

CHAPTER III

PEOPLE

34. Population

The population of the district of Sambalpur according to 1961 Census is 1,508,686 of which 756,163 are males and 752,523 are females. The district comprises an area of 6,764.6 square miles or 17,520.3 square km. which is 11.74 per cent of the State area. Its population is 8.60 per cent of the total population of Orissa. In area and population the district ranks second and fourth, respectively among the districts of Orissa. For administrative convenience, the district is divided into 6 subdivisions and 36 police-stations. Subdivisionwise and police-stationwise distribution of population has been furnished in Chapter I.

The density of population is 223 persons per square mile, which is below the State average of 292. The rural and urban densities are 207 and 2,721 respectively. Considerable areas are sparsely populated as they are mostly covered with forests and hills.

The following table shows the distribution of male and female with density of population in each of the subdivisions of the district.

Name of subdivision	Area		Population		Population		
	Sq. km.	Sq. mile	Per Sq. Km	Per Sq. mile	Total	Male	Female
1	2	3	4	5	6	7	8
1. Sambalpur	4382.3	1692	116	301	510,077	259,206	250,871
2. Bargarh	2689.1	1038.3	133	343	356,350	177,162	179,188
3. Deogarh	2703.9	1044	44	115	120,213	60,043	60,170
4. Kuchinda	2445	944	54	141	132,726	66,186	66,540
5. Rairakhol	2157.5	833	24	63	52,548	26,324	26,224
6. Padampur	3142.5	1213.3	107	278	336,772	167,242	169,530
District Total ..	17,520.3	6764.6	86	223	1,508,686	756,163	752,523

1 Square mile = 2.590 square kilometres

Growth of Population

The earliest census of the district was taken in 1872 and showed the population of Sambalpur as now constituted, as 506,834. The next Census of 1881 recorded the population as 653,201 an increase of 28·9 per cent which was far in excess of the natural growth of the population, and which may perhaps be partly explained by the incompleteness of the first Census. The Census of 1891 showed a satisfactory increase of population to the extent of 13·8 per cent, mostly due to prosperous years of the decade. The census of 1901 was taken in the year after the district had been visited by the severe famine of 1900 and the mortality resulting from the epidemics of fever, smallpox and cholera which came as the after-math of famine. Death rate in this particular year rose to the appalling figure of 108 per mille. The distress was very acute, particularly in the ex-Zamindari area of Borasambar. Consequently, the increase of population for the decade was only 3·2 per cent.

In spite of these calamities, the birth-rate rose abruptly from 30·0 in 1901 to 46·6 in 1902 per thousand. The birth rate continued at a high level throughout the remaining years of the first decade of the present century, while the death-rate was low in all these years except in 1908 when death-rate increased due to epidemic diseases. The effect of low death-rate and high birth-rate combined with a succession of good annual harvest removed the effects of the famine and the district showed addition to the population to an extent of 15·3 per cent during the decade 1901—1910.

The first seven years of the decade beginning with 1911 were prosperous. The harvests were good and the birth-rate was well over death-rate. The birth-rate reached the highest point of 46·7 in 1914. The year 1918 was very unhealthy, cholera and influenza epidemics raised the death-rate to 56·6 per thousand, while the birth-rate was much lower. Cholera broke out again in 1919. A severe flood affected 60 villages of the district in 1920. In spite of these calamities the district did not show an absolute decrease of population as most of the districts of Orissa did during this decade. A small increase of 41,474 persons or 4·5 per cent was recorded during the decade.

The decade 1921—30 started with a year of struggle for recovery from the calamities of the previous decade. Though the district was not completely free from epidemics, such as cholera and smallpox, series of good harvests helped the people to recoup the past deficiencies. The population increased by 112,290 or 11·8 per cent.

During 1931—40, the district suffered considerably from the outbreaks of epidemics like cholera and smallpox. Heavy deaths resulted from cholera as well as from diarrhoea and dysentery in 1932. Smallpox

in 1935 and cholera in 1936 broke out in virulent form. Steps were taken to check these epidemics and preventive measures were undertaken throughout the district as a result of which public health greatly improved and there was no set back in the growth of population. Collapse of world finance during the early years of the decade did not affect growth of population.

In 1937-38 the Orient Paper Mills were established at Brajarajnagar which produced some industrial employment. Harvests were good and there was no shortage of foodgrains anywhere. The decade records a growth of population by 12.6 per cent.

During 1941-50 the district suffered from the effects of the second World War. During the first three years of the decade there was virulent epidemic of cholera, when the death-rate particularly in 1942 rose. Sporadic out-breaks of smallpox and malarial fever were reported during the decade. The district benefited by harvests of bumper crops in most of these years. Although general rise in price level and other war conditions adversely affected the material conditions, the position improved considerably with the execution of the multipurpose project at Hirakud starting in 1948 estimated to cost about Rs. 92 crores. Many profitable side occupations developed in the wake of this great project. The district gained by 8.3 per cent of population during the decade.

The decade 1951-60 was marked by various developmental activities. The completion of the Hirakud Dam Project created a gross irrigation potential of 3.80 lakh acres. The installed capacity of the power generated by Hirakud Power House is estimated to be about 270,000 K. W. All the urban areas and some of the rural areas of the district were electrified during this decade. In the industrial field, the reputed handloom industry of the district made rapid strides and exported its products to foreign countries, particularly to the U. S. A. The establishment of Indian Aluminium Factory and its ancillary industries at Hirakud marked the beginning of large scale industrialization. Engineering and Medical Colleges at Burla were established during this decade. Besides, the extensive roads connecting all the important places of the district, the railway line connecting Sambalpur with Bargarh subdivision and beyond was completed. There was temporary set-back in the prosperity of the district due to the devastating flood of 1960. Population figures of the district stood at 1,508,686, a remarkable increase of 15.9 per cent, the highest during the last six decades.

During the last 90 years, the population of the district has increased from 506,834 in 182 to 1,508,686 in 1961, a gain of 1,001,852 persons.

35. Migration

Immigration

The movement of population within the district, from one district to another within the State and beyond the State of Orissa and country are mainly due to economic reasons and socialities like marriage. The following table gives a picture of immigrants according to 1961 Census. The percentage to the total number of persons and to males and females separately are also shown in brackets below the absolute figures:

	Persons	Males	Females
Persons born at place of enumeration during 1961 Census.	929,569 (61·6%)	598,569 (79·2%)	330,940 (44·0%)
Persons born elsewhere in the district	452,955 (30·0%)	104,281 (13·8%)	348,674 (46·3%)
Persons born in other districts of Orissa.	71,591 (4·8%)	26,365 (3·5%)	45,226 (6·0%)
Born in other States of India ..	47,196 (3·1%)	21,769 (2·9%)	25,427 (3·4%)
Born in countries outside India ..	4,840 (0·3%)	4,085 (0·5%)	755 (0·1%)
Unclassified ..	2,595 (0·2%)	1,094 (0·1%)	1,501 (0·2%)

The apparent large scale movement of women is due to a married girl leaving the place of birth to go to her husband's house in another village. 8·4 per cent were new comers of whom 4·8 per cent came from other districts of Orissa and 3·6 per cent from other States of India. There were 4,840 foreigners brought by Hirakud Dam Project, Belpahar Refractories, Orient Paper Mills, Indian Alluminium Co., Missonaries, etc.

Migrants within the district form the highest percentage in all the police-stations of the district except Brajarajnagar, where the percentage of migrants from outside the State is the highest. The reason is that it provides industrial employment and there by attracts many outsiders,

Duration of residence is a factor which gives a picture of the nature of migration. The following statement shows the period of residence of the immigrants.

Duration of residence	Born elsewhere in the district of enumeration		Born outside the district but within the State of enumeration		Born outside the State but within the country		Born outside the country	
	Males	Females	Males	Females	Males	Females	Males	Female
1	2	3	4	5	6	7	8	9
Less than 1 year.	7,801	9,969	3,364	2,609	3,191	1,996	1,310	58
1—5 years	37,207	66,690	8,237	10,628	7,431	5,495	649	155
6—10 years	17,994	50,074	3,850	6,522	3,037	3,721	110	124
11—15 years	9,488	46,408	2,862	5,856	2,883	3,568	293	57
16 years and over.	27,753	165,146	7,535	18,537	4,711	9,804	634	43
Period not stated.	4,038	10,387	517	1,074	516	843	1,089	318

The large number of female immigrants is caused by marriage while that of males is for better economic pursuits. But marriage is not the sole attraction which results in such a large number of female immigrants. Some of the females also participated in occupations like their male counterparts :

State	Immigration		Migration			
	Male	Female	Male	Female		
Assam	..	164	177	6,844	5,200	
Madhya Pradesh	..	6,620	15,804	Not available		
Bihar	..	4,505	4,290	2,581	2,913	
West Bengal	..	2,531	1,246	Not available		
Uttar Pradesh	..	2,288	505	Not available		
Punjab	..	1,541	884	14	39	
Andhra Pradesh	..	1,284	887	6	7	
Gujarat	..	737	572	Not available		
Rajasthan	..	588	126	..	..
Outside India.	} Pakistan	..	3,728	614	Not available	
		..	316	104	Not available	

Immigrants from the neighbouring Madhya Pradesh and emigrants to Assam are the highest in number. The people migrated to Assam mostly to find employment in tea plantations. Immigration from Madhya Pradesh is mainly for labour. Immigration from Andhra Pradesh is for agriculture and for rickshaw pulling. Immigration from other States is for trade and business. Large immigration from Pakistan is due to settlement of displaced persons from East Pakistan.

