

## CHAPTER III

### PEOPLE

The total population of Kendujhar district as returned by the Census of 1981\* was 1,114,622 of which 562,157 were males and 552,465 females. It is divided into 3 subdivisions, 5 *tahsils*\*\* and 15 police-stations.\*\*\* The population of each such administrative unit is given below.

Subdivision/Tahsil/ Police-station	Total population
1	2
KENDUJHAR SUBDIVISION ..	539,482
<b>Kendujhar Tahsil</b> ..	399,046
Kendujhar Sadar P. S. ..	150,158
Patana P. S. ..	121,231
Ghatagan P. S. ..	64,562
Harichandanpur P. S. ..	47,456
Daitari P. S. ..	15,639
<b>Telkoi Tahsil</b> ..	140,436
Kanjipani P. S. ..	40,007
Pandapada P. S. ..	40,273
Telkoi P. S. ..	60,156
ANANDAPUR SUBDIVISION ..	298,288
<b>Anandapur Tahsil</b> ..	298,288

\* Census of India, 1981, Orissa, Paper I of 1982, Final Population Totals pp. 10—12.

\*\* Hatadihi and Ghatagan Tahsils have been added to the existing five Tahsils in 1982.

\*\*\* Ghasipura, Kendujhar Town, Nandipada and Nayakote Police-stations are functioning in the district since 1981, 1982, 1983 and 1984 respectively. Hence, the district has 19 police-stations at present.

Subdivision/Tahsil/ Police-station	Total population
1	2
Anandapur P. S.	165,442
Sainkul P. S.	93,162
Soso P. S.	39,684
<b>CHAMPUA SUBDIVISION</b>	<b>276,852</b>
<b>Champua Tahsil</b>	<b>125,007</b>
Champua P. S. (Portion)	71,942
Baria P. S.	53,065
<b>Barbil Tahsil</b>	<b>151,845</b>
Barbil P. S.	66,006
Joda P. S.	72,021
Champua P. S. (Portion)	13,818

Growth of  
population

The table below shows the decennial growth of population of the district from 1901 to 1981.

Census year	Males	Females	Total	Decade variation	Percentage of decade variation
1	2	3	4	5	6
1901	144,072	141,686	285,758	..	..
1911	182,020	182,682	364,702	+78,944	+27.63
1921	186,785	192,711	379,496	+14,794	+4.06
1931	227,143	233,466	460,609	+81,113	+21.37
1941	263,475	266,311	529,786	+69,177	+15.02
1951	294,902	293,539	588,441	+58,655	+11.07
1961	375,090	368,225	743,315	+154,874	+26.32
1971	483,334	472,180	955,514	+212,199	+28.55
1981	562,157	552,465	1,114,622	+159,108	+16.65

The population of Kendujhar in 1901 was 2,85,758 which grew by 78,944 in 1911. The growth between the years 1911 and 1921 was very small, i.e., 14,794 and this slow growth was primarily due to widespread influenza and other epidemics. Agricultural condition was on the whole prosperous, partly due to the rise in the price of agricultural produce. The northernmost subdivision Champua started developing mining and timber industries attracting a considerable number of immigrants. The prosperity of this area was also partly due to the construction of the Amda-Jamda section of the railway line. But inspite of all these improvements, epidemics and other diseases restricted the growth of population to the small figure of 14,794 bringing the total population of the district to 379,496 in 1921.

The decade 1921—1931 was a period of quick recovery. The crop condition was satisfactory and the public health improved beyond expectation. The heavy flood in the river Baitarani in 1927 which affected certain areas was a temporary feature which did not affect the population growth during the decade, which rose to 460,609 showing an increase of 21.37 per cent.

The decade 1931—41 was a period of ups and downs but the population growth was not very much affected. The bumper crop of 1936 and 1937 were accompanied by smallpox and cholera. Scarcity of foodgrains was felt which might be due to smuggling across the border to Bihar. There was also partial drought in the years 1938 and 1939. Thus, the agricultural prosperity noticed earlier disappeared. In spite of these reverses, the population in 1941 Census showed an increase of 15.02 per cent during the decade.

In the years 1941 to 1951, the harvests were moderate. There was deficient rainfall in 1942 and from 1947 to 1950. Smallpox and cholera broke out in the year 1947 in 89 villages causing many deaths. The Census of 1951 showed a moderate increase of 11.07 per cent in population which was considered satisfactory.

The decade 1951—61 was more favourable than the previous decade because agriculture and industry made considerable progress. The whole district was covered by Community Development Blocks and through these agencies multisided development activities took place. A number of minor irrigation projects were executed and improved technique in agriculture were adopted. The mining industry of Barbil was developed and a Mining School for the training of technical personnel was established. Besides, a college for higher education was started at Kendujhar and a large number of educational institutions sprang up in the district for the spread of literacy. The road communication was developed extensively for the transport of iron and

manganese ores. All these developments contributed to the material prosperity of the people in the district and the population in 1961 grew up to 743,315, showing an increase of 26.32 per cent.

The decade 1961—71 has recorded the highest growth of population, i.e., 28.55 per cent and has crossed the State average of 25.05 per cent. The reasons for the growth of population are generally the excess of births over deaths, and the general improvement in public health and personal hygiene. Another important factor for the increase of population is the migration of a large number of persons from other districts of the State as well as from outside the State to Kendujhar district where a large number of educational institutions and State and Central Government offices are functioning. The industrial and commercial developments at Champua, Joda, Barbil, Kendujhar, Anandapur, Ghatagan, Jhumpura and Telkoi have also attracted many workers to these places.

The decennial growth rate (1971—81) works out to 16.65 per cent against the State average of 19.72 per cent.

Density

The density of 90 persons per sq. km. in 1961 was low compared with the then State figure of 113 persons. In 1971, the density of 116 persons per sq. km. in the district was below the State average which was 141 persons per sq. km. In 1981, it was 136 against the State average of 169. The density of the district thus continued to be low in the Censuses of 1961, 1971 and 1981 when compared with the State average.

The Census of 1971 also recorded the highest density of population, i. e., 181 persons per square kilometre in Anandapur subdivision and the lowest (86) in Kendujhar subdivision. Further analysis revealed that Anandapur Tahsil is the most densely inhabited area whereas Kanjipani\* is the most sparsely inhabited area in the district. Among the police-stations, Barbil tops the list with 199 persons per sq. km. and Kanjipani ranks last with 41. Of the four urban centres in the district, Kendujhar, the district headquarters, leads with an average of 1,245 persons per sq. km.

Rural  
Population

According to the Census of 1971 there were 2,009 inhabited and 73 uninhabited villages in Kendujhar district. The rural population \*\* was 8,88,167 (4,46,720 males and 4,41,447 females) giving an average of 442 persons per inhabited villages as against 428 in the State of Orissa. The proportion of rural population to the total population in the district was 92.95. This was higher than similar proportion in the State which was 91.59 per cent. In the following statement, the proportion of different size of villages to the total number of villages and the population of such villages to the total rural population (in percentage) is shown according to the Census of 1971. \*\*\*

\* The name has been changed to Telkoi since December, 1975

\*\* In 1981, the rural population was 988,266(494,491 males and 493,775 females)

\*\*\* Census of India, 1971 Orissa, Part— IIA, General population Tables, pp. 118-119

Villages with population of	No. of villages	Percentage of No. of villages to total No. of villages	Rural population	Percentage of rural population to total rural population of the district
1	2	3	4	5
Less than 500	1,405	69.94	3,48,932	39.28
500—999	453	22.55	3,10,783	34.99
1, 000—1, 999	132	6.57	1,67,401	18.85
2, 000—4, 999	17	0.85	47,933	5.40
5, 000—9, 999	2	0.09	13,118	1.48
10,000 and above	..	..	..	..

The statement discloses that the proportion of small villages (with a population of less than 500) stands the highest with 69.94 per cent of the total villages. Villages of this category accommodated 39.28 per cent of the total rural population of the district. These figures, though significant, have registered a fall when compared to the 1961 Census figures (77.80 per cent and 49.16 per cent respectively). Correspondingly an increase in the percentage of medium and large sized villages is noticed. This phenomenon indicates the steady progress made in the rural areas.

It is also found from 1971 Census that Balani in Barbil police-station and Daitari in Harichandanpur police-station are the two big sized villages in the district. The population of the former village is 7, 277 and the latter 5, 841.

The urban population of 126,356 (67,666 males and 58,690 females) is spread over six towns, viz., Kendujhar, Anandapur, Joda, Balagoda (Balani), Daitari and Barbil. The proportion of urban population to the total population of the district is 11.33 per cent. The corresponding proportion for the State is 11.79 per cent.

Urban  
Population

The number of towns has increased from one in 1941 to six in 1981. Kendujhar was the only town in the district from 1941 to 1951. Barbil acquired urban status in 1961. Thus, the Census of 1961 recorded two towns. In 1971, Anandapur and Joda acquired urban status. With the inclusion of Balagoda (Balani) and Daitari in the town list, the total number of towns increased to six in 1981.

The following statement gives an idea of the growth of urban population of the district since 1941.

Town	Population				
	1941	1951	1961	1971	1981
1	2	3	4	5	6
Kendujhar ..	9,004	9,343	12,624	19,340	28,059
Barbil ..	..	..	19,340	24,342	33,030
Anandapur ..	..	..	..	6,312	24,605
Joda ..	..	..	..	17,353	26,303
Balagoda (Balani) ..	..	..	..	..	9,515
Daitari ..	..	..	..	..	4,844

The analysis of the statement shows that during the period 1971-81 the population of Kendujhar, Anandapur, Joda and Barbil grew steadily. Of the six urban areas, Anandapur, the subdivisional headquarters, has increased its population by 289.81 per cent during the decade whereas the mining township of Joda has recorded an increase of population by 51.57 per cent during the same period.

#### Displaced Persons

As a result of the partition of the country, a large number of persons were displaced from Pakistan not only geographically but also socially and economically. They were settled in different parts of the country. Kendujhar district received from 1946 to 1951 as many as 484 (276 males and 208 females) persons. Of these 5 were from West Pakistan (present Pakistan) and 479 from East Pakistan (present Bangladesh). They were settled in Kendujhar Sadar, Telkoi, Ghatagan, Champua, Anandapur and Soso police-stations of the district. For their rehabilitation Government have provided grants and loans.

#### Age-groups

The distribution of population by age and sex according to the Census of 1971 is given below.

Age-group	Males	Females	Total	Per cent to district population
1	2	3	4	5
0-14 ..	2,10,690	2,12,485	4,23,175	44.3
15-59 ..	2,51,541	2,34,885	4,86,426	50.9
60 years and above ..	20,978	24,751	45,729	4.8

The statement shows that children in the age-group 0—14 constitute 44·3 per cent of the total population while persons in the working age-group 15—59 constitute 50·9 per cent. Persons above 60 years are only 4·8 per cent of the district population.

The sex-ratio for the Kendujhar district from decade to decade is given below along with the State of Orissa for comparison. Sex-Ratio

Census year	No. of females per 1,000 males	
	Kendujhar	Orissa
1	2	3
1901	983	1,037
1911	1,004	1,056
1921	1,032	1,086
1931	1,028	1,067
1941	10,11	1,053
1951	995	1,022
1961	982	1,001
1971	977	988
1981	983	982

From 1901 the sex-ratio began to grow till 1921 after which the sex-ratio showed a downward trend which continued from decade to decade till 1971. The sex-ratio for the district was below that of the State of Orissa in all decades. In 1981, the sex-ratio increased to 983 which is slightly above the State sex-ratio of 982.

According to the Census of 1971 the migrants to this district constituted 9·66 per cent of the total population of whom 3·61 per cent were born outside the State of Orissa. The migrants from outside the State hail from Andhra Pradesh, Assam, Bihar, Gujarat, Haryana, Jammu and Kashmir, Kerala, Madhya Pradesh, Maharashtra, Mysore, Punjab, Rajasthan, Tamilnadu, Tripura, Uttar Pradesh, West Bengal, Chandigarh, Delhi, Goa, Daman and Diu. As this district is on the borders of Bihar, the largest number (28,015) of immigrants have come from that State. The immigrants from countries like Burma, Nepal Migration

and Pakistan to this district numbered 750 persons. Of these, 375 persons are from Pakistan. The distribution of population on the basis of place of birth\* is as follows:—

Place of birth	Males	Females	Total	Percentage to total population
1	2	3	4	5
Persons born at place of enumeration	385,203	263,442	648,645	67.88
Persons born elsewhere in the district of enumeration	66,745	147,659	214,404	22.44
Persons born in other districts of the State	18,266	39,544	57,810	6.05
Born in other State in India	12,570	21,195	33,765	3.53
Born in countries outside India	530	220	750	0.08
Unclassifiable ..	20	120	140	0.01
<b>Total ..</b>	<b>483,334</b>	<b>472,180</b>	<b>955,514</b>	<b>99.99</b>

The predominance of females in the categories of migrants indicates that they have moved from one place to another consequent to their marriage while participation in economic activities may be the secondary aspect. Majority of males appear to have moved out of their birth places for economic reasons.

