

CHAPTER III

PEOPLE

28. Population

The population of the district of Balangir in the Census of 1961 was 1,068,686 out of which 534,219 were males and 534,467 females. The male and female population figures were well-balanced. Out of 4 subdivisions of the district, the Balangir subdivision had the highest population, which was 305,406 including 152,926 males and 152,480 females. Next to that comes the Titilagarh subdivision having a population of 300,979 of which 150,727 were males and 150,252 females. The other two subdivisions, Patnagarh and Sonepur, had the population of 187,786 (93,698 males, 94,088 females) and 274,515 (136,868 males and 137,647 females), respectively. The subdivisions and tahsils are identical in the case of Balangir, Titilagarh and Patnagarh. The Sonepur subdivision has two tahsils, namely, Sonepur and Birmaharajpur having population of 185,482 (92,607 males and 92,875 females) and 89,033 (44,261 males and 44,772 females), respectively. The details of the population figures of each subdivision have been given police-station-wise in Chapter I.

(i) Growth of Population

The statement below shows the growth of population of the district from 1872 to 1961.

Year		Population	Percentage of variation
1872	..	229,349	...
1881	..	436,660	+90·4
1891	..	527,442	+20·8
1901	..	447,625	-15·1
1911	..	624,417	+39·5
1921	..	721,207	+15·5
1931	.	804,844	+11·6
1941	..	871,804	+8·3
1951	..	917,875	+5·3
1961	..	1,068,686	+16·4

The variation of more than 90 per cent of population between 1872 and 1881 is probably due to defective enumeration in 1872. An increase of 20·8 per cent was noticed in 1891, which appears to be reliable. In 1901, the district suffered from a decrease of population to the extent of 15·1 per cent due to drought and famine. The famine which occurred in 1899-1900 was devastating for the ex-State of Patna, and the famine of 1900 took a severe toll in Sonapur. The ex-States of Sonapur and Patna lost about 13 and 19 per cent of population, respectively during the decade.

According to the Census report of 1911, there was a quick recovery of population and it increased to 39·5 per cent. The people who had deserted the land due to famine returned home and brought back the agricultural prosperity of these two ex-States. The favourable growth of population in this decade was also due to the development of roads and communications.

In the decade 1911—20, the district showed an increase of 15·5 per cent. The decade was, however, not completely free from epidemic diseases as there were cases of cholera in 1912, of small-pox in 1916 and of influenza in 1918-19. It may be noted that the decade was disastrous for many districts of Orissa. In the case of seven districts it recorded decrease of population and in no other districts it showed an increase over 5 per cent.

During 1921—30, good public health was responsible for a substantial increase of population to the extent of 11·6 per cent. Excepting the year 1927-28 when there was an outbreak of cholera, this area was free from epidemic diseases during this decade. Agricultural conditions were favourable. There would have been a further increase of population if the rules prohibiting emigration would not have been relaxed. Large number of non-agricultural people migrated to Assam and elsewhere in search of livelihood.

The decade 1931—40 was a period of good harvest and good public health. Rainfall was sufficient throughout the period except the years 1931, 1935 and 1938 and there were occasional outbreaks of cholera and small-pox. But the growth of population was not very remarkable, it being only to the extent of 8·3 per cent.

The next decade 1941—50 witnessed significant changes in economic and political spheres. The general rise in the prices of essential commodities due to impact of war conditions affected the living of both poor and middle class people. Although agricultural conditions were favourable, public health deteriorated due to frequent outbreaks of epidemics. The subdivisions of Patnagarh and Sonapur in particular

had unsatisfactory public health during the period. There was, therefore, comparatively slow growth of population to the extent of 5.3 during the decade.

The increase of 16.4 per cent of population during the period 1951—60 is the highest since the decade 1911—20. Many development works were carried on during this decade, important among which were the extension of the Hirakud irrigation system, completion of a number of minor irrigation works in all subdivisions, development of road communication and construction of the Dandakaranya-Balangir-Kiriburu Railway line connecting Titilagarh with Sambalpur. Major parts of the district were brought under Community Development Blocks during this period. The decade was almost free from natural calamities and witnessed agricultural prosperity. All these factors contributed to the remarkable growth of population compared with the previous three decades.

(ii) Variation of population

The police-station-wise variation of population during the decades 1941—50 and 1951—60 is shown below.

Name of Police-station	Population according to 1941 Census	Population according to 1951 Census	Percentage of variation	Population according to 1961 Census	Percentage of variation
1	2	3	4	5	6
Balangir ..	76,881	82,681	+7	1,36,283	+18.05
Loisinga ..	95,719	1,03,577	+8	80,420	+13.56
Tusra ..	70,523	75,466	+7	88,703	+17.54
Titilagarh ..	57,131	62,070	+8	76,580	+23.38
Sindhekela ..	43,950	45,974	+5	52,181	+13.50
Saintala ..	54,589	60,712	+11	71,199	+17.27
Kantabanji ..	58,907	66,645	+13	74,649	+12.01
Turekela ..	20,617	21,922	+10	26,370	+20.29
Patnagarh ..	66,938	67,978	+2	82,116	+20.80
Belpara ..	45,463	47,704	+6	55,964	+17.32
Khaprakhol ..	41,502	41,733	+0.5	49,706	+19.10

Name of Police-station	Population according to 1941 Census	Population according to 1951 Census	Percentage of variation	Population according to 1961 Census	Percentage of variation
1	2	3	4	5	6
Sonepur ..	22,380	21,791	— 2	23,245	+ 6·67
Tarbha ..	49,348	51,508	+ 4	59,141	+14·82
Binka ..	34,822	34,064	— 2	38,736	+13·72
Dungripali ..	49,991	54,259	+ 8	64,360	+18·62
Birmaharajpur	66,355	64,176	— 3	71,077	+10·75
Sindhol ..	16,708	15,615	— 6	17,956	+14·99

The population of Balangir and Loisinga police-stations during 1951 and 1961 Census differed considerably, because 96 villages of Loisinga police-station were transferred to Balangir police-station during the decade 1951—60. As a result of that, Balangir police-station gained area of 127·5 square miles that was lost to Loisinga police station. The percentage of variation in the above table is calculated taking the area of the police-station into consideration and as such an increase of 13·57 per cent in the case of Loisinga is found during the decade 1951—60 although there is an apparent decrease of population figure.

The police-stations of Sonepur, Binka, Birmaharajpur and Sindhol showed decrease of population during the decade 1941—50, but there was increase of population in them along with other police-stations during the decade 1951—60. It may be noted here that the population of Dahia out-post of Birmaharajpur police-station has not been taken into account while calculating the population of that Police-station in 1941, because the Dahia out-post formed a part of Baudh-Khondmals district from 1948 onwards.

(iii) Immigration and Emigration

During the Census of 1961, 1,006,081 persons, that is 94·1 per cent of the total population were recorded to be born in the district, so the remaining 62,605, that is 5·9 per cent of the total population migrated into the district. Among these immigrants 53,590 persons (17,082 males—36,508 females) came from other districts of Orissa, 6,762 persons (4,189 males, 2,573 females) came from other parts of India, 138 persons (110 males—28 females) from foreign countries and the remaining 2,115 persons (1,237 males—878 females) were not classified.

Among the immigrants from other districts of Orissa, the number of females is 36,508 which is more than double the male immigrants. Out of these female immigrants, 24,790 settled in the district for more than 5 years among whom 14,160 settled for more than 15 years. The number of male settlers who stayed in Balangir for more than 5 years coming from other districts of Orissa was 7,769. Only 4,748 males remained for a period of 15 years and above. The high number of female immigration with permanent nature of settlement may be attributed to marriage.

Among the immigrants from other States of India, the highest number that is 2,006 persons (1,075 males—931 females) came from the neighbouring State of Madhya Pradesh, 931 persons (630 males—301 females) from Punjab, 920 persons (651 males—269 females) from Andhra Pradesh, 797 persons (460 males—337 females) from Assam and 731 persons (427 males—304 females) from Bihar. Maharashtra, Madras and West Bengal contributed nearly 300 immigrants each. Among these immigrants 1,271 males and 826 females settled in the district for more than five years while out of these numbers 573 males and 341 females settled for more than 15 years.

(iv) **Distribution of Population—Rural and Urban**

There are 5 towns and 2,524 villages in the district. The towns are Balangir, Patnagarh, Kantabanji, Titilagarh and Sonepur. The total area covered by these towns is 24 square miles and the total population is 49,659 according to 1961 Census. Out of these towns, Balangir and Sonepur are administered by Municipalities and the remaining three are under Notified Area Councils. The area of each town along with its population according to 1951 and 1961 Census are shown below.

Name of town	Area in Square miles	Population	
		1951 Census	1961 Census
Balangir ..	6	13,646	18,663
Patnagarh ..	8	5,900	7,592
Kantabanji ..	3	7,741	8,863
Titilagarh ..	4	6,050	7,433
Sonepur ..	3	7,356	7,108

All the towns gained during the decade 1951—61, while Sonepur has shown a decrease. In fact this town is continuously decreasing in population since 1941 when it contained 9,065 persons. Sonepur was the headquarters of a ruling Chief till the end of 1947. After merger, the town of Sonepur lost its importance and became only a sub-divisional headquarters of the district which may explain the decrease of population of the town.

Binka in Sonepur subdivision was a town in 1941 Census but it lost its status as a town in 1951 and 1961 Census.

The following table gives a comparative figure of the variation of urban population since 1921 Census :

Urban Population

Year	Balangir		Kantabanji		Patnagarh		
	Persons	Variation	Persons	Variation	Persons	Variation	
1	2	3	4	5	6	7	
1921	..	5,645	..	3,213	..	4,839	..
1931	..	6,473	+ 828	3,684	+471	5,549	+710
1941	..	11,105	+4,632	4,109	+425	6,189	+640
1951	..	13,646	+2,541	7,741	+3,632	5,900	-289
1961	..	18,663	+5,017	8,863	+1,122	7,592	+1,692

Year	Sonepur		Titilagarh		
	Persons	Variation	Persons	Variation	
1	8	9	10	11	
1921	..	7,680	..	4,384	
1931	..	8,506	+826	5,068	+684
1941	..	9,065	+559	5,652	+584
1951	..	7,356	-1,709	6,050	+398
1961	..	7,108	-248	7,433	+1,383

The villages of the district may be classified according to population as given below :

Category of village	Number	Total population
With population less than 200	.. 741	86,520
With population 200—499	.. 1,126	372,708
With population 500—999	.. 510	346,978
With population 1,000 to 1,999	.. 131	169,304
With population 2,000—4,999	.. 15	38,507
With population 5,000—9,999	.. 1	5,010

The village shown above as having population of 5,010 is Tarbha in Sonapur subdivision.