36. Distribution of Population between Urban and Rural Areas

The urban area of the district has increased from 69.9 square km. in 1951 to 109.8 square km. in 1961. Three new towns, e. g., Burla, Hirakud, and Brajarajnagar have developed during the period 1951 to 1960. The rural area has declined from 17,451.4 square km. in 1951 to 17,410.5 square km. in 1961. The district has 7 towns and 3,736 villages according to 1961 Census. The urban and rural areas of the subdivisions are given below :

Name of Subdivision	Urban area		No. of towns	Rural area		Total of villages
	Sq. km.	Sq. mile		Sq. km.	Sq. mile	
1	2	3	4	5	6	7
Sambalpur	78.5	30.3	5	4,303.8	1,661.7	760
Baragarh	13.2	5.1	1	2,675.9	1,033.2	521
Deogarh	18.1	7.0	1	2,685.8	1,037	814
Kuchinda	..	..	..	2,445	944	540
Rairakhola	..	..	..	2,157.5	833	400
Padampur	..	..	..	3,142.5	1,213.3	701
District total ..	109.8	42.4	7	17,410.5	6,722.2	3,736

The classification of the towns by population in 1961 Census with variation from 1941 is given in the table below :

Name of town	Year	Persons	Decade variation	Percentage decade variation	Males	Females
1	2	3	4	5	6	7
All Classes—7 Towns						
	1941	39,884	..	..	20,307	19,577
	1951	51,838	+11,954	+29.97	27,537	24,301
	1961	115,375	+63,537	+122.56	63,955	51,420
Class III (20,000—49,999)—1 Town						
Sambalpur Municipality	1941	17,079	..	..	8,520	8,559
8.00 sq. miles	1951	23,525	+6,446	+37.74	12,813	10,712
20.72 sq. Km.	1961	38,915	+15,390	+65.42	21,112	17,803
Class IV (10,000—19,999)—4 Towns						
(1) Jharsuguda Municipality	1941	8,032	..	..	4,154	3,878
10.00 sq. miles	1951	13,405	+5,373	+66.89	7,100	6,305
25.90 sq. Km.	1961	19,227	+5,822	+43.43	10,239	8,988
(2) Brajarajnagar	1961	16,196	..	..	9,109	7,087
3.00 sq. miles						
7.77 Sq. Km.						
(3) Baragarh Municipality	1941	8,236	..	..	4,303	3,933
5.10 Sq. miles	1951	9,197	+961	+11.67	4,742	4,455
13.21 Sq. Km.	1961	15,375	+6,178	+67.17	8,648	6,726
(4) Burla N. A. C.	1961	10,230	..	..	6,133	4,097
5.90 Sq. miles						
15.28 Sq. Km.						
Class V (5,000—9,999)—2 Towns						
(1) Hirakud N. A. C.	1961	8,593	..	..	5,182	3,411
3.40 Sq. miles						
8.81 Sq. Km.						
(2) Deogarh Municipality	1941	6,537	..	..	3,330	3,207
7.00 Sq. miles	1951	5,711	-826	-12.64	2,882	2,829
8.13 Sq. Km.	1961	6,839	+1,128	+19.75	3,532	3,307

The number of inhabited villages which initially increased from 3,358 in 1941 to 3,426 in 1951 declined again to 3,393 in 1961. The number of villages varies from decade to decade due to various circumstances, such as merger of small hamlets with big villages or emergence of big hamlets as separate villages. The number of uninhabited villages has increased from 263 in 1951 to 343 in 1961. Moreover the number of small villages having a population of less than 500 persons are gradually decreasing in the district but it is not worth noting as the percentage is negligible. High percentage of rural population still concentrate in small villages.

Villages classified by population according to 1961 Census is given below :

Villages classified by population	Number	Population	
		Males	Females
1	2	3	4
Less than 200 ..	1,358	62,224	62,996
200—499 ..	1,107	181,529	185,447
500—999 ..	643	219,288	225,801
1,000—1,999 ..	235	156,848	156,643
2,000—4,999 ..	48	66,278	64,268
5,000—9,999 ..	2*	6,041	5,948

37. Displaced Persons

(i) From Pakistan

195 families of displaced persons from Pakistan were received in the district for rehabilitation during 1950. Out of them 50 families have been settled at Sambalpur town 13 at Burla, 108 at Rairakhol and 11 at Jharsuguda. A rehabilitation camp at Tamdei was created in 1964 for accommodation of 1,000 families. 732 families were received in the month of December, 1964 in the camp, out of which 229 families have gone to Dandakaranya for settlement in agricultural occupations. 166 families have remained in the camp and the others have been discharged.

(ii) From Hirakud

Due to the construction of the Hirakud Dam Project a major portion of Mahadebpali, Mura and Rampella police-stations were submerged in the Hirakud Reservoir. This made large number of persons homeless. They have been rehabilitated in different places of the district. Evacuation of the submerged area started on 16th April, 1955 and continued up to June 1957. Nearly 17,300 families were

* Barpali—Population 6,415 and Padampur—Population 5,574

evacuated. A Central Evacuation Advisory Committee was formed with leading members of the public from the submerged area and village committees were also formed in these villages to help the officers to evacuate the villages peacefully and in time.

The Hirakud Land Organisation helped the resettlers by providing reclaimed lands, periphery lands of the reservoir and other waste lands and helped them to purchase lands in other parts of the district. The compensation in cash was paid to every individual whose properties were acquired for the Hirakud Project.

Originally it was contemplated to reclaim an area of 80,000 acres for resettlement of the displaced persons. But some preferred to resettle in old established villages than to come to the newly reclaimed lands. Ban on sale of rayati lands was withdrawn in the district giving much scope for the resettlers to purchase lands in other villages. So by the 31st August 1956 an area of 10,286.14 acres was reclaimed and further reclamation was stopped. 6,594.70 acres of reclaimed lands have been allotted till June 1967 to the displaced persons numbering 8,606.

Grants in form of cash and kind were being given to the displaced persons for development of the reclaimed lands. Schools, hospitals, graingolas, minor irrigation projects, roads and other development works have been done in these newly reclaimed areas for the welfare of the displaced persons.

38. Language

Oriya, the main language of the district, is spoken by 1370,133 persons or 90.82 per cent of the total population. Other modern Indian Languages spoken by the people in order of numerical strength are Hindi (33,081 persons), Urdu (6,820 persons), Bengali (5,871 persons), Telugu (4,653 persons), Gujarati (2,420 persons), Punjabi (1,886 persons), Tamil (1,270 persons), Malayalam (286 persons), Marathi (97 persons) and Kannada (60 persons), Tribal dialects like Kisan, Kui, Oraon, Mundari, Kharia, etc., are also popularly spoken by the tribal population of the district. English, Nepali and Persian are the three non-Indian languages spoken by a small number of people.

According to 1961 Census, 30 different types of languages are spoken by the people. They are given in Appendix 1. Short notes on important languages and dialects are given below.

(i) Oriya

The Oriya spoken in Sambalpur district differs from that spoken in the coastal districts of Orissa. It is generally known as Sambalpuri Oriya and is spoken in western parts of Orissa comprising the districts

of Sambalpur, Balangir, Kalahandi, and Sundargarh. This language is also spoken by a large number of people in the adjacent districts of Madhya Pradesh such as Raipur, Raigarh and Surguja. Linguistically, Sambalpuri Oriya is surrounded by Bhatthari in south-west and is influenced by it to a great extent. As an example of this influence, it may be pointed out that in Sambalpuri Oriya the last “a” (ଅ) sound is generally dropped or not pronounced, and when there are four syllables in a word they are divided into two parts each behaving like independent words. Sometimes when words are taken from Sanskrit or literary language the last “a” (ଅ) sound is not dropped but inserted to the previous letter, such as Rakat (ରକତ) for Rakta (ରକ୍ତ), Patar (ପତର) for Patra (ପତ୍ର), Bhagat (ଭଗତ) for Bhakta (ଭକ୍ତ), etc. Likewise, the last “i” (ଇ) sound takes its place in the form of “e” (ଏ) before the consonant with which it is associated such as Mati (ମାଟି) as Maet (ମାଏଟି), Jati (ଜାତି) as Jaet (ଜାଏଟି), Rati (ରାତି) as Raet (ରାଏଟି), Pani (ପାନି) as Paen (ପାଏନ) etc. Another example of the influence of the above languages, on Sambalpuri Oriya is found in the placing of negative participles before the verb, such as “Mui Nain Jane” (ମୁଇ ନାଇ ଜାନେ) for Man jane nahi (ମୁଁ ଜାଣେ ନାହିଁ). It is also because of this influence that sometimes “na” (ନା) “ma” (ମା) and “ta” (ତା) are aspirated as in the words Kanha (କନ୍ହା) for kana (କନା), “amhar” (ଅମହର) for “amara (ଅମର), “Tumhar” (ତୁମହର) for tumara (ତୁମର) “murhi” (ମୁରହି) for “muri” (ମୁରି), etc. The last Sambalpur District Gazetteer has pointed out some interesting words which are common to Ahyamiya (Assamese) and Sambalpuri Oriya, but not known to either Bengali or Oriya, e. g., Karchali (କରଚଲି) meaning a ladle, Juin (ଜୁଇ) meaning fire, Mahalia (ମାହାଲିଆ) meaning “for nothing” Phal (ଫାଲ) meaning “side”, Olag (ଓଲାଗ) meaning “bowing down”.

There are very large numbers of words which are differently pronounced. There are, however, many original words in Sambalpuri Oriya which are not found in common Oriya language. Such words, if properly assimilated, may enrich the present Oriya language. A list of a few such words is given below.

Girls are addressed in endearing manner, as, “nuni” (ନୁନି), or “bui” (ବୁଇ). Words like “Chhekiba” (ଚେକିବା) and “Chhimiba” meaning as checking respectively the vertical motion and horizontal motion of things are found in Sambalpuri and not in Oriya. Sambalpuri has also a rich vocabulary to express accuracy of ideas and action in different words. For example, (ଚେକିବା)—“to see” is expressed differently for different attitudes of seeing, such as (ଚେକିଚେକିବା),—to see squintingly, (ଏଣ୍ଟିଚେକିବା) to look angrily, (ଗୁଣ୍ଟିଚେକିବା) to look grumblingly, (ସେଣ୍ଟିଚେକିବା) to look disappointedly, etc.

