Ruler. The Jhoras or Jhora Gonds found in both the ex-States of Bonai and Gangpur are believed to be of Gond extraction, their traditional occupation being gold-washing, fishing and boating. Educationally, the Gonds are somewhat better than the Bhuiyas having a slightly higher percentage of literate and educated among them. They are thoroughly Hinduised and speak Oriya as their mother-tongue.

According to the Census of 1961 the Khonds numbered 3,329 in the district. Only 17.42 per cent among them were literate. They probably immigrated from Baudh but have long occupied a menial position in the society as farm labourers and have lost all the typical characteristics of their race owing to culture contact.

During the period of pregnancy a Hindu mother is subjected to various taboos for a safe delivery like restriction to cut anything during an eclipse and wearing of amulets to ward off the evil eye. After delivery on the sixth day the ceremony called Sasthi is observed in which Sasthi Devi, the goddess of fate, is worshipped. The period of birth pollution is observed for twelve days after which the mother resumes her normal work. A midwife attends upon the mother and the child during the period of birth pollution. The child is named on the 21st day and it is observed with rejoicing. Another important ritual is *Mundan* or the first shaving of the child which is observed generally at the age of one. Besides, there are other important rituals like the ear-boring, and *upanayana* (sacred thread ceremony) mostly confined to Brahmin and Khyatriya communities.

In tribal societies the expectant mother has to observe many restrictions of movement in order to save herself from malevolent spirits. After delivery a number of practices are followed most of which have similarities with those of the Hindus. In a Bhuiya family birth brings pollution for 8 days. An elderly woman of the community acts as midwife and attends the mother and the newborn. The baby is named after a dead ancestor. Restrictions on food and movement are imposed on a Kharis

woman during pregnancy. The Oraons observed the first stage of purification on the 7th or the 8th day after the birth, when the remnant of the navel cord wilts off. The house is cleaned and all the earthen pots are replaced. The child is given to wear a thread on the waist.

Mortuary Customs

Every village or town has its own cremation ground called *Smasans*. Usually a deceased is cremated in the Hindu society. The dead body of a child, a sannyasi or a person suffering from leprosy or pox is buried. The last rites are generally performed by the eldest son of the deceased. Muslims and Christians have their separate burial grounds. The tribals bury the dead bodies in the family ossuary. Some rich tribal families practice cremation.

The Oraons put the dead body in a pit with the head towards the north and the face upwards. The first stage of purification takes place on the 5th day whereas the last day of purification is observed after a few months. The caste priest arranges a libation and the departed spirit is called.

The Bhuiyas adopt both cremation and burial for disposing of the dead. Usually persons dying of cholera, small pox, snake bite etc., or the dead body of a pregnant woman are buried. The Kisans after disposing of the dead body make a diminutive effigy of the deceased and worship it. On the next fullmoon day of Margasira (November—December) the effigy is thrown away into a river and the final purification ceremony ends.

Generally Mundas erect big memorial stones in the burial ground called *sasan*. After a memorial stone is erected a goat or sheep is slaughtered by the priest and a feast is held in which friends and relations take meat and rice beer.

Among Kharias burial is common, but important persons are generally cremated. In the burial ground the corpse is put in a pit. An utensil, a few grains of paddy, oil, and some coins are also deposited in the pit along with the corpse. The mourning is observed upto the 12th day. On the final day friends and relations are invited and entertained with a feast after which death pollution ends.

Inter-Caste Relations

There have been radical change in inter-caste relations due to the impact of industrialisation and urbanisation. The movement of Mahatma Gandhi against the social disabilities of the untouchables has broken the barrier between them and the high castes. Untouchability is now punishable under law. People of various castes dine

together in hotels and restaurants. Spread of education among the masses and appointment in various public and private undertakings have shrunk the traditional difference between various castes. Briefly speaking, change in customary callings, economic mobility, introduction of adult suffrage irrespective of castes, and administrative safeguard for backward classes, etc., have created a new environment of social transformation. Inter-caste marriages are now tolerated. However, the caste consciousness still prevails and to accelerate the process of liquidation of this age-long social stigma economic uplift of the backward classes and proper social education of the people are needed.

