

## PEOPLE

The total population of Kendujhar district as returned by the Census of 2011 was 18, 01,733 of which 9, 06,487 were males and 8, 95,246 females. It is divided into 3 Sub-Divisions, 13 Blocks, 13 Tahasils, and 25 Police Stations including Special PS (Energy), Keonjhar. The Sub-Division-wise Population is given below as per census-2011.

<b>Sub-Division/CD Block/Municipality</b>	<b>Total Population</b>
<b>KENDUJHAR SUB-DIVISION</b>	<b>871927</b>
Kendujhar Block	161931
Banspal Block	102527
Telkoi Block	96590
Harichandanpur Block	142150
Ghatagaon Block	118307
Patna Block	101518
Saharapada Block	88314
Kendujhar Municipality	60590
<b>ANANDAPUR SUB-DIVISION</b>	<b>462437</b>
Ghasipura Block	148554
Anandapur Block	109669
Hatadihi Block	164629
Anandapur Municipality	39585
<b>CHAMPUA SUB-DIVISION</b>	<b>467369</b>
Joda Block	125728
Champua Block	115321
Jhumpura Block	113149
Joda Municipality	46631
Barbil Municipality	66540

The table below shows the decennial growth of population of Kendujhar district from 1901 to 2011.

<b>Census year</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>	<b>Decade variation</b>	<b>Percentage of decade variation</b>
1	2	3	4	5	6
<b>1901</b>	1,44,072	1,41,686	2,85,758	-----	-----
<b>1911</b>	1,82,020	1,82,682	3,64,702	+ 78,944	+27.63
<b>1921</b>	1,86,785	1,92,711	3,79,496	+ 14,794	+4.06
<b>1931</b>	2,27,143	2,33,466	4,60,609	+ 81,113	+21.37
<b>1941</b>	2,63,475	2,66,311	5,29,786	+ 69,177	+ 15.02
<b>1951</b>	2,94,902	2,93,539	5,88,441	+ 58,655	+ 11.07
<b>1961</b>	3,75,090	3,68,225	7,43,315	+ 1,54,874	+ 26.32
<b>1971</b>	4,83,334	4,72,180	9,55,514	+ 2,12,199	+ 28.55
<b>1981</b>	5,62,157	5,52,465	11,14,622	+ 1,59,108	+ 16.65
<b>1991</b>	6,77,480	6,59,546	13,37,026	+ 2,22,404	+ 19.95
<b>2001</b>	7,90,036	7,71,954	15,61,990	+ 2,24,964	+ 16.83
<b>2011</b>	9,06,487	895,246	18,01,733	+2,39,743	+15.35

The decennial growth rate of population 2001-2011 works out to 15.35 % against the state average of 14.05%.

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

The decade 1921-31 was a period of quick recovery. The crop condition was satisfactory and the public health improved beyond expectation. The heavy flood in the river Baitarani in 1927 which affected certain areas was a temporary feature which did not affect the population growth during the decade, which rose to 460,609 showing an increase of 21.37 percent.

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

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

The decade 1951-61 was more favourable than the previous decade because agriculture and industry made considerable progress. The whole district was covered by Community Development Blocks and through these agencies multisided development activities took place. A number of minor irrigation projects were executed and improved technique in agriculture were adopted. The mining industry of Barbil was developed and a mining School for the training of technical personnel was established. Besides, a college for higher education was started at Kendujhar and a large number of educational institutions sprang up in the district for the spread of literacy. The road communication was developed expensively for the transport of iron and manganese ores. All these developments contributed to the material prosperity of the people in the district and the population in 1961 grew up to 743,315, showing an increase of 26.32 percent.

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

The decennial growth rate (1971-81) works out to 16.65 percent against the State average of 19.72 percent. Similarly, the decennial growth rate from 1981-91, 1991-2001, 2001-11 are 19.95 percent, 16.83 percent & 15.35 percent respectively. In 1961, the density of population of Kendujhar district was 90 persons per square km. as against state figure of 113 persons. In 1971, it was 116 against the state average of 141 persons per sq. km. In 1981, it was 136 against the state average of 169. In 1991, it was 161 against the state average of 203 per sq. km. In 2001, it was 188 against the state average of 236 persons per sq. km. Similarly in 2011, density of population increased to 217 against state average of 270 per sq.km. Thus, there is increasing trend of population density.

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

According to the Census of 1971 there were 2,009 inhabited and 73 uninhabited villages in Kendujhar district. The rural population\*\* was 8, 88,167(4, 46,720 males and 4, 41,447 females) giving an average of 442 persons per inhabited villages as against 428 in the state of Odisha. The proportion of rural population to the total population in the district was 92.95. This was higher than similar proportion in the state which was 91.59 percent.

According to the 2001 census, there were 2069 inhabited and 53 uninhabited villages in Kendujhar district. The rural population for 2011 is 1548674 (774667 Males and 774007 females) giving an average of 748 per inhabited villages. The percentage of rural population to the total population in the district is 85.95. This is higher than the state average of 83.31%. Block wise rural population of 1991, 2001 & 2011 Census is given below.