(ii) Hindi and Laria

In the latter part of the 19th century when Sambalpur was a district in the Central Provinces, administrative difficulty was felt for retaining Oriya as the official and court language in the district. Government had to send Oriya knowing officers to administer Sambalpur which was the only Oriya speaking district in the Central Provinces. It was to remove this difficulty that the Government of Central Provinces made Hindi, the official and court language of Sambalpur with effect from the 1st January, 1896. The people of Sambalpur whose mother-tongue was Oriya opposed this change and when Sir Andrew Fraser, the Chief Commissioner, visited Sambalpur in July 1901 prominent persons of the district met him and demanded that "If it was thought impossible to have Oriya as the language of one Central Provinces' district' they would prefer to be transferred to Orissa". The Chief Commissioner recommended the same year in a despatch to the Government of India for the separation of Sambalpur. The Government then was not prepared to transfer the district to Bengal of which Orissa formed a part. They restored Oriya as the official and court language in 1903.

The number of Hindi speaking persons according to 1931 Census was 39,095 and this figure included those whose mother-tongue was Laria or Chhatisgari. Laria like Bagheli and Awadhi is a dialect of Eastern Hindi. According to the Census of 1961; 33,081 persons speak Hindi and 4,000 Laria or Chhatisgari. Hindi and Laria speaking persons mostly inhabit the subdivisions of Sambalpur, Bargarh, and Kuchinda.

(iii) Kisan

The Kisans speak a Dravidian tongue which is allied to Oraon. According to 1931 Census, there were no Kisan speaking people in Sambalpur. The Kisan dialect was probably wrongly enumerated under Oraon dialect in that Census. In 1951 Census, 39,494 people were returned as speaking Kisan. But according to 1961 Census, 22,630 persons were returned as speakers of that dialect. It appears that persons speaking some allied dialect were enumerated as Kisan speakers in the Census of 1951. Kisan speaking people are mainly found in Sambalpur and Bargarh subdivisions.

(iv) Kui

The Kui speaking people numbered 3,830 in the Census of 1911 and the figure almost remained constant upto 1931. No information is, however, available regarding the speaking of this dialect for the decade 1931—1940, but in the Census of 1961 their number has been recorded as 2,313.

(v) Oraon/Kurukh

The Census of 1931 returned 41,372 persons as speaking Oraon. In view of the fact that the total Oraon population of the district was given as 6,686 in the same census, it appears that persons speaking allied

dialects were enumerated as speaking Oraon during that Census. The Kudas, who according to the 1931 Census, numbered 11,606 speak a language which is almost pure Oraon. According to 1951 Census, the number of Oraon speaking people was 4,487 and their number rose to 6,348 in 1961 Census. Speakers of this dialect were almost confined to Sambalpur, and Bargarh (including Padampur) subdivisions. Only 44 persons were found in Deogarh and two in Kuchinda subdivisions. No Oraon was found in Rairakhol subdivision.

(vi) **Kharia**

6,049 persons speaking Kharia which is considered to be a section of Munda language were recorded in 1931 Census. According to 1951 Census, the number was 7,035 and their number according to 1961 Census was 7,943. They mainly concentrate in Sambalpur, Bargarh, and Deogarh subdivisions.

(vii) **Munda**

Munda dialect was used by 11,110 persons according to 1931 Census. But according to 1951 Census, their number was 7,797 and according to 1961 Census it was 8,740.

(viii) **Bilingualism**

According to 1961 Census out of total population of 1,508,686 of the district 86,068 are shown to be speaking a language subsidiary to their mother-tongue.

A very small percentage of women of different linguistic groups can speak or understand the subsidiary languages besides their mother-tongue.

A statement showing number of subsidiary languages spoken by persons in the district has been given in appendix II.

People belonging to Bhulia, Kostha, Barai and some other castes speak Laria dialect at home and Sambalpuri Oriya outside. But the number of such bilingual speakers is not available.

(ix) **Scripts used**

Oriya is the only script used by the Oriya speaking population. Those who speak Laria at home use Oriya script even when writing Laria dialect, some Laria speaking persons inhabiting the border of Chhatisgarh, use Debnagari script. People speaking other Indian languages use their respective scripts.

39. **Castes and Tribes**

As in other districts of Orissa there are people belonging to various castes and tribes having some common social and cultural similarities among them. But many of the castes and tribes have developed their

own peculiarities which are almost the same among their prototypes in the neighbouring districts although they differ considerably from those inhabiting the coastal districts of Orissa.

40. General Structure of Castes

Although the society is divided into a number of castes and sub-castes there is no strained relation between the upper or the lower castes. There are at present 74 scheduled castes in the district. Their number as enumerated in the Census of 1961 is given in appendix-III.

Accounts of important castes of the district are given below.

(i) Gour (ଗଉଡ଼)

The Gours are the herds-men of the district. They are also known as Gauras, Gahras, Rawats, Goalas, and Yadavs in different parts of India. Cattle-rearing is their Chief traditional occupation. But agriculture is in practice among them as their secondary calling. Some of them earn their livelihood as farm servants or field labourers. Customarily, a Gour is called Nariha who supplies water and assists officials during their occasional visit to villages. Their connection with the cow and their duties as water bearers, give them a fair social position.

At present they are found to be divided into several sub-groups such as Magadha, Jharna, Sola Khandia, Jachak, Abab and Kandas. The Magadhas are numerically more, compared to other groups. Recently migrants of this caste are found to have been concentrating in urban areas. They are mostly dealing with milk and milk products.

(ii) Ganda (ଗଣ୍ଡା)

Gandas have close affinity with the Pan and Pantantis of the district as well as of the State. They weave coarse cloth and generally acted as village watchman till recently. They also work as professional pipers and drummers and are employed as musicians in marriage ceremonies. Economically they are very backward and also lack in the skill of cultivation. They were regarded as professional thieves due to their backward state both from economic and social point of view.

There are four subdivisions of the Gandas known as Oriya, Laria, Kandhria and Kabhria. The Oriya Gandas are those who speak Oriya. The Laria Gandas are those who reside in villages bordering Chhatisgarh and speak Laria dialect. The Kandhria Gandas are so called because they live among the Kandhas. Kabhrias Gandas are Kabirpanthis or followers of Kabir. The Oriya and Laria Gandas intermarry and eat, drink and smoke together but not with the Kandhrias or Kabhrias.. The Kabhrias do not eat meat or fish.

(iii) Teli

The traditional occupation of this caste is oil pressing. This trade has greatly been affected due to oil mills. The village oilmen have abandoned this trade and taken to agriculture. Many Telis are still oil pressers and combine their caste trade with cultivation. There is a separate class called Haldia Telis who are so named because they trade in turmeric. But at present these Telis also have given up their caste trade and are engaged in petty business and cultivation.

(iv) Kewat

The Kewats are boatmen and fishermen. Previously they worked all the ferries of the district which continue to some extent till today. A very small percentage of the caste are also cultivators. Kewat women often do business as confectioners of a kind, preparing *murhi* or pop rice, *lia* or *khai* or pop paddy and *chura* or pressed rice.

(v) Brahmin

The Brahmins, though by no means the most numerous caste, are still by virtue of their social standing, their education, and their intelligence, the leading community in the district.

There are mainly three classes of Brahmins in the district, i.e., Oriya, Jharua and Raghunathia. The Oriya Brahmins are also known as Utkaliyas and the Jharuas as Aranyakas while the Raghunathias are called Bhimgirias or Nathas. The Oriyas are the migrants from the coastal areas, mostly from the district of Puri and the Jharuas are very likely of indigenous origin. The Raghunathias probably immigrated from Bhimnagar in present Dhenkanal district, because of which they are known as Bhimgirias. The name Raghunathia and Natha are very likely derived from their progenitor Raghunath. These three classes of Brahmins could be distinguished by their surnames. The Oriya Brahmins have titles like Tripathy, Nanda, Sarangi, Dash, Mohapatra, Pati, Pani, Guru, Acharya, etc. The Jharua Brahmins have the surname like Panda, Parhi, Pujari, Supakar, Nayak, Sahu, Majhi, Babu, Behera, Panigrahi, etc. While the Raghunathias bear the surname Natha, Dhara, Kara, Susari, etc. There are however some common surnames between Oriya and Jharua and between Oriya and Raghunathias. Surnames like 'Mishra' and Behera' are found both in Oriya and Jharua classes while some Oriya Brahmins have the surname 'Susari' which is found among the Raghunathias. In the caste hierarchy the Oriyas are the highest and next to them, the Jharuas. The Raghunathias are regarded as the lowest order of Brahmins in the district. A Raghunathia can take cooked food in the houses of Oriya and Jharua Brahmins, a Jharua can take the cooked food in the house of Oriya Brahmin but not in the house of Raghunathia Brahmin. An Oriya Brahmin shall not accept cooked food from the Jharuas or Raghunathias. Inter-marriage is forbidden

between these three classes of Brahmins although several cases of inter-marriage have taken place in recent years. The distinction between Oriyas and Jharuas is however, not very sharp. The Oriya Brahmins do not wear moustaches and those who want to have moustaches must grow beard along with it. There is no such rule for a Jharua Brahmin. An Oriya is never allowed to smoke, but a Jharua can smoke with impunity. In the sacred thread ceremony the Jharua performs nine out of ten religious rites while all of the ten rites are performed by the Oriya. The Oriyas are mostly Siva worshippers whereas the Jharuas are mostly Paramarthis or Vaishnavas. A priest employed for worship in a Jagannath temple in the district is invariably a Jharua. There is a peculiar difference in the food habits of these two classes. The Oriyas relish spicy vegetable curry which they call 'guliaguli' whereas the Jharuas prefer less spice and enjoy a special type of sour-curry, which they call 'ambila'. These two classes of Brahmins have a spirit of rivalry and competition in observing religious rites particularly the Sitalsasthi festival, one of the biggest festivals of the district.

(vi) **Karan/Mahanti**

Karans are the writer castes of Orissa and they claim their social status as the next highest to the Brahmins. The caste fulfills the same function in Orissa as the Kayastha elsewhere. The people of the caste have high social position at present and are generally engaged in Government and private services. The Karans have no exogamous divisions but they have totemistic gotras.

(vii) **Dhoba or Dhobi**

They belong to the washerman caste of Orissa. Generally they serve on Jajamani system in the rural areas of the district. Their service are indispensable on the occasions of child birth and in mortuary rites. In recent years a number of Dhobis from Bihar and Madhya Pradesh have migrated and settled in urban areas of the district where they have established laundries.