The individual tribes maintain their identity based on clans and dialects, but they have cordial relationship and reciprocity between themselves. Sometimes marriage between members of two different tribes, though not socially approved, are tolerated after the observance of certain ceremonies. Although social relationship of converted Christians is almost confined within their own group, they do not hesitate at times to participate in the social life of the tribes to which they originally belonged.

There has been no new religious movement in the district worthy of note. During the British regime, however, the Christian missionaries were very much active in the ex-State of Gangpur and had succeeded in converting a large number of tribal people to Christianity. The lure of obtaining pecuniary and other benefits from the missionaries and the general apathy of the Hindu community as well as the Government towards the tribals were chiefly responsible for this large scale conversion. The tide has somewhat turned after independence and many converted Christians are now preferring to come back to their former Hindu fold. The Bharatiyakaran Sabha, Vedavyasa, Rourkela, was established in 1953 by Swami Bramhananda Saraswati with a view to convert intending persons from one religion to another. Within last 21 years (from 1953 to 1973) 2111 persons (1085 males and 1026 females) changed their religion from Christianity to Hinduism. The reconversion takes place in a simple religious ceremony to the chanting of Vedic hymns before a sacred fire. After being initiated to Hinduism the person changes his Christian name and adopts Hindu name. Most of the reconverts are of tribal origin, and one Sukra Munda has played a leading role in this movement.

New
Religious
Movement

As regards property and inheritance, the Hindus of the district are governed by Hindu Law and the Muslims by the Mohammedan Law. The Hindu Succession Act, 1956 has amended and codified the law on the subject. It has defined the rights of Hindu women

PROPERTY
AND
INHERIT-
ANCE

to property and has conferred rights on them which they did not enjoy previously. The most outstanding feature of the law is that it has placed both the sons and the daughters on an equal footing by virtue of which they can share the property of their parents in equal proportions.

In tribal societies the rules of law are not strictly followed. Particularly in remote places far away from the Government headquarters, they take recourse to traditional customs and ethical principles for deciding cases of inheritance. For example, among the Kharias the daughters do not get any share from the immovable assets of the parents. In case of no male issue the nearest relations of the father inherit the property. Further, the daughter may claim the property if her husband stays with her at the residence of her father. In course of time her sons inherit everything belonging to their maternal grandfather.

Marriage
and
Morals

Traditionally, a Hindu marriage is monogamous though polygamy is in vogue under special circumstances. But at present according to law there has been strict regulation to maintain the monogamous pattern*. A Christian or a tribal is invariably monogamous.

Almost every caste and tribe maintains clan exogamy. Marriage with prohibited degree of kins is not allowed. The Bhuiyas and Oraons generally marry outside the village. There is no restriction on marriage among the Bhuiyas within the same sept. Among Kharias, rules of avoidance with younger brother's wife and wife's elder sister are strictly followed.

Dowry system is prevalent in the society and the problem is more acute among the so called educated and the sophisticated society. Among the tribals giving away a daughter in marriage is considered as an economic loss. As a corollary to the loss, alternatively exchange of sisters take place. In the absence of such a reciprocal system, the girl's parents are duly compensated by a payment of bride price, which includes some money in cash and a few heads of cattle.

Divorce is rare among the upper caste Hindus. They also do not allow widow remarriage. But these are permissible under certain circumstances among many castes and tribes. Divorce on the

* The Hindu Marriage Act, 1955,

grounds of sterility, impotency, neglect of household duties and adultery is common. If adultery is committed between a Bhuiya man and woman the matter ends in marriage, but if the man belongs to another caste, the woman is outcasted.

The Government of India's Special Marriage Act was first passed in the year 1872. It was substituted by the Special Marriage Act, 1954 with certain modifications. This new Act was enforced on the first day of January, 1955, and the Government of Orissa framed rules to implement the Act in the same year. Under these rules Civil Marriages are registered by the Sub-Registrar.

Civil
Marriage

About 50 civil marriages were registered in the district during the period 1961-70 with an average of 5 marriages per year.