### BLOCKWISE RURAL POPULATION

Name of the Block	Number of village	Census-1991			Census-2001			Census-2011		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
Anandpur	125	42602	41748	84350	48705	47869	96574	55016	54653	109669
Banspal	163	35196	35451	70647	42616	43229	85845	50396	52131	102527
Champurua	148	39776	40329	80105	45930	46246	92176	52189	52738	104927
Ghasipura	179	62899	61156	124055	67479	66193	133672	74858	73696	148554
Ghatgaon	142	44164	43662	87826	51398	50719	102117	59051	59256	118307
Harichandanpu	218	50358	49205	99563	59631	58492	118123	69253	68832	138085
Hatadihi	212	62076	60358	122434	72387	70441	142828	83135	81494	164629
Jhumpura	152	41742	41703	83445	46333	46127	92460	53229	53856	107085
Joda	118	37794	36876	74670	46191	44355	90546	54407	52131	106538
Kendujhar	224	58732	57992	116724	68895	67672	136567	81195	80736	161931
Patna	153	40239	40982	81221	46175	46338	92513	50545	50973	101518
Saharapada	139	34950	35952	70902	39139	39909	79048	43337	44977	88314
Telkoi	149	37601	36609	74210	43572	42926	86498	48056	48534	96590
<b>TOTAL</b>	<b>2122</b>	<b>588129</b>	<b>582023</b>	<b>1170152</b>	<b>678451</b>	<b>670516</b>	<b>1348967</b>	<b>774667</b>	<b>774007</b>	<b>1548674</b>

In the following statement the proportion of different size of villages to the total number of villages and the population of such villages to the total rural population (in percentage) is shown according to the Census 2011.

Villages with Population of	No. of census villages	Percentage of No. of Census villages to total No. of villages	Rural population	Percentage of rural population to total rural population of the district
Less than 500	884	42.83	255571	16.51
500—999	682	32.95	481829	31.11
1,000—1,999	406	19.57	547046	35.32
2,000—4,999	95	4.55	253521	16.37
5,000—9,999	2	0.1	10707	0.69
10,000 and above	0	0	0	0
Total	2069	100	1548674	100

The statement discloses that the proportion of small villages (with a population of less than 500) stands the highest with 42.83 percent of the total villages. Villages of this category accommodated 16.51 percent of the total rural population of the district.

It is also found from 2011 Census that Panchupali in Ghasipura police-station and Bangura in Soso police-station are the two big sized villages in the district. The population of the former village is 5415 and the latter 5,292.

Barbil, Joda, Kendujhar, Anandpur, Daitary, Bolani, Jajanga, Jhumpura & Champua are the urban areas of the district. The proportion of urban population to the total population of the District is 14.04. Kendujhar was the only town in the district from 1941 to 1951. Barbil acquired urban status in 1961. Thus the census of 1961 recorded two towns in 1961. In 1971 Anandapur and Joda acquired urban status while Balagoda (Bolani) and Daitary were included in Town list. In 2011 Champua acquired urban status in the town list.

Name of the Municipality/Census Town (C.T)	Census-1991			Census-2001			Census-2011		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Barbil (Municipality)	22705	19327	42032	27639	24988	52627	34938	31602	66540
Joda Municipality	16280	14789	31069	20079	18610	38689	23951	22680	46631
Kendujhar (Municipality)	22742	19203	41945	27486	24359	51845	31481	29109	60590
Anandpur Municipality	15883	14395	30278	17939	17109	35048	20462	19123	39585
Daitary (C.T.)	2364	2070	4434	2273	1966	4239	2162	1903	4065
Champua (C.T.)	3062	2684	5746	4417	3892	8309	5543	4851	10394
Bolani(Balagoda) (C.T.)	6315	5055	11370	6310	5523	11833	6152	5556	11708
Jajanga (C.T.)	0	0	0	0	0	0	3978	3504	7482
Jhumpura(C.T)	0	0	0	2763	2502	5265	3153	2911	6064
Bangura(C.T.)	0	0	0	2679	2489	5168	0	0	0
<b>TOTAL</b>	<b>89351</b>	<b>77523</b>	<b>166874</b>	<b>111585</b>	<b>101438</b>	<b>213023</b>	<b>131820</b>	<b>121239</b>	<b>253059</b>

The following table gives an idea about the growth of urban population in the district since 1941.

Urban Population								
TOWNS	1941	1951	1961	1971	1981	1991	2001	2011
Kendujhar	9,004	9,343	12,624	19,340	28,059	41945	51845	60590
Barbil	---	---	19,340	24,342	33,030	42032	52627	66540
Anandapur	---	---	---	6,312	24,605	30278	35048	39585
Joda	---	---	---	17,353	26,303	31069	38689	46631
Balagoda(Bolani)	---	---	---	---	9515	11370	11833	11708
Daitary	---	---	---	---	4844	4434	4239	4065
Champua	---	---	---	---	---	5746	8309	10394
Jajanga (C.T.)	---	---	---	---	---	---	0	7482
Jhumpura(C.T)	---	---	---	---	---	---	5265	6064
Bangura (C.T)	---	---	---	---	---	---	5168	---
<b>Total</b>	<b>9,004</b>	<b>9,343</b>	<b>31,964</b>	<b>67,347</b>	<b>1,26,356</b>	<b>1,66,874</b>	<b>2,13,023</b>	<b>2,53,059</b>

## Comparison of population between 1991, 2001 & 2011 Census

Population	1991	2001	2011
Rural	1170152	13,48,967	15,48,674
Urban	166874	2,13,023	2,53,059
Male	677480	7,90,036	9,06,487
Female	659546	7,71,954	8,95,246
Scheduled Caste	153639	1,81,488	2,09,357
Scheduled Tribe	595184	6,95,141	8,18,878
Other Caste	588203	6,85,361	7,73,498
<b>Total Population</b>	<b>1337026</b>	<b>15,61,990</b>	<b>18,01,733</b>

## Comparison of workers

	1991			2001			2011		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Total Workers	358397	160629	519026	4,04,691	2,16,535	6,21,226	498077	268437	766514
Main workers	351769	88184	439953	3,24,702	70,458	3,95,160	362695	79802	442497
Marginal workers	6628	72445	79073	79,989	1,46,077	2,26,066	135382	188635	324017