(viii) **Kuli**

The Kulis are weavers who are mainly distributed in the districts of Sambalpur, Balangir, and Boud-Khondmals. It is said that the weaver castes of Sambalpur are divided into seven groups, namely, (1) Bhulia, (2) Kostha, (3) Dhera, (4) Patra, (5) Rangini, (6) Ganda, and (7) Kuli. Though the traditional occupation of these seven groups is weaving they are regarded as separate castes. In comparison with others the Kulis and Gandas are inferior weavers and produce coarse cloth. Agriculture is a subsidiary occupation for a small section of Kuli population.

(ix) **Bhandari/Barika/Napita**

This is the barber caste in all the district of Orissa including Sambalpur. The main occupation of this caste is shaving and serving the higher caste people on ceremonial occasions. The Bhandari will not

render his services to the out caste unless the person is readmitted to caste. At present many people of this community have given up their traditional occupation and are engaged in Government and private service.

There are three sub-groups among the barbers, i.e., (i) Kanamuthia, (ii) Chamamuthia and (iii) Lamahata. The Kanamuthias carry their shaving instruments in cotton bags, the chamamuthias carry their in leather bags and the Lamahatas do massage as a subsidiary profession in addition to shaving.

(x) **Kamar**

They are the blacksmiths of the district, popularly known as Luharas. They prepare all the indigenous iron implements required for the purpose of agriculture.

(xi) **Guria**

The occupation of the Guria caste is to prepare sweets and pastries for sale in towns and village markets. The caste name Guria is derived from 'Gur' meaning unrefined sugar. They prepare special sweets on ceremonial occasions. At present many of the Gurias have given up their caste profession while people of other castes have opened sweet-meat stalls both in towns and villages. People from this caste have received higher education and are in Government or private service. Many have taken to agriculture or other trades.

(xii) **Agaria**

The Agarias have a traditional history of their own. They are the descendants of Bidura who was born of a Sudra woman by Vichitra Virja, the father of Dhritarastra and Pandu. Bidura married the daughter of Kesheba Das, a Sudra king of Hattakeswar near Kasi and became the father of two sons, Vaibhanu and Suramanu. These two brothers were known as Bidura Kshetriyas and their successors residing in Northern India were regarded as Kshetriyas.

When Adil Shah was the Sultan of Delhi the Bidura Kshetriyas residing in his empire were greatly persecuted. These Kshetriyas being proud of their heritage were not bowing down before any authority. Sultan Adil Shah forced them to pay him homage hanging a sword in front of them, so that they would get injured if they would not bow their heads while saluting him. The Bidura Kshetriyas preferred physical injuries to loss of their racial prestige. The Sultan thereafter ordered them to go to Kandahar to fight with the Afghans and those who disobeyed were threatened with forcible conversion to Islam or penalty of death. As a result of this persecution 44 families left the empire of Adil Shah and took shelter in Orissa.

The Agaria caste have mostly migrated to Sambalpur from outside the district. They continued to immigrate in considerable numbers till 1901. The Agarias are a class of industrious cultivators who emigrated from the kingdom of Patna and settled in the Sambalpur kingdom

during the rule of Raja Madhukar Sai, the fourth Chauhan Raja of Sambalpur. They made their first settlement in the village Laira (Laida) and later spread over different parts of Sambalpur, and the ex-States of Gangpur, Bamra, and the neighbouring regions of Madhya Pradesh. Laida is still regarded by the Agarias as their place of early settlement in the district.

(xiii) **Mali**

The Mali, here as elsewhere, is a gardener. He cultivates sugarcane, tobacco and other money crops. Although the name Mali means gardener, they never work as gardeners in private houses and prefer to work in their own plot of land. The Kols, Kharias and Gandas generally work as gardeners in private houses.

(xiv) **Koshta**

The Koshtas are famous for weaving tassar-silk of superior quality. But their caste-trade has deteriorated due to shortage of tassar cocoon. Many have given up weaving altogether. Many now weave partly in cotton. They are mainly concentrated in Sambalpur town and Barpali.

(xv) **Bhulias**

The Bhulias, an important caste of the district, weave fine cotton cloth with colourful borders. Generally all Bhulia families are weavers many of them also have land. The caste is very well-to-do and they also do money-lending business.

(xvi) **Sunari**

The Sunars or Sunaries work in both gold and silver ornaments used by the women-folk of the district. They also make fancy articles of silver, such as imitations of the Royal conopy or umbrella, and figures of beasts which are of excellent finish.

(xvii) **Kulta**

The Kultas, also called Koltas or Koltas, are the chief cultivating caste of Sambalpur. Mr. Hamid says of this caste in his Settlement Report—"The Kulta remains the most steady and industrious cultivator of the district and he is really the backbone of the cultivating classess. Outside his own special sphere of activity, he is rather a simple, unimagi-native man, sometimes a little obstinate in his views". The Kultas strongly appreciate the advantage of irrigation and show considerable public spirit in constructing tanks for the benefit of their lands. They are very hard-working and a Kulta is seldom poor. Previously they held many villages as Gaontias. As a class, their most prominent charac-

teristics are frugality, industry, hunger for land, and readiness to resort to litigation rather than relinquish a supposed right to it. The community is gradually becoming more advanced by getting higher education.

The Kultas say that they immigrated from the ex-State of Boudh which they regard as their ancestral home. According to one of their legends, their ancestors were employed in the royal household of Rama and having accompanied him in his exile, were permitted to settle in Orissa at the request of the Raghunathia Brahmins, who wanted them as cultivators. Another legend is that Rama when wandering in the forests of Sambalpur, met three brothers and asked them to draw water for him.

The first brought water in a clean brass pot and was called Sudh (well mannered). The second made a cup of leaves and drew water from a well with a rope, he was called Dumal from dori-mal, a coil of rope. The third brought water only in a hollow gourd and was named Kultha from Kurita, ill-mannered. This story serves to show that the Kultas, Sudha and Dumals acknowledge some connection, and in the Sambalpur district they will take food together at festivals. Another similar legend is that when Rama was wandering in the forests, he felt thirsty, and seeing a kol carrying water in a gourd, asked him to give it to him. Being conscious of his low position, the Kol was reluctant to do so. Thereupon Rama told the Kol to pour the water in a hole on a stone, and then drank it. It so happened that his wife Sita threw away a half-eaten fruit, which turned into a girl, and this girl Rama bestowed on the Kol as a mark of his gratitude for giving him water. Their issue was therefore called Kolitha from Kol and litha (half-eaten).

Another, a more plausible theory of their origin is that they are an offshoot of the Chasa caste, the principal cultivating caste of Orissa for several of their family names are identical with those of the Chasas. The Kultas have a sub-caste called Kultha-Chasas. It has also been considered that the Kultas may have derived their name from growing Kulthi, a favourite pulse of Sambalpur.

41. General Structure of Tribes

According to 1961 Census, 44 Scheduled Tribes are inhabiting the district. Their number as enumerated in the Census of 1961 is given against each of them in appendix-IV.

Notes on general feature of some of these important tribes are given below :—

(i) Saora/Savar/Saura

The Saoras have been identified with the Suari of Pliny and the Sabarai of Ptolemy. Some authorities are inclined to place this tribe amongst the Kolarian group. Their language is still spoken by the hill Savaras of north-east Andhra Pradesh.

Russell and Hiralal in Tribes and castes of the Central Provinces and Berar have the following account of the legends relating to the origin of the tribe. “Various stories of the origin of the Savaras are given in Sanskrit literature. In the Aitareya Brahmana they are spoken of as the descendents of Vishwamitra, while in the Mahabharat they are said to have been created by Kamdhenu, Vasistha’s wonder-working cow, in order to repel the aggression of Vishwamitra. Local tradition traces their origin to the celebrated Seori of the Ramayana, who is supposed to have lived somewhere near the present Seorinarayan in the Bilaspur district and to have given her name to this place
× × × ×”

The Saoras of Sambalpur live principally in the open country and have adopted the usages and language of their Oriya neighbours. They are subdivided into two main branches, called Laria and Oriya, according to their respective dialect.

(ii) Gond/Gondo

They are chiefly concentrated in the Madhya Pradesh area formerly known as Gondwana. Large number of them are also found in Orissa. In Sambalpur, Gond families are long established and their numbers and the position still held by some of them indicate that they were very influential in this part of the country.

The original home of the Gond tribe is thought to have been in Southern India whence they worked their way into Madhya Pradesh, Bihar, and Orissa. Some authorities, including Russell and Hislop, regard the Khonds as a branch of the same original tribe as the Gonds, and there are strong linguistic reasons in support of their theory.

As the Gonds are the most renowned of all the Dravidian tribes it may be of some interest to trace thier history. The Gonds established their rule over various parts of Madhya Pradesh during the 13th and 14th Centuries. The main ruling families were established at Kherlu in Betal, Deoghar in Chhindwara, Garh Mandal near Jubbulpore and at Chanda. The Gond rule lasted for about two Centuries after which their territories were divided amongst the feudatory chiefs belonging to Gond tribe.

A large number of Zamindaris of Sambalpur were in the hands of the Gond zamindars which were granted to them for rendering military service. When Chauhans got possession of Sambalpur they acknowledged the zamindaris and their proprietors and the Gonds who had by that time severed connection with their overlords in Madhya Pradesh, became loyal supporters of the Chauhan Rajas of Sambalpur. Many of the Gond ex-Zamindars of the district trace even today their ancestry from the Garmandal Raj Gond stock. The sway of the Gond rulers was light and the agricultural prosperity of the country increased under them, and works, like the great reservoir known as Rani Talao, near Jubbulpore, remain to this day as monuments of their rule. An excellent practice of the Gond kings was to give any one who made a tank a grant of revenue free land lying below it. This tradition was maintained during the Gond rule in Sambalpur under which certain remissions of revenue were granted for construction of tanks and other agricultural improvements.

The Gonds are of small stature and dark in colour. Their bodies are well-proportioned, with a round head, distended nostrils, a wide mouth and thick lips, straight black hair and scanty beard and moustache. Their long hair is fastened in a knot behind. They are very fond of hunting. At present they are generally engaged in agriculture and a bulk of them are farm labourers.