The following table shows the percentage of variation in Urban and Rural Population during the years 1901 to 1961 :

Years	Rural	Urban	Total
1901 to 1911	.. +39·4	+43·7	+39·5
1911 to 1921	.. +16·1	+11·7	+15·5
1921 to 1931	.. +10·8	+62·3	+11·6
1931 to 1941	.. +7·1	+62·2	+8·3
1941 to 1951	.. +4·2	+22·3	+5·3
1951 to 1961	.. +16·2	+22·0	+16·4
1901 to 1961	.. +132·3	+458·8	+138·7

29. Language

According to 1961 Census, there were 24 spoken languages in the district. Oriya, the principal language, was spoken by 905,134 person according to 1951 Census and 1,044,975 persons according to 1961 Census. The other morden Indian languages spoken in the district are Hindi, Bengali, Gujarati, Telugu, Malayalam, Marwari, Marathi, Tamil and Urdu. Punjabi, Among non-Indian languages mention may be made of English and Nepali. The rest are tribal languages.

[14 B. of R.—14]

The number of speakers of different languages sex-wise is given in Appendix B.

The Oriya language spoken in this district is classed with the western variety of Oriya commonly known as the Sambalpuri. This form of Oriya has considerable influence of Hindi and as such many of the Oriya-speaking people of this district follow Hindi even though they are unable to read and write that language.

The script used by the Oriya-speaking people is the same as in other parts of Orissa. People having mother-tongue other than Oriya follow their respective scripts.

According to the Census of 1951, 9,275 persons spoke a language and a dialect subsidiary to their own mother-tongue. In 1961 the number of such persons increased to 16,103 which was 1.5 per cent of the total population. Among the Oriya speaking population 8,058 persons speak one or more subsidiary languages which are English (4,408 persons), Hindi (3,401 persons), and Bengali (224 persons). The statement regarding the mother-tongue and bi-lingualism of the Scheduled Tribes is given in Appendix C.

30. Castes and Tribes

General Structure of Castes

The Scheduled Caste population of the district according to 1951 Census was 183,032 and the number increased to 187,422 in the Census of 1961. There are 50 Scheduled Castes in the district the names and population figure of which are given in Appendix D. The following seven of these castes are numerically important, as they constitute 96.6 per cent of the total Scheduled Caste population.

Names of the Scheduled Caste	Number of persons		
	Total	Male	Female
1. Bariki, ..	2,654	1,424	1,230
2. Chamar, Mochi, Muchi, or Satnami.	1,415	698	717
3. Dhoba or Dhobi ..	9,072	4,547	4,525
4. Dom, Dombo or Duria Dom	4,311	2,098	2,213
5. Ganda ..	154,147	77,093	77,054
6. Ghasi or Ghasia ..	6,760	3,135	3,625
7. Mehra or Mahar ..	2,781	1,383	1,398
Total ..	181,140	90,378	90,762

Besides the Scheduled Castes, there are a few castes which are regarded as belonging to Other Backward Classes. These are Agaria, Bania, Bairagi, Bhani, Gudia, Kalhara, Khadura, Kostha, Mali, Teli, Thanapati and Pudia. The higher castes like Brahman, Karan, Khandayat, Chasa, Kulta, etc., are regarded as clean castes.

Accounts of important castes of the district are given below:

(a) AGHRIAS

The Aghrias are said to be the decedents of Bidura of the Mahabharat fame. They claim to have belonged originally to Kshatriya caste. But later on they adopted agriculture as their profession and were regarded as a cultivating caste. They are called Aghrias as they came to Orissa from the Agra region of Uttar Pradesh. The Aghrias are divided into three classes bearing the surnames Chaudhury, Naik and Patel. Their Caste symbol is dagger, but it is differently named for the above three classes. The Chaudhurys call their symbol 'Kuili Katar', the Naiks call it 'Jamdarh Katar' while 'Meghnadh Katar' is the symbol of the Patels.

The Aghrias do not cultivate onion and do not take meat of goats. They are very conscious of their caste rules and do not accept cooked food from any other caste. They however take water from the Gaudas. The Aghrias both male and female are industrious. The women, besides helping their male partners in cultivation, spin cotton in leisure hours.

(b) BAIRAGI

They are recruited from different castes. Begging alms and selling necklaces of beads are their main occupation. They influence people to become Sanyasi by giving 'mantras' and 'dikshas'. They are sporadically distributed in the district.

(c) BHANDARI

They are the barber caste of Orissa. There are three types of Bhandaris in the district, namely, Udia Bhandari, Jhadua Bhandari and Telugu Bhandari. The Udia Bhandaris are superior to other two classes in matters of social status. Telugu Bhandaris who have settled in the district are said to have come from the south. The Bhandaris are known by several titles, such as, Barika, Dakua, Bej, Behera and Tarasia. There are several Gotras under the caste, e.g. Nagesa, Kasyapa, etc., and 'Gotra' exogamy is strictly followed by them. The above three sections generally do not intermarry. Widow remarriage and divorce are allowed. All upper castes accept water from the Udia Bhandaris but not from the Jhadas. Panch is the headman of their caste assembly. Their primary occupation is haircutting, shaving and paring of nails. Cultivation is their subsidiary occupation.

(d) BHULIA

The Bhulias weave fine cotton cloth for which Sonepur is reputed. Cultivation is their subsidiary occupation. Although all weavers have the honorific title of Meher, the Bhulias claim to occupy the highest rank among them. According to tradition the Bhulia came to this region with Ramai Deo, the first Chauhan Raja of ex-Patna State. Non-weaving Bhulias are generally found as middle-men in the field of business and they have profitable money-lending business in many parts of this district. The Bhulias of this district have no sub-castes although they have different Gotras like 'Bahajit' and 'Kutri'. Previously child marriage was very common among them. But that practice is no longer found. They do not intermarry with other weaving communities of the district.

(e) BETRA

The chief occupation of this caste is weaving of baskets of bamboo and cane. They are tabulated as a Scheduled Caste. They are mainly found in Tarbha, Kantabanji and Patnagarh areas.

(f) BRAHMAN

The Brahmans, though not in a majority, form the most influential caste in the district. Before the abolition of intermediaries, they were holding several villages as *Muafi* and also enjoyed *Muafi* lands in several villages which they got as grants from Rulers. Some of them were also carrying on money-lending business. There are broadly four types of Brahmans in the district, namely, (1) Jhadua, (2) Udia, (3) Sarua, (4) Halua. The Udia section of Brahmans claim to be the same as the Utkal section and their traditional occupation is to officiate as priests at the religious rites and functions of other castes. Their subsidiary occupation is agriculture. In the past no intermarriage was allowed among these four sections. Divorce and widow remarriage are not allowed by any of them.

(g) CHAMAR

The Chamars are also tabulated as a Scheduled Caste of the district. They make shoes and chapals out of leather. They also tan leather in their own indigenous method. Some of them earn their livelihood by polishing and repairing shoes. The Dhoba and Bhandari do not serve them and the Brahmans do not officiate in their religious ceremonies. Widow remarriage and divorce are traditionally allowed by their caste. They are mainly found in Sonepur, Balangir and Titilagarh.

(h) DHOBA

They are the washerman caste of Orissa. There are two types of Dhobas in this district, namely, Udia Dhoba and Telugu Dhoba. Washing the clothes of the higher castes is their traditional occupation whereas cultivation is subsidiary. Jajmani system prevails among them. They neither accept water and cooked food nor wash clothes of such low castes as Ganda, Ghasi, Hari, Chamar, etc. They are distributed evenly throughout the district.

(i) GANDA

Another Scheduled Caste of the district is the Ganda who acts as drum beater on the occasion of marriage of other castes. Their subsidiary occupation is manual labour. They purchase drums from the Ghasis and no other caste except the Ghasis accept water and cooked rice from them. Widow marriage and divorce are allowed by them. Brahmans do not officiate in their religious functions. Dhobas and Bhandaris do not serve them. They procure fuel from the jungle to sell in the market. Some of them have taken to cultivation. There are several sections of the caste of which the following are important :—

- | | |
|----------------|---------------|
| (1) Suna | (10) Nag |
| (2) Mahanandia | (11) Bagh |
| (3) Dipak | (12) Sika |
| (4) Kumbhar | (13) Luha |
| (5) Tandia | (14) Vesra |
| (6) Bayana | (15) Jagadala |
| (7) Kusa | (16) Varsagar |
| (8) Chhatriya | (17) Ranbira |
| (9) Banki | (18) Bibhar |

(j) GAUDA

They are the cowherd caste of the district, and are divided into three sections, such as Jhalia, Nanda and Magadha. According to Cobden Ramsay, the Magadha Goudas rank last, and are probably a recent accretion from some aboriginal tribe. The Nanda Goudas are elsewhere known as the 'Gopapurias' and they claim to have been connected with the family of king Nanda, the adoptive father of Krishna. Little is known about the Jhalia Goudas. It is not possible to say whether they are the same as the Mathurapur Goudas found in other districts of Orissa. The traditional occupation of the caste is tending of cows and selling milk products. Some of them have shifted over to agriculture as their primary occupation, while some others have adopted the profession of supplying water for domestic use among higher castes. The Gouda women go round to sell milk and milk products. They do not work as field labourers.

(k) GHASI

They are the scavenger caste of the district and making of drums is their subsidiary occupation. The Ghasis are often found polygamous. No other caste accepts water or cooked food from them. They occupy the lowest stratum of the caste hierarchy. They are tabulated under the category of Scheduled Castes.

(l) GURIA

This caste is named after the word 'Gur' which is made by boiling and condensing sugarcane juice. Preparation of sweets out of 'Gur' or sugar is their main occupation. Like many others, people of this caste also have taken to cultivation and service. Members of this caste have the titles of Sahu, Chopdar and Saraf. It is divided into two classes, viz., Udia and Jhadua. Previously interdining and intermarriage were forbidden between these classes, but such restrictions are no longer respected. Widow marriage is allowed among both the classes.