## Population analysis of the district. 1991, 2001 & 2011 as per Census report.

The population break-up in the Municipalities and Blocks of the district is appended as follows:-

Block/ Municipality	Total Population (2011) Census)	ST Population	%	SC Population	%	Literacy Percentage			Population ( As per 2001 census)	Growth % 2001	Population ( As per 1991 census)	Growth % 1991
						Male	Female	Total				
Anandapur	109669	53302	49	14060	13	63.51	46.36	54.96	96574	14.49	84350	19.77
Banspal	102527	81548	80	4477	4	43.67	25.59	34.48	85845	21.52	70647	17.53
Champua	115321	52966	46	10255	9	69.43	50.77	60.05	100485	25.44	80105	8.32
Ghasipura	148554	30209	20	27918	19	75.52	61.66	68.64	133672	7.75	124055	19.73
Ghatgaon	118307	74909	63	6828	6	66.45	48.14	57.28	102117	16.27	87826	21.22
Harichandanpur	142150	79726	56	10215	7	61.22	43.12	52.20	122362	22.90	99563	26.16
Hatadihi	164629	30018	18	41987	26	76.85	64.46	70.72	147996	20.88	122434	22.27
Jhumpura	113149	57186	51	7985	7	61.87	44.01	52.89	97725	17.11	83445	17.53
Joda	125728	75053	60	11824	9	56.47	34.45	45.70	102379	37.11	74670	18.66
Kendujhar	161931	81350	50	16082	10	67.70	49.66	58.71	136567	17.00	116724	13.42
Patna	101518	53405	53	7706	8	67.11	50.24	58.64	92513	13.90	81221	18.82
Saharpada	88314	51332	58	7137	8	65.66	47.76	56.54	79048	11.49	70902	11.63
Telkoi	96590	50406	52	10903	11	64.65	47.16	55.86	86498	16.56	74210	22.80
Anandapur (M)	39585	4056	10	7367	19	80.41	69.63	75.20	35048	15.75	30278	23.06
Barbil (M)	66540	16291	24	8500	13	68.54	52.72	61.03	52627	25.21	42032	3.73
Joda (M)	46631	12904	28	8082	17	68.41	53.01	60.92	38689	24.53	31069	9.68
Kendujhar (M)	60590	14217	23	8031	13	82.36	73.21	77.96	51845	26.60	41945	27.48

The decennial growth rate of population of the district is 16.83 % during the census year 2011 than the census year 2001, which is just above the state average of 16.25. The significantly higher growth rate in Joda and Barbil areas can be attributed to influx of labour force due to recent spurt in mining activities.

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

#### Kendujhar Child Population 2011

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Kendujhar. There were total 259,403 children under age of 0-6 against 243,655 of 2001 census. Of total 259,403 male and female were 131,885 and 127,518 respectively. Child Sex Ratio as per census 2011 was 967 compared to 962 of census 2001. In 2011, Children under 0-6 formed 14.40 percent of Kendujhar District compared to 15.60 percent of 2001. There was net change of -1.2 percent in this compared to previous census of India

#### **Kendujhar Sex Ratio 2011**

With regards to Sex Ratio in Kendujhar, it stood at 988 per 1000 male compared to 2001 census figure of 977. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate. In 2011 census, child sex ratio is 967 girls per 1000 boys compared to figure of 962 girls per 1000 boys of 2001 census data.

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

Census year	No. of females per 1,000 males	
	Kendujhar	Odisha
1901	983	1037
1911	1004	1056
1921	1032	1086
1931	1028	1067
1941	1011	1053
1951	995	1022
1961	982	1001
1971	977	988
1981	983	982
1991	974	971
2001	977	972
2011	988	979

From 1901 the sex ratio began to grow till 1921 after which the sex ratio showed a downward trend which continued from decade to decade till 1971. The sex ratio for the district was below that of the state of Odisha in all decades. In 1981, the sex ratio increased to 983 which is slightly above the state sex ratio of 982. In 2011, the sex ratio increased to 988 which is more than the state sex ratio of 979.

**Comparative figure on population and other basic data between 2001 and 2011**

Description	2011	2001
Actual Population	18,01,733	15,61,990
Male	9,06,487	7,90,036
Female	8,95,246	7,71,954
Population Growth	15.35%	16.83%
Area Sq. Km	8,303	8,303
Density/km <sup>2</sup>	217	188
Proportion to Orissa Population	4.29%	4.24%
Sex Ratio (Per 1000)	988	977
Child Sex Ratio (0-6 Age)	967	962
Average Literacy	68.24	59.24
Male Literacy	78.12	71.99
Female Literacy	58.28	46.22
Total Child Population (0-6 Age)	2,59,403	2,43,655
Male Population (0-6 Age)	1,31,885	1,24,210
Female Population (0-6 Age)	1,27,518	1,19,445
Literates	10,52,518	7,80,918
Male Literates	6,05,119	4,79,337
Female Literates	4,47,399	3,01,581
Child Proportion (0-6 Age) with total population	14.40%	15.60%
Boys Proportion (0-6 Age) with total male population	14.55%	15.72%
Girls Proportion (0-6 Age) with total female population	14.24%	15.47%

**POPULATION OF KENDUJHAR DISTRICT BY CASTE  
AS PER 1971, 1981, 1991, 2001 & 2011 CENSUS**

Caste	1971	1981	1991	2001	2011
Scheduled Caste	99,023	1,24,379	1,53,639	1,81,488	209357
Scheduled Tribe	4,28,091	4,99,567	5,95,184	6,95,141	818878
Others	4,28,400	4,90,676	5,88,203	6,85,361	773498
<b>Total</b>	<b>9,55,514</b>	<b>11,14,622</b>	<b>13,37,026</b>	<b>15,61,990</b>	<b>1801733</b>