#### Language

In 1971, ten languages were recorded as major mother-tongues in the district. Of these, Oriya is the predominant language and is spoken by 764,860 persons or 80.05 per cent of the total population. Ho, a tribal language, is next in importance with 75,928 speakers. The following statement gives the distribution of population according to language in Kendujhar district as per the 1971 Census.\*\*

\*Census of India, 1971, Orissa, Part II-D, Migration Tables, pp 14-16

\*\*A Portrait of Population, Orissa, B. Tripathi, Census of India 1971, p-247



Name of mother-tongue	No. of speakers	Percentage to total population
1	2	3
Oriya ..	764,860	80.05
Ho ..	75,928	7.95
Santali ..	28,740	3.01
Bengali ..	24,892	2.60
Kol ..	16,433	1.72
Hindi ..	9,407	0.98
Juang ..	8,937	0.94
Urdu ..	5,676	0.59
Munda ..	4,673	0.49
Mundari ..	2,930	0.31
Others ..	13,038	1.36
<b>Total ..</b>	<b>955,514</b>	<b>100.00</b>

Out of 743,315 persons in the district, 56,281 persons are returned as speaking a language subsidiary to their mother-tongue. The following statement gives the total bilingual population in the district and also the principal subsidiary language spoken by them. \*

Bilingualism

\*Census of India, Orissa, Part II-C, 1961, pp.126—132

Mother-tongue	Total No. of speaker	Total No. of persons returned as speaking a language subsidiary to the mother-tongue	Principal subsidiary languages				
			Oriya	Hindi	English	Bengali	Others
1	2	3	4	5	6	7	8
Bengali ..	8,550	4,038	3,005	316	702	..	15
Hindi ..	11,812	2,508	1,660	..	637	210	1
Ho ..	61,325	9,721	9,459	244	18	..	..
Khond/Kondh	3,922	1,692	1,665	25	2	..	..
Kisan ..	2,212	547	547	..	..	..	..
Kol ..	43,004	2,010	1,980	28	2	..	..
Kui ..	26,482	1,896	1,496	392	8	..	..
Munda unspecified	9,080	776	769	7	..	..	..
Mundari ..	4,097	2,907	2,898	9	..	..	..
Oriya ..	514,666	22,525	..	4,706	5,739	12,059	21
Santali ..	25,274	6,078	4,883	1,194	1	..	..
Telugu ..	529	212	132	39	41	..	..
Urdu ..	3,627	1,371	806	362	182	17	4
<b>Total ..</b>	<b>714,580</b>	<b>56,281</b>	<b>29,300</b>	<b>7,322</b>	<b>7,332</b>	<b>12,286</b>	<b>41</b>

It is observed from the table that Oriya is the most important subsidiary language of all the non-Oriya speakers in the district. Hindi, English and Bengali are the other important subsidiary languages.

#### Scripts

The Oriya script is in vogue all over the district. Even the tribals who speak Ho, Kondh, Kisan, Kol, Kui, Mundari and Santali languages prefer Oriya script while writing their dialects.

The people speaking other Indian languages use their respective scripts.

The following table gives the distribution of population by religion according to the Census of 1971.\*

Name of the Religion	Number of followers			Percentage to total population
	Rural	Urban	Total	
1	2	3	4	5
Hindu ..	881,525	62,831	944,356	98.83
Muslims ..	4,507	2,421	6,928	0.73
Christians ..	1,376	1,219	2,595	0.27
Sikhs ..	102	845	947	0.10
Buddhists ..	19	29	48	Negligible
Jains ..	..	1	1	Negligible
Other religions and persuasions	638	1	639	0.07

The rural-urban break-up indicates that the less numerous communities such as the Sikhs, the Buddhists and the Jains flourish mainly in urban areas. The Hindus, the Muslims and the Christians are the communities found mostly in the rural areas.

The 1971 Census further discloses that the percentage decadal growth rate (1961-71) is the highest among the Buddhists (433.33) followed by the Christians (223.57), Muslims (168.74), Hindus (27.79) and Sikhs (22.67).

According to the 1971 Census, 98.83 per cent of the people in the district professed Hinduism. The preponderance of the followers of Hinduism in the district is so high that it occupies the ninth place among the districts of India and third place in the State of Orissa.\*\*

Among the Hindus most of the people are semi-Hinduised aboriginals. They have adopted Hindu customs and they worship Hindu gods. They claim to be orthodox Hindus, but side by side worship their own tribal gods and sylvan deities. In every village there is almost invariably a village priest who is known as *dehuri*, *jani*, etc. They appease the evil spirits and the sylvan deities of the tribe with sacrifices of buffaloes, goats and fowls. The villagers do not conduct any auspicious work without

\* Census of India, 1971, paper 2, Religion, pp.60-61

\*\* Ibid, p. 11

worshipping the village deities which are generally represented by a log of wood or a stone smeared with vermilion which are usually located in a dense forest. The village deities are worshipped on the occasion of every religious ceremony and also on special occasions like the outbreak of epidemics, famine, etc. The priests get remuneration from the villagers for their services. These village deities are also worshipped as Durga, Tarini, Sidhamata, Gadachandi, Bisri Thakurani, etc. The worship of the *grama devati* is conducted with great pomp and show on the Mahastami day of the Durga Puja. At some places goats and buffaloes are sacrificed.

The Hindus of the district are polytheists. They worship gods and goddesses in temples dedicated to Lord Jagannath, Siva, Rama, Radha-krishna, Sakti, the mother goddess in her various manifestations, and other deities. The people congregate near these temples on different festive occasions like Ratha Jatra, Durga Puja, Sivaratri, Dola Jatra, Rahas Jatra, Chandan Jatra, etc. They show great respect to their priests who are Brahmins, and Jyotishas who are their family chroniclers.

The Hindus worship Sun-god and many abstain from eating fish or meat on Sunday as it is the sacred day for Sun-god. They pay special reverence to the cow and do not eat beef. The earth is described as the holy mother of all living things and the giver of all good and is regarded as a benignant female deity. The people worship the Earth goddess during agricultural operations. Besides, the Sun and the Earth, the planets like *Sani*, and *Rahu* are also worshipped on certain occasions. Thursday is considered an auspicious day for goddess Lakshmi and is observed with religious devotion mostly by the women folk.

Like the people of other districts the people of Kendujhar believe in spirits, magic and good and bad omens. They believe in the existence of malevolent and benevolent spirits. The malevolent spirits are supposed to be the causes of death and disease and, as such, are appeased by offering of fowls and goats. If a person is supposed to be possessed by some evil spirit, *Raulia*, the exorcist is called to expel it from the body. The *Raulia* is believed to be an expert in the job and is invited by the people.

The Hindus of the district consider Pipal (*Ficus religiosa*), Banyan (*Ficus bengalensis*), Bel (*Aegle marmelos*), mango (*Mangifera indica*), Anla (*Phyllanthus emblica*), Duba (*cynodom dactylon*), Asoka (*Janesia asoka saraca indica*), Barkuli (*Zezyphus*), Bakul (*Mimusops elengi*) and Tulsi (holy basil) as sacred. They worship those trees and plants on festive occasions. In almost every Hindu household there is a *chaura* or a sacred place where Tulsi is planted and worshipped. Every evening lighted wicks are offered by the housewife before the *chaura*.

Siva is the most popular among the gods in the Hindu pantheon. Adherents of Saivism worship the deity under the name of Rudra, Siva, Sadashiva, Shankara, Shambhu, Mahadeva, Neelakantha, etc. In Kendujhar district famous Siva temples are found at Deogan (Kushaleshwar), Gonasika, Barhatipira, Deojhar and Murga. These are reckoned as chief centres of Saivism in the district. Besides these, Siva shrines with Siva's trident at the top adorn many villages. Usually Siva is represented by the phallic symbol, the Linga and the Yoni enshrined in the temple. Sivaratri is the principal festival of Lord Siva. Siva Chaturdasi is also observed by the people. The orthodox devotees of Lord Siva use three horizontal lines of sandal wood paste on their forehead as religious mark and wear *rudraksha* (*elaecarpus ganitrus*) *mala* round their neck.

Saivism

Sakti is conceived as the divine mother and the consort of Lord Siva. Among the common people Sakti is often the presiding deity of fertility cult. In the district, Sakti is worshipped in several forms such as Tarini at Ghatagan, Parbati at Gonasika, Gadachandi at Soso and Sidha Kali at Kendujhargarh. These are important places of Sakti worship in the district. Sakti is also worshipped in the villages in the form of folk goddesses. The blessings of the deities are invoked in wedding and other ceremonial occasions and at the time of sickness.

Saktism

The Mahima Dharma is a distinct contribution of Orissa to Hindu religious thought. The followers of this cult believe in one God, i. e., the Param Brahma, the Supreme Being. The founder of this cult is Mahima Gosain. His disciples believe that he is an incarnation of Param Brahma. The centre of this cult is at Joranda in Dhenkanal district. At present the head of this cult is Abadhuta Biswanath Baba. (For a detailed account of this cult see-Orissa District Gazetteers, Dhenkanal, 1972. )

Mahima  
Dharma

The followers of Mahima Dharma have established 29 Ashramas in Kendujhar district. The Balkaladhari Parasanyasis in course of their travels stay in the Tungis inside the Ashramas. Where Tungis are not available they usually stay in the Chaupadhis which are meant for the Kaupunidharis and Bairagis. The followers sing Bhajans and discuss about religious matter in the Chaupadhi.

The Census of 1971 has recorded 6, 928 Muslims in the district. They believe in one God. According to them, Mohammad is the last prophet and there will be no prophet after him and they accept Quoran as the Holy Book of the Almighty God. The Muslims of Kendujhar district are of Sunni Sect. They abide by the teachings of one of the four (Imams) guides, i. e., Imam Abu Hanifa.

Islam

There are 14 mosques in Kendujhar district. These are located at Raisuan, Santrapur, Kendujhar, Kusumpur in sadar subdivision; Jhumpura, Arsala, Champua, Joda, Barbil in Champua subdivision; and Pandua, Gadabandhagoda, Soso, Panchara (two mosques) in Anandapur subdivision. From the records of the Commissioner of Wakfs, Orissa, it is found that the mosque located at Jhumpura is the oldest. This was shifted to a pucca mosque in 1953. The mosque at Panchara is a new one constructed in the year 1973.

## Christians

In 1971 the Christian population in the district was 2, 595 or 0.27 per cent of the total population of the district. The Christians belonging to the Union Church and the Church of God are found in the district. The Union Church was established in 1962 near D. N. High School, Kendujhar, with 45 followers. The Church of God came into existence in 1961 with 8 followers only. It is located near the Orissa School of Mining and Engineering. The Organisation runs an orphanage called Ashriwad Boys Home. It has 38 inmates.

## Sikhism

The Sikhs residing in the district are mostly immigrants from outside the State. They numbered 947 in 1971 and are mostly found in Champua subdivision. In 1954-55 they established a Gurudwar at Barbil.

## Buddhism

The Buddhists with an aggregate population of 48 (the Census of 1971) constitute a microscopic minority in the district.

## Jainism

In 1961 there were 161 Jains in Kendujhar district. The number declined and in 1971 only one person was found professing this faith.

## CASTE

Caste plays an important role in the socio-economic life of the people of the district. For a detailed description of each caste, castewise population figures are essential. But since 1951, no enumeration in regard to different castes is being made in the censuses. In the absence of such statistics, much of the valuable information relating to the life and economy of the people could not be incorporated in the present work. However, a general discussion of various castes is given below.

## Banias

The Banias are makers of gold and silver ornaments. They are divided into two sub-castes, namely, Putuli Bania and Sunari Bania. Generally the Putuli Banias sell spices and herbs whereas the Sunari Banias deal in gold and silver.

## Bhandari

The Bhandaris are also called Barika or Napita. The traditional occupation of the Bhandaris is shaving and hair-cutting. Their service is indispensable on the occasion of marriage, birth and death. They worship their implements during Dasahara.

The Brahmins were brought to Kendujhar at different periods by the rulers of the ex-State and were settled on rent-free lands. Their settlements are called *sasanas*. They followed their traditional vocation of learning, teaching and priestly duties and generally let out their arable lands to other tenants. There is another class of Brahmins called the Masthanis who are mostly found in Anandapur subdivision. They are prosperous agriculturists and are very enterprising and industrious.

Brahmin

The Gaudas are also known as Goalas in the district. They are generally well-to-do. Besides extensive lands, they also possess large herds of cattle. They have three important sub-castes, viz., the Deshua, the Mathurabasi and the Magadha. Of the three sub-castes the Deshuas live mostly in Anandapur subdivision. The other sub-castes are found in large numbers in Kendujhar and Champua subdivisions. They are also seen in the Bhuiyan Pirahs where they live in low-lands and practise cultivation in wet-lands unlike their neighbours, the hill Bhuiyans. Long abode has created an attachment between the two heterogeneous order. The Bhuiyans hold the Gaudas in esteem.

Gauda

The Gaudas worship Lord Krishna and pay special reverence to the cow. Dolapurnima (full-moon day in the month of Phalguna) is their main festival.

The traditional occupation of the Gurias is to prepare sweets for sale in the market. They prepare special sweets on ceremonial occasions. At present many of the Gurias have given up their caste profession and have taken to service, agriculture, etc. In Kendujhar district four types of Gurias are seen, viz., Bhadarakhi, Haladia, Jhumuka and Maira. They pay special reverence to Lord Ganesh and worship the deity on the day of Ganesh Chaturthi.

Guria

The Hansis customarily weave beads, make *jhumpas* and prepare thread of different colours. Due to the similarity in their nature of work the Hansis, the Tantis and the Tulabhinis are the same, but they are treated as separate castes.

Hansi

The Jhara caste people collect gold particles by panning method from the river Baitarani and Shamakoi. They also catch fish. Their settlements are found in Telkoi and Kendujhar Tahsil.

Jhara

The Jyotishas are also known as Naik, Graha-bipra and Ganak. They are astrologers by profession. Their service is essential on

Jyotisha

social functions like marriage, birth and death. They observe Dolapurnima and from that day read out from the almanac daily in the temples and also in the houses of the well-to-do persons.

**Kamar** The Kamars are found in almost all the Tahsils of the district. Their traditional occupation is to prepare agricultural and household implements by smelting raw iron.

Due to wide sale of factory-made implements their traditional occupation is greatly affected. They worship their furnace on the day of Dipavali Amabasya.

**Kansari** The Kansaris derive their name from Kansa (bell-metal). In the district of Kendujhar, they are mostly found at Kendujhargarh and at Mugupur in Anandapur police-station. The traditional occupation of this caste is to make utensils of brass, bell-metal and aluminium. They earn their livelihood by manufacturing these articles. On social functions they enjoy the ministrations of Brahmins. They worship their professional implements during Dasahara festival.

**Karan** The Karans are known as the writer caste. They form a small minority in the district. They had a major share in the State appointments during the Durbar administration. Some of them depend on agriculture for their livelihood.

**Keuta\*** The Keutas or Kaibartas are found in large numbers in the district, settled mostly on the banks of the river Baitarani. Fishing, net making and plying of boats are their main profession. The females of the caste prepare fried rice and pressed rice which they sell generally in weekly markets. The Keutas celebrate Chaitra Parva as their caste festival on the full-moon day in the month of Chaitra (March-April). On this occasion they worship goddess Baseli.