(m) KARAN

The Karans are found in a small minority in this district. They are generally engaged in service although many of them are at present carrying on business. Widow remarriage and divorce are not allowed in their caste. In this district they are known by the titles of Das, Bahidar, Mohanti, etc.

(n) KEUTA

The Keutas are the fisherman caste of Orissa. They have got two major sections such as Jamatalia and Bharajalia. Most of them have taken over cultivation as their means of livelihood. Their traditional occupations are fishing and boating. There are several sections such as, Gingraj, Keuta, Simli, Dhibara, Jhara, etc. The above sections are not intermarrying. They are known by the titles of Böhara and Pande. There are several endogamous clans of this caste, namely, Bagh, Sethi, Pande, Taria, Donsana, Mahalik, etc. Widow marriage and divorce are allowed in their caste.

(o) KHADURA

Their traditional occupation is to prepare bangle (Khadu of silver and alloy metals). Cultivation is their subsidiary occupation. There is no sub-section under this caste. Formerly, child marriage was common among them but now it has gone out of practice. Their caste-assembly is known as 'Panchasghara', the 'Panua' occupying the post of headman. The office of Panua is hereditary. Divorce and widow marriage is prevalent among them.

(p) KOSTHA

Kosthas weave only tusser. They purchase eri-cocoons from the Gandas, who are experts in ericulture. The caste name is perhaps derived from 'Kosa' which means the eri-cocoon. There are two sub-classes of the caste, namely, Laria and Udia. The Larias originally came from the Chhatisgarh region while the Udias are probably the indigenous Kosthas. No intermarriage is allowed between these two sections. They have several clans or bargas, the notable among which are Dhakita, Henduba and Garkata.

(g) KULTA, SUDH AND DUMAL

These three castes are considered as the agricultural community of the district, as their chief occupation is cultivation of land. Dumals are found in large number in Sonapur area, while Kultas are an important caste in Patnagarh subdivision. According to tradition the Kultas immigrated from the ex-State of Baudh where they had settled during the wandering of Rama whom they accompanied from Northern India. There is an interesting episode regarding the origin of these three castes. It is said that when Rama was wandering in the forests of Sambalpur, he once met three brothers and asked them for water. Out of the brothers one brought him water in a clean brass pot and as such was called Sudh, meaning 'pure' and the second brother drew water in a pot of leaves from a well with a rope and hence was called 'Dumal'. According to Cobden Ramsay this name is derived from the words 'Dori-mal' meaning the chord of rope. The third brother is said to have brought water in a hollow gourd, and so he was named 'Kulta' which according to the same authority is derived from the words 'Kurita' meaning 'bad mannered'. This episode does not seem to be very old and it shows that these three are connected castes in Western Orissa. The 'Kultas' are probably an off-shoot of the 'Chasa' caste although, they do not intermarry with the Chasas. About the Kultas, Cobden Ramsay writes as follows:

"The Kalties have exogamous groups and a girl must be married before maturity and if no suitable husband be forthcoming a nominal marriage is arranged. Widow marriage and divorce are allowed. The caste worship the goddess Ramchandi, whose principal shrine is at Sarsara in the state of Baud. Brahmans take water from them. The Kalties are excellent cultivators, very industrious and prepared to resort to any degree of litigation where land is involved. They are very skilful in irrigation."

(r) KUMBHAR

They are the potter caste of the district. Their caste name is derived from the word 'Kumbha', which means an earthen pitcher. Two classes of Kumbhars, viz., Jharua Kumbhars and Udria Kumbhars are found in the district. Jharua Kumbhars are those who belong to the forests and are inferior in social status to the Udria Kumbhars.

(s) LUHAR

The chief occupation of this caste is iron-smelting and iron-smithy. The caste name has been derived from the word 'Luha' which means iron. Their subsidiary occupation is cultivation.

(t) SUNDHI

They are the traditional distillers and liquor sellers of the district. They are of three types, namely:—

(1) Kandha Sundhi (Local)

(2) Sambalpuri Sundhi (From Sambalpur)

(3) Dakhini Sundhi (From South)

At present, most of them have shifted over to cultivation to earn their livelihood. The headman of their caste-assembly is known as Puruseth or Naik. No marriage is allowed in the same lineage and same clan. Widow marriage and divorce are prevalent in their community.

(u) TELI

Oil-pressing and selling of oil are the traditional occupation of this caste. Two classes of Telis live in this district, viz., Haldia Teli and Ekbalidia Teli. The Haldia Telis sell *haldi* (Turmeric) and hence they are so named, while the Ekbalidia Teli derive their name from the fact that they employ one ox (*Ek-balad*) instead of two or more while pressing oil. Cultivation is the subsidiary occupation of this caste. Widow marriage and divorce are allowed among them. Like many other castes the Telis have also their caste assembly to adjudicate minor social offences.

31. General structure of Tribes

The tribal population of the district was 186,147 in 1951 Census. In 1961 their number increased to 220,916 which is 20.7 per cent of the total population of the district. There are 31 Scheduled Tribes in the district and their names with population figures are given in Appendix-E.

The following 8 tribes which are numerically important constitute 97 per cent of the total tribal population:

Name of the Scheduled Tribes	Population		
	Total	Male	Female
1. Binjhal ..	25,191	12,073	13,118
2. Dal ..	7,675	3,749	3,926
3. Gond, Gondo ..	72,289	36,116	36,173
4. Khond, Kond or Kondha	59,596	28,357	31,239
5. Mirdhas ..	4,946	2,469	2,477
6. Munda ..	5,710	2,781	2,929
7. Saora, Savar, Saura or Sahara.	31,071	16,132	14,939
8. Shabar or Lodha ..	7,785	4,040	3,745
Total ..	214,263	105,717	108,546

Accounts of important tribes of the district are given below :

(a) BINJHALS

The Binjhals inhabit chiefly the south-west of the district. They are the earliest inhabitants of the district.

Their traditions associate them with Vindhya hills, and their former home is believed to have been Ratanpur in Chattisagarh, whence they moved eastward in the direction of Borasambar. It is said, their original ancestors were twelve brother archers, the sons of the goddess VindhyaBasini.

There is an interesting legend current in this district, according to which the mother of the first Chauhan Raja of Patna had taken shelter in the hut of a Binjhal, where she gave birth to the son who was named Ramai. This boy succeeded in getting the throne of Patna and made the Binjhal who had given shelter to her mother the chief of Borasambar.

The majority of the Binjhals of this district are cultivators and the rest are farm servants or field labourers. Those who have settled in the plains have taken to improved methods of rice cultivation. The staple food of the poor consists of roots and Mahua flower. They eat rice on special occasions. Cultivators, however, eat rice in the form of 'Pakhal' (Cooked rice soaked in water).

The Binjhals worship all the Hindu deities, and also worship arrows, swords and spears. Bindhyabasini and Nrusinghanath are specially worshipped by them.

The Binjhals do not employ Brahmans in any ceremony, but almost every Binjhal takes 'Karna-mantras', that is, Mantras whispered in the ear (Karna). They believe firmly in ghosts or the spirits of the dead, for the soul of any wicked person may after his death become a malevolent spirit.

The marriage takes place after the girl attains maturity. Special facilities are given to young girls on festival days to mix with the other sex. Child marriage is not common among them. Widow marriage and divorce are allowed. A widow is expected to marry the younger brother of the deceased husband.

The dead are usually buried but persons of advanced age and rich persons are generally cremated.

(b) GOND

Like Khonds and Binjhals, the Gonds are an important Scheduled Tribe of the district. This tribe is also found in the districts of Sambalpur, Mayurbhanj, Dhenkanal and Koraput. According to the Census of 1951, their total number was little below 4 lakhs in Orissa. The Gonds possess a sound physique, quite well developed shoulders, bulging out chest and have scanty hair growth over the face. They are generally very industrious and active. They speak Oriya. Recently they have been integrated into Hindu society as a high ranking caste particularly in the districts of Balangir and Sambalpur.

(c) KHONDS (KANDHA)

About the Khonds of the ex-Patna State, Cobden Ramsay writes as follows :—

“The original home of the Khonds is said to have been in the hill tracts of Baud and Kimeri, and the order in which the successive Khond tribes travelled east and northward and the chief places they traversed on their route through the north-east of Kalahandi in their migration towards Patna are still mentioned in their ancient lore. The first immigration of the Khonds into Patna is said to have occurred during the period of the Ganga-bansi Rajas, and to have continued late into the period of the Chauhan family. And the fact that some of the present leading Khond families in Patna still intermarry in Baud and in the tracts said to have been traversed by the Khonds in the course of their movement eastwards, gives colour to their version of the events connected with their early immigration. The Khonds now found in the Patna State have assimilated themselves in many ways to their Hindu brethren. They have taken largely to regular cultivation though at the same time they continue like all the people of these parts to practise ‘dahi’ cultivation. They have adopted the Oriya language and do not take water from or intermarry with their wilder brethren living in the hill tracts of Kalahandi and the neighbouring regions.”¹

The process of assimilation of the Hindu ideas and customs among this tribe has become more rapid since the time of Cobden Ramsay. The development of communications, spread of education and closer association with urban life have contributed much towards progressive assimilation of the Khonds of the district into the Hindu fold.

(d) SAORAS

They are believed by some authorities to be a dominant branch of the great Kolarian family of Indian tribes. The language of this tribe has been included by Grierson in the Munda family. This tribe mostly lives in Koraput and Ganjam Agency and it is sporadically distributed over almost all the districts of Orissa. The hill Saoras are

1. Feudatory States of Orissa, F.P. 287-88.

not found in the district of Balangir. The plain Saoras inhabiting the district are very simple and straight forward in manners. The principal occupation of this tribe in the district is agriculture. The landless Saoras are employed as labourers. Like the Gonds, the Saoras have also been regarded as a caste in western Orissa and thus have been given a place in the Hindu Society.

32. Religious beliefs :

Among the religious communities of the district mention may be made of the Hindus, Christians, Muslims, Jains and Sikhs. Besides here are some Buddhists whose number is however negligible. The number of persons professing Hinduism is 1,060,237 of whom 530,114 are males and 530,123 females. The next in numerical order are the Christians who are 5,071 (2,402 males 2,669 females). The Muslims who come next are 2,364 (1,117 males 1,247 females). The number of Jains and Sikhs are 732 (399 males—333 females) and 259 (176 males—83 females), respectively. There are only 13 (7 males—6 females) Buddhists and people belonging to other religions are only 10 (4 males—6 females).