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

Name of the mother-tongue	No. of speakers	Percentage to total population
1	2	3
Odia	764,860	80.05
Ho	75,928	7.95
Santali	28,740	3.01
Bengali	24,892	2.60

Kol	16,433	1.72
Hindi	9,407	0.98
Juang	8,937	0.94
Urdu	5,676	0.59
Munda	4,673	0.49
Mundari	2,930	0.31
Others	13,38	1.36
Total	955,514	100.00

Out of 743,315 persons in the district, 56,281 persons are returned as speaking a language subsidiary to their mother-tongue. The following statement gives the total bilingual

Population in the district and also the principal subsidiary language spoken by them.\*

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

Mother-tongue	Total No. of speakers	Total No. of persons returned as speaking a language subsidiary to the mother-tongue	Principal subsidiary languages				
			Odia	Hindi	English	Bengali	Others
1	2	3	4	5	6	7	8
Bengali	8,550	4038	3005	316	702	..	15
Hindi	11,812	2508	1660	..	637	210	1
Ho	61,325	9721	9459	244	18	..	..
Khond/Kondh	3,922	1692	1665	25	2	..	..
Kisan	2,212	547	547	..	..	..	..
Kol	43,004	2010	1980	28	2	..	..
Kui	26,482	1896	1496	392	8	..	..
Munda unspecified	9,080	776	769	7	..	..	..
Mundari	4,097	2907	2898	9	..	..	..
Odia	514,666	22525	..	4706	5739	12059	21
Santali	25,274	6078	4883	1194	1	..	..
Telugu	529	212	132	39	41	..	..
Urdu	3,627	1371	806	362	182	17	4
Total	714,580	56281	29300	7322	7332	12286	41

It is observed from the table that Odia is the most important subsidiary language of all the non-odia speakers in the district. Hindi, English and Bengali are the other important subsidiary languages. The odia script is in vogue all over the district. Even the tribals who speaks Ho, Kondha, Kol, Kui, Mundari and Santali languages prefer Odia script while writing their dialects.

The people speaking other Indian languages use their respective scripts.

The following table gives the distribution of population by religion according to the Census of 2011.

Name of the Religion	Number of followers	Percentage to total population
Hindu	1752694	97.28
Muslim	27752	1.54
Christian	9141	0.51

Sikhs	2177	0.12
Buddhist	209	0.01
Jains	131	Negligible
Other religions and persuasions	7372	0.40
Religion not stated	2257	0.13

According to the 2011 Census, 97.28 percent of the people in the district professed Hinduism. The preponderance of the followers of Hinduism in the district is so high that it occupies 6<sup>th</sup> place in the state of Odisha.

Among the Hindus most of the people are semi-Hinduised aboriginals. They have adopted Hindu customs and they worship Hindu gods. They claim to be orthodox Hindus, but side by side worship their own tribal gods and sylvan deities. In every village there is almost invariably a village priest who is known as *dehuri, jani*, etc. They appease the evil spirits and the sylvan deities of the tribal with sacrifices of buffaloes, goats and fowls. The villagers do not conduct any auspicious work without worshipping the village deities which are generally represented by a log of wood or a stone smeared with vermilion which are usually located in a dense forest. The village deities are worshipped on the occasion of every religious ceremony and also on special occasions like the outbreak of epidemics, famine, etc. The priest get remuneration from the villagers for their services. These village deities are also worshipped as Durga, Tarini, Sidhamata, Gadachandi, Bisri Thakurani, etc. The worship of the *grama devati* is conducted with great pomp and show on the Mahastami day of the Durga puja. At some places goats and buffaloes are sacrificed.

The Hindus of the district are polytheists. They worship gods and goddesses in temples dedicated to Lord Jagannath, Siva, Rama, Radha-Krishna, Shakti, the mother goddess in her various manifestations, and other deities. The people congregate near these temples on different festive occasions like Tatha Jatra, Durga Puja, Sivaratri, Dola Jatra, Rahas Jatra, Chandan Jatra, etc. They show great respect to their priests who are Brahmins, and Jyotis has who are their family chroniclers. The Hindu worship Sun-god and many abstain from eating fish or meat on Sunday as it is the sacred day for Sun-god. The earth is described as the holy mother of all living things and the giver of all good and is regarded as a benignant female deity. The people worship the Earth goddess during agricultural operations. Besides, the Sun and Earth, the planets like *Sani, and Rahu* are also worshipped on certain occasions. Thursday is considered an auspicious day for goddess Lakshmi and is observed with religious devotion mostly by the women folk.

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

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

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

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

The Mahima Dharma is a distinct contribution of Odisha to Hindu religious thought. The followers of this cult believe in one God, i.e., the Param Bramha, the Supreme Being. The founder of this cult is Mahima Gosain. His disciples believe that he is an incarnation of Param Brahma. The centre of this cult is at Joranda in Dhenkanal district. At present the head of this cult is Abadhuta Biswanath Baba. (For a detailed account of this cult see-Odisha District Gazetters, Dhenkanal, 1972.) The followers of Mahima Dharma have established Ashramas in Kendujhar district. The Balkaladhari Parasanyadis in the course of their travels stay in the Tungis inside the Ashramas. Where Tungis are not available they usually stay in the Chaupadhis which are meant for the Kaupunidharis and Bairagis. The followers sign Bhajans and discuss about religious matter in the Chaupadhi.

The census of 1971 has recorded 6,928 Muslims in the district. As per 2011 census the number of Muslims increased to 27,752 which is 1.54 % of the total population of the district during the period. They believe in one God. According to them, Mohammad is the last prophet and there will be no prophet after and they accept Quoran as the Holy Book of the Almighty God. The Muslims of Kendujhar district are of Sunni Sect. They abide by the teachings of one of the four (Imams) guides, i.e., Imam Abu Hanifa.