Most of the houses of the district are small huts made of mud, bamboo, grass and tiles. Tiled roofs are common and about 70 per cent of the dwelling houses have been built with mud tiles, and about 60 per cent of the houses have mud walls. The impact of economic development has brought in some changes in the type of houses in the rural areas. Costly building materials like iron sheets, rods, asbestos, cement and brick are gradually being used to construct houses in rural and urban areas by the people of the higher income group.

HOME LIFE
Dwellings

Adibasi settlements are usually built on undulating lands and in some rare cases they also construct their huts on the top or on the slopes of hills. Tribes like the Kharias and the Hill Bhuiyas who are mostly dependant upon the forest for their living prefer to remain in its proximity. An Adibasi hamlet is always kept neat and clean. The huts are very small in size and the space inside is scanty for a family dwelling. The interior is divided into two compartments. An Adibasi village maintains separate dormitories for the youths. These are usually located at the entrance of the village having separate halls for boys and girls to sleep.

Housing accommodation is acute, especially in the industrial areas. As per 1961 Census 3,746 families (12.17 per cent) had no dwellings of their own and lived in rented houses. Besides, 75 per cent of the houses are very small having one or two rooms. Electricity is now available in some villages and in all the towns of Sundargarh.

No proper attention for sanitation is given in constructing houses in villages. They are ill ventilated having no drainage system. The cattle shed is constructed as a part of the house and compost pits are

dug near the dwellings. Conditions in most of the towns of the district are far from satisfactory. Congested markets, narrow and ill-maintained lanes and slums are common. But the picture of the well-planned steel township at Rourkela is an exception. It is neat and well-maintained having many modern facilities.

Furniture
and
Decoration

The possession of furniture varies with the economic status of a person and his social standing. In an average household absence of costly furniture is noticed. The poorer section of the population possess a Khatia (indigenous cot) strung with rope. A well-to-do family usually have chairs, tables, almirahs, stools, teapots, cots, etc. Radios and transistors, attractive wall clocks and fans, etc., are no longer articles of luxury but of comfort and necessity for the upper strata of society.

The poor tribals have a few mats which their women weave with date palm leaves. In a very few tribal homes are found one or two string stools (called Manchia by Oraons and Pidha by Mundas) to sit upon. Many people squat on small planks of wood called *kandos* or on similar seats made of straw while taking their food. All these furniture are made by the tribes themselves.

Among the tribes, the Oraons in particular are very meticulous in keeping their houses neat and clean. They wash the floors and walls of their houses with cow-dung almost twice a week and keep the courtyard and the surroundings clean. On special festive occasions the floors and walls of the other caste people are washed with cow-dung and alpana designs are drawn on the floor. The drawings of birds, animals, flowers and geometrical designs are also found on the walls.

Dress

The common dress of the people is a *dhoti* for the male and a *sari* for the female. A humble cultivator never bothers to cover the upper portion of the body and occasionally wears a banyan or a *kurta* (half shirt) made of cheap mill made cloth. In winter he uses a coarse cotton *chaddar*. Use of shoes or chappals is very rare in rural areas. The traditional tribal dress is a loin cloth and a coarse towel. In the past the male Oraons were using *banna-kareya* (multi-coloured loin cloth) which is no longer popular and are used only by some older people in remote villages.

The women-folk use colourful *saris* and generally prefer the hand loom *saris* woven by local weavers. Use of blouse as an upper garment is limited to the females of the well-to-do families and the Christian tribal women.

Children wear half shirts and frocks. The use of miniature dhoties and saris are no longer in vogue. In remote tribal villages small children go naked or use a narrow loin cloth between the legs. In recent years there has been a remarkable change in the dress among the urban people and the young students. Bush shirts and drain pipe trousers have become very popular among the males.