The religious communities in the district are tolerant and have friendly feelings for one another. In the town of Sonepur the Hindus and the Muslims have very close social relations. The Hindus are seen taking part in Muslims festivals like Muharram and the Muslims in Hindu festivals like Dasahara.

Christianity

The Christians of the district mainly belongs to the Baptist Mission (Protestant) and they mostly concentrate in Balangir subdivision, whereas many as 3,587 of them are found. Many of them are tribal people like Kondhs and Binjhals. The missionary activities started in the ex-State of Patna in 1893 during the rule of Maharaja Rama Chandra Deo III. The first mission centre was established at Loisinga in 1897 and the centre at Balangir was opened in 1911. From a modest beginning the activities of the mission extended rapidly and there are at present 87 churches in the district. The main activities are found in the sphere of education. In 1838, attempts were made for adult literacy and at present twenty adult literacy centres are running in different parts of the district. The Nava Jeevan High School, one Boys' Middle English School and one Girls Middle English School at Balangir town and two Lower Primary Schools at Manihira and Pilatimahul in Balangir subdivision are functioning under the guidance of the missionaries.

Hinduism

So far as the tribes are concerned, most of them belong to the Hindu fold, but each tribe is having its specific faith and they all believe in totemism, sorcery and polytheism.

The Hindus worship various gods and goddesses as in other parts of India. But different castes are found to be attached to different deities although communal worship is observed for some important gods and goddesses. Deities like Durga, Mahalakshmi, Siva and Vishnu are commonly worshipped by all the Hindus. Besides these deities there are separate caste gods or goddesses, a few instances of which are presented below.

Maheswari is the goddess worshipped by the Khaduras, the bangle-makers of the district. She is worshipped on the Dasahara festivals when she is appeased by special sacrifices. People of this caste offer worship to Siva and Vishnu with equal devotion.

Nitaidhobani is the caste goddess of the Dhobas, the washermen of the district. They believe that she inhabits the bank of the tank on which they put their stone for washing clothes. On the occasion of Nabanna (eating of the new paddy crop), ceremonious offerings are made to her. The Dhobas are more or less Vaishnavite and worship lord Krishna and Vishnu. They also believe in the presence of spirits, ancestral cult, ghosts, black-magic and sorcery. Except marriage and funeral rites, other ceremonies are performed by them without the help of priests.

The Naria Gaudas (a section of the cowherd caste) of the district worship deities like Patkana, Kanavaora, Mahalakshmi, Kalisundri and Mirchu. They do not require Brahmans to officiate in their religious festivals. They also believe in black-magic, sorcery and ghosts and at times practise exorcism of ghosts and demi-gods. Some of their village deities are Kalka, Gangadi, Thakurani, Jadain, Donger, Muili and Bhima. Their forest deities are known as Donger Devta, Dhunpachen, Tengrabamni and Jadenguda. The man who exorcises the ghosts and spirits is known as Gunia and one who officiates at religious function is known as the Dehuri.

The important deities of the Sundhis, the traditional brewers of the district, are the Dwarseni, Patamaheswari, Samalei and Rakatmalei. At the time of calamities they seek help from these goddesses and propitiate them at intervals by sacrificial offerings. They worship their ancestors' spirits and make annual offerings of *pinda* to them like other higher castes. They have also their Dehuris who worship the village deities or the Gramadevatis known as Bugulen and Gangadei.

The goddess Banjari, also known as Chandi and Ghantaseni, is worshipped by the barbers (Bhandaris) of the district. Their village deities are called Bastrani and Thuntimonli. Like other higher caste people, the Bhandaris perform Lakshmi puja on every Thursday in the month of Margasira, Mangala puja on every Tuesday in the month of Chaitra and such other performances as Jamastami and Ekdasi.

The Gandas, one of the Scheduled Castes of the district, regard Mangala as their highest goddess and also believe that she has seven sisters (Satabahen). The forest god is known as 'Jhardevta' and 'Banjardevta'. The deities of mountains are known as 'Budhapahar', 'Dongardevta', and 'Grambati'. They believe in Dharmadevta (the sun-god), Basumata (the earth-goddess), Masandevta (Chandi) and the ghosts, such as Bhuta and Petni. If adult men die before marriage, they are believed to become Dangua, a type of ghost in after life. Cock sacrifices are offered to Mangala and well-to-do persons offer Buka or castrated goat as sacrifice. Their village deity is known as Thanapati.

Udayaparameswari is the popular goddess among the Kosthas, the weavers of tusser cloth in the district. Biswakarma is their vocational deity and Samaleswari and Budhei are the village deities. They worship both Siva and Vishnu. 'Aguandevta' is their forest-god. The head man of the house or the 'Sian' worships gods and goddesses. There are 21 types of deities of small-pox of which Kolthia, Gundi, Sindhiri, Mugia, Pudamatu, Motijhara and Milimila are important. If anybody suffers from small-pox the deities are appeased by offering of milk, flower and incense.

Chaunrasi Samalei, Barlor devta and Thakurani are the important deities of the Keutas, the fisherman caste of the district. Gangamata is their water deity and there are some other deities whom they worship at home. They believe in the existence of black-magic, sorcery and call for the assistance of Gunias of other tribes for exorcising ghosts and evil spirits. Worship of Krishna, Siva and Hanuman are made according to individual attitude.

The Bhulias are a weaving caste of the district who regard Samale swari as their highest goddess and Biswakarma as the vocational deity. They also worship a number of gods and goddesses namely Hadmai and her consort Had Gopal, Dhanmai and her consort Dhan Gopal, Kansalei and her consort Budharaja. Dasmati, the ten sisters and Satabahen, the seven sisters are worshipped by them. They believe in spirits called Dahaka and Matia.

33. Manners and Customs

(i) Connected with child-birth

Among most of the castes, the pollution connected with child-birth continues for a period of seven days. This pollution is known as 'Chhutia'. On the sixth day of child-birth, they worship the Sasthidevi, the goddess of fate. On the 21st day, Ekoisa or name-giving ceremony is performed. The name is generally suggested by an astrologer who fixes it by getting the first letter of the name from the child's zodiac signs. On that day, well-to-do persons arrange feasts which are attended by agnates as well as friends. The name-giving, first hair-cutting, as well as the ear-boring ceremonies are performed from the first to sixth year of the child.

In a Brahmin family an elderly woman cuts the umbilical cord of a new-born baby by means of a knife or a piece of broken earthenware. The birth pollution continues for a period of 21 days and during this period priestly functions are restricted. Sasthidevi is worshipped on the sixth day and the name-giving ceremony is held on the 21st day.

In a Dhoba family on the occasion of child-birth, the umbilical cord is severed by an old lady of the family. The birth pollution is taken to be over when the stump of the cord falls between 6 to 9 days of the birth. On 12th day they have their sacred bath and new earthen pots are allowed in the kitchen for the purpose of cooking. On the 21st day (Ekoisa) the name-giving ceremony is performed.

Among the Naria Gaudas the customs and manners connected with child-birth are quite interesting. The umbilical cord is cut by means of a broken piece of earthenware. The placenta, etc., are put under pit dug in a nearby garden. The Gunia or the magician gets nine pice and myrabolan, etc., as his gift. The mother and the new-born baby are kept in a secluded hut till the navel stump falls off. The final purification ceremony is observed on the 21st day when a name is given to the child. Generally grand-father and grand-mother attend the function and bless the child. On the occasion, the mother, as well as, the baby are given new cloth to wear.

In a Bhandari family, the midwife or an old woman of the locality cuts the umbilical cord of the baby. Placenta, etc., are put under a pit generally dug at the spot where the child is born. They are not buried carelessly outside the house as they believe that catastrophe may befall the child and the mother if the placenta, etc. are eaten up by animals. On the 5th day, an interesting ceremony called 'Panchuati' is performed. The pollution continues for a period of 12 days and the 12th day ceremony is named by them as 'Barajatra'. On the 21st day, Ekoisa ceremony is observed and a name is given to the baby. A feast called 'Suklabhoji' may be offered to friends and relatives on that occasion. Outsiders coming to attend the feast bless the child and offer presents. In well-to-do families, the exact time of birth and zodiac signs, etc., are recorded by maintaining a horoscope which is prepared by an astrologer.

Among the Bhulias of the district, the pollution (Chhutikia) connected with child birth continues for a period of 6 days. Name giving ceremony is performed on the 21st day. There is no elaborate ceremony connected with 1st hair-cutting or ear-boring ceremonies.

(ii) Mortuary Rites

The Brahmins generally cremate the dead body. A string cot is kept upside down and the corpse is placed on it and carried by relatives to the cremation ground. A piece of new cloth is wrapped over

the dead body, and fried rice, cotton seed and flowers are generally strewn on the road while carrying it for cremation. The Dhoba accompanies the party with his axe to cut the firewood for the purpose of cremation. The barber shaves the corpse before it is cremated. The funeral pyre is kindled by the eldest son who applies fire to the mouth of the deceased and in his absence it is performed by any other son. The operation is known as 'Mukhagni'. The man who performs it keeps his sacred thread over the right shoulder. *Pinda* is offered at the spot. A Brahmin of another family officiates over the function. After 'Mukhagni' the eldest son immediately leaves the cremation ground and having a dip in the tank returns to his house. The persons who accompany the dead to the cremation ground return home after washing themselves. They are known as 'Bahampurja Samaja Bhai'. An incense of fried rice (Khai) and neem leaf is then prepared for their purification. And the clothes used by them are washed by the household Dhoba. No cooking is allowed for that day in the house of the deceased. On the 3rd day a small hut is built near a tank and food in a new earthen pot is offered to the spirit of the dead. On the 10th day, shaving and nail paring are done and on the 11th day, non-vegetarian food which is restricted during the period of mourning is allowed to all concerned. On the 12th day, *Sudda Bhoji* (purification feast) is offered to friends and relatives.