In 1971 the Christian population in the district was 2,595 which is 0.27 percent of the total population of the district. As per 2011 census the number of population increased to 9141 which is 0.51 % of the total population.

The Sikhs residing in the district are mostly immigrants from outside the State. They numbered 947 in 1971 and are mostly found Champua subdivision. In 1954-55 they established a Gurudwar at Barbil. The Sikh population has been increased to 2177 as per 2011 census which is 0.12 % of the total population of the district.

The Buddhist with an aggregate population of 48 (the Census of 1971) constitute a microscopic minority in the district. The Buddhist population increased to 209 as per 2011 census.

In 1961 there were 161 Jains in Kendujhar district. The number declined and in 1971 only one person was found professing this faith. The Jain population declined to 131 as per 2011 census.

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

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

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

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

The Gaudas are also known as Goalas in the district. They are generally well-to-do. Besides extensive lands, they also possess large herds of cattle. They have three important sub-castes, viz., the Deshua, the Mathurabasi and the Magadha. Of the three sub-castes the Deshuas live mostly in Anandapur subdivision. The other sub-castes are found in large numbers in Kendujhar and Champua subdivision. They are also seen in the Bhuiyan Pirahs where they live in low-lands and practise cultivation in wet-lands unlike their neighbours, the hill Bhuiyans. Long abode has created an attachment between the two heterogeneous orders. The Bhuiyans hold the Gaudas in esteem. The Gaudas worship Lord Krishna and pay special reverence to the cow. Dolapurnima (full-moon day in the month of Phalgun) is their main festival.

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

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

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

The Jyotishas are also known as Naik, Graha-bipra and Ganak. They are astrologers by profession. Their service is essential on social function like marriage, birth and death. They observe Dolapurnima and from that day read out from the almanac daily in the temples and also in the houses of the well-to-do persons.

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

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

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

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

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

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

The Khandayats (Kshytriyas) are found in large numbers in the Anandpur subdivision as well as in other parts of the district. The name is derived from the Odia word *Khanda*, meaning sword. Some are of the opinion that Odisha was formerly divided into *Khandas* or groups of villages corresponding to the *pargana* of the Muslim period. Each *khanda* was governed by a headman called *Khandapati*, which was subsequently corrupted to *Khandayat*. As members of the feudal militia the Khandayats had to serve as soldiers under the Rajas in times of war and in return they were given lands strictly under military tenure. Their characteristic occupation having gone, they have now taken to other professions. Many of them depend upon agriculture as a means of livelihood. *Dasahara* is their main festival when they worship the sword as the insignia of their past glory.

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

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

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

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

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

The Routia have migrated to this district from Sundargarh. They are settled mainly in Telkoi Tahsil. Their main occupation is agriculture. Some of them also prepare and sell flattened rice.

Number of persons belonging Sikalkar community is very few in the district. They are skilled in the black art and eke out a living by selling herbal medicines.

The people belonging to Sitara caste make ornaments like rings, *jhutias*; elephants and *dipa* by casting brass. They are nomadic by nature and sell their products here and there.

The sundhis deal in wine. Their occupation was hampered due to the influx of wine dealers from Bihar. Hence most of them are understood to have given up their customary occupation and have taken to business and agriculture.

The Telis are a business community and are known as Kuberas. They are divided into three sub-castes, namely, Haladia, Khairi and Baldia or Thoria. The first two press oil by indigenous method and trade in it. The Baladia or Thoria Telis deal in turmeric which is carried from place to place with the aid of bullocks. Kali Puja is the main festival of the Telis.

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

The Scheduled Caste growth rate during 1961-71 was 4.70 percent. This percentage rose to 15.39 in the next decade (1971-81).

The scheduled caste mostly live in the rural areas of the district. The total Scheduled Caste Population as per 2011 census in this district is 2,09,357. The scheduled castes population in Anandapur subdivision is the highest (91,332) and the lowest in the Champua subdivision (23,334). Further analysis revealed that the population of scheduled caste is much higher in Nandipada (24,990), Ghasipura (20,559), Anandapur(18,152), Sainkul (16,124), Kendujhar Town (15,174) and Soso (11,507), police stations of the district. The lowest SC population is found in Kanjipani PS (571)

In 1981, the literate and educated persons among the scheduled castes numbered 35,739 i.e., 28.73 percent of their total population in the district. The analysis revealed that 44.01 percent of the males and 13.24 percent of the females were literate. This indicate that education has spread very little among the females. According to 2011 Census, total literate among the Scheduled Caste population has been increased to 1,34,318 which is 64.16% of the total SC population of the District. The number of male and female literates are 76159 and 58159 respectively.

Among the scheduled caste 23.80 percent are main workers, 14.50 percent recorded under marginal workers and the rest non-workers of the total SC population. Majority of the workers were engaged in agricultural occupations, mining and quarrying, household industries and other works.

To raise the socio-economic conditions of the scheduled castes Government have introduced schemes like SGSY/ OLM, MGNREGS, IAY, BIJU PUCCA GHAR, CC ROAD, Finance Commission Awards.

The 2011 Census enumerated 1788 (929 males and 859 females) Chamars or Mochis in Kendujhar district. They are found chiefly in rural areas and profess Hinduism. They are skilled in tanning, curring of hides and skins. In urban areas they prepare and mend shoes and slippers. Some of them depend on agriculture for earning a livelihood. They also prepare alcoholic drinks from date palm and salap juice.

According to the census of 2011, 28449 Dhobas were found in the district. Their traditional occupation is washing of clothes and wood cutting. On ceremonial occasions their services are indispensable. In order to maintain their livelihood some of them have opened laundries in towns. They worship Netei Thakurani on the Gamha Purnima day.