There are two main divisions, Raj Gonds who form the aristocracy and Dhur or dust Gonds who are the common people. The Raj Gonds may be taken to be the descendants of Gond landed proprietors, who have been formed into a separate group and admitted to Hinduism with the status of a cultivating caste, Brahmins taking water from them. Many Raj Gonds wear the sacred thread like the Brahmins.

(iii) Binjhal

The Binjhals are a primitive race who appear to have been among the earliest inhabitants of the district. Their traditions associate them with the Vindhya hills, and their former home is believed to have been Ratnapur in Chhatisgarh, whence they moved eastward in the direction of Borasambar.

The tribe traces its original ancestry to twelve brother archers, the sons of the Goddess Vindhyabasini. One day when they were in pursuit of a wild bear in the forest, they let off their arrows which flew to the door of the Lord Jagannath at Puri and stuck in it. Nobody was able to pull them from the door. At length the brothers arrived and drew them forth quite easily with their hands. The king was very much pleased with them and granted some estates in their favour. Another legend concerns the origin of the ex-Zamindari of Borasambar. According to it the mother of the first Raja of Patna, a Chauhan Rajput prince

fled from northern India to Sambalpur after her husband and relations had been killed in a battle. She took refuge in a Binjhal's hut and there gave birth to a son who became the first Chauhan Raja of Patna, and who in reward for the protection given to his mother bestowed in the Binjhal, the Borasambar estate. The more advanced Binjhals boast of an alliance with Rajputs and call themselves Barhias, a title originally borne by small hill chiefs, but the common Binjhal do not claim such Rajput descent.

The great majority are cultivators and the rest are generally farm servants or field labourers. As cultivators they are inferior to the Kultas and Agharias. Those who have settled in the plains have taken to improved methods of cultivation. Some Binjhals also work as graziers and village priests. They also acted as assistants of the village watchmen.

(iv) Mirdha

Mirdha is a small Dravidian tribe found in the districts of Sambalpur, and Bolangir. A Mirdha is generally referred to as Kuda meaning an earth digger. The Mirdhas speak 'Kun Boli', which is the dialect of the Kisans.

The main occupation of the tribe is digging earth and other works connected with it. Generally they work in groups. The headman is generally called Mirdha. In course of time the whole tribe is known as Mirdhas or 'Kunhar' as is called in their mother-tongue.

Mirdhas are divided into two groups, i.e., Bad Kuda or Kunhar and San Kuda or San Kunhar. They have many similarities with the Kisans and are believed to be a section of the Kisan tribe.

(v) Bhumia

This tribe is distributed in the districts of Koraput, Sambalpur, Boud-Khondmal, Ganjam, and Sundargarh.

The Bhumias are divided into a number of totemistic castes. The three main totems are Nag, Bagh and Surjya. These clans play an important role in determining the kinship relationship.

42. Religious Beliefs

The great majority of the people are followers of Hinduism, their number according to 1961 Census being 1,508,686. There are 6,119 Muslims, 11,910 Christians, 181 Budhists, 163 Jains, and 940 Sikhs according to 1961 Census.

(a) Religious Sects

Three sects of Hindus, viz., Kabirpanthis, Satnamis and Kumbhipatias need be discussed.

(i) Kabirpanthis

The Kabirpanthis are a small sect and their number was 15,668 according to the Census of 1901. Subsequently, they have been treated as a sect of Hinduism and their number was not separately recorded. They are followers of Kabir (1380-1420 A.D.) a reformer of the 14th Century, who preached equality of all men before God. The saint rejected the distinctions of sect, caste and rank. Hence, they opposed the supremacy of the Brahmins in Hinduism. Generally the weaving castes such as Pankas are followers of this sect as it is said the saint himself came from a weaver's family. A number of Agharia of Sambalpur are also Kabirpanthis.

Kabirpanthis do not take meat or liquor. The worship of idols is also prohibited, but practice lags behind precept, and some members of the sect are said to show a tendency to idolatry.

(ii) Satnamis

The Satnamis are a smaller sect. They derive their name from the fact that their founder proclaimed the perfect equality of all men and the worship of the one true god under the title of Satnam, or the true name. Their religion appears to have been introduced in this part of the country between 1820 and 1830 A.D. by a person named Ghasidas belonging to the Chamar caste, who retired to the forests of Sonakan in Bilaspur for six months and returned proclaiming himself the recipient of a divine message. He inculcated seven principles including abstinence from liquor, meat and certain vegetables, such as tomatoes and lentils whose juice resembles blood, the abolition of idol worship, the prohibition of the use of cows for ploughing and of working oxen after midday, and the worship of the true name of the God alone. Caste was abolished and all men were to be socially equal except the family of Ghasidas, in which the priesthood of the cult was to be hereditary. His successor was Balakdas, who was murdered because he exasperated the Brahmins by assuming the sacred thread.

The sect is particularly confined to the Chamars. Most of them call themselves Satnamis, but only a few observe the precepts of the sect, abstaining from forbidden food, from the use of tobacco and from the worship of strange gods.

i)ii) Kumbhipatias

Kumbhipatias are the highest class of Sanyasis belonging to Mahima Dharma or alternatively Alekh Dharma. Mahima Dharma has several classes of followers. Those who live their usual life in society and adopt Mahima Dharma are called Ashritas, among whom again there are two classes. Those who give up society are called Bairagis. They go about in saffron cloth. Above them there are Aparasanyasis who wear Koupin of saffron cloth. The highest class are called Parasanyasis who wear the bark of the Kumbhi tree (*Careya arborea* Roxb), which is stuck on to a belt of Murga (*Sansevieria Roxburghiana*) fibre. Bairagis and Parasanyasis go about explaining Mahima Dharma. They do not sleep more than one night in a village and do not eat more than one day in any house. They do not eat at night. Ashritas also do not eat at night. They are not vegetarians but do not ordinarily eat fish, meat or egg. Mahima Dharma accepts only one God and is called Param Brahma. They discard all idols and images and have no caste system. They will not take food or water from a Brahmin, a Dhoba (washerman) or a Bhandari (barber) because these three are the pillars of the Hindu rituals.

The most important person of Mahima Dharma in Sambalpur district was Bhima Bhoi who belonged to a Khond tribe and was born-blind. From childhood he could sing. He was discovered by Mahima Gosain, the founder of the Mahima religion. Mahima Gosain appointed 4 Brahmins to take down the songs to which Bhima Bhoi was singing. His songs and Bhajans have been printed in books called Stuti Chintamani and Bhajan Mala. Bhima Bhoi could be called Saint Peter of Mahima Dharma.

According to Census of 1961 there are no Kumbhipatias in Sambalpur district. In 1951 there were 35. In 1931 there were 29. This does not mean that adherence to Mahima Dharma has gradually become extinct. They have been enumerated as Hindus. According to general impression the Dharma is getting more and more adherence as years passed, principally from Scheduled Tribes and Scheduled Castes.

b) Christian Missions

Long before Sambalpur came under British rule two American Baptist Missionaries came here in 1836 and started Missionary activities in this area along with an Oriya preacher from the Orissa Baptist Mission. One of these American Missionaries, lost his life and the other lost his two children at Sambalpur and the rest invariably fell ill. So they left Sambalpur and came to Balasore to work with British Missionaries. After their departure no Missionary visited Sambalpur

for 40 years. Some Missionaries visited Sambalpur at intervals till 1897 when a permanent station was established at Sambalpur to propagate christianity.

At present there are various Christian missions viz., Catholic Baptist, Lutheran, and Pentecostilic working in the district.

43. Manners and Customs

Manners and customs of different castes and tribes vary according to religious beliefs.

The Kultas generally employ Brahmins for their religious ceremonies and regard Vaishnavas or Bairagis as their *Gurus*. During marriage ceremonies the *Gurus* plays an important role. The Gandas worship all Hindu gods and goddesses. But Mahalakshmi, the goddess of wealth receives special respect. They also believe in evil spirits who are associated with the causes and cure of different diseases. They prefer their own caste men as priests called Birtias. The Savars also worship Hindu gods and goddesses like the Gandas as they have special respect for the goddess, Mahalakshmi. They have Vaishnab or Bairagi *Gurus* like the Kultas but they do not employ Brahmins for performing religious ceremonies. They generally observe all Hindu festivals of which Raja parab and Gamha Purnami are of special importance to them.

The religion of the Gond is animistic. The deified ancestors are represented by small pebbles kept in a basket in the kitchen where he regularly worships them. His greatest God is Bura Deo, but his Pantheon includes many others, some being Hindu gods and other animals or implements to which Hindu names have been attached. They observe Hindu festivals like *Raja* and *Holi*. They have a number of religious observances connected with first eating of a new crop and perform religious rites for agriculture and other economic pursuits.

The Binjhals worship Hindu deities along with swords, spears, and arrows. Bindubasini is their principal goddess, an idol in the shape of a girl carved on stone. According to tradition her original place was in the Vindhya Hills who has been enshrined in a temple on the hill near Narsinghnath. The goddess is worshipped by a Binjhal priest and is offered goats, fowls and coconuts. Once in three years the worshippers take out the idol and with great pomp carry it in procession in Binjhal villages. The younger folk accompany the worshippers singing and dancing. Besides, Lakheswari, the goddess of archery, Dunger Devta, the mountain deity are also worshipped by the Binjhals. They do not employ Brahmins as their priests. Vaishnabs or Bairagis are taken as Mantra Gurus. They also believe in spirits and ghosts.

The Kulis have adopted Hinduism as their religion. They perform a special ceremony in the month of Bhadra when they send boys and girls in the evening of the eleventh day to the forest to fetch a branch of *Karma* or *Sal* tree. The branch is placed in the village and is worshipped with ceremony. The Kulis eat, drink, and dance near the branch. On the next morning the branch is taken in a procession to a tank, where it is immersed.

Bhumias observe 'Balijatra Parab' as the most important festival. This is observed once in three years. A special house made of bamboos is constructed in the village and the villagers collect sand in a new basket from the rivers and deposit the same in the bamboo hut. Seeds of different cereals collected from the villages are kept covered in the sand for nine days in which water is poured to germinate. If the germination is not fairly good, then the gods have to be propitiated. The ceremony lasts for these nine days with prayers fastings and other rites. The Bhumias also worship Budhimai, the village deity and Hundi Devta.