Among the Dhobas the corpse is either buried or cremated if the person concerned can afford it. The corpse is carried on a string cot kept upside down. During the period of mourning the relatives of the deceased are not allowed to touch fish or meat. On the 10th day, 'Sradha' and 'Pinda' are offered in the name of the deadman and ceremonial haircutting, shaving and paring of nails are performed. On the 11th day, the members of the family are allowed to take fish and on 12th day, feast is offered to friends and relatives. The man who first applies fire to the dead body is entitled to perform the *Sradha* ceremony.

Among all other non-tribal Hindus of the district the manners and customs connected with the funeral rites conform to the Brahminical rites. Muslims and Christians bury the dead and perform mortuary rites according to their respective customs.

34 New Religious Movement

In the later part of the 19th century, a new religion named *Kumbhipatia* appeared in the district. The preacher of this religion was Bhima Bhoi, an illiterate *Kandha* of *Rairakhol* who was a disciple of Mahima Gosain, the propounder of Mahima religion in Orissa. The *Kumbhipatia* faith is a branch of Mahima religion. The followers of this sect wear the bark of the *Kumbhi* trees from which the sect is so named. They regard the cow as a divine animal and the cow-dung as a purifying

object which they use unsparingly on religious occasions. They condemn the caste system although they take cooked rice as alms from people of all castes except those belonging to the Brahmin, Kshatriya, Dhoba Bhandari and Harijan castes. They decry idolatry and in fact, in 1880 a large number of Kumbhipatias, led by Bhima Bhoi himself, marched all the way to Puri to challenge the worship of Jagannath. The aggressive Kumbhipatias had a clash with the Pandas of Jagannath temple at the temple gate where a large number of people were injured and one succumbed to death. Peace was restored by the intervention of Police. Bhima Bhoi came back to Sonepur and founded a monastery at Khaliapali close to that town. He spent the later part of his life in composing philosophical works and Bhajans (songs of prayers) which he was dictating to his disciples. Khaliapali became a place of pilgrimage and Bhima Bhoi was honoured as a super man. He, however, married two wives declaring that he would create one son and a daughter who would be two ideal personalities in the world. In fact, a son and a daughter were born of the two wives and they were named as Kapileswara and Lavanyavati, respectively. Bhima Bhoi died at Khaliapali in 1895 and was entombed in the compound of the monastery. His tomb is being honoured by the people of the district both Kumbhipatias and non-Kumbhipatias alike. Kapileswara and Lavanyavati led a staunch religious life at Khaliapali and died a few years back.

35 Social Life

(i) Property and Inheritance : Family system, matriarchal system and other forms of inheritances :

Except among Bengalis all Hindus are guided by Mitakshara law of inheritance as amended by the Hindu Code giving daughters equal right with sons in the father's share of the ancestral property. The eldest son gets an additional share on account of his obligation to perform the Sraddha of the father. Bengalis follow Dayabhag Law.

Joint family system is common among Hindus. But this system is fast disintegrating.

Those who are issueless generally adopt sons with the object of perpetuating the lineage and the adopted son is entitled to inherit the property of the father.

Matriarchal system does not exist in the district.

(ii) Marriage and Morals

(a) MONOGAMY, POLYGAMY AND POLYANDRY :

Monogamy is commonly followed by all sections of people. When the first wife proves sterile or suffers from incurable disease the husband can take another wife. Keeping of concubines is also not widely practised and it is found only among some rich people. In majority of such cases women of lower castes are generally kept as concubines. The

system of polyandry is unknown in the district. The children of concubines are not entitled to inherit property. This system finds little appreciation in the society and people having concubines are generally looked down upon.

(b) TRADITIONAL RESTRICTIONS ON MARRIAGE ALLIANCES:

In Hindu society marriages between near relatives are avoided as far as possible. The institution of marriage is characterised by certain fundamental rules and conventions, codified or uncodified. Among many castes, marriage within the same gotra is also strictly prohibited. But marriage with the maternal uncle's daughter is permitted among certain castes in the district.

Muslims and Christians have their own law regarding marriage.

(c) MARRIAGE, CUSTOMS AND RITUALS:

Rituals connected with marriage in all Hindu castes are mostly alike, but they vary according to the status of parties. Before the marriage negotiations or before fixing of the auspicious day and time for marriage, some castes have the system of bride price (Harja) which is paid by the groom to the bride's father or guardian.

In many castes negotiation is taken to be finalised when the bride's party receives presents consisting of a piece of sari, bangles and sweets from the groom's party and this function is known as 'Kanyapindhani'. The day preceding the marriage is known as 'Mangalana', and on that day both the bride and the groom in their respective houses anoint themselves with turmeric and oil and take sacred bath. Seven married women (Satabhuasuni) perform this ceremonious bath and the function is called 'Ganasnan'. On the appointed day the groom with his father, friends and other relatives goes to the bride's house where marriage ceremony is performed. Honeymoon is observed on the 4th day of marriage in the groom's house.

Among Brahmins, Karans and other higher castes the marriage rites are elaborately performed.

Some castes besides the usual rites perform a symbolic marriage known locally as 'Phulbiha'. The maternal uncle of the bride keeps some flowers in a pot and the groom before marrying the bride marries the flower which symbolises her.

Among the Gandas, the groom makes some presents called 'Pindhai Vara' consisting of two pieces of cloth, oil, turmeric, bangles and sweets. They call the bride price 'maithi-mula' which at times goes as high as hundred rupees. On the first day of marriage, the Gandas worship a branch of Mahul tree which represents prosperity.

[14B. of R.—16]

Among the Kosthas, negotiations of marriage are known as 'Radbadal'. The bride-price among them ranges from ten to forty rupees. After negotiation, presents are given to the bride which includes ornaments like Katuria, Banduria, bangles, waist chains (gunchi) sari, etc.

The Binjhals perform adult marriage. Marriage among them is fixed by a queer custom of rice grain-divination. If they get auspicious signs from it, the marriage is fixed. Their marriage rites are not so elaborate as in the case of many other castes.

Dowry system is not prevalent in the district. The bride, while coming to the house of the groom, brings articles of common use and ornaments and dresses, indicative of her starting a new home. The groom on this occasion is not to make any demand and the value of the articles brought by the bride depends on what her father can afford. And such articles are generally exhibited before friends and relatives.

(d) LOOSENING OF THE HOLD OF OLD IDEAS AND THE FREQUENCY OF INTER-CASTE AND SUB-CASTE MARRIAGE.

Inter-caste marriages are generally not observed in the district and marriage between the caste people and the tribes is almost unknown. Exceptions are, however, found here and there and society is gradually tolerating such cases, while caste restrictions are also becoming more and more feeble. Inter-caste marriage generally does not follow the rites and practices of the caste marriage and it very often assumes the 'Gandharba' form which is generally solemnised by registration.

(e) MARRIAGE OF WIDOWS AND DIVORCE.

Widow marriage is allowed by many castes such as Dhoba, Bhandari, Gauda, 'Gudia, Teli, Bhulia, Dumal, Ganda, Ghasi, Pan, Behera, etc. No elaborate ceremony is connected with such marriages. Rituals are performed in case of the marriage of a child widow but in case of adult widows rituals are observed in a summary manner. The widows are mostly found marrying either a widower or the younger brother of their deceased husband. The bride-price for widow marriage is comparatively lower than that in regular adult marriage. This system is called 'Paisamudi'. Many castes like Kultas, Keutas and Goudas have some special rules regarding widow marriage. The widow is not allowed to marry in case she has a baby who is still at the natal stage and is only allowed to take another husband after complete two years of the child-birth or after the baby has been weaned.

Cases of divorce are few and far between. Either party has a choice to divorce, but it is not exercised until and unless reconciliation between husband and wife becomes impossible. In all castes and tribes divorce is allowed according to their traditional rules. There are very few cases of judicial divorce in the district.

The principal reasons for divorce are as follows:—

- (1) Adultery by wife
- (2) Sterility of the wife
- (3) Incurable disease of husband or wife
- (4) Frequent conflict and quarrel between husband and wife

Rules regarding social customs in many communities prescribe ex-communication and fines for a man who takes another wife without the consent of the first or without divorcing her. In case of a second marriage of the husband the first wife has the liberty to divorce the husband. In case of a woman, remarriage without divorce is not possible as polyandry is not allowed in the society.

Among the tribals, widows and divorced women are free to marry again. Choice in case of a widow generally falls upon the younger brother of the deceased husband.

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

Women are not completely dependent upon men and the degree of their dependence varies according to their social status. The women of lower social status are free to accept service for their livelihood. On the other hand women belonging to higher castes like Karans and Brahmans are dependent on their husbands in many respects. Hats and Bazars in the district are thronged by large number of women of lower and middle class families, who either maintain small shops or make purchases for domestic consumption.

Father is regarded as the head of the family in which male member usually get an upper hand. Now-a-days females are gradually asserting their rights and are claiming equal treatment with the male folk. The spread of education has contributed much towards the emancipation of women.

(iv) Prostitution, traffic in women, drinking and gambling, etc

Prostitution as a profession is not in vogue in the district. It is now illegal throughout the country. Cases of sex crime and adultery are, however, occasionally reported, but traffic in women is almost unknown. Among the Scheduled Castes and Adivasis, country liquor is generally used. Foreign liquor has a restricted market in the district and is only open to those who can afford it. Gambling was widely prevalent in the past and the month of Dasahara was regarded as the month of gambling. This practice is now gradually vanishing due to the attention of the police. At present only minor types of gambling are found particularly in market places.

36. Communal Life

(Pilgrim Centres and Jatras)

Detailed description on different pilgrim centres is given in the chapter on 'Places of Interest'.

Important Jatras observed by the Hindus are described below

(i) Sivaratri

The Sivaratri festival is widely observed in India on the 14th day of the dark fortnight of 'Falguna' in honour of Lord Siva. In this district it is observed at many places like Sonepur, Charda, Baidyanath Balangir, Jogisarda, Titilagarh and Patnagarh. Big fairs are held at these places on the occasion and some of these continue for 3 to 4 days. People from far and wide assemble in these places and observe the festival praying to Lord Siva the whole night without sleep.

(ii) Patkhanda Jatra

The village of Jarasingha situated 5 miles from Tusra and two miles from Deogan is famous for the Patkhanda Jatra which takes place in the month of 'Aswina', from 8th to 10th day of the bright fortnight. A man locally called 'Barua' becomes possessed by the spirit of Goddess 'Patkhanda' and under that condition he is believed to bestow miraculous boons on devotees. People suffering from mental diseases are brought here for cure and barren women also come here in large number in the hope of getting children by the blessing of Goddess Patkhanda.