The strength of Doms or Dombos in the district was 8593 (4265 males and 4328 females) in 2011. They weave bamboo baskets like Tokei, Bausia, Pachia, etc. the Doms also act as drummers on ceremonial occasions.

The 2011 Census enumerated 6830 (3275 males and 3555 females) Ghasis or Ghasias in Kendujhar district. They work as sweepers and grass-cutters to horses. A large section of them now depend upon agriculture to earn their livelihood. They observe Indu Purnima (fullmoon day of the month of Bhadrab) and Karama parab. On the occasion of social functions they play musical instruments.

Total Population of Gokha is 2325 (1199 males and 1126 females) Their main occupation is fishing. They are *shalua* made of bamboo sticks and do not usually fish with nets. They supplement their income by cultivating land.

The census of 2011 returned 4697 (2312 males and 2385 females) Hadis or Haris in the district. They act as scavengers. But most of them are found engaged in making baskets, rope, etc. They also work as labourers. They worship Hindu gods and god lings, but observe Karama Parba in a splendid manner. They have their own priests who perform marriage and other ceremonies.

The Panas or Panos are the predominant Scheduled Castes in Kendujhar district. Their population according to 2011 Census was 125392. They are found almost in every village and have close relationship with the tribes. Their traditional occupation is said to be weaving but they now mostly work as agricultural labourers, masons, basket makers, rickshaw pullers and drummers. Among Panas bride price system is in vogue. No inter-caste marriage is allowed in their society. A man of one clan in no case can marry a girl of his own clan, he is allowed to marry outside his clan. A Pana priest is called Baishnab generally performs their marriage and other social functions.

The Panas profess Hinduism and believe in sorcery. They have Caste councils. The headman of the council is known as Bisoi. He generally deals with disputes of social nature. In earlier days none of the Panas had embraced Christianity. But recently a few have been converted into Christianity in order to raise their social status.

According to 2011 Census the population of the Pantantis in Kendujhar district was 4321 (2138 males and 2183 females). The traditional occupation of this caste is weaving of cloth. But now-a-days they mostly live in cultivation. Some of them also work as casual labourers. In spite of educational facilities provided to them they have not advanced much in education. They follow Hindu rites and customs.

In 2011 Census, the Patial, Patikar, Patua or Patratanti numbered 3,185 (1,578 males and 1,607 females) in the district. Their settlements are invariably found in the vicinity of higher class people. They usually earn their livelihood by weaving cloth. Some of them also work as labourers. They worship the god and goddesses of the Hindu pantheon. Due to spread of education, some of them are now working in private and public establishments in different capacities.

In 2011 Census, 295 (146 males and 149 females) persons were enumerated as Tamadia. They mostly live in rural areas and depend on agriculture, mining and quarrying for earning a livelihood.

## SCHEDULED TRIBES

The Scheduled Tribes population of the district which was 448,675 in 1971 increased to 499,567 in 1981, thus registering a growth of 11.34 percent in a decade (1971-81). According to the census of 2011, the total population has been increased to 8,18,878. There were 56 Scheduled Tribes in the district of which the principal Tribes were Bathudi, Bhuyan, Bhumij, Gond, Ho, Juang, Kharwar, Kisan, Kolha, Kora, Munda, Oraon, Santal, Saora, Shabar and Sounti. These sixteen tribes constituted 97.72 percent of the total tribal population of the district.

The concentration of Scheduled Tribes was the highest in Kendujhar (486893) and the lowest in the Anandapur subdivision (117585). The police stations, such as, Kendujhar (89,474), Ghatagaon (66,037), Patana (59,350), Telkoi (49,547), Anandapur (46,110), Champua (45348), Harichandanpur (41,301) and Pandapada (40,129) claimed comparatively more tribal population than the other police stations of the district in 2011. The lowest ST population of 4092 was found in Nandipada PS in Anandapur Sub-Division.

The majority of the scheduled tribes are found engaged in agricultural occupations, mining and quarrying, and other services. Spread of education, communication facilities and their implementation of various development projects have helped the Scheduled Tribes a lot to change their traditional manners and customs to some extent.

The concentration of the Bathudis is more in the north-western parts of the State of Odisha, particularly in the areas bordering the district of Mayurbhanj and Kendujhar. Out of 2,17,395 Bathudis in the state, 78,964 (38,911 males and 40,053 females) are found in Kendujhar district. Their settlements lie mostly on the plains in the rural areas and many of them are so much Hinduised and accultured that to call them a hill tribe is perhaps a misnomer.

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

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

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

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

Both burial and cremation are practised by them. They observe death pollution for ten days. Most of the Bathudis speak Odia; only a few have taken to Ho as their mother tongue.

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

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

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

The name Bhuiya or Bhuyan is derived from the Sanskrit word Bhumi meaning land. They considered themselves to be the children and owner of land and hence are known as Bhuyans. The Bhuyans are found in almost all the districts of Odisha but there is a heavy concentration of them in the districts of Mayurbhanj, Kendujhar, Sundargarh, Sambalpur and Dhenkanal. In 2011, their strength in Kendujhar district was 104049 (51190 males and 52859 females). In the district they are mostly found in Banspal and Telkoi Block. They claim themselves to be the autochthons of the area which is also known as Bhuyan Pirh after their name. They speak Odia as their mother-tongue.