**Khadura** The Khaduras like the Kansaris prepare brass, bell-metal and aluminium articles. They also make brass bangles.

**Khandayat** The Khandayats (Kshytriyas) are found in large numbers in the Anandapur subdivision as well as in other parts of the district. The name is derived from the Oriya word Khanda, meaning sword. Some are of the opinion that Orissa was formerly divided into Khandas or groups of villages corresponding to the *pargana* of the Muslim period. Each *khanda* was governed by a headman called Khandapati, which was subsequently corrupted to Khandayat. As members of the feudal militia the Khandayats had to serve as soldiers under the Rajas in times of war and in return

\*Declared as Scheduled Caste since 5-11-1979



they were given lands strictly under military tenure. Their characteristic occupation having gone, they have now taken to other professions. Many of them depend upon agriculture as a means of livelihood. Dasahara is their main festival when they worship the sword as the insignia of their past glory.

The people belonging to Khitibamsa or Matibamsa community are found mainly in Anandapur subdivision of the district. The community is divided into three sections mostly on the basis of the occupations they follow. The Khitibamsa or Matibamsa *abadhans* used to teach children in *chatasalis* or village schools. A section of the community take Mangala, the goddess of small-pox, from door to door and thereby earn a living. Another section took to weaving. There was no marital relationship between the different sections, but these restrictions have considerably slackened nowadays. They worship Adishakti. Their caste symbol is *khadi*, a piece of soapstone.

Khitibamsa  
or  
Matibamsa

The number of Kshytriyas is few in the district. They are found mainly in Kendujhar subdivision. They belong to the warrior caste and observe *upanayan*. The ex-Rulers of Kendujhar claim to be Suryavamsi Kshytriyas like the ex-Rulers of Mayurbhanj. They use Bhanja as their family title. There are some Kshytriyas who have the appellation of Babu.

Kshytriya

The Kumbhars belong to the potter caste. They prepare various types of earthen pots and sell the products in the weekly markets. Generally two types of Kumbhars are seen in the district. One type prepare black pots while the other type make red pots. The former have no marital relationship with the latter. The Kumbhars observe Kurala Panchami on the fifth day of the bright fortnight in the month of Margasira (November-December) as their caste festival.

Kumbhar

The Kurmis are an immigrant people from the districts of Manbhum, Purulia, Singhbhum and Birbhum. The first Kurmi settlement in Kendujhar, as ascertained from the records of the ex-State, started in 1848, but since then their number has increased enormously. They are good agriculturists and very industrious. They spend money lavishly to irrigate and improve their lands. A Kurmi village can always be recognised by its thriftiness and the condition of its fields. Marriage in their society is strictly confined to their caste. Cross-cousin and inter-caste marriages are not allowed. They worship cattle during Kali Puja and observe Tushu Parab with much pomp and show.

Kurmi

The Patara caste people are dealers in silk cloth and cotton yarn. They sale *pata*, *kasta*, *pataphuli*, *dhardia* and *kardhuni*. They also make necklaces by stringing beads in *pata* or cotton. They worship Lord Baladeva or Balabhadra on the Gamha Purnami day. On this occasion they also worship their professional articles like *ankura*, *pata*, etc.

Patara

- Routia**            The Routias have migrated to this district from Sundargarh. They are settled mainly in Telkoi Tahsil. Their main occupation is agriculture. Some of them also prepare and sell flattened rice.
- Sikalkar**        Number of persons belonging to this community is very few in the district. They are skilled in the black art and eke out a living by selling herbal medicines.
- Sitara**            The people belonging to this caste make ornaments like rings, *jhuntia*; elephants and *dipa* by casting brass. They are nomadic by nature and sell their products here and there.
- Sundhi**            The Sundhis deal in wine. Their occupation was hampered due to the influx of wine dealers from Bihar. Hence most of them are understood to have given up their customary occupation and have taken to business and agriculture.
- Teli**                The Telis are a business community and are known as Kuberas. They are divided into three sub-castes, namely, Haladia, Khari and Baldia or Thoria. The first two press oil by indigenous method and trade in it. The Baldia or Thoria Telis deal in turmeric which is carried from place to place with the aid of bullocks. Kali Puja is the main festival of the Telis.

**SCHEDULED  
CASTES**

The Census of 1981 enumerated 124,379 Scheduled Castes (62,598 males and 61,781 females) in the district. This constituted about 11.15 per cent of the total population of the district. Of the 47 Scheduled Castes returned in 1971, the most numerous were Pan (62, 611), Dhoba (15, 223), Pantanti (6,195), Dom (4,238), Patratanti (3,023), Ghasi (2,868), Haddi (2,457), Tamadia (1,137), Ghokha (1,117) and Chamar (940). The above 10 Scheduled Castes comprised 92.60 per cent of the total population of the Scheduled Castes in the district.

The Scheduled Castes growth rate during 1961—71 was 4.70 per cent. This percentage rose to 15.39 in the next decade (1971—81).

The Scheduled Castes mostly live in the rural areas of the district. The 1981 Census recorded the highest Scheduled Castes population in the Anandapur subdivision (54,375) and the lowest in the Champua subdivision (27,000). Further analysis revealed that the population of Scheduled Castes is much higher in Anandapur (31,239), Sainkul (16,573), Kendujhar sadar (14,105), Patana (9,319), Champua (6,924), Joda (8,402), Telkoi (6,877), Barbil (7,497), Soso (6,563), and Hari-chandanpur (4,004) police-stations of the district.

In 1981, the literate and educated persons among the Scheduled Castes numbered 35,739 i.e., 28.73 per cent of their total population in the district. The analysis revealed that 44.01 per cent of the males and 13.24 per cent of the females were literate. This indicated that education has spread very little among the females.

Among the Scheduled Castes 32.52 per cent were main workers, 4.52 per cent recorded under marginal workers and the rest non-workers. Majority of the workers were engaged in agricultural occupations, mining and quarrying, household industries and other works.

Examining the marital status of the Scheduled Castes population by their broad age-groups it was found that in 1971 the number of married persons in the age-group 15—44 was the highest in both the sexes, while large number of widows were found in the age-group 45 and above. The gradual disappearance of child marriage was also noticed from the small number of married persons in the age-group 0—14.

To raise the socio-economic conditions of the Scheduled Castes Government have introduced I. R. D. P; E. R. R. P; P. M. M. P; M. A. D. A; T. R. Y. S. E. M; N. R. E. P; and R. L. E. G. P schemes.

The 1971 Census enumerated 940 (468 males and 472 females) Chamar or Mochis in Kendujhar district of which about 18.83 per cent were literate. They are found chiefly in rural areas and profess Hinduism. They are skilled in tanning, curring of hides and skins. In urban areas they prepare and mend shoes and slippers. Some of them depend on agriculture for earning a livelihood. They also prepare alcoholic drinks from date palm and salap juice.

Chamar

According to the Census of 1971, 14,325 Dhobas were found in rural areas and 898 in urban areas. Their traditional occupation is washing of clothes and wood cutting. On ceremonial occasions their services are indispensable. In order to maintain their livelihood some of them have opened laundries in towns. They worship Netei Thakurani on the Gamha Purnima day.

Dhoba

As regards education of the Dhobas, it was found in 1971 Census that 30.99 per cent of their total population were literates.

The strength of Doms or Dombos in the district was 4,238 (2,072 males and 2,166 females) in 1971. They weave bamboo baskets like Tokei, Bausia, Pachia, etc. The Doms also act as drummers on ceremonial occasions. In 1971 only 8.68 per cent of them were found literate.

Dom

The 1971 Census enumerated 2,868 (1,482 males and 1,386 females) Ghasis or Ghasias in Kendujhar district. They work as sweepers and grass-cutters to horses. A large section of them now depend upon agriculture to earn their livelihood. They observe Indu Purnima (fullmoon

Ghasi

day of the month of Bhadrab) and Karama Parab. On the occasion of social functions they play musical instruments. The incidence of literacy among them was confined to 14.30 per cent in 1971.

**Gokha** Out of 1,117 Gokhas in the district, 1,116 were found in rural areas. Their main occupation is fishing. They use *shalua* made of bamboo sticks and do not usually fish with nets. They supplement their income by cultivating land. In 1971, literacy among them was confined to 20.50 per cent.

**Hadi** The Census of 1971 returned 2,457 (1,216 males and 1,241 females) Hadis or Haris in the district. They act as scavengers. But most of them are found engaged in making baskets, rope, etc. They also work as labourers. They worship Hindu gods and godlings, but observe Karama Parab in a splendid manner. They have their own priests who perform marriage and other ceremonies. In 1971, only 7.86 per cent of them were found literate.

**Pana** The Panas or Panos are the predominant Scheduled Castes in Kendujhar district. Their population according to 1971 Census was 62,611, out of which 58,472 persons lived in rural areas. They are found almost in every village and have close relationship with the tribals.

Their traditional occupation is said to be weaving but they now mostly work as agricultural labourers, masons, basket makers, rickshaw pullers and drummers.

Among Panas bride price system is in vogue. No intercaste marriage is allowed in their society. A man of one clan in no case can marry a girl of his own clan, he is allowed to marry outside his clan. A Pana priest called Baishnab generally performs their marriage and other social functions.

The Panas profess Hinduism and believe in sorcery. They have caste councils. The headman of the council is known as Bisoi. He generally deals with disputes of social nature.

In earlier days none of the Panas had embraced Christianity. But recently a few have been converted into Christianity in order to raise their social status. In 1971, literacy among the Panas was confined to 18.04 per cent.

**Pantanti** According to 1971 Census the population of the Pantantis in Kendujhar district was 6,195 (3,182 males and 3,013 females). The traditional occupation of this caste is weaving of cloth. But nowadays they mostly live on cultivation. Some of them also work as casual labourers. In spite of educational facilities provided to them they have not advanced much in education. They follow Hindu rites and customs.

In 1971 Census, the Patial, Patikar, Patua or Patratanti numbered 3,023 (1,576 males and 1,447 females) in the district. Their settlements are invariably found in the vicinity of higher class people. They usually earn their livelihood by weaving cloth. Some of them also work as labourers. They worship the gods and the goddesses of the Hindu pantheon. Due to spread of education, some of them are now working in private and public establishments in different capacities.

Patratanti

In 1971 Census, 1,137 (621 males and 516 females) persons were enumerated as Tamadia of whom only 10.38 per cent were described as literate. They mostly live in rural areas and depend on agriculture, mining and quarrying for earning a livelihood.

Tamadia

The Scheduled Tribes population of the district which was 448,675 in 1971 increased to 499,567 in 1981, thus registering a growth of 11.34 per cent in a decade (1971—81). According to the Census of 1971, there were 46 Scheduled Tribes in the district of which the principal tribes were Bathudi, Bhuyan, Bhumij, Gond, Ho, Juang, Kharwar, Kisan, Kolha, Kora, Munda, Oraon, Santal, Saora, Shabar and Sounti. These sixteen tribes constituted 96.12 per cent of the total tribal population of the district.

SCHEDULED  
TRIBES

The concentration of Scheduled Tribes was the highest in Kendujhar (296,707) and the lowest in the Anandapur subdivision (71,640). The police stations, such as, Kendujhar (72,987), Patana (62,945), Joda (40,218), Champua (36,901), Ghatagan (39,838), Harichandanpur (23,239), Kanjipani (31,795) and Telkoi (30,507) claimed comparatively more tribal population than the other police stations of the district in 1981.

The majority of the Scheduled Tribes are found engaged in agricultural occupations, mining and quarrying, and other services.

Literacy among the Scheduled Tribes was confined to 15.25 per cent in 1981. This percentage was higher than the State average of 13.95 per cent.

The Census report of 1971 revealed that among the Scheduled Tribes 99.54 per cent professed Hinduism and 0.32 per cent Christianity. The rest followed Islam, Sikhism and other religious persuasions. Out of 46 tribes, Christianity seems to have influenced only 15 tribes, i. e., Bhuyan, Bhumij, Gond, Ho, Kharia, Kharwar, Kisan, Kol, Kolha-Kol-Loharas, Kolha, Kulis, Munda, Mundari, Oraon and Saora.

However, the spread of education, communication facilities and the implementation of various development projects have helped the Scheduled Tribes a lot to change their traditional manners and customs to some extent.

Bathudi

The concentration of the Bathudis is more in the north-western parts of the State of Orissa, particularly in the areas bordering the districts of Mayurbhanj and Kendujhar. Out of 130,792 Bathudis in the State, 47,847 (23,975 males and 23,872 females) are found in Kendujhar district. Their settlements lie mostly on the plains in the rural areas and many of them are so much Hinduised and accultured that to call them a hill tribe is perhaps a misnomer.

They live in houses made of mud walls and thatched roofs. They love to decorate their walls with multicoloured floral designs. The Bathudis have household equipments like stringed Charpoys ; aluminium, bell-metal and earthen utensils ; bow and arrow, fishing implements, mats, etc. Their dress is scanty. A coarse cotton *dhoti* fulfils the requirement of a male person. The women wear *sari* and generally prefer orange coloured ones. They like to tie their hair with coloured ribbons. Besides ribbon, they also use flowers plucked fresh from the trees and even plastic or paper flowers to decorate their hair.

They use silver ornaments. Use of gold ornament among them is very rare. Tattooing is popular among the Bathudi women. It is called Khada. According to rule before marriage a Bathudi girl used to tattoo one or two floral designs on her forehead or arm. The women of Thatari caste are skilled in tattooing.

In their society marriage within the same *killi* is prohibited. Marriage with cousins either from the paternal or maternal side is also tabooed. Sororate is practised but levirate exists in a form not strictly sanctioned by the society. Marriage takes place either in the house of the groom or the bride. Both these systems are prevalent in the district. A Brahmin priest generally officiates in the ceremony. Besides this, marriage by service and the system of Gharjuain is prevalent among them. Each Bathudi has a Baishnab Guru called Karna Guru. He initiates them with specific Mantras both before the start of education and marriage. No marriage can take place unless the Baishnab Guru administers Karna Mantra.