A variety of ornaments are worn by the females. The people belonging to low income group wear beads, and bell-metal, lac and plastic ornaments. Those who can afford go in for silver and gold ornaments. The principal indigenous ornaments are *Sinthe*, *Chaurimundi*, *panpatra* and *Jhumpa* for head; *khagla*, *kanthimal* and *hansuli* for neck; *dhal*, *bali*, *karnaphula*, *phasia*, and *haulkadhi* for ears; *dandi*, *nakaphula*, *notha*, *phuli*, and *basuni* for nose; *Baha tada*, *bahna suta* and *anant* for arms; *katuria* and *banduria* for wrist; *kardhani* and *anta suta* for waist; and *pajhari*, *goda mudi* and *Jhuntia* for feet. These ornaments are popular only in rural areas. Women of well-to-do families generally use gold necklaces, trinkets, and other silver or brass ornaments. Young girls wear plastic and silver ornaments and other modern ornaments including bracelets, armlets, chains, and earrings. Nose ornaments which disappeared temporarily are again becoming popular. The ornaments like *banduria* and *katuria* have pointed protrusions and are massive and strong. Instead of fulfilling the urge for decorating the body such ornaments were probably used for defence. They are gradually losing popularity. This aversion is invariably marked among the women of the urban areas. Males in the urban areas do not generally wear any ornament except rings.

The traditional tribal ornaments are now becoming obsolete. Usually they procure cheap metal or plastic ornaments from village *hats* or from distant markets. Flowers, feathers, wild nuts and *cowri* shells are also used by the tribals for decoration.

The tribals are very fond of personal decoration. At the time of social functions, both men and women wear gaudy costumes. The girls adorn their hair with jungle flowers. Sometimes they decorate their head with so much flowers that coiffure is hardly visible. Generally the coiffure is of Sambalpuri type. The khosa or the hair knot is set to the right or left at the back but the educated girls coil the plaited hair and fix hair pins. The men generally cut their hair short and shave their beards. Among women tattooing on face and other parts of the body is common but the educated girls are averse to it. The use of modern cosmetics is limited only to the sophisticated few, even the use of soap is rare.

Food and
drink

Rice is, of course, the principal food, but is supplemented by millets. Maize and pulses form a large part of the dietary of the people. About 30 years ago use of wheat and wheat products was almost confined to a few rich families, but on account of the rising prices of rice and supply of wheat at comparatively cheaper rates many people are now changing over to wheat for their night meal. Besides, bread has become very popular among the urban people. The poorer section of the community specially the tribals supplement their food by many kinds of edible roots, fruits and flowers collected from the forest.

Generally the people take three meals a day, but those with meagre resources can hardly afford this throughout the year. A poor man's menu consists of boiled rice, either hot or soaked in water, chilly, onion, salt, fried edible leaves (*sag*) or boiled pulses (*dal*). Flattened rice (*chuda*) or puffed rice (*murhi* or *lia*) is usually served as tiffin.

All kinds of fish and meat are relished but the taste and habit differ from one caste or community to another. Goat meat and mutton are preferred. The Hindu community and some Adibasis do not eat beef and pork. Some tribals even relish the meat of bear, crab, tortoise, etc.

Milk is hardly included in a common man's diet. Most of the tribals do not drink milk at all. Different kinds of sweets and savouries are prepared by the house-wife on special occasions and during festivals.

Mustard oil is the main cooking medium. Ghee is rarely used due to its scarcity and high price. Hydrogenated oil has almost replaced ghee in many kitchens. A cheap edible oil extracted from *mahua* seeds is generally used by the poorer people throughout the district.

During the last few decades drinking of tea has become very popular. A tea stall can be found in every big village even in the remote corner of the district.

Drinking of country liquor (*handia*/*kushna*) is customary with the Adibasis. Besides, people drink *daru* (country liquor prepared from *mahua* flower) and *tadi*. Consumption of liquor is more in the industrial and mining areas. Both country and foreign liquor are sold openly. Drinking is on the increase in all the strata of the society.

Smoking of tobacco is very popular among the males. The tribals use *kahali*, i. e., a cheroot made of country tobacco enclosed in sal leaves. Besides, *bidis* and factory made cigarettes are sold throughout the district. Chewing of betel leaves is also common. Smoking of *ganja* is on the increase and its consumption in the district is very high (567 kg. of *ganja* was sold in the district during 1971-72).

The district with its alluring legend and history contains many temples and shrines where people of different faiths congregate on many religious and festive occasions.