According to their socio-cultural developments, the Bhuyans can be broadly divided into two categories, viz., the Pauri Bhuyans (also called Paburia or Pathuria Bhuyans) and the plain Bhuyans. The Pauri Bhuyans generally live in the hilly and inaccessible areas of the Bhuyan Pirh of the Kendujhar district and the adjoining Koira area of the Sundargarh district. The plain Bhuyans mostly live along with the caste Hindus in the villages in the plain areas and in the latter the agnatic relations live. As their society is well-known for the absence of clan organisation, this division of villages generally regulates their marriages. Matrimonial relationship can be established between individuals belonging to the Bandhu villages only. In no case, it is permissible between Kutumba villages. Marriage between persons of the same village is strictly forbidden.

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

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

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

The Bhuyans are mainly cultivators and agricultural labourers. They practised shifting cultivation called Toila chasa or Podu Chasa on hill tops or slopes. Those living on plains are settled cultivators. They grow paddy, gingelly, mustard, niger, maize, jalli, ragi, and other crops in an extensive scale. Among women, weaving of mats from the date-palm and preparation of broom sticks are common art. Men generally know rope making and a very few of them are also found working as carpenters. Collection and sale of forest products is one of the major occupations of the community.

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

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

The 2011 Census enumerated 80693 (39700 males and 40993 females) Gonds in Kendujhar district. They are found chiefly in the rural areas of Kendujhar and Champua sub-division. They speak Gondi, a dialect belonging to the Dravidian family. At present the Gonds of the district know and speak Odia.

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

They are divided into a number of clans. Marriage within the same clan is strictly prohibited. Cross-cousin marriage, marriage by service and marriage arranged by the parents are generally practised in their society. Bride price system is prevalent among them. Like the Hindus they observe the birth and death rites. On these occasions they get the services of the Brahmin, the Bhandari and the Dhoba.

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

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

The Hos are found in all the districts of Odisha excepting the Ganjam and the Boudh-Khondmals districts. They are numerically preponderant in the district of Mayurbhanj and Kendujhar. Their total population in Kendujhar district was 5074 (2,524 males and 2,550 females). In the district they are found mostly in the Anandapur police station.

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

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

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

The Hos rigidly follow bride price. In their society marriage is settled by a *dutam karji* or marriage broker and is solemnised in the residence of the bridegroom. On the day of the marriage the bride and the groom are led to the altar. There the bridegroom pledges the bride pouring some liquor (*handia*) from cup of *Sal* leaf onto hers pouring some liquor (*handia*) from a cup of *gal* leaf onto hers. The bride also does the same to the bridegroom. The groom then applies vermilion to the forehead of the bride. This completes marriage. Widow marriage and divorce are allowed among the Hos. Sororate and levirate are also allowed in their society. But cross-cousin marriage or marriage with sister's daughter are not allowed. Marriage within the same sib is also forbidden.

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

The majority of the Hos speak their language Ho which is their mother-tongue. Some of them have adopted Oriya as their mother-tongue. A few speak Mundari language. The Hos of Kendujhar are agriculturists. Many take to agricultural labour due to insufficient or no land of their own. A good number work in mines and quarries. The educated among them take to service mostly in. Government offices and educational institutions.

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

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

Numerically the most important Scheduled Tribe of Kendujhar district is the Kolha. They numbered 2, 51,944 (1, 25,618 males and 1, 26,326 females) according to the 2011 Census. They have a separate language of their own but most of them use Oriya, Hindi and English as subsidiary language. They appear to have migrated to this district from northeast during the last century. Most of them live in the Bhuyan hills and in the adjoining areas like Nayagarh, Chamakpur, etc.

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

Majority of the Kolhas follow Hindu customs and rites. But they hold the *sajana* tree (Hyperanthra *monuga*), paddy, mustard oil and the dog in special veneration. The breaking of straw is considered as the final adjustment of a compact. For them oath taking is a very solemn affair.

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

The 2011 Census enumerated 48,871 (24,320 males and 24,551 Munda females) Mundas in Kendujhar district. They are chiefly found in Barbil, Telkoi, Kendujhar and Champua Tehsils. They generally live in a separate sector in a village inhabited by other castes and tribes.

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

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

A pregnant Munda woman is not allowed to touch seed, for it is believed that should she do so the seed will not sprout. She must remain in the house at night, for if she ventures out, a witch will destroy the embryo. They do not allow pregnant women to do hard physical work at the sixth or the seventh month of pregnancy. When a child is born the entire family of the Munda household observe the ritual of pollution which lasts from five to eight days. After this period the child is named.

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

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

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

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

In the State of Orissa, the Santals are found mostly in the districts of Kendujhar, Mayurbhanj and Baleshwar. According to the Census of 2011 their population in Kendujhar district was 71,992 (35,611 males and 36,381 females). Of the total population only 3986 persons lived in the urban areas. In the Harichandanpur Block area as well as in other parts of the district they

generally live in villages along with other castes and tribes. There are also a few villages with homogeneous population of Santal tribe. In villages with heterogeneous population they generally live in separate areas.

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

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

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

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

The Santals worship a number of gods and goddesses on the occasion of various religious and socio-religious festivals throughout the year, their supreme deity is called Thakur Jiu or Sing-Bonga, meaning Sun-God, There are several village deities among whom Masan Burn is the chief and is worshipped in the Jahertban (holy grove) of the village. Besides the above mentioned deities, there are numerous deities and spirits commonly known as *pats* presiding over the local hills and forests, Goddess Earth is known as Basuki or Basumata among them and is worshipped for the welfare of agriculture, They believe in ancestral spirits who are offered food and liquor on festive occasions, and a number of mischievous minor spirits who bring diseases and death to men and cattle unless propitiated with appropriate rituals.