They observe birth pollution for nine days but the mother is not allowed to enter the kitchen and touch the cooking pots till the twenty-first day. Some persons name the child on the ninth day and others on the twenty-first day. After the birth of a child the mother is prohibited from taking fish, sweets and ripe jackfruits for about two years. She is, however, allowed to take meat and leafy vegetables.

Both burial and cremation are practised by them. They observe death pollution for ten days.

Most of the Bathudis speak Oriya ; only a few have taken to Ho as their mother-tongue. In 1971, literacy among them was confined to 14.47 per cent.

Cultivation is their main occupation. The male members mostly work as agricultural labourers and also do earth-work. During lean months some trade in rice. Women weave mats out of date palm leaves during their leisure. Many also prepare flattened and fried rice and sell them in the market. In their spare time they also prepare leaf cups and plates both for domestic use and sale.

The Bathudis worship all Hindu gods and goddesses. They worship village deities like Basuki, Budhipata, Sarapata, Khichingeswari, Badaon, Hatiani, Baunaberi, Kendu Basuki and Sundara Gouri. All these deities are worshipped in the shape of blocks of stone. It is the village Dehuri who worships the deities. The Bathudis observe all Hindu festivals but give much importance to Raja Sankranti, Makar Sankranti and Gamha Punein.

Due to the impact of modern civilisation and change in the outlook of the people the dress and other habits of the Bathudis have changed to certain extent. But in the remote rural areas the old habits still persist.

The name Bhuiya or Bhuyan is derived from the sanskrit word Bhumi meaning land. They consider themselves to be the children and owner of land and hence are known as Bhuyans. The Bhuyans are found in almost all the districts of Orissa but there is a heavy concentration of them in the districts of Mayurbhanj, Kendujhar, Sundargarh, Sambalpur and Dhenkanal. In 1971, their strength in Kendujhar district was 55,995 (27,596 males and 28,399 females). In the district they are mostly found in Banspal and Telkoi Block. They claim themselves to be the autochthons of the area which is also known as Bhuyan Pirh after their name. They speak Oriya as their mother-tongue.

Bhuyan

According to their socio-cultural developments, the Bhuyans can be broadly divided into two categories, viz., the Pauri Bhuyans (also called Paburia or Pathuria Bhuyans) and the plain Bhuyans. The Pauri Bhuyans generally live in the hilly and inaccessible areas of the Bhuyan Pirh of the Kendujhar district and the adjoining Koira area of the Sundargarh district. The plain Bhuyans mostly live along with the caste Hindus in the villages in the plain areas.

One of the distinguishing features of the Bhuyan Social Organisation is the division of villages into Bandhu villages and Kutumba villages. In the former, the non-agnatic or marrying kinsmen

and in the latter the agnatic relations live. As their society is well-known for the absence of clan organisation, this division of villages generally regulates their marriages. Matrimonial relationship can be established between individuals belonging to the Bandhu villages only. In no case, it is permissible between Kutumba villages. Marriage between persons of the same village is strictly forbidden.

Another important feature of their social organisation is the existence of village dormitory, locally known as Mandaghar. It is generally a spacious house centrally located in the village. The open space in front of the Mandaghar is known as Darbar which serves as the meeting place for the traditional village Panchayats and the dancing ground for the villagers. The unmarried boys of the village are the members of the dormitory. This is also utilised as a rest house for guests from other villages.

Among the Bhuyans the period of pollution of mother and child is seven days after the birth. The child's head is then shaved and a name given. The name of the grandfather is given to the eldest son, the name of the great grand father to the second son, and then the names of the collateral branches according to seniority are given to other children.

The Bhuyans adopt both cremation and burial for disposing of the dead. Usually persons dying of cholera, smallpox, snake-bite, etc., or the dead body of a pregnant woman are buried. Mourning is observed for ten days. On the tenth day they throw away all earthen cooking vessels and replace them with new ones. All males of the household and their relatives are shaved by the village barber. They also pare their nails and take bath in the stream. The polluted clothes of the household are washed by the village washerman. After the bath the relatives give about one kilogram of paddy to the head of the family in a new earthen pot to be preserved for the next season for sowing. A community feast is given on the 11th day of the death when offerings are made to the deceased. After this the impurity ends.

The Bhuyans are mainly cultivators and agricultural labourers. They practise shifting cultivation called Toila Chasa or Podu Chasa on hill tops or slopes. Those living on plains are settled cultivators. They grow paddy, gingelly, mustard, niger, maize, jalli, ragi and other crops in an extensive scale. Among women, weaving of mats from the wild date-palm and preparation of broom sticks are



common art. Men generally know rope making and a very few of them are also found working as carpenters. Collection and sale of forest products is one of the major occupations of the community.

As regards education, the 1971 Census has recorded 49,921 illiterates and 6,074 literates among them. The incidence of literacy is thus confined to 10.85 per cent.

They observe a number of religious festivals all the year round to ensure safety and prosperity for themselves and the crops. They celebrate Akhi Muthi for ceremonial sowing of seeds in the Agricultural field, Asarhi Puja for bumper crop and good rain, Gamha Punein for the welfare of the domestic cattle, Nuakhai for first-eating of new rice, and Magha Jatra which marks the termination of the agricultural year. The ceremonial hunting known as Akhin Pardhi is observed in the months of March-April. These ceremonies are connected with their economic activities. Other festivals, such as, Makar Jatra, Amba Nuakhia (first-eating of mango fruit), Karama Jatra and Pusha Punein are celebrated by communal dancing and singing. The chief deities of the Bhuyans are the Sun god and the Earth goddess. They believe in the existence of village and forest deities and a number of spirits who bring disease and trouble to the society. The Dehuri (the village priest) worships the deities.

The Bhuyans take oath on a tiger's skin holding a little earth from the ant hill in hand. The oath is regarded as final. Trial by ordeal is a favourite form of decision among them. With the spread of education, this practice has disappeared in most of the villages.

The 1971 Census enumerated 51,592 (25,538 males and 26,054 females) Gonds in Kendujhar district of which about 22.37 per cent were literate. They are found chiefly in the rural areas of Kendujhar and Champua subdivision. They speak Gondi, a dialect belonging to the Dravidian family. At present the Gonds of the district know and speak Oriya. Gond

The Gonds are immigrants from the Central Provinces and wear Brahminical thread. Their caste chiefs are called Mahapatras and Singhs. The Gonds possess good physique. They are also good at negotiating steep climbs and narrow hill tracks and carry heavy burden.

They are divided into a number of clans. Marriage within the same clan is strictly prohibited. Cross-cousin marriage, marriage by service and marriage arranged by the parents are generally practised in their

society. Bride price system is prevalent among them. Like the Hindus they observe the birth and death rites. On these occasions they get the services of the Brahmin, the Bhandari and the Dhoba.

They are mostly settled cultivators. They collect forest products for their own use. Wage earning serves as a subsidiary occupation for them. Occasionally they trade in foodgrains and other edible articles and thereby supplement their meagre earning.

The Gonds worship a number of deities of which Budhadeo, Jangadeo and Lingadeo are important. They also believe in some malevolent deities who according to them, bring considerable harm in the form of disease, death and loss of crops. In order to please these deities they make offerings during festivals. Besides the tribal deities, they also worship the Hindu gods and goddesses.

Ho

The Hos are found in all the districts of Orissa excepting the Ganjam and the Boudh-Khondmals districts. They are numerically preponderant in the districts of Mayurbhanj and Kendujhar. Their total population in Kendujhar district was 4, 429 (2, 264 males and 2, 165 females). In the district they are found mostly in the Anandapur police station.

They live side by side with other Scheduled Castes and Tribes. Their houses are built very neatly. The walls are made of mud and the roofs are usually thatched with straw. Some have tiled roofs. They paint the walls in red and yellow in numerous artistic designs which speak of their aesthetic sense. Each house has its compound fenced with walls. Separate sheds for cows and domesticated animals are built near the bed room. The Hos like non-vegetarian diet and drink *handia* which is an intoxicant and a beverage.

Their dress is scanty. Ornaments worn by women are also few in number and design. But the Ho women pay maximum and particular attention of their hair-do. The hair is gathered up in a knot to the right of the back of the head and is adorned with the scarlet flowers of *Palasa* and *simuli* or the pale yellow flowers of the Sal.

After child birth no restrictions are imposed on the movements of the mother. She comes out and attends to all household work from the second day but she attends to cooking only after the name giving ceremony is over. This ceremony takes place 10 or 12 days after birth.

The Hos rigidly follow bride price. In their society marriage is settled by a *dutam karji* or marriage broker and is solemnised in the residence of the bridegroom. On the day of the marriage the bride and the groom are led to the altar. There the bridegroom pledges the bride

pouring some liquor (*handia*) from a cup of *sal* leaf onto hers. The bride also does the same to the bridegroom. The groom then applies vermilion to the forehead of the bride. This completes marriage. Widow marriage and divorce are allowed among the Hos. Sororate and levirate are also allowed in their society. But cross-cousin marriage or marriage with sister's daughter are not allowed. Marriage within the same sib is also forbidden.

The Hos generally bury their dead. The purification ceremony called *kamani* takes place on the 21st day. On this day the blood relations shave themselves and women pare their nails. All the houses are cleaned. All take their bath in the bathing ghat.

The majority of the Hos speak their language Ho which is their mother-tongue. Some of them have adopted Oriya as their mother-tongue. A few speak Mundari language. The percentage of literacy among the Hos was 7.77 in 1971. This percentage is higher than that of other tribes in the district.

The Hos of Kendujhar are agriculturists. Many take to agricultural labour due to insufficient or no land of their own. A good number work in mines and quarries. The educated among them take to service mostly in Government offices and educational institutions.

Their supreme deity is Sing Bonga. They also worship all Hindu gods and goddesses. Like other tribes they spend their whole life in fear and dread of evil spirits. They observe Akshaya Trutiya, Salui Puja, Makar Sankranti, Sahrai or Bah Bonga, Gamha Punein, Raja Sankranti and Karama festival. Of these, Sahrai or Bah Bonga is their most important festival.

Their main hobby was hunting in deep forests with bow and arrow. This has changed with the passage of time. Dancing in moonlit night with drums and flutes is a popular recreation for them.

The Juang is one of the primitive tribes of Orissa. They are mainly found in the districts of Kendujhar and Dhenkanal. Out of 24,384 Juangs in Orissa, 12,372 (5,966 males and 6,406 females) are found in Kendujhar district. They are mostly concentrated in Banspal, Telkoi and Harichandanpur Blocks. They claim themselves to be the autochthons of the area from where they have migrated to other parts of the State. They classify themselves into two sections, viz., the Thaniya (those who dwell in their original habitation) and the Bhagudiya (those who have moved away to other places).

Juang

The Juangs believe that in ancient times their tribe emerged from earth on the hills of Gonasika where the river Baitarani has its source, not far from the village Honda in Kendujhar. In their language the word

“Juang” means man. In other words, man emerged from the earth at the same place where the river Baitarani emerged. The Juangs also refer to themselves as Patra-Savaras (Patra means leaf). By this they mean that they are that branch of the Savara tribe whose members used to dress themselves in leaves.<sup>1</sup>

Due to leaf dress of the Juangs W. W. Hunter in his book “Orissa” has described them as “Leaf wearing tribes”. T. E. Ravenshaw, the then Superintendent of the Tributary Mahals, visited Kendujhar after the disturbances of 1868 and came in contact with the Juangs. Seeing their condition, he presented them with clothes and taught them their use. Since then they have been throwing off their leaf-coverlets and wearing *dhotis* and *saris*. One or two stray instances, however, of leaf-covered old women can be detected in the inaccessible hills, but they will very seldom approach a stranger in that garb.

They have got their own dialect which has been stated by Col. Dalton<sup>2</sup> as Kolarian. They have acquired many Oriya words by coming in contact with the Oriya-speaking people. Most of them know and speak Oriya.

In the Juang society, village is the largest corporate group with formally recognised territory. Within this delineated land boundaries they possess their land both for settled and shifting cultivation and the village forests for exploitation. They shift their village sites frequently as they consider it inauspicious to live at a particular place for a longer period. Each Juang village is marked by the presence of a dormitory known as Majang where their traditional dance takes place and the village Panchayat sits. It also serves as a guest-house for the visitors to the village. The Pradhan, the secular headman; and the Nagam or Boita or Dehuri, the village priest, constitute the traditional village Panchayat of the tribe. A group of neighbouring villages constitute a Pirh which is headed by a Sardar who decides inter-village disputes.

The Juangs are patrilineal and their society is marked by the existence of totemistic clans which are divided into two distinctive groups known as Bandhu clans and Kutumba clans. The totem is never destroyed or injured by its members. The clans are exogamous and marriage within the same clan is considered incestuous.

Monogamy is commonly prevalent whereas polygamy is not ruled out. Levirate and Sororate types of marriage is prevalent in the Juang society.

1. N. K. Bose—The Structure of Hindu Society, 1975, p32

2. E. T. Dalton—Descriptive Ethnology of Bengal, 1872, Reprinted in 1960, p. 150

A Juang husband generally worships the *sajana* (drum stick) tree if his wife turns out barren, and gives her a paste made of *sajana* flowers or *sajana* seeds to eat. Or he ties a seven-fold cotton string with seven knots round his wife's neck, believing this to be a kind of talisman which will cause conception. The Juangs do not allow their pregnant women to go to *devasthan*. She must not tie up anything, must not weave mat, or plaster a house with mud. After the birth of a child they observe pollution for seven days. On that day the mother takes a sacred bath by applying turmeric. She throws away the old earthen pots and cleans the house and washes her clothes. She herself cuts the hair of the baby. On the occasion of the name-giving ceremony a thread is tied round the child's waist.

The Juangs cremate their dead. The corpse is laid on the pyre with the head to the South. The ashes may be left on the spot of cremation, or alternatively they may be thrown into a stream. A propitiatory ceremony is held a few days after in which the maternal uncle of the dead person acts as priest. Offerings are made to the ancestors when the autumn rice crop is harvested.

For their livelihood they depend mainly on primitive shifting cultivation and collection of minor forest produce.