44. Burial System

Burial system of different castes and tribes vary as some cremate the dead bodies and others bury them. Customs to observe the ceremony differ considerably. Some peculiar customs are given below.

In Ganda society dead bodies are generally buried. But the well-to-do Gandas follow the practice of cremation. The dead body is placed on its back with the head to the north in both cases and those who cremate the dead bodies bring relics (pieces of unburnt bones) and a person is deputed to immerse the relics in the holy river Ganga. The person remains as an out-caste until he returns to his village and gives a feast to his fellowmen.

Gonds either bury or cremate the dead bodies. Ordinarily they cremate the dead bodies with their head to the south. On the fifth day after death they perform the ceremony of bringing back the soul. The relatives of the deceased go to the river side and call aloud the name of the dead person. Then they enter the river and catch either a fish or an insect with the belief that it is the spirit of the dead person. In some cases the fish is eaten by the family keeping in mind that it would be born as a child.

Binjhals usually bury, but the rich Binjhals are generally cremated. The dead body is buried in a grave which is at least three feet deep. Before the burial the dead body is taken seven times round the grave and then is placed in the grave with the head to the north. Females are laid on the back with their face towards the sky, and males with the face downwards. If the body is burnt,

the ashes and bones are generally taken to Panch Pandab Dhar in the stream near Narsinghnath and in some cases by rich persons to the Ganga. On the night of the ninth day after burial, the castemen go to the house of the deceased, cook food for the family, and take some of the mourners outside the village. They clear the ground under a tree. In the centre they put uncooked rice, with a lamp over it and cooked rice on either side. Then they watch for an insect or fly to come up to the lamp. The insect is carefully captured alive and brought to the house of the deceased. Next day the relatives shave themselves and go to a stream where the insect is worshipped and thrown in the stream. Then they return and join in a feast in the house of the deceased. The ceremony which is known as *Kharapani* is not performed for children under two years of age.

45. Inter-Caste Relations

In the social structure of castes and tribes, two distinct sub-structures are present, namely, the Hindu and the Tribal. In the Hindu social structure there are many castes who interact among themselves. The inter-relationship among the tribes also exists. Generally it is indicated that the relationship has been extended from the castes to the tribes.

There is a sense of mutual understanding among different sub-castes of Hinduism which is important from the religious as well as economic point of view. Each caste maintains its separate identity and generally functions as an endogamous unit. Due to rapid urbanisation and industrialisation, the Hindu social structure is gradually losing its solidarity.

46. Social Life

(i) Property and Inheritance

The Mitakshyara School of Joint family system is usually prevalent among the Hindus where all the earning members contribute to the common economic pool of the family. Mis-understanding between the members of a family and to some extent selfishness of earning members at times gives a blow to the joint family. Modern economic pursuit is also separating the members of a joint family from one another. This system is however not found among the tribal folk. After marriage the couple form their own separate family and a new house.

(ii) Transfer of Property

Among Hindus, property is passed by the Mitakshyara School as amended by the Hindu Code. Bengalis, however, are governed by the Dayabhaga School. Muslims have their own law. Among tribes,

generally the family remains undivided during the father's life-time and in some cases till the death of the mother as among the Gonds. If, however, the married sons do not pull on well with the father they live separately with their wives and children. The parents live with the unmarried sons and daughters and the joint family property remains undivided till the death of the father. It is only after his death the village elders divide the land and cattle, etc., among the sons in equal shares. The eldest son gets an extra patch of land in recognition of his status, and each unmarried son gets an extra head of cattle to meet the bride price. Some lands are kept for maintenance of the widow and the unmarried daughters. If a person dies with no male issue, his property is inherited by his brothers in equal shares. In case he has no brother, the paternal uncle inherits the property. Women have no right over the landed property and young widows return to their parents. If a widow wants to remain in her deceased husband's family she can do so. She is to bring up the children and get them married by cultivating the land belonging to her ex-husband. If a person marries the widow of his deceased elder brother the property is inherited by him.

(iii) Marriage and Morals

Among the tribes like Binjhals and Gonds marriage ensures full establishment of position and status in their society. Marriage is regulated by clan exogamy. Violation of the principle of exogamy is regarded as a social offence and is condemned by their traditional law. Child marriage is not usually found among the tribals. Besides the regular forms of marriage, other forms of tribal marriages like, elopement, forcible application of vermilion and intrusion, etc., were common among them. A mock ceremony has now survived these customs.

Though monogamy is the common rule, polygamy also exists in a lesser degree. Pre-marital promiscuity which was not uncommon in the past is now looked down upon. Whatever pre-marital experience a girl may have had, she must be faithful to her husband. The practice of keeping concubines or kept women prevails to a limited extent in towns.

Foot-note. Sub.—A case of Kandha marriage.

In 1932 a Kandha boy was prosecuted and convicted for kidnapping a Kandha girl with the help of a few youngmen. After the youngmen had been convicted and sent to prison, the Deputy Commissioner received reports that it was customary among the Kandhas to stage a kidnapping. They sent a few young men to make a feeble protest. The Deputy Commissioner reported the matter to the Government who accepted his recommendation to release the young man from prison.

(iv) Traditional restrictions on marriage alliance

Among the non-tribals gotro exogamy is followed, although not as strictly as among the Brahmins. Marriage with the daughter of the maternal uncle is not generally allowed. Among the Binjhal's marriage is not allowed between spouses having blood relationship. It is customary with some tribes to marry the widow of one's elder brother. The elder brother of the deceased husband is treated as the father-in-law.

(v) Marriage customs and rituals including dowry system

Besides the common customs and rituals followed throughout the State there are some peculiar customs followed by the people of the district.

It is customary in Kulta society to give a girl in marriage before puberty. If the parents are too poor to celebrate the marriage at the proper time, their fellow castemen raise a subscription for them. The Kulta marriages present several peculiar features. When the eldest boy or girl is married, the parents have to undergo a ceremony of remarriage, which is called *Sup-Bibaha*. A figure is made with rice of a monkey or deer, at which the bridegroom shoots an arrow. It is then cooked and eaten. This symbolises the chase and is reminiscent of their former life in the forests. The drummers of the bridegroom's party precede the bridegroom and on arrival at the bride's village, encounter the drummers of the bride's party. A fight ensues. If the bridegroom's party wins, all is well, but should they be defeated, the bride's father is fined. A ceremony known as *Khadipanji* is performed before marriage is fixed between a couple. *Arua* rice and blackgram is dropped on a cup of water while uttering the names of the would-be bride and bridegroom. If all these grains sink, the negotiation proceeds. Otherwise it is cancelled. At the time of betrothal the bride is paid a sum of rupees fifty or one hundred as a sign of betrothal. Simple household utensils are given as dowry.

In Bhumia society two forms of marriage take place, i. e., 'arranged' marriage and 'forced' marriage. Arranged marriages are done by parents of both sides and a bride price is paid by the bridegroom. The price generally consists of a cock, a ram and one *puti* of rice. Forced marriage or 'Udulia' involves no bride price or negotiation and the marriage is fixed between the male and female partners themselves.

Ganda girls are married generally between the age of 5 and 12 years, and if a girl is unmarried when she attains puberty, she is married to a bow or an arrow tied to a post made of mahua

wood. The bride and the groom mount on the hips of two persons attending the marriage, if they are grown up, but if young, on their shoulders, and then their bearers dance.

In Binjhal society, generally marriage takes place after the girl attains puberty. The marriageable age for girls varies from 16 to 20 and for the boys from 18 to 22 years. Special facilities are given to young girls on festival days to mix with the other sex, and they are allowed to make their own selection. The marriage day is fixed by curious method of divination. The bridegroom's father calls for the *gaint* or astrologer of the village, an elderly Binjhal, on any auspicious day of the week except Saturday and Tuesday. At sunrise the astrologer places a bell-metal plate full of water in front of the groom's house and in this he puts two grains of rice and *urid*. If they sink, the sign is inauspicious, but this is avoided by selecting old light grains. Then a few grains of rice and *urid* are separately dropped into the water and these are supposed to represent the boy and girl. If the grains come together, it is auspicious, if they separate it forebodes evil. The experiment is repeated thrice, and if the grains unite as many times, it means that the married life will be happy. If inauspicious signs appear, the betrothal ceremony is often postponed.

(vi) Marriage of widows and Divorce

Marriage of widows is not commonly allowed by the Brahmins and other higher castes of Hindu society. But a number of other castes and tribes permit widow marriage and allow divorce.

The Binjhals allow the widows and divorced wives to marry again as if they were maidens. A widow is expected to marry the younger brother of her deceased husband if he had died without any male issue to inherit the property.

Among the Kulis, the widow is permitted to marry again. A wife is divorced if she is barren or quarrelsome.

Kultas also divorce their wives on the ground of barrenness. A second wife is brought to the house in order to have a male issue with the consent of the first wife. A Kulta cannot divorce his wife unless the grounds of divorce are discussed and permitted by the caste assembly. A bachelor, as a rule does not marry a widow, but if he does, he has first to perform a mock marriage with a flower.

A peculiar form of marriage known as 'Lamsena' or serving for a wife is also found among the poor Gonds who cannot afford to pay the bride price. He has to serve under the bride's parents and the period of service agreed upon ranges from 3 to 6 years. But there is

no obligation on the bride's parents to fulfil their contract and they may marry their daughter to another person who offers a good price for her.

(vii) Economic dependence of women and their place in society

A tribal woman plays an important role in economic pursuits and works with her husband, in the fields. However her position is not equal with her husband, and her liberties are limited. Women are hardworking and even surpass their male counterparts in many fields.

(viii) Prostitution, drinking and gambling

Although prostitution is illegal by law it still exists in the urban areas of the district. Prostitution is rare among the tribals.

Drinking is fairly common among the tribes and they freely drink on festive and ceremonial occasions. Generally they drink 'handia' prepared out of rice. The bride's father has to supply wine to the bridegroom as a marriage present. Use of liquor is common among many lower castes. There are foreign-liquor shops in the district and the so-called educated and enlightened people mostly consume costly wines.