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

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

According to the Census Report of the Mayurbhanj State, 1931, the Sounti caste took its origin some three centuries ago when its first founder, Joygobinda Das of Puri, said to be Khandayat by caste, was allowed to settle in Mananta, one of the villages in Kendujhar, near Musakhuri. The same Census reported that Joygobinda Das came to Kendujhar from Puri in 1603 A. D. After coming out of his caste, he is said to have formed a new caste, the nucleus of which according to O. Malley as quoted in the same report consisted of persons out-casted from respectable castes who were allowed by the chief of Kendujhar to settle in Mananta. Their numbers grew rapidly as they received other out-castes with open arms. The only condition for admission was that the new comers must have belonged to some castes from whom Brahmins would take water. The caste name Saunti meaning "gathered in" thus pointing to the manner in which the members of the

newly formed caste were gathered in. The Scheduled Castes and the Scheduled Tribes Lists (Modification) Order, 1956 refers to them as Sounti. Census of Mayurbhanj, 1931 mentions them as Saunti. Some of the tribes men, due to their inability to pronounce the word properly called themselves as Samuli or Samti.

Kendujhar district of the State is the homeland of the Sountis. They are also found in large numbers in Mayurbhanj district. In 2011 Census, 72,752 (36,157 males and 36,595 females) were found in Kendujhar district. They are concentrated mainly in the police-stations of Baria, Kendujhar Sadar and Patana. In these areas the members of the tribe put up with other castes and tribes. Type of settlements are generally conglomerate, agglomerate and scattered. The Sountis have mostly two-roomed houses. Spacious verandahs are provided in the front. Cattle shed and shed for de-husking are built close to the house. In their house they have stringed Charpoys and mats made of date-palm leaves. Bell-metal and aluminium utensils appear to be the main household equipments. Men use **Dhoti**. Women wear *sari*. Undergarments are seldom worn. Tattooing is not popular among them. Some tattoo their limbs nowadays out of fancy. Some have also taken to plaiting and braiding their hair. Previously this art was unknown and they used to twist all their hairs into the shape of knots right at the back of their head.

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

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

Their mother-tongue is Odia. But a few persons speak Kui and Ho language. Most of the Sountis depend upon agriculture for their livelihood. Those owning little or no land mostly work as daily labourers. Catching of fish appears to be their subsidiary occupation.

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

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

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

However, with spread of education, communication, intervention of government thorough various anti-poverty, social security scheme. There has been a lot of change in their tradition and habit.

The Juang is one of the primitive tribes of Orissa. They are mainly found in the districts of Kendujhar and Dhenkanal. Out of 47,075 Juangs in Orissa, 26,707 (13,071 males and 13,636 females) are found in Kendujhar district. They are mostly concentrated in Banspal, Telkoi and

Harichandanpur Blocks. They claim themselves to be the autochthons of the area from where they have migrated to other parts of the State. They classify themselves into two sections, viz., the Thaniya (those who dwell in their original habitation) and the Bhagudiya (those who have moved away to other places).

The Juangs believe that in ancient times their tribe emerged from earth on the hills of Gonasika where the river Baitarani has its source, not far from the village Honda in Kendujhar. In their language the word "Juang" means man. In other words, man emerged from the earth at the same place where the river Baitarani emerged. The Juangs also refer to themselves as Patra-Savaras (Patra means leaf). By this they mean that they are that branch of the Savara tribe whose members used to dress themselves in leaves.

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

They have got their own dialect which has been stated by Col. Daltonas Kolarian. They have acquired many Oriya words by coming in contact with the Oriya-speaking people, Most of them know and speak Oriya.

In the Juang society, village is the largest corporate group with formally recognised territory. Within this delineated land boundaries they possess their land both for settled and shifting cultivation and the village forests for exploitation. They shift their village sites frequently as they consider it inauspicious to live at a particular place for a longer period. Each village is marked by the presence of a dormitory known as Majang where their traditional dance takes place and the village Panchayat sits. It also serves as a guest-house for the visitors to the village.

In spite of Panchayati Raj system throughout the country, the Juang have yet retained their effective traditional political council. 'Pradhan' is the formal headman of the traditional political council, the post of which is not hereditary and any senior person having manoeuvring capacity can be selected by the villagers. The 'dangan' acts as an assistant to pradhan. Certain conflicts connected with two or more villages may be decided by calling upon inter village Juang council where the sardar plays a vital role and his judgement is final and unchallenged. No doubt vibrating impact of modern Panchayati Raj system has weakened the position of most powerful 'pirha sardar'.

Family is the smallest social unit around which major social, religious and other activities revolve around. Nuclear type of family is common and after marriage a son is expected to stay with his wife in a separate house. The family is patrilineal, patrilocal and patriarchal. Father is the head of family and his decisions relation to socio-economic matter within the family are final. The Juang are famous for their clans structure and kinship organisation. Each clan, locally known as Bok, has a totemic origin and members of the clan are believed to have descended from a common-mythical or totemic ancestor. Basic characteristics of particularly vulnerable tribal group (Juang) are addiction to wine, unplanned life style, adversity in manual work, exhibits adversity in changed profession. They live in uni-clan village settlement of hill slopes. Malaria and waterborne diseases are their main health hazards.

The art and craft, dance and music, enjoyment and merrymaking, Health and happiness of community, Peaceful heavenly life and creative impulses and all that are most vital in life are all possible because of the values, Virtues, Discipline and purpose based management system of

dormitory (Majang) life. The Juang youth make excellent comb which they present to their beloveds. They were beautifully decorated their tobacco containers and traditional lighters. Intimacy develop during changu dance between two sweet hearts of opposite sex may lead to marriage provided there is no restriction of clan rules. The prescribed rules and regulations. Norms and values and dormitory are seriously obeyed by its members.

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

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

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

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

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

In order to improve the socio-economic condition of the scheduled tribes two Integrated Tribal Development Agencies (ITDAs) namely ITDA, Keonjhar and ITDA Champua are functioning with effect from 01.07.1979.