The forest land available for shifting cultivation is owned by the village community. The village Panchayat allots patches to different households every year. They generally grow niger, gram, bean, paddy, etc., in this type of land. Maize and mustard are grown in the backyard. Collection of different varieties of roots and tubers, fruits, green leaves, mushrooms, etc., during different parts of the year supplements their income to a large extent. Sale of firewood, wooden logs and forest produce in the local markets fetch them some additional income.

For the socio-economic development of the Juangs one Micro project has been established in the Juang Pirh at Gonasika. The project has shouldered the responsibility for various developmental activities of the Juangs. Gradually the Juangs have started settled cultivation with modern technology in place of primitive method of podu cultivation. The podu ravaged areas are being covered with different economic species. They have also started subsidiary occupation, like tasar cultivation, tasar reeling, weaving, tailoring, goat rearing. The water sources are being harnessed for irrigation. Different infra-structural developments like communication, village electrification, social forestry, drinking water supply are being implemented. Under social activities education, health care and preservation of the human

values existing in them are being taken care of. While executing developmental programmes the ethnic entity and cohesiveness of their culture are kept undisturbed.

Considerable impact has been created among the Juangs after functioning of the Juang Development Agency.

The Juang life is marked by the celebration of a number of religious festivals in honour of their gods and goddesses. For them Dharam Devata and Basumata are the two supreme deities. The former is identified with Sun god and the latter with Earth goddess. Gramasri is the presiding deity of the village. There are also a number of hill, forest and river deities in the Juang pantheon. They believe in the existence of ghosts and spirits and offer food to their ancestors on the festive occasions. They observe Pusha Punein as a mark of the beginning of the agricultural cycle, Amba Nuakhia as the first eating of mango fruits, Akshaya Trutiya as ceremonial sowing of paddy, Asarhi, marking the beginning of transplanting and weeding; Pirh Puja for the protection of crops, Gamha for the welfare of domestic cattle, and other auspicious days marking the ceremonial eating of new rice harvested from different types of land. All these occasions are marked by singing and dancing. They use a kind of drum known as *changu* at the time of dancing.

Educationally the Juangs are very backward as 11,800 persons (95.38 per cent) were found illiterate among them in 1971.

#### Kolha

Numerically the most important Scheduled Tribe of Kendujhar district is the Kolha. They numbered 1,15,655 (58,171 males and 57,484 females) according to the 1971 Census. They have a separate language of their own but most of them use Oriya, Hindi and English as subsidiary language. They appear to have migrated to this district from north-east during the last century. Most of them live in the Bhuyan hills and in the adjoining areas like Nayagarh, Chamakpur, etc.

They eat all kinds of flesh and are fond of Handia (fermented liquor) like the other tribes. The Kolhas take pleasure in shooting animals and birds with the help of bow and arrow, but are generally timid.

In 1971, there were 1,12,626 Hindus, 402 Christians and 3,029 as followers of other religious persuasions among the Kolhas in Kendujhar district. It is evident that majority of the Kolhas follow Hindu customs and rites. But they hold the *sajana* tree (*Hyperantha monuga*), paddy,

mustard oil and the dog in special veneration. The breaking of straw is considered as the final adjustment of a compact. For them oath taking is a very solemn affair.

Numbers of these people serve the well-to-do agriculturists as Mulias or field labourers and are paid generally in advance by their Sahus or masters.

The incidence of literacy among them was only 4.35 per cent in 1971. This indicates that they are very backward in education and in this respect lag behind many other tribes in the district.

The 1971 Census enumerated 31,902 (15,990 males and 15,912 females) Mundas in Kendujhar district. They are chiefly found in Barbil, Telkoi, Kendujhar and Champua Tahsils. They generally live in a separate sector in a village inhabited by other castes and tribes.

Munda

The Mundas wear a loin cloth with coloured borders called *botoi*. On special occasions they use a kind of silk belt called *kardhani*. They cover the upper part of their body by a wrapper called *barkhi* which is about six yards long. A short variety, about three yards long, called *pichowri* is also used by them. The women wear a long piece of cloth like a *sari* round the waist called *paria* which they pass across the shoulder to cover their breasts.

The women are fond of jewellery which are generally made of brass, silver or gold. They use bracelets (*sakom*), armlets (*tar*), necklets (*hasli*), anklets (*andu*), ear-rings (*tarkis*), rings for fingers, and toes, and so forth. The well-to-do women wear nose rings (*nothas*) and ornaments for forehead (*patwasi*). The economically backward Munda women wear a typical ear-ornament called *tarsakom* consisting of a roll of palm-leaf or some other leaf dyed red and mounted with tinsel and lac. Hair pins called *khongso* are used by the women to hold the hair in place. Hair combs (*nakis*) are also used. Necklaces (*hisirs*) made of coral, reeds and glass beads are also worn. The women are fond of decorating their hair with flowers. They tattoo their face, chin, arm, head and feet. The tattooing is called *sanga* in their language.

A pregnant Munda woman is not allowed to touch seed, for it is believed that should she do so the seed will not sprout. She must remain in the house at night, for if she ventures out, a witch will destroy the embryo. They do not allow pregnant women to do hard physical work at the sixth or the seventh month of

pregnancy. When a child is born the entire family of the Munda household observe the ritual of pollution which lasts from five to eight days. After this period the child is named.

The Mundas erect usually big memorial stones in the burial ground. After a memorial stone is erected, a sheep or goat is slaughtered near it and a feast held in which kinsmen partake of the meat of the sheep as well as liquor.

Their society is divided into a number of exogamous clans known as *killi* which take their name from some animals, plants or material objects. From this it appears that they are totemistic in nature. Marriage within the same *killi* is strictly forbidden. Each *killi* is sub-divided into several sub-clans. Nuclear family is commonly seen among them. All the members of the family participate in the common economic and social activities. Their traditional headman is known as Munda who alongwith the village elders look into the social and religious matters of the tribe.

Out of the total number of Mundas in the district, 31,893 were returned as Hindus in 1971. Besides the Hindu gods and goddesses, they worship their own tribal deities. Sing Bonga is their supreme deity who is supposed to be responsible for their creation. They worship Naga Bonga, the river deity, who is treated as the wife of Sing Bonga. Their pantheon includes a number of village, hill and forest deities who are worshipped during the festivals and at different periods of agricultural operations. They also believe in the existence of a number of spirits who are responsible for diseases and death.

They are primarily agriculturists but some of them earn their livelihood as daily labourers. Collection of forest products is one of their subsidiary occupations. They sometimes migrate to distant places to work as labourers in mines, quarries, etc.

In 1971, literacy was confined to 6.79 per cent among them. This shows that the Mundas have not advanced educationally in the district.

Santal

In the State of Orissa, the Santals are found mostly in the districts of Kendujhar, Mayurbhanj and Baleshwar. According to the Census of 1971 their population in Kendujhar district was 33, 182(16, 737 males and 16,445 females). Of the total population only 1,093 persons lived in the urban areas. In the Harichandanpur Block area as well as in other parts of the district they generally live in villages alongwith other castes and tribes. There are also a few villages with homogeneous population of Santal tribe. In villages with heterogeneous population they generally live in separate areas.



The Santals have got their own dialect known as Santali which is said to be one of the oldest tongues of India. This belongs to the Munda group within the Austro-Asiatic sub-family of the Austric family of languages. At present most of them speak and understand Oriya language.

The Santal society is well known for its division into twelve patrilineal exogamous clans, the names of which are occasionally used as surnames by the respective members of the group. According to their traditional story, the members of the seven clans, viz., Hansda, Murmu, Kishku, Hembram, Marandi, Soren and Tudu descended from Pichu Haram and Pichu Budhi, the progenitors of the Santal tribe. The remaining five clans, viz., Baske, Besra, Pauria, Ceral and Bedea were the latter additions. Each clan is subdivided into sub-clans mainly for the religious purpose. The importance of the clan as a regulative factor is reflected in their social activities like marriage, dance and festivals. Marriage within the same clan is strictly prohibited and considered highly incestuous. The family, whether it is nuclear or joint, functions as an economically independent unit with father as the head. It is also the function of the family to arrange and to observe various socio-religious rites connected with birth, marriage and death of its members. Within the village, there is an organisation of village elders under the leadership of a Pradhan or Majhi to look into tribal matters relating to the partition of property, breach of social taboos and family disputes. Beyond the village, a group of neighbouring villages constitute a tribal council consisting of village elders and Pradhans, under the leadership of Desh Pradhan.

They live in spacious houses with front and back verandah. The houses are clean and the walls are generally decorated with various artistic paintings in different colours.

Use of alcoholic drink is very common among them. Rice-beer is their traditional drink which is extensively used on the occasion of festivals and socio-religious ceremonies. They prepare this drink at home and purchase *mahua* liquor from the local vendors.

The Santals worship a number of gods and goddesses on the occasion of various religious and socio-religious festivals throughout the year. Their supreme deity is called Thakur Jiu or Sing-Bonga, meaning Sun-God. There are several village deities among whom Maran Buru is the chief and is worshipped in the Jaherthan (holy grove) of the village. Besides the above mentioned deities, there are numerous deities and spirits commonly known as *pats* presiding over the local hills and forests. Goddess Earth is known as Basuki or Basumata among them and is worshipped for the welfare of agriculture. They believe in ancestral spirits who

are offered food and liquor on festive occasions, and a number of mischievous minor spirits who bring diseases and death to men and cattle unless propitiated with appropriate rituals.

They observe Karama festival and Makar Sankranti elaborately. Celebration of socio-religious ceremonies like birth, marriage and death are marked by dancing, singing and drinking.

The Santals work as cultivators and agricultural labourers. After the agricultural season is over they generally migrate for a temporary period to work on daily wages.

The incidence of literacy among them was only 6.94 per cent in 1971. This indicates their backwardness in education.

#### Sounti

According to the Census Report of the Mayurbhanj State, 1931, the Sounti caste took its origin some three centuries ago when its first founder, Joygobinda Das of Puri, said to be Khandayat by caste, was allowed to settle in Mananta, one of the villages in Kendujhar, near Musakhuri. The same Census reported that Joygobinda Das came to Kendujhar from Puri in 1603 A. D. After coming out of his caste, he is said to have formed a new caste, the nucleus of which according to O' Malley as quoted in the same report consisted of persons out-casted from respectable castes who were allowed by the chief of Kendujhar to settle in Mananta. Their numbers grew rapidly as they received other out-castes with open arms. The only condition for admission was that the new comers must have belonged to some castes from whom Brahmins would take water. The caste name Saunti meaning "gathered in" thus pointing to the manner in which the members of the newly formed caste were gathered in. The Scheduled Castes and the Scheduled Tribes Lists (Modification) Order, 1956 refers to them as Sounti. Census of Mayurbhanj, 1931 mentions them as Saunti. Some of the tribes men, due to their inability to pronounce the word properly called themselves as Samuli or Samti.

Kendujhar district of the State is the homeland of the Sountis. They are also found in large numbers in Mayurbhanj district. In 1971, out of 55,178 Sountis in the State, 38,966 (19,462 males and 19,504 females) were found in Kendujhar district. They are concentrated mainly in the police-stations of Baria, Kendujhar sadar and Patana. In these areas the members of the tribe put up with other castes and tribes. Type of settlements are generally conglomerate, agglomerate and scattered. The Sountis have mostly two-roomed houses. Spacious verandahs are provided in the front. Cattle shed and shed for de-husking are built close to the house. In their house they have stringed Charpoys and mats made of date-palm leaves. Bell-metal and aluminium utensils appear to be the main household equipments. Men use *Dhoti*. Women

wear *sari*. Under-garments are seldom worn. Tattooing is not popular among them. Some tattoo their limbs nowadays out of fancy. Some have also taken to plaiting and braiding their hair. Previously this art was unknown and they used to twist all their hairs into the shape of knots right at the back of their head.

The women wear *kapa* and *bentula* on their ears; Guna on their nose; Nali Kanthi, Chapasari, Rupa Suki-hara on their neck; Khadu and Kankan on their hands; and Pahuda on their ankle. Nowadays they use only bangles. Those who are well-to-do wear silver bangles and use rings on their fingers. Women, however, have a great fancy for a decorative hair-do. Red ribbons and silver hair pins decorate their plaited knobs.

The Sountis have one *gotra* called Nagasa and one surname, i. e., Naik. They are, however, subdivided into a number of *killis*. Marriage within the *killi* is prohibited. Adult marriage is the usual practice although traces of child marriage are there. Monogamy is the rule though polygamy is occasionally resorted to when the first wife proves barren.

Their mother-tongue is Oriya. But a few persons speak Kui and Ho language. The percentage of literacy among them was 11.32 which is higher than the State average for the tribes in the Census of 1971.

Most of the Sountis depend upon agriculture for their livelihood. Those owning little or no land mostly work as daily labourers. Catching of fish appears to be their subsidiary occupation.

The Sountis have village organisations. They appoint a *Desa Padhan* for a few villages who adjudicates all social disputes. Matters beyond his powers were being referred to the *Birajal*. About *Birajal Cobden-Ramsay*\* says "the Sountis look to their chief, the *Birajal Mahapatra*, for social and caste grievances. This *Birajal* has the unique privilege of riding in a *palki* on State occasions and has quit-rent jagir (service) lands assigned to him. The title is hereditary". *Birajal Mahapatra* who expired a few years ago continued to be the chief of Sountis till his death. He was the sole arbitrator of important caste disputes and grievances.

They profess Hinduism as their religion and worship all Hindu gods and goddesses. Though Sun-god (*Dharma devata*) and goddess Earth (*Basuki mata*) are revered most, *Gramadevati*, *Thakurani*, *Parasuram Chandia Babu*, *Duarajuni* and *Bimala* are some of the other gods and goddesses worshipped by them.

They have great faith in their dead ancestors. They also believe in the existence of ghosts and spirits. They observe almost all the Hindu festivals. *Makara Sankranti* is by far the most important festival for them.

\*L. E. B. Cobden-Ramsay, *Feudatory Sates of Orissa*, 1950, p. 224

CUSTOMS  
AND  
PRACTICES

The Hindu customs relating to birth, marriage and death are as follows.