COMMUNAL
LIFE
Pilgrim
Centres

Vedavyasa, a beauty spot near Rourkela, located at the confluence of the rivers—Sankha and Koel, is a famous place of pilgrimage for the Hindus. Its sanctity is due to the location of the temple of Lord Siva. According to local tradition sage Vyasa, the celebrated author of "The Mahabharata" is said to have been born here.

The fairs and melas are common in the district and are held throughout the year. Some of these fairs have a religious or economic origin. On such festive occasions the people get scope to rejoice and also avail the opportunity of purchasing many articles from outside traders who come with their merchandise from distant places. Tribal dance, Chhow dance, opera and magic shows, etc., are some of the usual features of these melas.

Fairs and
Melas

A list of some important fairs of the district is given in appendix III.

The people observe a number of festivals in accordance with their respective religious beliefs. Besides the Hindu festivals, the tribals also celebrate some peculiar festivals of tribal origin. The Christians, Muslims, Jains, Sikhs and Buddhists celebrate festivals enjoined by their respective religions.

Festivals

The important Hindu festivals of the district are Mahavisuva Sankranti, Akshaya Trutiya, Raja, Ratha jatra, Janmastami, Ganesh Puja, Durga Puja, Dasahara, Kumar Purnima, Kalipuja or Dipavali, Makar and Saraswati puja. Besides, Nuakhia, Bhai Jauntia, etc., are observed as important social festivals.

Most of the tribal festivals synchronise with their agricultural operations. They have also adopted many Hindu festivals due to years of close cultural contact with their Hindu neighbours. Their principal festivals are Makar, Sarhul, Nuakhia, Akshaya Trutiya (Muthi Chhina), Gamha, Pausa Purnima (Pus Punei), Karama, Ind, Dolo jatra or Faguna jatra.

Dance and music is a part of the life of the tribal people of the district. After the tiresome day they congregate in the evening and sing and dance to the tune of high pitched *madal*, *phetchka*, *gini* and *flute*. No festival or ceremony is considered complete which goes without a dance performance in which both men and women participate. Because of the impact of Christianity some tribal people have relinquished many of their customs, rites and dances. Christian missionaries discourage

Folk Dance
and
Music

folk dancing and it is forbidden to the followers of Christianity. The tribes do not need any special preparation by way of costumes or ornaments to begin a dance, and they perform it at their own sweet will.

Though much akin to each other, each tribe maintains its own characteristic dance which they have preserved for centuries. But during recent years it is not surprising to find Adibasi belles singing in popular film tunes in remote villages.

Brief accounts of some important communal dances are given below:

Oraon Dance

The dance always takes place in open air, in front of the 'mandap' (village club house) which is in close proximity to the village headman's house. Whenever the young men go to the mandap (literally means pandal) and beat drums, the girls come out of their houses to join them. They have the characteristic round dance. The young men begin the dance by holding each others hand and make several rounds being headed by an expert dancer. Then the rhythm of the drum changes, giving an indication to the beginning of the real dance. Then the girls who so long waited patiently for the dance to begin go and join. They make circles bending forward and backward, placing left leg in the front and the right leg at the back. The hands are placed on the neighbour's waist band and are crossed. The steps of the dance vary with the change in the rhythm of the drum beats.

Waving of the body from the waist and up, bending of the knees, stamping of the right foot backward and lifting the left foot forward, hip movements are some of the peculiar characteristics of the dance.

The dance continues to the late hours of the night to the accompaniment of songs and music. Sometimes fun makers appear in the scene. They are usually elderly persons in funny dresses and drunk. They provide much amusement to women and children.

Kharia Dance

The Kharias of Sundargarh district perform dance during the festivals of Phaguna Punei, Bhai Jauntia, Karama, Biha, etc. Though they perform the common round dance, their steps are different. Both men and women take part in the dance. While dancing they sing Biha, Baramasi and Jatra songs which are in local Oriya dialect.

The Kharia girls wear different types of ornaments and adorn their coiffure with flowers and leaves. The males wear a turban of ordinary cloth and decorate it with bunches of flowers and leaves. Madal remains the only accompanying instrument to their dance.