Gambling is not rare in the district. Specially during fairs and Melas people engage themselves in gambling.

47. Home Life

(i) Types of dwelling

Most of the houses of the district have wattle walls and thatched roofs of paddy straw. The general feature of the thatch is double sloped, the ground plan is almost rectangular. In urban areas 'Pucka' houses having stone or brick walls and cemented floors form the highest number. Similarly roofs made of corrugated iron, asbestos sheets bricks and concrete are rarely seen in rural areas but they are found in good numbers in towns. Thatched roofs of these with grass, leaves reeds, wood or bamboos cover nearly 65.8 per cent of houses in the rural areas, but in urban areas their percentage is very low being only 13.7 per cent. Tiles, slate, etc., are used for roofs both in rural and urban areas.

Two-roomed houses form the majority in the district, a slightly less number of houses have only one room. Number of bigger houses having 3 or more rooms are very few.

(ii) Furniture and Decorations

Walls of many houses are decorated with icon figures in different colours and alpana. Both the floors and walls are being decorated on special occasions like marriage and festivals with much care and attention. Some tribal houses, are very artistically painted in different colours. Bhumia women are experts in painting their walls.

Furniture in an ordinary house consists of a cot for each member of the family and some woden seats. Almost every house has a few string beds. Chairs, benches and other costly furniture are rarely found in modest village dwellings. The sense of keeping various types of furniture is gradually developing among the people.

(iii) Dress

An average man is content with a piece of dhoti and napkin, women wear a handloom or mill made saree. Females generally use colourful sarees and fabrics (*see picture*). Plain white sarees are preferred on festive occasions. Usually the young women use under-wears along with the sarees. Frocks are used by small girls and in villages small sarees are also worn by them. Men generally use dhoti, khadi, lungi, gamuchha, kamij or panjabi and the well-to-do persons use vests under-wears.

(iv) Ornaments

Gold and silver ornaments are generally used. Ornaments made of brass are also found among the poorer people who cannot afford costly ornaments. Necklaces, bangles, ear and finger rings and nose gays are popularly used by the women, where as *bala* and *mali* are common among male members of the tribal societies. Massive bangles, armllets and anklets called *katuria*, *banduria* are worn on ceremonial occasions. (*see picture*).

48. Communal Life

Dance

Most of the communal dances of the district are connected with a function or worship of a deity. Seasonal fairs and festivals provide scope for a dance. Colourful folk-dances are enjoyed by the people who have developed this art since centuries. Some indogenous and popular dance of the district are discussed below :—

(i) Karama Dance

K rama is the most colourful dance of the Binjhal, Kharia, Oraon, Kisan and Kol tribes of Sambalpur. It is a ritual dance, performed in honour of 'Karamsane' or 'Karamrani' the deity who grants children and is responsible for good or bad fortune.

On the 11th day of the full-moon of Bhadrav, young boys and girls go to the jungle singing and beating drums. A branch of 'Karam' or Sal tree is brought to the village. The village priest worship the branch by pouring liquor over it and making offerings of rice and sweets. A fowl is also sacrificed and the blood is offered to the branch.

In the beginning of the performance, the dancers enter dancing-arena in two rows. The drummers, cymbal players and singers accompany them with rhythmic steps. This dance of Binjhal dancers is one

of light hearted freshness combined with a youthful energy, which makes it very charming and enjoyable. In course of dancing, the dancers only shout 'hai', 'hai' according to rhythm of the drums. Each member of the party wears a red turban. Peacock feathers are used as head dresses and everybody hold mirrors either in right or left hands while dancing. Young maidens watch the dance with interest while they appreciate the performances of individual dancers in order to select their life partners from amongst them. The girls start dancing after the dance of the males have stopped and they dance in various postures. They bend their bodies forward and backward, right and left, bend their knees, crossing the hands of each other and clap hands. While dancing the girls sing in different tunes, a long song praying for rain. After the dance of the girls is over both boys and girls dance in separate lines till the next morning. Early in morning the branch is taken in procession and thrown either in a tank or a stream.

(ii) Sua Dance

After the Karama dance is over, Binjhals have a festival called Sua dance. Young girls move from village to village singing and dancing accompanied by drummers and Ganda musicians. They are entertained in every village they visit. But this dance is no longer popular.

(iii) Desi Karama Dance

It is an adjunctive form of Karama dance, performed on festive occasions by Ganda, Pana, etc. One person sings melodious songs and dances in different poses and moves the body forward, right and left.

(iv) Dalkhai Dance

Young girls of Binjhal, Saura, Kuda and Mirdha tribes perform this dance during 'Dashara' 'Bhai Juntia', 'Phagun Punai' and other festive days. In the beginning of the dance, the young girls stand in a line or in a semicircular pattern and sing songs which are popularly known as Dalkhai songs.

Various types of drums like *Dhol*, *nisan* and *tamki* and wind instruments are played during the course of the dance. The *dhol* player dances with the party, whereas other musicians sit in their respective places and play their instruments.

(v) Ghoomra Dance

The name of this dance is derived from a type of drum called *ghoomra*, which is made of clay.

In the beginning of the performance, the drums are played by the dancers walking in a rhythmic pattern making a circle. After some-time the singer sings songs in praise of Saraswati, and other deities.

Thereafter the dancers form a number of circles and sing in 'Chhanda', and 'Chaupadi' metre songs depicting stories from Ramayana and Mahabharata. Generally males take part in this dance. It is a dance of the Binjhal, Khond and Saura tribes of the district performed during auspicious occasions like Dashara, Pauspunai, Nuakhia and during marriage ceremonies.

(vi) **Koisabadi Dance**

This dance is prevalent among the Gond and Bhuyan tribes and the Ganda caste. Only male dancers take part, holding a two feet long stick each. They dance in various poses and postures striking the sticks according to the rhythm of the songs they sing. Local musical instruments are also played. The songs mainly base on the immortal love story of Radha and Krishna, in local dialect.

(vii) **Danda Nata**

Danda Nata is a kind of ritual dance specially performed during the Chaitra Parva. After some rituals, the dance begins in the evening. A man dressed in coloured garments dances in the beginning. A piece of cloth is placed in his shoulders which he holds with both his hands and dances in different poses according to the rhythm of the dance, Dhol and Mahuri being the associated instruments.

After the Parva-dance is over, another dancer known as Vinakaria enters the arena, holding a local made Lute (Veena) after which he has been named so. He does not play the Veena, but the tiny bells attached to it produce a tinkling sound while he moves his hands. He invokes different deities through songs and dances to the tune with varieties of steps and movements for a fixed period.

Vinakaria is followed by Thetal, a male dressed as female who enters the arena. The name Thetal means intermediary. He dances for a certain period and then invites his mates. Then two to three boys dressed as girls come in wearing local ornaments made of cheap metals. After some humorous conversation all of them sing songs and dance to the tune.

At the end, the dancers enact a dance-drama based on the epic stories of either the Ramayana, the Mahabharata or other Puranas.

This dance is also performed during other seasons of the year on auspicious occasions in which the dancers completely eliminate the parva-dance item. The Dandanata is also performed in the districts of Dhenkanal, Balangir, Cuttack, and Puri with slight variation.

(viii) **Humo and Bauli**

These are two playful dances performed by young and unmarried girls on auspicious occasions. They sing and dance in groups. No musical instrument is played during the performance and the steppings and movements of the dance are very slow.

49. Festivities

Most of the festivals observed in Sambalpur are common to all other districts of the State. Some of the important festivals are as follows:—

(i) Sital Sasthi

Sital Sasthi is the celebration of the marriage ceremony of Lord Siva with goddess Parvati. The festival is observed in June with pomp and ceremony at Sambalpur, Barpali, and Talsirgida and extend for over a week.

The congregation at Sambalpur is about 50 thousand. Pilgrims from the neighbouring States of Madhy Pradesh and Bihar also participate in the festival. About 20 thousand people attend the mela at Barpali and nearly 10 thousand congregate at Talsirgida.

The festival starts with *ganthal-Phita* (untying of the wedding knot) of the divine couple continuing from the previous year. A devotee generally acts as the father of goddess Parvati. He takes the image of the bride to his house. Another person appointed as the father of Lord Siva goes in a procession to the newly selected parent of the bride to make the formal proposal of marriage by giving a bundle of *sal leaves*. This is called *Patra Pande*. After the negotiation is over representative deities from Siva temple move to extend invitation to different deities of the locality and also to general public. The bride groom's procession, popularly known as 'barat' starts in the 5th night of the bright fortnight and the marriage ceremony is performed in a traditional manner. In the following night the return procession moves with great pomp and grandeur throughout the town and then reaches the temple the next day.

In Barpali, and Talsirgida the festival is held in the local Siva temples. In Sambalpur, however, the festival is celebrated at three temples i. e. Somanath (Balibandha), Balunkeswar (Nandapara), and Loknath (Jharuapara).

(ii) Nuakhia

This is the most important social festival of the district. Generally it takes place in the bright fortnight of Bhadraba (August-September) on an auspicious day fixed for the purpose by astrologers. In the ex-State areas the date is fixed according to the instructions of the ruling chiefs.

In villages, preliminary preparation starts a fortnight preceding the festival. The house wife keeps herself busy in clearing all the household articles so that the entire house looks tidy. Although the festival is meant for eating the new rice of the year, it is observed as a day of general festivity. The villagers greet their friends and relatives and

generally all the members of a household are expected to unite and spend a day happily together. It is a tradition that the eldest-member of a family distributes new rice cooked with milk and sugar to other junior members after offering to goddess Laxmi. It is a day of great rejoice for all and from early morning to night-fall they enjoy to themselves in various sports and cultural programmes. Some of the scheduled tribes observe this day as *Karam Parva*.

(iii) *Mahulgundi*

This festival also called *Gundikhia* is observed on the *Phalgun Purnima* (February-March). New gram, mango, Mahua etc. are offered to the family deity and the village deity and then eaten by the people for the first time in the year, just as new rice is eaten on the *Nuakhia* day.