Birth

When labour pain starts a Hindu woman is usually taken to a lying in room called *anturdisala*. A mid-wife belonging to a low caste or an old woman of her caste is called to attend her. After delivery the navel cord of the child is cut with the help of a sharp weapon and the placenta is disposed of in a ditch made outside the house. After the child's birth the Hindus perform a ceremony called *panchuati* and *sasthi* on the fifth and the sixth day respectively. A ceremony called *uthiary* is observed on the seventh day. On this day the new born baby and the mother take first purificatory bath. She takes second purificatory bath on the 12th day and is allowed to change her room. The child is named on the 21st day which is known as *ekoisa*. On this occasion Satyanarayan Puja is held amidst much rejoicing. The next important rituals among the Hindus are *mundan* (shaving of the head), earboring, and *bidyarambha* (initiation to learning). Besides the above ceremonies, the Brahmin and the Kshatriya children in their early adolescence observe *upanayana* or sacred thread ceremony.

In tribal society taboos and restrictions in connection with birth are observed by almost all the tribes in some form or the other. Generally delivery takes place in a separate room where one or two elderly women familiar with the process attend her. After delivery they bury the umbilical cord and the placenta near the house. The mother is kept on restricted diet for some days. She is not allowed to touch cooking pots or other household articles till the end of the birth pollution which varies from the fifth to the twenty first day according to different tribes. Even members of the family do not touch her during this period. At the end of the pollution they worship the local deities and entertain friends and relations by giving a feast. In their society a child is generally named after a dead ancestor, but this practice is disappearing among the educated tribal people.

Marriage

The Hindus follow the Prajapatya type of marriage. It is generally settled after the examination of the horoscope of both the bridegroom and the bride by the astrologer. He predicts whether the stars of the couple are in harmony or not. If the horoscopes of the couple are found compatible then the marriage takes place on an auspicious day according to the almanac. The marriage rites and ceremonies to be performed at the *vivaha* or wedding are generally the same among all the Hindus, though they may vary in some minor details according to caste. The principal rites commonly in vogue are in the following order: *kanyadana*, *vivahahoma*, *panigrahana* and *lajyahoma*. In the marriage a Brahmin officiates as priest.

Among the tribals marriage is usually settled by the guardians, but the consent of the bride or the bridegroom is not ignored. The young tribal boys and girls get ample freedom to meet each other in dances, dormitories, village feasts and festivals, playing grounds, forests and market places, or in agricultural fields. The elders do not interfere with their liaisons or amours, rather when a couple come to an understanding, they accept the situation and solemnise the marriage cheerfully. They generally engage a mediator to settle the marriage. Most of the tribes have not yet been accustomed to horoscope, but they consult Brahmins, Baishnabs and astrologers before finally fixing up a marriage. The system of bride price exists and varies in amount from tribe to tribe and from place to place. In their society marriage is solemnised by the village priest called—*jani*, *dehuri* or by an elderly member of the caste. Some educated and well-to-do people belonging to the tribes nowadays engage Brahmin priests to officiate in the marriage.

In Hindu society the corpse is carried on a bamboo or wooden bier by the members of the family and the relatives of the deceased to the cremation ground. There the dead body is either cremated or buried. Generally the dead bodies of children, Sannyasis, lepers and persons who die of snake-bite or small-pox are buried. Mukhagni or lighting of the funeral pyre is performed by the eldest son of the deceased. The death pollution continues for ten days. During this period the members of the family observe certain restrictions with regards to food, dress, worship of deities, etc. The Hindus perform *sudhikriya* or after-death ceremonies for the salvation of the departed soul on the 10th day. On the 11th day food (oil, ghee, non-vegetarian diet) which were restricted during the period of mourning are allowed to all concerned. On this occasion all the clean castes get the services of the Brahmin, the Dhoba and the Bhandari. Every year the Hindus perform *shradha* in memory of the deceased person.

Mortuary  
customs

The tribal people often believe that death occurs due to the anger of the gods and the spirits. Death is also attributed to the evil effects of sorcery and witchcraft. When death occurs they observe a series of rituals at different stages. After the death of a person the tribals prepare a coffin and place the corpse on it. The utensils, pots, ornaments and dress materials used by the dead are also placed by its side. Generally the eldest son leads the funeral procession to the burial ground. They adopt cremation for some and burial for others like children, victims of epidemics, snake bites, etc. The period of mourning varies from tribe to tribe. However, during this period men do not shave and sometimes abstain from applying oil to their hair and have some restrictions on diet and work. On the last day of mourning the village priest performs the rituals and purifies the members of the household as well as

those who attended the cremation. Animal sacrifices in the house of the dead ancestor and feasting the members of the community are common observances. It is believed that without a feast funeral rites are incomplete. They worship their ancestors once a year by offering sacrifices and prayer. The performance of ancestor worship is an obligatory act and despite the heavy expenses involved in it, every tribal tries his utmost to carry it out.

Inter-caste relations

The traditional division of the Hindus into castes, though basically still intact, has lost much of its social rigidity due to the impact of western education. The drive of Mahatma Gandhi against the social disabilities of the untouchables has broken the barriers between the high caste and the untouchables. As untouchability is now punishable under law, people of various castes do not hesitate to dine in common restaurants and hotels. They are also not reluctant to travel together in public conveyances. The change of occupation, spread of education and appointment of persons belonging to the Scheduled Castes and the Scheduled Tribes in public services have shrunken the traditional differences between various castes. Inter-caste marriages, though rare in the district, are now tolerated. Under these circumstances the traditional structure of the Hindu society based on caste is undergoing a steady change.

The tribals of the district have preserved their individual identity based on clans and dialects, but they have cordial relationship and reciprocity among themselves. Sometimes marriage between members of two different tribes, though not socially approved, are tolerated without protest. Although social relationship of the converted Christians is almost confined within their own group, they do not forget to participate in the socio-religious functions of the tribes to which they originally belonged.

New religious leaders and movements

The new religious leaders like Shri Aurobindo and Shri Maa, Sathyasai Baba, Swami Sivananda, Thakur Ankul Chandra, Thakur Nigamananda, Aviram Paramahansa and Namacharya Baya Baba have exerted considerable influence mostly on the educated people of the district. Their teachings are not different from the basic principles of Hinduism. In urban areas study circles, *bhajan mandalis* and religious functions are being organised to propagate the teachings of these religious leaders. But all these new creeds have little effect on the Scheduled Tribes, Scheduled Castes and the common masses in the district. They follow their ageold religious beliefs and practices.

In the rural areas, among a certain section of the people, the preachings of Mahima Gosain, the founder of the Mahima Cult, is

popular. The followers gather in the Tungis and Chaupadis in the evening and sing Bhima Bhoi Bhajans. They also discuss about the Mahima or Alekha Dharma.

Inheritance in Hindu and Mohamedan families is governed according to the Hindu and the Mohamedan Law respectively. There is no codified law for the tribals and they are generally guided by the Hindu law of inheritance.

Property and Inheritance

The joint-family system, as defined in the old Hindu Law, is fast disappearing in the district due to the changes in land legislation, law of inheritance and the socio-economic conditions of the people.

Joint-family

Polygamy was permissible in Hindu society, but this practice is now banned under the Hindu Marriage Act, 1955. The Christians are monogamous, but the Muslims follow polygamy. Among Muslims polygamy is restricted upto four wives but most of them are found to be monogamous.

Marriage and morals

In Hindu society marriage customs are found to have considerably changed with the spread of education and pressure on purse. A number of social practices like horoscope reading, consideration of *gotra* and the ceremony of *nirbandha* which were rigidly observed in the past are not strictly adhered to nowadays. The practice of child marriage has almost disappeared and the age of marriage has also increased in all caste groups.

Dowry system is in vogue among the various castes and tribes of the district. To eradicate the evils of dowry system the Government has passed the Dowry Prohibition Act, 1961, and the Dowry Prohibition (Orissa Amendment) Act, 1975. The State Government is also taking steps to mobilise public opinion against dowry system.

From 1968 to 1984, 84 marriages were registered in Kendujhar district. This indicates that the society is still predominantly tradition-bound and the people are not much conscious about the procedure of marriage to be solemnised under the Special Marriage Act, 1954.

Civil marriage

Though widow re-marriage is looked down upon by the society, nowadays stray cases of widow re-marriage do occur mostly among the educated section of the society and are tolerated. Among the Scheduled Castes and the Scheduled Tribes widow re-marriage is allowed by tradition.

Widow remarriage

## Divorce

Only two cases of divorce were recorded in the district during the period from 1968 to 1984. The general causes of divorce were impotency, cruelty, adultery, etc. In tribal society, divorce is allowed with the permission of the Village Panchayat. The grounds are adultery, disobedience, bad treatment, barrenness or incurable disease. A woman who is divorced may marry again in the usual manner.

The place of women in the Society and their economic dependence

The position of women in Indian society has been held high ever since ancient times. It was only after the Muslim invasions of India that status of women declined in the country. Tattoo marks, heavy ornaments on hand and Purdah or seclusion of women came into vogue as a measure of safety and self protection. Among the higher castes Purdah is still considered a mark of social prestige, but with the spread of education it is gradually disappearing. Tattoo marks and heavy ornaments like *khadu*, *tada*, etc., are losing their popularity day by day.

In the rural areas women of low castes and the tribal women, in addition to their domestic work, also help the male members in agricultural operations. They also earn independently by working as labourers. Rope making, basketry, leaf plate making, pottery, beverage preparation, laundry work, midwifery, cloth weaving and forest produce gathering also provide employment to some women. In the urban areas women are mostly dependant on men and do not take part in any economic activity.

After Independence, with the spread of women education, there is a marked change in the position of women in the society. Many of them are now employed in Government services and are taking active part in various social and political activities.

In the 1981 Census, 123,840 females were enumerated as workers\* in the district. Of the workers, only 7,418 females were found in the urban area. Thus it is evident that the females are more dependant on the males in the urban areas than in the rural areas. Economic stress and strain of modern life have, however, forced the educated urban women to take to various professions. Many of them are now serving as mid-wives, health visitors, teachers, clerks, typists, etc. The uneducated women earn their livelihood as domestic servants.

Prostitution, drinking and gambling

Prostitution has been banned by law. Cases of organised brothels, prostitution and trafficking in women have rarely come to the notice of the police.

\* Workers include main workers and marginal workers



The drinking habit among the labourers in the mining and tribal areas is rampant.

Gambling is going on here and there in the district. But cognizable cases are being registered and adequate steps are being taken by the Police Department for the prevention of these social evils.

In 1971, \* there were 2,12,220 houses in Kendujhar district of which 1,93,645 were in the rural areas and 18,575 in the urban areas. The distribution of houses and the uses to which they were put in the district are given below.

HOME LIFE  
Type of dwellings

Type of houses	Number
1. Houses vacant at the time of house listing ..	9,960
2. Occupied houses used as :	
(i) Residence ..	1,62,020
(ii) Shop-cum-residence ..	1,665
(iii) Workshop-cum-residence including household .. industry	2,760
(iv) Hotels, Sarais, Dharamshalas, Tourist homes .. and inspection houses	565
(v) Shops excluding eating houses ..	1,985
(vi) Business houses and offices ..	930
(vii) Factories, Workshops and Worksheds ..	1,190
(viii) Restaurants, Sweetmeat shops and eating places	130
(ix) Places of entertainment and Community gathering (Panchayat Ghar) excluding places of worship	1,030
(x) Places of worship (e. g. Temple, Church, .. Mosque, Gurudwara, etc.)	1,440
(xi) Others ..	28,545
<b>Total houses</b> ..	<b>2,12,220</b>

\* Census of India, Housing Report and Tables, 1971, p.83

As evident from the foregoing statement there are as many as 1,62,020 dwelling houses, 1,48,305 of which occur in the rural areas and 13,715 in the urban areas. This gives a density of about 1,966 houses per 100 square kilometres in the district.

The statement also reveals that majority of the houses are used as residences. Workshop-cum-residence, including household industry, constitute the second largest group; and the lowest category includes restaurants, sweetmeat shops and eating places.

According to the 1971 Census\* Kendujhar district had 6.7 per cent houses in the rural areas and 4.8 per cent houses in the urban areas with walls made of grass, leaves, reeds or bamboo. Though these materials for wall are available easily with no extra cost still then the percentage of such houses has considerably gone down during the period from 1961 to 1971 in the rural and the urban areas of the district.

In 1971, 82.7 and 36.3 per cent houses in the district were found with mud walls in the urban and the rural areas respectively. If we compare the 1961 Census data with those of 1971 Census, we find that in the rural areas of Kendujhar the proportion of houses with mud walls has recorded an increase by 6.8 per cent during the decade 1961—71. On the other hand, the proportion of such houses in the urban areas has decreased from 39.1 in 1961 to 36.3 in 1971. The popularity of wood as wall material is decreasing in the district. Still then the 1971 Census has recorded 12 per cent of houses with wood walls in the urban areas of the district which is the highest in the State of Orissa. Due to urbanisation burnt brick, galvanised iron sheets and stone as wall materials are gaining popularity among the people. The use of cement concrete and reinforced cement-concrete as building material is very negligible in the district as most of the people are poor.

The use of grass, leaves, reeds, thatch, wood, mud, unburnt brick or bamboo as roof material is decreasing whereas preference for tiles as roof material is increasing in the district. In the rural areas, Kendujhar district has the highest proportion (4.0 per cent) of houses with corrugated iron sheets as roof material followed by Koraput (3.8 per cent) and Ganjam (3.2 per cent). The highest proportion of corrugated iron sheet roofs (33.7 per cent) has also been recorded in the urban areas of Kendujhar district again followed by Koraput (20.9 per cent), Sundargarh (13.5 per cent) and Mayurbhanj (12.4 per cent). The urban areas of other districts have each a proportion less than 10 per cent, the lowest being 3.7 per cent in case of Kalahandi district.

\*Census of India, Housing Report and Tables, 1971, p.29

In the urban areas, people use chairs, tables, bench, stool, almirah, bed-steads and other furniture made of wood or steel according to their need, taste, status and capacity. They also possess radio sets, transistor sets, clocks and table or ceiling fans. People belonging to the lower income group remain content with a wooden chair, table, bench, stool or cot of ordinary make. In the rural areas, people generally use Khatuli, Khata or stringed cot, table, chair and wooden self of simple design. Invariably mats of date palm leaves are used by the people for sitting and sleeping.