The Kisans perform Phagua, Jadur, Karama, Jhumar and Biha Kisan Dance dance on different occasions. Each dance has its own peculiar steps and movements. Their dance is also of round type in which both men and women take part. In Biha or marriage dance they sing marriage songs in their own dialect. Madal is the only musical instrument used in all their dances.

The changu dance is still prevalent among the Hill Bhuiyans living in the wild highlands of the inaccessible hill ranges of Bonai. The Bhuiyan boys and girls of the same village or of the neighbouring villages are free to dance together at their sweet will and during the dance a youngman is at liberty to seize the hand of a girl he intends to marry and escape with her to the jungle. Such marriages are not infrequent and have customary social sanction. Changu Dance

The Changu dance of the Bhuiyans possesses some peculiar characteristics, though it is not as lively as the dances of some other tribes. The men, having a Changu (a crude kind of tambourine nearly two feet in diameter) each march round hopping in a circle, beating these. They sing Chhanda, Chaupadi and other amorous songs mostly composed by the village composers. The girls while dancing are usually veiled and dance opposite to the boys. When they move forward, the boys move backward and *vice-versa*. Hip movements predominate in the dance.

Jhoomar dance is prevalent among the Mundas of Bonai area. As it is danced in accompaniment to the Jhoomar songs, it has been so named. It is a group dance and men and women both participate in it. Mahantos also do the Jhoomar dance, but only men take part. Jhoomar Dance

Chitra Parva, Karama and Kali Puja are some of the festivals on the occasion of which this dance takes place. Movements of hips, wrists and wavy movements of the body are some of the peculiar characteristics of this dance. The dance looks very beautiful for its symmetrical movements and is marked for its harmonious blending of rhythm and movement.

Bandi Butal means a broken bottle. It is not known why it has been named so. This dance is performed in fairs, festivals and on some auspicious occasions. Two or three boys dress themselves as girls and dance with amorous movements. Another person dances with them with loose movements not pertaining to any style. All of them sing and dance, love songs being common. The songs are repeated by a band of chorus singers. Sometimes story songs from the mythologies are Bandi Butal

also sung. Dholak and brass cymbals are played in accompaniment to the dance. Sometimes the movements and the songs are vulgar. It provides light type of entertainment.

**Chhow
Dance.**

Chhow dance is prevalent in Bonai and is usually performed during the Chaitra Parva. It is not an indigenous dance of this area. It is said that the tradition has been imbibed from Sareikala, the seat of Chhow dance. As the rulers of Bonai took fancy in this dance, they brought dance teachers from Sareikala who taught the art to the local artists. Though the dance is from Sareikala, local techniques of folk dances have been infused into it, especially the techniques of Jhoomar, Kol, and Munda dances are clearly discernible. As Chhow dance is connected with some rituals, it is not danced during other times of the year.

**Gauda
Dance**

The Gauda dance is prevalent among the Gauda caste people of Hemgir area. In the month of *Pausa* (December-January), they assemble and dance with beating of drums and sticks accompanied with song. Only male members take part in the performance.

These are the important folk dances in the district of Sundargarh which have been handed down through generations and are maintained in a fluid tradition, which manifest the temperament, art, culture, customs and the creed of the people. The impact of the modern sophisticated civilization has not been able to efface them yet.

Folk Music

For the tribal people of Sundargarh, music is predominantly a matter of tradition, of rituals and of physical or spiritual well-being. Music plays an important part in village life. Music is associated not only with dance, songs proper but also with rituals associated with spring customs, wedding and other ceremonies. Almost all the tribes sing in their own dialects excepting on a few occasions when they sing Oriya songs (in local dialects) but with tribal accent.

Folk songs play an important part in the village life of the people. Beginning from pain to pleasure, they cover the entire gamut of human emotions. As folk songs are liable to growth and change, these songs are also changing in Sundargarh. But it is a pity that the impact of modern industrial civilisation is sophisticating their genuine characteristics.

Recreation

Most of the people are poor and have neither time nor money to enjoy leisure.

Hunting, fishing, and cock-fighting are the traditional pastimes of the rural people. Dance and music also constitute the most popular and favourite pastime. The festivals and other social functions round

the year never leave them in want of mirth. They trek long distances to fairs and markets to enjoy social life as well as fun and gaiety. Occasionally opera parties and itinerant cinema and circus visit the rural areas. During that short period the people forget their drab daily routine work and enjoy life. Community radio listening sets supplied by the Government to different institutions of the district also draw good audience.