(iii) Ratha Jatra

Like other parts of Orissa, Car Festival is also observed in this district in the month of 'Asar' at places like Sonepur, Balangir, Patnagarh and Bhaliamunda (in Loisinga P.-S.).

(iv) Nrusimha Chaturdasi Jatra

This festival is observed on the 14th day of the bright fortnight of 'Baisakh' at Harisankar, a peak of the Gandhamardan range. This festival is a synthesis of the cults of Hari and Sankar. Large number of pilgrims gather on this day at this place and take their bath in the perennial waterfall. Near Harisankar there is a small village named Dhandamunda where a festival is observed on this very day called Harihara-bheta Jatra. It is a very popular festival in this district.

(v) Bali Jatra

In the month of 'Aswina' the town of Sonepur becomes agog for the Bali Jatra which is the most popular festival of that subdivision. A man locally called 'Barua' becomes spirit possessed, and in that condition he is called Bali. He dances with intoxication bathing in pots full of curds and the blood of goats which are killed in large number on the occasion. The Jatra is observed in the premises of Khamewari temple, Budharaja temple and Samalei temple and the festival continues from the new-moon day of Aswina to the 2nd day of the dark fortnight of Kartika.

Patkhanda Jatra of Jarasingha is almost the same as the Bali Jatra of Sonepur.

(vi) **Hanu Jatra**

This is also called 'Kalisi Jatra' and is observed on the 10th day of the bright fortnight of 'Kartika'. The village Charda, 3 miles from Binka, is a famous centre of this Jatra. Besides this, an important festival called 'Chandilipat Jatra' is observed on the full-moon day of Chaitra at Rampur and Kandado Jatra is observed in the month of 'Marghasir' at Loisinga. The latter Jatra is mostly observed by the Gonds of the district.

37. Folk Dance

(i) **Danda Nata**

This is mainly a ritual dance and performed during the Chaitra Parva festival in the month of April. After some rituals the dance begins in the evening.

Parva Dance is the first item of Danda Nata. A man dresses in coloured garments (usually a multi-coloured skirt and a tight fitting shirt of local design) dances at the beginning. The dancer places a piece of cloth on the shoulders and holds the ends of it in the front with both the hands. He moves his hands in different directions according to rhythm of the dance. A semi-circular coloured plat, (made of bamboo sticks and coloured cloth) is attached to his back. Dance seems to be an invocatory one, in which the steps and movements are of sixteen varieties. Dhol (double sided drum) and a Mahuri (**Sahnai**) are the only accompanying instruments in this dance.

When the Parva dance is over, the Veenakara enters the arena. He also dressed in coloured garments. He holds a country-made lut (Veena) after which he has been so named. Actually he does not play the Veena, but the tiny bells attached to it produce the tinkling sound while he moves his hands. He invokes different deities through songs and dances tuned to various types of movements. When the Veenakara finishes his dance, a male dressed as female, who is locally known as 'Thetal' (meaning intermediary) enters the arena. After dancing a while, he invites his inmates in local dialect. All of them wear cheap local ornaments and trinkets. After some humorous conversation all of them sing songs in Sambalpuri Oriya, the 'Thetal' being in the front. The melody of this dance has now suffered considerably due to the influence of film songs.

Lastly the Danda dancers enact a story from the Ramayan or the Mahabharat or the Purans through songs and dances. Most of the story songs are of excellent composition of the ancient bards of the locality. During the acting of the story-dance different characters appear, all

of whom sing for themselves and dance. A group of singers also, repeat the songs in chorus. The story-dance seems to be a later addition. Perhaps the unsophisticated villagers wanted to have more amusement from the dance for which the latter part was added, which bears resemblance with Jatra performance.

The dance is important from the religious and social point of view. Most of the people obey the various religious rites of the dance. This dance continues for a period of 13 to 21 days. The dance is performed by men only. As it is a ritual dance there is no class distinction for participation. The question of untouchability is set aside during the dance period, as some untouchables are generally allowed to take part in it.

(ii) Ghoomra Dance

'Ghoomra' is a typical drum after which the dance is so named. It is a clay pitcher, the mouth of which looks like a cylinder. The mouth is covered with the skin of the monitor lizard known as godhi, and it is played by both the hands. All the dancers play this drum while dancing. They hang it on the shoulders and fasten it tightly on the waist band, so that during the dance it may not swing.

At the beginning, the dancers who are all male play with the drum and walk happily in a circular pattern. In the middle, two persons playing on big drums called Nisan and Khol conduct the spirit of the dance. After dancing for some time in different forms the dancers make circles and stand in a line after which a singer sings in praise of Saraswati and other gods and goddesses. During the dance songs, drums are not played. When the song is over, the dancers dance for some time with various steps and movements. After the prayer song Chhanda, Chaupadi and other literary songs are recited. Stories from the Ramayana, the Mahabharata and other Purans form the main source of their songs. Some times amorous and humorous songs are sung in Sambalpuri Oriya. The dancers bend, forward and backward, some time in half-squatting position and sometime fully sitting on the ground. The costume is colourful like that of the Danda and Karma dances.

(iii) Dalkhai Dance

This is performed mostly by the teen-aged girls who stand in a line or in a semi-circular form and sing songs which are commonly known as Dalkhai songs. They sing for a while and then dance by bending forward in a half-squatting posture. While singing, they do not dance and the Dhol is played as the only accompaniment, but during the dance, varieties of drums and wind instruments are played. The 'Dhol' is a big drum which is played with one stick in the left hand. Nisan, Tanki, Tasa and Mahuri are the associate instruments, all of which form an orchestra of folk music inspiring and vigorously beating

time to the movements of the dance. The Dhol player dances with the girls and other musicians sit and play by the side of the dancing place. Most of the musicians are from untouchable class. The different movements of the hands, legs, knees and hips are given primary importance at the time of dancing. The dance has no special costume and the girls wear their usual clothes. But during the dance they place a piece of napkin on the shoulders and hold the ends in both the hands. While dancing they move their hands forward and backward alternately in rhythmic order.

(iv) Keisabadi Dance

This is a dance where only men take part, each of them holding a stick two feet in length. They dance in different forms by striking the sticks according to the rhythm of the songs they sing. The leader sings first and others follow him. They sing songs in local dialect and in every stanza they shout 'Haijo'. The main theme of the song is derived from the love story of Radha and Krishna. Most of these are the composition of ancient bards of the locality. Different types of groupings and formation of intricate patterns of movements are the peculiarities of this dance.

38. Indoor Games

(i) Chhaka

Chhaka is an indoor game popular among the women folk of the district. It is played with the help of 6 pieces of large-sized Cauri shell or their imitations made of brass or bronze and 16 pieces of multi-coloured wooden dots. This is a very old game and is played in different parts of western Orissa including Balangir with local variations. The game is so popular that a complete set of 'Cauris' and dots is taken by the bride to her husband's house after marriage.

In order to play the game, 4 rectangles connected with each other by a small square in the centre are drawn on the floor. The rectangles are divided into 24 equal squares which are numbered and the dots move in those squares. Four ladies play the game in which the players may act individually or in pairs. The game lasts for hours together and stakes are nominal.

(ii) Ganjapa

This game is popular among the male-folk of western Orissa including Balangir. It is also played in a different form in the districts of Puri and Ganjam. The game is probably named after its inventor Ganja Pada. It is played with cards circular in shape, one and half inches in diameter. The pack consists of 144 cards divided into 12 suits of 12 cards each, six of the suits belonging to Ram's division and the remaining six suits to Ravan's division. Thus the game centres round the famous epic episode of the fight between Ram and Ravan

The cards are painted with vegetable and metallic colours. The village Champamal in Sonepur subdivision is traditionally famous for manufacture of beautiful Ganjapa cards. The name, colour and emblems of the suits in each of the two divisions are given below.

RAM'S DIVISION

Name	Colour	Emblem
(1) Ram	Red	Arrow
(2) Lakshman	Deep yellow	Quiver
(3) Mankad	Nigger brown	Monkey
(4) Bhalu	White	Bear
(5) Parvat	Navy blue	Hill
(6) Dhal	Green	Shield

RAVAN'S DIVISION

(1) Ravan	Dark red	Club
(2) Kut	Brown	Double edged spear
(3) Phas	Black	Noose
(4) Katari	Pink	Dagger
(5) Sul	Blue	Pike
(6) Khanda	Pale yellow	Sword

Each suit has two court cards—King and Minister, and the counters are from Ace to Ten. In the suit of Ram's division the Ace ranks next to Minister but in Ravan's division the Ten ranks next to Minister and the Ace is the lowest card.

The Ganjapa game is commonly played in two ways. When the cards are played by 4 persons, all opponent, it is called 'Chaurang' and when played by pairs it is called 'Ekrang'. The game lasts for hours and draws absorbing interest of the players and spectators. Sometimes stakes are made when the game is played with considerable heat and fury.

39. Recreation Clubs and Associations

Recreation centres are not many in the district. The villages have their own 'Bhagavat Ghar' where people assemble after the day's work to hear recitation from epics and Purans and spend the evening in religious discourses and sometimes in gossip. In urban areas there are a few recreation club notable among which are—

- (1) George Literary and Social Club, Balangir
- (2) Rajendra Club, Titilagarh
- (3) Birmitrodaya Club, Sonepur
- (4) Recreation Club, Titilagarh
- (5) Railwny Colony Recreation Centre, Titilagarh
- (9) Railway Colony Recreation Club, Kantabanji

George Literary and Social Club, Balangir

The club was started in commemoration of the visit of King George V and his Coronation Durbar in Delhi on 12th December, 1911. The initiative was taken by Sriram Chandra Mullick, the well-known historian of the ex-Patna State. The club was lodged in the Pruthviraj High School, Balangir, till the year 1925. The club building was constructed at a cost of Rs. 27,714 in 1926 and the foundation was laid by Cobden Ramsay, the then Political Agent. The Durbar Government sanctioned a sum of Rs. 3,000 in 1925 and this amount being further enhanced by local subscription was an asset for development of the institution. The club had its decline for a period after 1948. It has recently been revived by the efforts of local enthusiasts. The membership strength at present is 85. The club has a big library and spacious reading room. It provides both indoor and outdoor games and various entertainment facilities.