(iv) *Nrusimha Chaturdasi*

The festival takes place at Narsinghnath (The famous temple of Lord Nrusinhanath is situated near Paikmal) in Padmpur subdivision and also at Gogua, a big village of Deogarh subdivision on Baisakha Sukla Chaturdasi (May-June) every year. Nearly 25,000 pilgrims congregate at Narsinghnath and the fair sits for 3 days. Many people from Madhya Pradesh also participate in the festival. Nearly 5,000 persons attend the mela at Gogua.

(v) *Rathajatra*

Rathajatra, the car festival of Lord Jagannath takes place during the month of Asarah (June-July) on the 2nd day of moon and is observed throughout the district as an important religious function. The celebrations at Sambalpur town, Deogarh, Rairakhol, and Bhatlji are largely attended among all other places of the district where there are shrines of the deity.

A number of decorated wooden cars are pulled at Sambalpur from the respective temples through the main road to one end of the town and in most cases the return journey (*Bahuda Jatra*) takes place on the same day. The deities are then kept in a separate temple called '*Gundicha ghar*' for 5 days. On the 6th day the *Bahuda Jatra* takes place and again the deities are taken on the same route and return back to the main temple.

At Deogarh the festival at Purunagarh village situated within the Municipal area of Deogarh attracts a large number of devotees. It takes three days for the car to reach the '*Gundicha ghar*' (Mausi Mandir) from the temple, though the distance is hardly more than a kilometre. The return journey also takes 3 days. About 7 thousand devotee gather at Purunagarh during the festival. The rites and formalities of the festival are observed under the auspices of the ex-ruler of Bamra,

Instead of Lord Jagannath, Dadhibamana is the presiding deity of the car festival at Bhatli. The duration of the festival is 9 days. The deity is pulled in the car, covers nearly one mile from the temple and then returns to the *mausimandir* (*Gundicha ghar*). There the deity stays for a week and then the *Bahuda Jatra* takes place. The deity then returns to the main temple. Nearly 10 thousand persons attend the festival.

(vi) **Sivaratri**

Sivaratri is celebrated in all the temples of Lord Siva in the month of February (on the 14th day of the dark fortnight of Phalguna) The Bimaleswar temple at Huma is most famous in the district as it attracts the largest number of pilgrims. A large number of people also attend the fair which sits on the foot of the Budharaja hill at Sambalpur and visit the temple situated on the hill. At Huma a big fair sits for a number of days and a good transaction takes place. Commodities from different parts of the district and from distant places are brought to the fair for sale.

Pilgrims who collect at Harisankar on Sivaratri climb over the Gandhamardan hill and collect at Narsinghanath for visiting Harisankar after climbing over the hill. There is thus a large congregation at Sivaratri time.

APPENDIX I

Sl. No.	Name of mother tongue	Number of persons speaking the language in 1961
1.	Bengali	5,871
2.	Bhumij	29
3.	Dutch	1
4.	English	135
5.	Gujarati	2,420
6.	Hindi	33,081
7.	Ho	314
8.	Kachchhi	48
9.	Kannada	60
10.	Kharia	7,943
11.	Khond/Kondh	733
12.	Kisan	22,630
13.	Koda/Kora	1,678
14.	Kol	3,042
15.	Kui	21,313
16.	Kurukh/Oraon	6,348
17.	Laria	4,000
18.	Malayalam	286
19.	Marathi	97
20.	Marwari	495
21.	Mirdha-Kharia	5,715
22.	Munda-Unspecified	8,740
23.	Nepali	114
24.	Oriya	1,370,133
25.	Persian	9
26.	Punjabi	1,886
27.	Tamil	1,270
28.	Telugu	4,653
29.	Turi	80
30.	Urdu	6,820

APPENDIX II

Bilingualism and Mother-tongue

Name of Mother tongue	Total Speakers	Total number of persons returned as speaking a language subsidiary to the mother tongue	Subsidiary Language
1	2	3	4
Bengali ..	5,871	2,430	Oriya (M-495, F-450) English (M-824, F-139) Hindi (M-344, F-174) Gujarati (M-4)
Bhumij ..	29	18	Oriya (M-10, F-8)
Hindi ..	33,081	8,381	Oriya (M-3,846, F-2,146) English (M-2,019, F-275) Bengali (M-50, F-24) Punjabi (M-5, F-11) Gujarati (M-5)
Ho ..	314	13	Oriya (M-6, F-6) Hindi (F-1)
Kharia ..	7,943	3,616	Oriya (M-1,097, F-2,012) Hindi (M-70, F-37) English (M-7)
Khond, Kondh	733	447	Oriya (M-363, F-82) English (M-1) Hindi (M-1)
Kisan ..	21,372	10,462	Oriya (M-8,060, F-945) Hindi (M-1,389, F-52) English (M-13, F-3)
Kol ..	3,042	948	Oriya (M-439, F-487) English (M-13) Hindi (M-5, F-4)

Name of Mother tongue	Total Speakers	Total number of persons returned as speaking a language subsidiary to the mother tongue	Subsidiary Language
1	2	3	4
Kui ..	21,313	9,824	Oriya (M-4,418, F-5,290) Hindi (M-99, F-11) English (M-6)
Kurukh, Oraon	6,348	2,458	Oriya (M-936, F-149) Hindi (M-14, F-9) English (M-2)
Laria ..	4,000	952	Oriya (M-482, F-348) Hindi (M-80, F-14) English (M-48)
Munda unspecified	8,740	3,495	Oriya (M-2,010, F-1,268) Hindi (M-184) English (M-33)
Oriya ..	13,70,133	33,030	Hindi (M-14,379, F-2,418) English (M-14,385, F-1,201) Bengali (M-284, F-80) Telugu (M-198, F-50) Gujarati (M-18, F-9) Sanskrit (M-7) Assamese (F-1)
Telugu ..	4,653	1,294	Hindi (M-395, F-175) English (M-308, F-56) Oriya (M-126, F-231) Bengali (F-3)
Urdu ..	6,820	2,317	Oriya (M-771, F-386) Hindi (M-655, F-216) English (M-243, F-44) Bengali (M-6, F-3) Gujarati (M-4, F-3) Persian (M-1, F-5)

APPENDIX III

Name of Scheduled Castes	Total population	Name of Scheduled Castes	Total population
1. Adi Andhra ..	2,44,985	2. Badaik ..	9
3. Bagheti or Baghuti	86	4. Bari ..	3
5. Bariki ..	4	6. Basor or Baurud	2,740
7. Bauri ..	2	8. Bauti ..	26
9. Bavuri ..	5	10. Bedia or Bejia ..	4
11. Boldar ..	32	12. Bhata ..	1
13. Bhoi ..	305	14. Chakali ..	244
15. Chamar, Mochi, Muchi or Satnami.	13,515	16. Chandala ..	9
19. Dandasi ..	8	20. Dewar ..	285
21. Dhandwar ..	1	22. Dhoba or Dhobi	15,689
23. Dom, Dombo or Duria Dom.	2,163	24. Ganda ..	130,436
25. Ghantarghada or Ghantra.	1,038	26. Ghasi or Ghasia	15,254
27. Ghogia ..	86	28. Ghusuria ..	3
29. Godra ..	357	30. Gokha ..	12
31. Gorati or Korai	8	32. Haddi, Hadi or Hari.	1,274
33. K a n d a r a or Kandra.	308	34. Karna ..	19
35. Katia ..	5	36. Kola ..	450
37. Khadala ..	102	38. Kodalo or Khodalo	82
39. Kori ..	20	40. Kurunga ..	268
41. Kuli ..	3,911	42. Laban ..	598

Name of Scheduled Castes	Total population	Name of Scheduled Castes	Total population
43. Lahori ..	139	44. Madiga ..	105
45. Mahuria ..	6	46. Mala, J h a l a, Malo or Zala.	90
47. Mang ..	29	48. Nangan ..	226
49. Mohra or Mahar	4,322	50. Mohtar or Bhangi	2
51. Musahar ..	7	52. Nagarchi ..	2
53. Paidi ..	1	54. Painda ..	13
55. Pamidi ..	5	56. Pan or Pano ..	28,582
57. Panika ..	1,884	58. Pantanti ..	5,997
59. Pap ..	5,324	60. Pasi ..	1
61. Patial, Patikar, Patratanti or Patua.	46	62. Rajna ..	2
63. Samasi ..	66	64. SanoI ..	2
65. Sapari ..	1	66. Sauntia (Santia)	7
67. Sidhria ..	73	68. Siyal ..	1,962
69. Tamandia ..	3	70. Tamudia ..	6
71. Tanala ..	1,768	72. Tiar or Tior ..	1,623
73. Turi ..	1,919	74. Ujia ..	13
Unclassified ..	717		

APPENDIX IV

Name of the Tribe	Total population
1	2
1. Bagata ..	15
2. Baiga ..	5
3. Banjara or Banjari ..	370
4. Bhattada or Dhotada ..	22
5. Bhuiya or Bhugan ..	20,595
6. Bhumia ..	560
7. Bhumij ..	78
8. Binjhal ..	46,134
9. Bhurjia ..	14
10. Birhor ..	140
11. Dal ..	14
12. Desua Bhumij ..	3
13. Dharua ..	83
14. Gadaba ..	24
15. Gandia ..	25
16. Gond, Gondo ..	93,875
17. Ho ..	74
18. Kawar ..	992
19. Kharia or Kharian ..	19,180
20. Kharwar ..	2
21. Khond, Khono or Kandha, including Nanguli Kandha and Sitha Kandha.	23,636
22. Kisan ..	66,528
23. Kolha ..	2,223
24. Kora ..	2,200
25. Korua ..	27
26. Kotia ..	44
27. Koya ..	383
28. Kuli ..	629
29. Lodha ..	417
30. Madia ..	8
31. Mahali ..	221
32. Mankidi ..	137

Name of the Tribe		Total population
1		2
33.	Matya ..	97
34.	Mirdhas ..	16,491
35.	Munda, Munda-Lohara or Munda-Mahalis ..	35,655
36.	Mundari ..	111
37.	Oraoh ..	12,129
38.	Paroja ..	74
39.	Pentia ..	24
40.	Rajuar ..	22
41.	Santal ..	24
42.	Saora, Savar, Saura or Sahara ..	82,575
43.	Sounti ..	29
44.	Unclassified ..	675