In urban area cinema is a common source of entertainment. Out of eight cinema houses in the district, Rourkela has got four. The remaining four are located at Sundargarh, Rajgangpur, Birmitrapur and Bandamunda. Recreation clubs, associations, sports, games, variety shows and religious discourses, etc., provide recreation to the people of the district. Hockey and foot ball matches are popular and draw large crowds. In inter-district and all Orissa atheletic meets Sundargarh district has earned distinction on many occasions. Parks and gardens also play a dominant role in offering recreation to the people.

The former Princely States of Gangpur and Bonai constitute the present district of Sundargarh. In these two ex-States there were estate holders who were known by different names, viz., Zamindar, Jagirdar, Kharposhdar and Praganadar. Besides, commensurate with the feudal order various service tenures were also in vogue which kept such tenure holders in a state of semi-slavery. With the merger of the feudatory States of Orissa with Orissa Province on the 1st January, 1948, and the subsequent abolition of all intermediary interests in land the agelong feudal rule in the area came to an end and direct contact between the Government and the tenants was established. The abolition of the intermediary system brought in a rational system of land revenue collection and the cultivators were assured of their right over the land they cultivated. This was an important change and vital for the socio-economic life of the people. Under the changed circumstances the common man feels more secured and free. The rapid industrialisation of the district and the spread of education have helped in a steady rise in the living standard of the people and in broadening their mental horizon. The tribal population are also getting accustomed to the modern way of life.

IMPACT OF
ABOLITION
OF
JAMINDARI
SYSTEM ON
SOCIAL
LIFE.

APPENDIX I

Mother-tongue*

Sl. No.	Name of mother-tongue	Persons	Males	Females
1	Bengali	13,905	7,358	6,547
2	Bhuiya/Bhuyan Oriya	141	69	72
3	Bhumij	2,787	1,216	1,571
4	Birja/Brijia/Binjhia	803	401	402
5	Dhelki-Oriya	309	137	172
6	English	126	114	12
7	French	2	1	1
8	German	372	303	69
9	Gondi	59	30	29
10	Gujarati	747	344	403
11	Hindi	46,754	2,227	23,527
12	Ho	7,014	3,971	3,043
13	Kannada	161	83	78
14	Karmali	356	174	182
15	Kashmiri	1	..	1
16	Kharia	36,361	17,243	19,118
17	Khond/Kondh	93	13	80
18	Kisan	24,948	12,319	12,629
19	Koda/Kora	366	179	187
20	Kol	6,620	3,328	3,292
21	Kui	2,964	1,445	1,519
22	Kurukh/Oraon	48,117	23,967	24,150
23	Laria	16,793	8,237	8,556
24	Mahili	23	13	10
25	Malayalam	2,539	2,041	498
26	Marathi	66	31	35
27	Marwari	270	150	120
28	Mirdha-Kharia	4	2	2
29	Mundari	64,388	33,572	30,816
30	Nepali	859	746	113
31	Oriya	460,255	244,231	216,024
32	Punjabi	2,398	1,294	1,104
33	Tamil	1,608	1,120	488
34	Telugu	4,635	3,054	1,581
35	Turi	110	56	54
36	Urdu	11,663	5,745	5,918
	Total	758,617	396,214	362,403