There are also a few important associations in the district, like Pragati Sahitya Sangha, Youth Congress and Bharat Sevak Samaj of Balangir. The merchants of Balangir, Titilagarh and Kantabanji have their own associations.

40. Home Life

(i) Types of Dwellings

In Titilagarh and Balangir subdivisions, majority of houses are roofed with 'Khapar' or semi-cylindrical firebaked clay tiles. Side by side with these Khapar houses, thatched dwellings are found all over the district.

The thatched or tile-roofed houses can be grouped into five types according to the number of slopes they maintain, e. g., 8 sloped (roofs are fused with each other), 2—4 sloped, 3-2 sloped and odd sloped having 5, 6 and 7 slopes. Generally where there is availability of space there are courtyards and backyards for the house.

The plinth of a dwelling house is raised to the height of three to three and half feet above the ground level. The plinth is constructed either of stone-chips and mud or bricks.

The walls are generally made of either bamboo and wattle and mud or brick and earth.

In rural areas 'Khapar' houses and thatched houses are predominant, whereas in urban areas pucca dwellings and tiled houses are to be seen. The houses in the villages differ considerably from the houses in the urban areas.

[14 B. of R.—17]

In almost all cases the kitchen is found attached to the main dwelling. The houses in rural areas do not need special ventilation as there is automatic ventilation through the gap between the wall and the roof. In some houses one can mark the total absence of windows. There are no proper conservancy and sewerage systems in villages which lead to insanitary conditions. In urban areas excepting Balangir, the dwellings have been constructed without any view of town-planning. Sanitary lavatories of Barapali variety developed by American Friends during their camp at Barpali (1951—56) have been introduced in urban and semi-urban areas of the district in recent times.

(ii) Furniture and decoration

Both in the rural and urban areas, well-to-do persons possess furniture like chairs, tables, cots, almirahs, desks, benches, etc. In an average household of a middle class family in the rural areas, we can find at least one or two string cots (Khatia), one bench and a few chairs. But in the urban areas people have more advanced amenities of life and better furniture. In a well-to-do family household in urban areas one can find sofa-sets, chairs, tables, almirahs, whatnots, benches and wooden cots with artistic designs and even foam rubber mattresses and cushions.

Besides furniture, every household possesses different appliances and utensils for kitchen and also wooden sets (pirha).

Furniture sets of cane, like cane chairs, tables and other cane articles are also found in many households.

41. Dress and Ornaments

(i) Dress

The costume of the people of this district does not differ much from that of other districts of Orissa. But in spite of common features there is room for local variation so far as some contents of the dress are concerned.

Dhoti is the common lower garment of the males. A dhoti is generally 40 to 50 inches in width and 4 yards to 5 yards in length. Now-a-days, the use of trousers and pajamas in the urban areas has to some extent replaced the dhoti. The dhoti has usually two coloured borders lengthwise. Mill-made dhotis are extensively in use although handloom dhotis are not less popular. Khadar dhotis are rarely found in this district. In rural areas the use of under-garments is rare. There is more consumption of coarse type of cloth in rural areas whereas in urban areas fine and superfine cloth is frequently used by people. Shirts, hawains, kurtas and vests and bush shirts are the upper garments of males and these are found mostly in urban areas. A piece of napkin (gamuchha or Angachhi) is at times used as the upper garments by men. Both coloured and white gamuchha woven by the Bhulias are in use.

The mode of wearing the dhoti is almost like that in other parts of Orissa. The hind pleats form a bunch which pass between the legs and is closely tucked behind. The fore pleats form another bunch which is tucked tight at the waist. The loose end of the foremost bunch is carefully smoothed and it hangs freely. Lungi, a cloth of lesser length than dhoti, is used by some people. But lungi can not be used while performing puja.

In the urban areas, the male under-garments like chadi, kachha and underwear are in use. European type of dresses have little popularity among the village folk.

The sari is the common wear of women. It is a piece of cloth 40 to 50 inches in width and 9 yards to 10 yards in length. It has two colourful and artistic borders lengthwise. In many handloom saris colourful designs are woven into the side ends. Sambalpuri pattern of saris are commonly used in the district. The mill-made saris are not popular. Kobta, a piece of cloth of lesser length is used mostly by the women-folk of rural areas. Undergarments are rarely used by women in rural areas. Now-a-days undergarments like saya, blouse, bodies and brassiers are rapidly coming into use among women in towns. All women wear without their back tuck which conforms to the standard of wearing of saris in eastern and northern India.

(ii) Ornaments

Various types of ornaments are used by the women of this district. The local names of different ornaments are given below.

(1) Ear Ornaments—Ganthia, Karnaphula, Jhalka, Kanaphasia, Kananoli, Sikla and Bentla.

(2) Nose Ornaments—Dandi, Panapatriguna, Guna, Nakaputki Gula suna, Phulguna and Notha.

(3) Head Ornaments—Sinthi, Gojikathi, Gara, Phiriphira and hairpins (Kanta), etc.

(4) Neck Ornaments—Necklaces like Kantahimala, Dhanmali, Gutimali, Gajamala, Jintia, Khagala, Panla, Patramali, Charmali, Chainmali.

These ornaments are made of gold or silver or any alloy metals.

(5) Arms : Tada, Bahasuta, Bandaria, etc.

(6) Hands : Rupachudi, Kacha chudi, Katria, Khadu and Kalari Khadu.

(7) Waist : Gunchi and Antasuta.

These are only made of silver or alloy metals and no gold ornaments for the waist are used.

(8) Fingers: Rings (Mudi) of gold or silver

(9) Ankle: Painri, Painjal, Panjana and Nupura.

(10) Toe: Ring called jhuntia, Godamudi and Bichhuan.

The ornaments like Bandaria and Katria have pointed protrusions or pike like projections and are massive and strong. Instead of fulfilling the urge of decoration of body, such ornaments may be used for defensive purpose. Now-a-days there is a tendency among women to give up the heavy and massive ornaments.

42 Food

The standard of diet of people depends upon their economic status. Rice is the staple food of the people of the district. Wheat comes next in importance and the people of lower income group live on millet and suan. Vegetables form a substantial part of their diet. Fish, meat, milk and egg are relished by the men of higher income-group. Fruits like mango, guava and banana are seasonally taken. Milk of cow, buffalo and goat are consumed by many. So far as vegetables are concerned, potato, tomato, cauliflower, cabbage, lady's finger ribbed gourd, snake gourd, sweet gourd, pumpkin, brinjal, radish and bitter gourd are commonly grown and consumed. Pulses like black gram, red-gram, kulthi and horse-gram, etc. are cultivated for food and fodder.

Various types of sweet-meat, cakes, and pickles are prepared for domestic consumption. Non-vegetarian dishes include various kinds of meat preparations. Some people also take dried fish, crabs, snails and birds of different types.

Tea is getting popular even in remote villages. In summer, cold drinks like 'Sharbat' and 'lashi' are enjoyed.

43. Amusement and Festivals

Cinema houses exist at Balangir, Titilagarh and Sonepur. Theatrical performances are some times held on festive occasions. In rural areas, performances like Dandanata, Dhudki dance as well as dramatic shows by amateur opera parties are held.

People of this district observe various festivals which are commonly performed in different parts of Orissa. Some festivals are, however specially observed in western Orissa. Among these special festivals, mention may be made of Nuakhai, Bhaijuntia and 'Puajuntia'.

The 'Nuakhai' ceremony is held sometimes during 'Bhadra Pada' (August-September) when new paddy of the year ripens. This is observed in every Hindu home and people on that occasion offer

preparation of the new crops to various gods and to ancestors after which they take food in ceremonious manner. Both rich and poor wear new clothes and enjoy the day with good spirit and mirth. The day's ceremony is the expression of gratitude for the new life that they have because of the new crop of the year.

The Puajiuntia and the Bhajiuntia ceremonies are held on the 8th day of the dark fortnight and on the 8th day of the bright fortnight respectively in the month of 'Aswina'. The former is celebrated by mothers and the latter by sisters wishing long life and prosperity of sons and daughters as well as of brothers and sisters. On the occasion of Puajiuntia all mothers fast for the whole day and night and worship the deity called 'Duti bahana'. On the occasion of Bhajiuntia the sisters worship goddess 'Durga'. New clothes are presented by sons to mothers and also by brothers to sisters.

Laxmi Puja is performed on every Thursday in the month of Margasira. On that occasion all houses are decorated with flowers, mango leaves and Alpana painting locally called Jhunti.

Muslims and Christians of the district celebrate their respective festivals.

Sl. No	Name of Mother-tongue	Balangir District			Balangir Subdivision		
		Persons	Males	Females	Males	Females	
1	2	3	4	5	6	7	
	All Languages	..	1,068,586	534,219	534,467	143,104	143,639
1	Bengali	..	506	259	247	34	14
2	Dhelki-Oriya	..	17	8	9	..	..
3	English	..	37	16	21	..	..
4	Gujarati	..	878	528	350	33	..
5	Hindi	..	7,795	4,348	3,447	1,012	789
6	Ho	..	477	205	272	142	237
7	Kharia	..	19	11	8	..	..
8	Khond/Kondh	..	15	8	7	8	7
9	Kisan	..	3	..	3	..	3
10	Kol	..	120	36	84	..	..
11	Kui	..	4,694	2,614	2,080	500	521
12	Laria	..	446	183	263	183	263
13	Malayalam	..	33	27	6	7	1
14	Marathi	..	65	29	36	..	..
15	Marwari	..	64	29	35	..	..
16	Mirdha-Kharia	..	47	24	23	..	..
17	Munda—Unspecified	..	3,632	1,657	1,975	407	305
18	Mundari	..	60	27	33	..	..
19	Nepali	..	24	16	8	3	..
20	Oriya	..	1,044,975	521,458	523,517	140,422	141,195
21	Punjabi	..	231	156	75	..	..
22	Tamil	..	224	146	78	14	6
23	Telugu	..	2,434	1,449	985	183	155
24	Urdu	..	1,890	985	905	156	143

NOTE—Only Rural figures are supplied for

A

Patnagarh Subdivision		Sonepur Subdivision		Titilagarh Subdivision	
Males	Females	Males	Females	Males	Females
8	9	10	11	12	13
89,787	90,407	133,297	134,110	142,207	142,476
9	12	42	56	31	24
8	9	..	..	..	..
2	..	..	..	..	..
17	3	51	8	82	..
391	253	492	429	550	422
58	35	5	..	..	..
11	8	..	..	..	..
..
..
5	..	31	63	..	21
609	600	703	552	802	407
..
..
7	..	..	..	..	..
..
9	..	..	..	15	23
333	583	300	450	402	450
..	..	27	33	..	..
..	..	3	..	..	..
88,212	88,859	131,485	132,413	139,957	140,876
..	..	20	2	..	..
6	..	15	..	65	65
42	17	26	31	216	110
68	28	97	73	87	78

subdivisions

APPENDIX
Mother-Tongue and Bilingualism

Sl. No.	Name of Scheduled Tribes	Dhelki Oriya	Hindi	Ho	Kharia	Khand
1	2	3	4	5	6	7
1	Binjhal	..	17	47	..	..
2	Gond, Gondo	..	..	4	..	..
3	Kharia or Kharian	..	..	4	..	19
4	Kolha	..	..	24	5	..
5	Oraon	..	..	4	..	..
6	Saora, Savar, Saura or Sahara.	..	..	2	..	..
7	Ho	..	..	..	472	..
8	Khond, Kond or Kandha including Nanguli and Sitha Kandha.	..	..	..	..	15
9	Kisan	..	..	..	..	..
10	Mirdhas	..	..	..	..	..
11	M u n d a, Munda-Lohara or Munda-Mahalis.	..	..	..	..	..