Furniture,  
Utensils and  
decorations

Most of the people in the district are poor and do not have much utensils. Earthen pots are widely used as receptacles and cooking vessels. Only on festive occasions and social functions large metal *handas* are used. Earthen vessels are also widely used to store grain and water. A few households use earthen plates and dishes to serve food, but the majority have brass and aluminium *kansas* (bowls), *ginas* (cups) and *thalis* (plates). Metal jugs and tumblers are found in a good number of households. In most of the houses one can occasionally find glass tumblers, cups and saucers. Many households in the district possess lanterns and *dibris* (locally made tin lamps) for lighting. Very few people possess torchlights. In the interior, the villagers depend mainly on wood for light and heat. Rural electrification has made some progress in the district, but very few villagers have the means to use electricity for domestic purposes.

*Lau tumbas* made of hollowed gourds were common utensils, especially among the tribals. They are used for carrying food and water to workers in the fields. They also use cups and plates made of leaves.

The common household implement is the *dhenki*, a wooden device for husking paddy. Rice being the staple food of the people, *dhenki* used to be an indispensable household article. There are two types of *dhenkis*. The one operated with the foot is found only in a few households. The simple type called *tuku* is common.

Domestic receptacles are many and varied. A few families have steel trunks to store their clothing, money and other valuables, while, many use home-made bamboo boxes called *baunsa pedi*. Some families own neither and use bamboo pipes to store their valuables.

Straw containers are utilised to stock grain for consumption while grain for sowing is kept in *siali* leaf containers.

Though the people of the district are living in a region surrounded by hills and forests, still they possess an innate artistic sense. It is evident from the interior decoration of their households and the paintings drawn on the walls of their dwellings. The people smear the walls of the houses with cowdung and sometimes with coloured earth. In socio-religious functions they decorate the walls and floors of their houses with *chita*. The well-to-do persons generally decorate their houses with door and window screens, photographs, picture calendars, plastic flowers, toys, etc.

#### Dress

Generally, men wear *dhoti*, *lungi* and *gamuchha*. Poor people rarely use any upper garment. Some tribal people wear *ghusis*, a spare cloth of about 18" by 6" covering only the private region. This is the normal man's dress at work. Due to spread of education and civilisation most of the people have started using shirts, trousers and other garments.

In the urban areas women wear *sari*, blouse and petticoat, but in the rural areas only *sari* is commonly used to cover lower as well as the upper part of the body.

The same type of dress is worn all the year round by males and females in the district. On chilly days and in the rainy season poor people keep themselves warm by kindling fire in their houses. But well-to-do people get comfort by using cotton sheets, woollen blankets or garments.

Very few people in the district use shoes, slippers and modern umbrellas. Generally umbrellas made of sticks, bamboo splints and *siali* leaves are used by the villagers to protect themselves from sun and rain. They are cheap, durable and strong.

#### Ornaments

The women of the district take pleasure in adorning their bodies with various kinds of ornaments. These are either bought ready-made from the market or made at home. They collect thread, beads and coins and fashion them into ornaments at home. Ornaments are worn on the hands, feet, neck, nose and ears. The men-folk do not generally wear ornaments of any kind except ring. The principal ornaments used by the women are Mathamani, pins, clips for head; Padaka or Tankamala (necklaces of cotton thread strung with coins), Pohalamali (beaded necklaces), chain, Kanthi for neck; Fasia, ear-ring, Noli for ear; Guna, Nakafula, Dandi, Notha for nose, armlet, Bahasuta for arm; Chudi, Bala, Bataphala, Kataria, Bandria for wrist; Mudi for finger; Antasuta or Gotha for waist; Pahuda for anklet and Godamudi for toe.

Some of the ornaments such as, Mathamani, Pahuda, Dandi, Notha, Bataphala, Bala, Noli etc., have lost their popularity and are now worn only by elderly women.

Besides, gold, silver, copper, glass and plastic ornaments the tribal women also use feathers, Kaincha, coloured beads, Kathamali, etc., to deck their body.

Modern cosmetics have not yet reached the village, and a few young men and women occasionally use soap for bathing. Generally oil from *kusum* and *mahua* seed is rubbed on the body and the head before a bath. A few villagers use plastic combs, but the common type of comb is made of bamboo or wood. Both boys and girls comb their hair, which is parted in the middle. The women knot their hair behind. The girls at times decorate it with coloured ribbons. On festive occasions women colour their feet with a red dye called *alata* and apply collyrium to their eyes.

Personal  
decoration

The tribal girls enhance their attractiveness by tattooing their arms. Plants, flowers and birds are the usual tattoo marks on the hands. Nowadays there has been a tendency among the girls to avoid tattooing. The non-tribal girls generally do not like tattoo marks.

Rice is the staple food of the people. A few people use wheat. Besides rice and wheat, people also take *jalli*, maize, *kangoo* and ragi. *Jalli*, *kangoo* and maize are cooked almost in the same way as rice and eaten with curry. Whole ragi is cooked differently or ragi flour is prepared with other dishes. Rice is eaten throughout the year, while maize and *kangoo* are eaten from September to November and *jalli* from December to March.

Food and  
drink

The people of the district eat meat obtained from domesticated animals or from forest animals. Poultry, pigs, sheep, and goats are reared and, with the exception of pork, their meat is eaten by all the castes and the tribes.

Generally flesh of deer, Sambar, wild boar and hare are brought from the forests and are greatly relished by the people. After enforcement of the Wild life (preservation) Act flesh of these animals are rarely consumed in the district. Fish is eaten when available. Dried fish is purchased from the market and taken boiled or fried. With the exception of the clean castes, the tribals relish fried red ants and termites.

The principal food is supplemented with a variety of leaves, fruits and roots collected from the forest. The forest abounds in fruits, such as, mango, jack fruit, *kendu*, *podhai* and roots such as *pitai kanda*, *bainga*, *saiga* and edible green leaves called *koliarisag* and *bengultisag*. Edible roots and leaves are prepared in place of vegetables and taken with the staple or principal food. These roots and leaves are also dried and preserved by the tribals for use whenever required. Mahua flowers are collected and preserved throughout the year to be cooked and eaten with other food.

On festive days special foods, such as, rice cakes, *khiri*, sweets etc., are prepared.

The medium of cooking is mahua, kusum or gingelly oil. But the well-to-do people use mustard oil, groundnut oil and til oil. Only on festive occasions people use *ghee*. Spices are rarely used by the poor people.

Meals are eaten twice a day, one at noon and the other in the evening. In addition, some people eat *pakhal* in the morning. Rice and vegetable curry form the mid-day meal. In the evening some people nowadays prefer *chapati* instead of rice.

Tea and coffee drinking is common in the urban areas but these are not popular in the tribal areas. The tribals prefer liquor to tea or coffee. Irrespective of sex and age the tribal people drink *handia* (rice beer) and toddy.

Smoking of *bidi*, cigarettes and chewing of pan are common in the urban areas. Besides smoking and chewing, some people are also addicted to opium, *ganja* and *bhang*. Tobacco smoking is also common in the rural areas.

**COMMUNAL LIFE**  
Pilgrim centres

Important centres of pilgrimage in the district are Ghatagan (goddess Tarini), Gonasika, Sitabinjhi, Deogan (Kushaleshwar Mahadev) and Deojhar (Murga Mahadev). Details about these centres are given in Chapter XIX (Places of Interest).

**Communal dances**

Dance and music are an integral part of tribal life. They promote fellow feeling and community living by bringing people together. Most tribal villages have *akhara* where the youths, both men and women, assemble almost every evening to dance to the tune of indigenous music. On festive occasions dancing is indispensable. At times these dances go on for days together. The educated tribal youth nowadays regard this form of enjoyment as old-fashioned. For some years, Government is rather keen on giving encouragement to tribal

dance and music. This has given an impetus to these arts. Villages are competing among themselves to train their youths and send the best dancing parties to compete at District, State and National level. Description of some dances are given below.

The Changu dance derives its name from a kind of drum called *changu* which invariably accompanies the dance. This dance is common to almost all the tribes, but it is more popular among the Bhuyans. The peculiar feature of this dance is that men confront the girls with song and music and then recede backwards when the girls confront them. The girls dance standing in a row generally holding each other's hand.

Changu  
dance

Chhau dance is prevalent in the district and is usually performed during fairs and festivals.

Chhau dance

It is a dance with strong folk character. Almost like a dance-drama, this dance is famous for its colourful and heroic character. The themes are taken from Indian mythology or folk tales. The vigorous beating of the battle drums, such as Dhumasa, Nagra, Dhol and Chadchadi which accompany the dance create a thrilling sensation in the audience.

The Chhau dance is performed during the Chaitra Parab festival in the month of Chaitra. The dance owes its origin to Mayurbhanj in Orissa and Sareikela in Bihar. While masks are used in the Sareikela Chhau, in Mayurbhanj and Kendujhar they have been discarded. In this dance the foot work and body movement of the dancers are most artistic and virile. Facial expressions are usually absent. The Mayurbhanj and Kendujhar Chhau have a style that is free, intense and lyrical. Nowadays the standard of Chhau dance in the district has gone down for want of patronage.

The Juang dances are performed to the accompaniment of tambourines. Although the days when they danced with the primitive leaf dress are gone, Colonel Dalton has given an interesting account of Juang girls dancing in their leaf garments when he witnessed them almost more than a century ago. "They made their first appearance at night and danced by torch light; it was a wild weird-like sight. The men sang as they danced, accompanying themselves on deep-sounding tambourines the girls holding together and circling round them in a solemnly grotesque manner. There was a want of spirit in the performance, for they were shy and timid creatures and the dancing by torch light before so many strange spectators was evidently no pleasure to them. When they returned arrayed in fresh leaves, we induced them to give us not only the solemn measure

Juang dance

of the evening before, but to perform a variety of sportive dances, some quite dramatic in effect, and it was altogether a most interesting 'ballet'. In one figure, the girls moved round in single file keeping the right hand on the right shoulder of the girl in front, in another with bodies inclined, they wreathed their arms and advanced and retreated in line. In this movement, the performance bore a strong resemblance to one of the Kol dances. Then we had the bear dance. The girls acting independently advance with bodies so much inclined, that their hands touch the ground; thus they move not unlike bears, and by a motion from the knees to the bodies wriggle violently, and the broad tails of green leaves flap up and down in a most ludicrous manner. ”

“The pigeon dance followed : the action of a love-making pigeon when he struts, pouts, sticks out his breast, and scrapes the ground with his wings was well imitated, the hands of the girls doing duty as wings. Then came a pig and tortoise dance, in which the motions of those animals were less felicitously rendered, and the quail dance in which they squatted and pecked at the ground after the fashion of those birds. They concluded with the vulture dance, a highly dramatic finale. One of the men was made to lie on the ground and represent a dead body. The girls in approaching it imitated the hopping, sidling advance of the bird of prey, and using their hands as beaks, nipped and pinched the pseudo-corpse in a manner that made him occasionally forget his character and yell with pain. This caused great amusement to his tormentors”.\*

#### Ho dance

The Hos who are a purely agricultural tribe have dances and celebrations particularly during the Magh festival which is held in January when the granaries are quite full. The chief beverage taken during the celebrations is a kind of home-brewed rice-beer called *illi*, whose making is a fine art which every accomplished Ho girl knows. The Magh celebrations are one in which all restraints are set aside. The Hos indulge in dance and music with gay abandon.

#### Fairs and Festivals

The Hindus of the district observe a number of festivals all the year round. These festivals may broadly be divided into two categories, viz., domestic festivals observed in each household, and public festivals and fairs where people congregate in large numbers on some auspicious days. The domestic festivals are confined to the worship of family deities, observance of *ekadashis*, various *vratas*, etc., most of them being guided by phases of the moon.

\* Dalton- Descriptive Ethnology of Bengal, 1872, p. 155-156



The public festivals are usually religious ceremonies attended by a large number of men, women and children who come for worship as well as entertainment. An account of some of the important festivals in the district is given below.

This is the annual hunting festival of the Bhuyans. It is observed in the 3rd day of the bright fortnight in the month of Chaitra (March-April). The day is fixed by the Dehuri. He also leads the hunting party. After the game is bagged, the Dehuri takes a little blood of the game and offers it to the village deities. They believe that good or bad harvest depends on the quantity of game bagged.

Akhin Pardhi

The Bada Osha is observed on the 14th day of the bright fortnight in the month of Karttika (October-November). On this day people worship Lord Siva. They observe fasting for the whole day and prepare a special type of Bhoga consisting of rice, milk, coconut, plantain and spices and offer it to Lord Siva. The purpose of worship is to seek the Lord's blessing for the removal of misery. In the morning of the next day they distribute this Bhoga to all their kith and kin.

Bada Osha

The Baruni Jatra is observed on the 13th day of the dark fortnight in the month of Chaitra (March-April). On the day of Baruni many people take their holy dip in the sacred rivers and sea.

Baruni Jatra

In Kendujhar district this Jatra is held at Gonasika near Brahmeswar Mahadev temple. Large number of people from different parts of the district as well as from outside come to this place on that day to take bath in the Brahma Kunda, just near the temple of Brahmeswar Mahadev. People regard this as a sacred place as the Baitarani flows from Gonasika through this Kunda. There is no easy communication to that place. The local Adivasis mostly come there to sell forest products. This Jatra is held for one day and attracts about 30,000 people.

The Baruni Jatra is also held on the right bank of the river Baitarani near the temple of Lord Jhadeswar Mahadev which is within the N. A. C. area of Anandapur.

Bisri Thakurani Jatra is observed in many villages in the Kendujhar, Telkoi and Champua Tahsils of the district. It is held in a common place in the village where almost all the communities take part. The temple is generally situated near the common house (Manda Ghar). The presiding deity of the temple is goddess Bisri who is represented by a wooden pole fixed on the floor at one corner of which is fixed horizontally a rectangular wooden plank.

Bisri Thakurani Jatra

On the floor and against the wooden pole are kept a sword and a couple of cane sticks. In front of the pole are kept a pair of wooden slippers called *kathau* and a low wooden stool both with pointed iron nails embedded on them.

The goddess Bisri is worshipped every year in the month of Margasira for the general welfare of the villagers. It is performed on a Thursday in the bright fortnight.