*District Census Handbook, Sundargarh, 1961, p. 203

APPENDIX II

Population of Scheduled Tribes*

Sl. No.	Name of Scheduled Tribes	Persons	Males	Females
1	Bagata ..	1	..	1
2	Banjara or Banjari ..	800	391	409
3	Bathudi ..	75	75	..
4	Bhottada or Dhotada ..	172	117	55
5	Bhuiya or Bhuyan ..	45,168	22,664	22,504
6	Bhumia ..	23	23	..
7	Bhumij ..	4,288	2,278	2,010
8	Binjhal ..	612	313	299
9	Binjhia or Binjhua ..	2,140	1,157	983
10	Dal ..	14	6	8
11	Dharua ..	101	51	50
12	Gadaba ..	89	59	30
13	Gond, Gondo ..	34,849	18,127	16,722
14	Ho ..	785	419	366
15	Holva ..	13	13	..
16	Kawar ..	193	97	96
17	Kharia or Kharian ..	53,243	26,578	26,665
18	Kharwar ..	464	245	219
19	Khond, Kond or Kandha including Nanguli Kandha and Sitha Kandha.	3,329	2,000	1,329
20	Kisan ..	50,632	24,146	26,486
21	Kolha ..	4,099	2,150	1,949
22	Koli including Malhar ..	13	13	..
23	Kondadora ..	110	110	..
24	Kora ..	14	6	8
25	Korua ..	74	31	43
26	Lodha ..	47	28	19
27	Madia ..	2	2	..
28	Mahali ..	1,474	690	784
29	Mankidi ..	248	134	114
30	Mirdhas ..	39	32	7
31	Munda, Munda-Lohara or Munda-Mahalis.	113,431	56,338	57,093
32	Mundari ..	3,094	1,892	1,202
33	Oraon ..	114,103	56,098	58,005
34	Paroja ..	1,220	1,220	..
35	Rajuar ..	4	4	..
36	Santal ..	2,262	861	1,401
37	Saora, Savar, Saura or Sahara ..	647	298	349
38	Shabar or Lodha ..	1,076	649	427
39	Sounti ..	71	39	32
40	Tharua ..	2	..	2
	Unclassified ..	1,889	704	1,185
	Total ..	440,910	220,058	220,852

*District Census Handbook, Sundargarh, 1961, p. 240

APPENDIX III

Fairs and Festivals*

Sl. No.	Occasion	Name of place	Approximate number of persons attending	Month
<i>Rural Areas</i>				
1	Makar Jatra ..	Karamd i h i, P. S. Sundargarh.	5,000	January
2	Gokulastami ..	Sargi p a l i, P. S. Lefripara.	5,000	December
3	Shivaratri ..	Tum a p a l i, P. S. Hemgir.	10,000	February
4	Dasahara ..	Kanika, P. S. Hemgir.	10,000	October
5	Jhulan Jatra ..	Dharuadihi, P. S. Bhasma.	5,000	August
6	Shivaratri ..	Raishpa t r a, P. S. Talsara.	10,000	February
7	Ramanavami ..	Bargaon, P. S. Bargaon.	5,000	April
8	Birth day of Jesus Christ.	K e s r a m a l, P. S. Rajgangpur.	7,000	December
9	Ratha Jatra ..	Kuarmunda P. S. Birmitrapur.	6,000	July
10	Bojar Danda Jatra.	Dalki, P. S. Raiboga	8,000	February
11	Indra Jatra ..	Khuntagaon, P. S. Bisra.	5,000	October
12	Jagar Jatra ..	P a n p o s h, P. S. Raghunathpali.	10,000	February
13	Chaitra Parab	Bona i g a r h, P. S. Bonaigarh.	5,000	April
14	Indra Parab ..	Pan k a d h i, P. S. Gurundia.	5,000	December
15	Makar Jatra ..	Sole, P. S. Gurundia	5,000	January
<i>Urban Areas</i>				
1	Ramanavami ..	Sundargarh, T o w n P. S. Sundargarh.	12,000	April
2	Ratha Jatra ..	Sundargarh T o w n, P. S. Sundargarh.	15,000	July
3	Dasahara ..	Sundargarh T o w n, P. S. Sundargarh.	12,000	October
4	Durga Puja ..	Rajgangpur T o w n, P. S. Rajgangpur.	3,000	October
5	Ratha Jatra ..	Birmitrapur T o w n, P. S. Birmitrapur.	15,000	July

* District Census Handbook, Sundargarh, 1961, pp. 267—270

NOTE : With the growth of the Steel Township of Rourkela many fairs and festivals are now being observed by the different communities inhabiting the place. Of the many festivals observed the Car Festival of Lord Jagannath in Sector-III attracts huge crowds and has assumed considerable importance. Durga Puja has also become popular and is observed at different places in the city with due pomp and eclat.