B

of Scheduled Tribes

Kisan	Kol	Kui	Laria	Mirdha- Kharia	Munda (unspeci- fied)	Mundari	Subsidiary language
8	9	10	11	12	13	14	15
..
..
..	..	1	..	..	..	..	(Kui Oriya-1)
..	120	..	..	..	..	49	(Ho Oriya-1)
..
..	446	..	..	..	(Laria English-3, Oriya-1)
..	(Hindi-5, Oriya-464)
..	..	4,674	..	..	..	..	(Kui Oriya-32)
3
..	..	15	..	47	..	..	8(Kui Oriya-12)
..	..	4	..	..	3,632	..	(Kui Oriya-4, Munda English-23, Oriya-3,058, Hindi-23)

APPENDIX B—*contd.*

Bilingualism of Scheduled Tribes having Oriya as Mother Tongue

Sl. No.	Name of Scheduled Tribes	Oriya Speakers		Subsidiary language
		Male	Female	
1	2	3	4	5
1	Bagata ..	..	1	..
2	Banjara or Banjari ..	63	84	..
3	Bhumij ..	2	..	..
4	Bhuya or Bhuyan ..	110	49	..
5	Binjhal ..	12,048	13,079	English (M-5, F-0), Hindi (M-5, F-0)
6	Binjhia or Binjhoa ..	40	42	..
7	Dal ..	3,749	3,926	Hindi (M-6, F-0)
8	Dharua ..	415	467	..
9	Gandia ..	11	15	..
10	Gond, Gondo ..	36,114	36,171	English (M-59, F-0) Hindi (M-78, F-4)
11	Ho ..	238	131	English (M-1, F-0)
12	Holva ..	8	9	..
13	Kawar ..	120	185	Hindi (M-0, F-3)
14	Kharia or Kharian ..	250	187	Hindi (M-1, F-0)
15	Khond, Kond or Kandha, including Nanguli Kandha and Sitha Kandha.	25,736	29,171	English (M-34, F-1) Hindi (M-79, F-6)
16	Kolha ..	924	706	Hindi (M-3, F-0)
17	Kondadora ..	1	2	English (M-0, F-1)
18	Kora ..	59	49	..
19	Korua ..	192	147	..
20	Kotia ..	8	6	..
21	Kulis ..	362	354	Hindi (M-10, F-0)
22	Mahali ..	16	8	..
23	Mankidi ..	8	15	..
24	Mirdhas ..	2,445	2,431	English (M-2, F-0) Hindi (M-9, F-1)

Sl. No.	Name of Scheduled Tribes	Oriya Speaker		Subsidiary language
		Male	Female	
1	2	3	4	5
25	Munda, Munda-Lohara or Munda-Mahalís.	1,122	949	Hindi (M-5, F-0)
26	Santal ..	2	2	..
27	Saora, Savar, Saura or Sahar	15,949	14,674	English (M-4, F-1), Hindi (M-17, F-2).
28	Shabar or Lodha ..	4,040	3,745	English (M-11, F-0) Hindi (M-25, F-2)
29	Tharua ..	1	3	..
30	Unclassified ..	259	401	English (M-6, F-3), Hindi (M 6, F-17)

District/Subdivision	Total Rural Urban	Names of Religions				
		Total			Buddhists	
		P	M	F	M	F
1	2	3	4	5	6	7
Balangir District	T	1,068,686	534,219	534,467	7	6
	R	1,019,027	508,395	510,632	7	6
	U	49,659	25,824	23,835	..	..
Balangir Subdivision	R	286,743	143,104	143,639	..	..
Patnagarh Subdivision	R	180,194	89,787	90,407	4	3
Sonepur Subdivision	R	267,407	133,297	134,110	2	3
Titilagarh Subdivision	R	284,683	142,207	142,476	1	..

NOTE—Only Rural figures are supplied

DIX C

arranged in alphabetical order

Christians		Hindus		Jains		Muslims		Sikhs		Other Religion and persuasions	
M	F	M	F	M	F	M	F	M	F	M	F
8	9	10	11	12	13	14	15	16	17	18	19
2,402	2,669	530,114	530,123	399	333	1,117	1,247	176	83	4	6
2,289	2,616	505,218	507,176	185	233	551	569	145	32	..	..
113	53	24,896	22,947	214	100	566	678	31	51	4	6
1,622	1,965	141,176	141,412	30	47	177	189	99	26	..	..
128	87	89,485	90,131	36	42	131	141	3	3	..	..
38	62	133,119	133,906	..	..	136	137	2	2	..	..
501	502	141,438	141,727	119	144	107	102	41	1	..	..

for subdivision

APPENDIX D

Scheduled Castes

Sl. No.	Name of Scheduled Castes	Total		
		Persons	Males	Females
1	2	3	4	5
1	Adi Andhra ..	94	60	34
2	Amant or Amat ..	17	8	9
3	Badaik ..	27	14	13
4	Bagheti or Baghuti ..	2	1	1
5	Bajikar ..	5	2	3
6	Bariki ..	2,654	1,424	1,230
7	Bauri ..	16	16	..
8	Beldar ..	1	..	1
9	Bhata ..	375	181	194
10	Bhoi ..	91	40	51
11	Chakali ..	366	186	180
12	Chamar, Mochi, Muchi or Satnami	1,415	698	717
13	Chandala ..	13	7	6
14	Dandasi ..	3	3	..
15	Dewar ..	129	59	70
16	Dhanwar ..	17	7	10
17	Dhoba or Dhobi ..	9,072	4,547	4,525
18	Dom, Dombo or Duria Dom ..	4,311	2,098	2,213
19	Ganda ..	154,147	77,093	77,054
20	Ghantarghada or Ghantra ..	130	74	56

Sl. No.	Name of Scheduled Castes	Persons	Total	
			Male	Female
1	2	3	4	5
21	Ghasi or Ghasia	.. 6,760	3,135	3,625
22	Ghogia	.. 24	11	13
23	Godra	.. 1	..	1
24	Haddi, Hadi or Hari	.. 9	8	1
25	Jaggali	.. 6	6	..
26	Kandra or Kandara	.. 41	32	9
27	Karua	.. 11	5	6
28	Khadala	.. 713	343	370
29	Kurunga	.. 60	37	23
30	Laban	.. 137	55	82
31	Laheri	.. 89	41	48
32	Mala, Jhala, Malo or Zala	.. 2	1	1
33	Mang	.. 17	11	6
34	Mangan	.. 16	5	11
35	Mehra or Mahar	.. 2,781	1,383	1,398
36	Mundapotta	.. 2	2	..
37	Paidi	.. 2	2	..
38	Pan or Pano	.. 51	44	7
39	Panika	.. 893	501	392
40	Pantanti	.. 306	134	172
41	Pap	.. 136	78	58
42	Relli	.. 1	..	1
43	Samasi	.. 23	8	15
44	Sanci	.. 6	2	4
45	Sidhria	.. 87	29	58
46	Sindhuria	.. 8	3	5
47	Siyal	.. 3	1	2
48	Tamadia	.. 7	2	5
49	Tanla	.. 260	120	140
50	Tiar or Tior	.. 548	233	315
	Unclassified	.. 1,537	763	774
	Total	.. 187,422	93,513	93,909

APPENDIX E

Scheduled Tribes

Sl. No.	Name of Scheduled Tribes	Persons	Total	
			Males	Females
1	2	3	4	5
	Total	220,916	109,087	111,829
1	Bagata	1	..	1
2	Banjara or Banjari	147	63	84
3	Bhaiya or Bhuyan	159	110	49
4	Bhumij	2	2	..
5	Binjhal	25,191	12,073	13,118
6	Binjhia or Binjhoa	82	40	42
7	Dal	7,675	3,749	3,926
8	Dharua	882	415	467
9	Gandia	26	11	15
10	Gond, Gondo	72,289	36,116	36,173
11	Ho	841	438	403
12	Holva	17	8	9
13	Kawar	305	120	185
14	Kharia or Kharian	461	262	199
15	Khond, Kond or Kandha including Nanguli Kandha and Sitha Kandha.	59,596	28,357	31,239
16	Kisan	3	..	3
17	Kolha	1,828	990	838
18	Kondadora	3	1	2
19	Kora	108	59	49
20	Korua	339	192	147
21	Kotia	14	8	6
22	Kulis	716	362	354
23	Mahali	24	16	8
24	Mankidi	23	8	15
25	Mirdhas	4,946	2,469	2,477
26	Munda, Munda-Lohara or Munda-Mahalis.	5,710	2,781	2,929
27	Oraon	4	3	1
28	Santal	4	2	2
29	Saora, Savar, Saura or Sahara	31,071	16,132	14,939
30	Shabar or Lodha	7,785	4,040	3,745
31	Tharua	4	1	3
	Unclassified	660	259	401