Before the festival, a terracotta idol of the deity is brought from a potter. The idol is then installed over the wooden plank. For eight days from the date of installation, the goddess is propitiated with offering of rice, clarified butter, molasses, plantains, etc. On the last day, goats and fowls are sacrificed before the deity. Later in the day, the villagers carry the idol in a procession and immerse it in the nearby stream. Dehuri, the village priest, gets possessed by the deity, wears the wooden slippers with nails and sits on the stool with pointed nails projecting on it holding the cane sticks. It is believed that the priest is not hurt by the pointed nails as the man is in a trance and he is then the embodiment of the goddess. Members of all the communities in the village partake in the celebrations. The expenditure for the celebrations is met by contributions made by the villagers.

#### Bodam

Bodam is celebrated by all communities in general, and the Adivasis in particular, before the eating of new fruits of the season. On a Thursday in the bright fortnight of Pousha, some new fruits and flowers are collected. The Dehuri, the village priest, prepares porridge in a new pot and offers the same alongwith curd, milk, new fruits and flowers to the goddess of the village. All the people take part in the festival, but 8 to 10 persons, besides the Dehuri, fast for the whole day. Every household contributes for the festival.

#### Chaita Parab or Uda Parab.

It falls on the last day of Chaitra and continues for 3 to 4 days. The people worship goddess Basuli. The festival is celebrated in a grand scale in Jyotipur, Asanapat and Chamakpur in Champua subdivision. On this occasion people perform Chhau dance.

#### Chandan Jatra

The Chandan Jatra is observed at Raitola (Sainkul police-station), Anandapur (Anandapur police-station) and Rajnagar (Patana police-station) of the district. It starts from Akshya Trutiya, the third day of the bright fortnight in the month of Baisakha (April-May), and continues for five or seven days. Of the places, Anandapur attracts more people from far and near.

The Durga Puja and Dasahara festival is celebrated during the bright fortnight in the month of Aswina (September-October). People worship their vocational implements on these days and stop work. Images of goddess Durga are worshipped in many places of the district of which the celebrations held at Kendujhar, Jhumpura, Joda, Barbil, Champua and Anandapur attract more people. The tenth day of the festival is called Dasahara. On this day the images are taken out in procession for immersion in tanks or rivers.

Dasahara

Durga Puja is also celebrated at the Sakta Shrines at Sidhamata near Kendujhar and Tarini at Ghatagan. Animals are sacrificed at these places.

Dasahara has a special significance for the warrior caste. They worship their old weapons of war and exhibit physical feats on the occasion. Their heroic forbears used to start fresh military expeditions during this season of the year.

This festival is observed in two different ways. One is called Raja Dola. It is observed from the day of *phagu dasami* upto *phagu purnami*. The other is called Panchu Dola. It is observed from the next day of *phagu purnami* to *chaitra krushna panchami*. On this occasion the image of Lord Krishna is placed in a decorated Biman and carried in a procession to the accompaniment of music. The procession moves from one place to another and people offer Bhoga to the deity at each place. In some villages Melanas are also held. This is the main festival of the people belonging to the Gauda caste. They worship cow and play Naudi by singing songs relating to Radha and Krishna. It is observed on a grand scale in Patana, Harichandanpur, Pandapara, Telkoi, Anandapur, Sainkul, Soso, Champua and Chamakpur police-stations of the district.

Dola Jatra

The Hingula Jatra or Parab is observed in a few villages under Telkoi and Sainkul police-station in March-April. Also at Alati and Karadapal large number of people gather on this occasion.

Hingula  
parab

The Kali Puja is observed in almost all the places of the district on the 14th day of the dark fortnight of the month of Karttika (October-November). On this occasion people worship clay images of goddess Kali and also perform Puja at Shakta Shrines. The new-moon day of Karttika is known as Dipavali Amabasya or Paya Amabasya. On this day the Hindus perform Sradha in memory of the dead ancestors and bid farewell to them with lighted sticks (*kaunria*) in the first watch of the night. They decorate the house with *dipas* (clay lamps) in the evening. Display of fire-works is an important part of the celebration. In the urban areas of the district it is celebrated with great pomp and show.

Kali Puja

Karama Puja

The Karama Puja is celebrated mostly by the Adivasis in the Kendujhar and Champua subdivisions. The festival commences on a Thursday in the month of Margasira (November-December) and is celebrated for eight days. The festival culminates with offerings to the presiding deity, while the preceding seven days are spent in preparation.

On the first day, two unmarried young boys collect new pulses like green gram, black gram, mustard, gingelly, horse gram, etc., almost a handful from each household and keep the collected pulses on the bank of the stream in a bamboo basket. These two young men cook their food themselves and eat it untouched by others till the end of the festival. Every day they sprinkle water on these pulses after taking bath in the stream. On the eighth day, they plant two branches of Karama tree in front of the Mandaghar (dormitory). The grains, by now germinated, are brought and placed beside the branches of the Karama tree. The youngsters of the village then dance around the Karama twigs. Next day two fowls are sacrificed there and the baskets containing grains alongwith the branches are carried in a procession to the nearby river or Nala and are immersed there.

Makara  
Sankranti

On the morning of Makara Sankranti people take their holy dip in river or pond and go to the nearby Siva temple to have a *darshan*. They worship Lord Siva to have their desires fulfilled.

On this day Makara Jatra or Mela is held at many places in the district. But this is observed in a grand scale in the villages Baratipara (Patana police-station); Deogan (Sainkul police-station); Kasira, Sarei, Balibandha (Champua police-station); Bhandra, Tangarbantala (Baria police-station); Deojhar, Mirigasinga, Gobindapur and Chamakpur (Champua police-station). Every year 5,000 to 30,000 people gather at these places to celebrate the festival. This festival continues from one day to seven days according to the importance of the place. People get an opportunity to enjoy the festival as it takes place at the end of the harvesting season.

Magha  
Parab

Magha Parab is also called Diga Puja. It is observed on the Thursday after Makara Sankranti in the month of Magha. The villagers of Daanla in Kanjipani police-station collect seven logs of sal wood and some bundles of hay in the southern corner of the village and set fire to it early in the morning before sunrise. The Dehuri of the village performs Puja on the spot with a handful of rice, one egg, jaggery, milk, *ghee* and a fowl. He puts all these items on the logs of wood and sets fire to it all. The assembled villagers, mostly drunk, sing and dance around the bonfire. Apart from the villagers who assemble here, their relatives from far and near are at times invited to join the festival. This festival is also observed in many villages of the district with pomp and show.

Nuakhia means ceremonial eating of new grains. It is observed on a Thursday in the month of Bhadrab. In the morning, a handful of new paddy is collected from each household. The rice prepared out of this grain is used for preparing porridge which is then offered to the Gram Devati. Goats are also sacrificed before this deity and a feast is held in the village for which each household contributes. On the following day, i. e., Friday, new paddy grains are again collected from each household and the same is kept at the Mandaghar. This paddy is distributed to the villagers with pieces of gourd. The sanctified paddy is pounded and mixed with rice to be cooked for the day. In this festival all the communities take part except the Kolhas.

Nuakhia

The Kolhas celebrate it in a different manner. They on this day, cook new rice in a new pot, prepare fowl curry, brew rice beer and offer it all to their Dharam Bonga or Sun god on one leaf and to their ancestors on another. This is done by men alone.

Raja is an important agricultural festival. It is observed in the district for three days, i. e., from the last day of the month of Jyaistha called Pahili Raja upto the second day of the month of Asadha, known as Bhuindhahan or Bhumidahan. The first day of the month of Asadha is called Raja Sankranti. During these three days the Mother Earth is supposed to be *rajaswalla* or under menstruation and all agricultural operations are suspended for the period. For this festival various kinds of dishes, *pithas* or rice cakes and sweets are prepared. The people pass the time in feasting and merry making. The boys play various kinds of indoor and outdoor games. The girls spend the time by swinging and singing mellifluous songs on swings fastened to the tree branches. The festival ends on the day following Bhumidahan when Mother Earth is given a ceremonial bath. This is called Basumati Snana.

Raja Parba

Rama Navami is observed on the ninth day of the waxing moon in the month of Chaitra (March—April) in memory of the birthday of Rama, the celebrated hero of the Ramayana. This festival is observed with due ceremony at many places in Anandapur subdivision. Some people begin their new accounts from this day. On this occasion people also arrange lectures and discussions on Ramayana. They also stage 'Ramalila' for entertainment.

Rama  
Navami

Ras Purnima or Karttika Purnima is observed to commemorate the Rasalila performed by Lord Krishna. Many devout Hindus, especially women, observe Karttika as a sacred month and live on *habishanna* or strictly vegetarian food. A light or lamp called *akasdip* is also kept suspended on a high pole every evening in the month

Ras Purnima

of Karttika. The Panchaka or the last five days before the full-moon is considered most holy. Large number of people take bath early in the morning and go to the nearby temple to have *darsan* of the deity. A distinctive feature of the celebration of this festival on the full-moon day is that on this day the Oriya traders of old were sailing to Java, Sumatra, Borneo and other countries for trade and to commemorate the ancient maritime glory of Orissa people take their holy bath in the rivers or ponds in the early morning and float mini boats made of the outer layer of banana trees or *sola-pith* with lighted lamps fixed to them. Flowers, betel leaf, arecanut, etc., are placed on the mini boats. While floating the boats the people utter these words:

*Aa, Ka, Ma bai pana gua thoi,  
Pana gua tora, masaka dharama more.*

#### Rath Jatra

The Hindus celebrate many festivals in a year in honour of Lord Jagannath. Of these, Ratha Jatra or car festival is the most important. It is also called Shri Gundicha Jatra. It takes place on Asadha Sukla Dwitiya, i.e., the second day of the bright fortnight of the month of Asadha (June-July). The three deities are brought from the main temple and placed in the wooden chariot. After due ceremony, the chariot is pulled by hundreds of devotees to the Shri Gundicha Mandira where the deities stay for a week. The return car festival or Bahuda Jatra is performed on Asadha Sukla Dasami, i.e., the tenth day of the bright fortnight. This festival is celebrated at Anandapur, Kendujhar, Champua, Joda, Barbil, Jyotipur and at other places in the district. Many people gather at these places to see the deities on the chariot.

#### Sivaratri

Sivaratri festival is observed in all the Siva temples on the 14th day of the dark fortnight in the month of Phalguna (February-March). The devotees remain awake throughout the night and worship Lord Siva. At midnight a lamp called Mahadipa is taken to the top of the temple and is kept burning throughout the night. The devotees break their fast after seeing the Mahadipa. This festival is observed with great pomp and splendour in the Siva temples at Kushaleswar (Sainkul police-station), Gonasika (Kanjipani police-station), Bodapalasa (Sadar police-station), Baratipara (Ghatagan police-station), Champua (Champua police-station) and Deojhar (Joda police-station).

#### Sarhul

This is a tribal festival of flowers. In the month of March-April, *sal* flowers are brought to the *sarna* or sacred grove. The priest (*pahan*) propitiates all gods of the Mundas. The celebration goes on for several days.

This is celebrated in the month of October - November. The Munda cattle owners fast for the whole day. In the night lamps are lighted. On the following morning the cattle-shed is washed and sprinkled with rice-beer. The cattle are fed in plenty.

Sohrai

In addition to these fairs and festivals the people of the district also observe Chait Parba, Tarini Jatra, Pana Sankranti Jatra, Pahudi Puja, Athei Jatra, Banrupat Jatra, Pithi Phoda Jatra, Lakshmi Puja, Janmastami, Ind and Sunia.

Other festivals

Leisure and recreation are essential for life. People usually gather in temple and offer their prayer to the almighty God. They get mental peace and satisfaction. They also meet at a common place where the priest recites and explains from the religious text like Bhagabat, Mahabharat, Ramayan and Haribansa. Singing of Bhajan or Kirtan accompanied with musical instruments like *khanjani*, *gini*, *mrudanga* or harmonium is also another popular form of entertainment of the people. The modern ways of entertainment have not much affected this traditional pattern of folk entertainment especially in the rural areas. Occasionally acrobatic feats, monkey dance, bear dance and snake charming performed by itinerant professional groups also provide entertainment to the people.

Recreation

In the tribal areas the bachelors of the village sleep in bachelors' dormitory at night. It is the oldest community centre. Here they spend the evening beating drums, dancing and singing. Sometimes girls and older folk join them. The bachelors talk among themselves, exchange experiences and discuss the problems they face in their daily life. Hunting, fishing, cock fighting and archery competitions also provide opportunity for recreation. The festivals and other social functions round the year never leave the people in want of mirth. The rural people also enjoy folk performances like Ramalila, Changu Nacha, Chhau Nacha, etc. For educational and recreational facilities the Government have supplied 408 radio sets to 13 Blocks of the district. Besides that, many people have their own radio sets.

In urban areas cinema is a common source of entertainment. In the district there are four cinema houses. These are located at Barbil, Kendujhar, Anandapur and Joda. Besides cinema, itinerant circus and theatre parties also provide entertainment to the people. In all 28 recreational clubs and associations are functioning in the district. These are located at Kendujhar, Anandapur, Champua, Joda, Barbil,

Telkoi, Jhumpura, Rimuli, Matkambeda, Kalikaprasad and Niundi. They provide entertainment to the people by organising various cultural programmes, sports and athletic meets. To popularise games, Rural Foot Ball Tournaments are being conducted by the District Athletic Association, Kendujhar.

There are four parks in the district. These are located at Kendujhar and Joda. The Children's Park at Kendujhar, the Joda View Park of TISCO at Joda and the I. B. Park at Kiriburu attract many people. Khandadhar, Bad Ghagara, San Ghagara, Sitabinji, Bhimkund, Gonasika, Baratipara, Sidhamatha in Kendujhar subdivision ; Chakratirtha, Godachandi in Anandapur subdivision ; and Lahada, Handibhanga, Gurutuan, Deojhar (Murga Mahadev) in Champua subdivision are some of the well known picnic spots in the district. A large number of students and other people go to these places for sight seeing and picnic.

Hotels and restaurants are also places for social gathering and amusement. At Kendujhar and Barbil there are a few good hotels and restaurants.