

CHAPTER III

PEOPLE

26. Population

(i) The population of the district of Mayurbhanj according to 1961 Census is 1,204,043 of which 6,04,756 are males and 599,257 females. The district consists of four subdivisions and twenty-one police-stations. The subdivision and police-station-wise population has been furnished in Chapter-I:

The following table shows the distribution of male and female population in respect of each subdivision of the district:

Subdivision	Area in Sq. miles	Population	Male	Female	Density of population per Sq. mile
Baripada Subdivision	1,618.4	508,353	257,608	250,745	314
Bamanghaty Subdivision	736.8	294,974	146,444	148,530	400
Panchpir Subdivision	1,188.1	221,044	109,733	111,311	186
Kaptipada Subdivision	47.85	179,672	90,971	88,701	378

(ii) Growth of population

The growth of population from 1872 to 1961 is shown in the following table:

Year	Population	Percentage of variation
1872	.. 258,680	
1881	.. 385,737+	49.1
1891	.. 532,233+	38.0
1901	.. 610,383+	14.7
1911	.. 729,218+	19.5

Year	Population	Percentage of variation
1921	754,314+	3.4
1931	889,603+	17.9
1941	984,741+	10.7
1951	1,028,825+	4.5
1961	1,204,042+	17.1

It is well known that there had been constant pressure of population from the north into the Orissa Feudatory States. The Adibasis having deforested almost the whole of Singhbhum except Government forest have been pressing down south into Gangpur, Bonai, Keonjhar and Mayurbhanj which contain thickly forested areas adjoining Singhbhum. Till the late 19th century there was no control over forests in the Tributary States of Orissa. When control started on a very limited scale early in the 20th century the pressure of population from the north eased. The explanation in the Mayurbhanj Census Report of 1931 is based on this important fact. The pressure of Adibasi population from the north has not yet ceased. In 1965, 2,000 Adibasis from Singhbhum squatted in the reserved forests of Similipal hills and occupied 4,000 acres from which they had to be evicted.

According to the Census Report of 1931 "up to the year 1891 the percentage in the rate of increase is attributable to heavy immigration, though some part of the increase may safely be put down to defective enumeration". The rate of increase in the decade 1891—1901 is not as high as the two previous decades. But the next decade 1901—1911 shows further increase of population which according to the Census Report of 1951 was due to immigration consequent on the prosperity of the district because of construction of railway lines connecting the headquarters town Baripada with the Howrah-Madras Railway at Rupsa in Balasore district, as well as, connecting the iron-ore mines of the district with Tatanagar.

The next decade, i.e. 1911—1921 records abnormally slow growth, the percentage of increase being only 3.4. The causes of the slow rate of increase during the decade are given by the Census Report 1951 as follows. "Three years from 1913 to 1915 had poor harvests. There

was failure of crop in 1918 during which year the influenza epidemic visited the district and carried away at least 17,000 persons. The remaining years of the decade were noted for bad public health."

The decades from 1921 to 1931 and from 1931 to 1941 had growth of population by 17.9 and 10.7 per cent, respectively. But the next decade 1941—1951 once again marked a slow rate of increase, the per cent of growth being 4.5 only. The growth of population in each subdivision during the decade is shown below:

District or Subdivision	Population in 1941	Population in 1951	Percentage of increase or decrease
MAYURBHANJ ..	984,741	1,028,825	+4.5
Baripada Subdivision ..	411,109	440,019	+7.0
Bamanghaty Subdivision ..	255,287	260,220	+1.9
Panchpir Subdivision ..	181,423	183,444	+1.1
Kaptipada Subdivision ..	136,922	145,142	+6.0

The Census Report of 1951 explains this slow rate of growth in the following words.

"Panchpir and Bamanghaty subdivisions have shown poor rate of increase of population during the decade. A number of police-stations in these subdivisions have actually suffered from diminution of population from what they had 10 years before. This is mostly due to outbreak of epidemics at frequent intervals during the decade. Baripada and Kaptipada subdivisions have shown a satisfactory rate of increase in population although they contain some localities which are also affected by epidemics."

But there was increase in the growth during 1951—61. As 4.9 per cent of the population enumerated in 1961 Census were migrants to this district, the actual increase is only 12.2 per cent compared with the all-India average of 21.51 per cent.

During the last 60 years the population of the district swelled from 610,383 in 1901 to 1,204,043 in 1961 an increase of 97.3 per cent.

The population figures of 1951 – 61 have been shown below indicating the variation in all the subdivisions of the district:

District or Subdivision	Population in 1951	Population in 1961	Increase	Percentage of increase
MAYURBHANJ ..	1,028,825	1,204,043	175,218	+17.1
Baripada Subdivision ..	440,019	508,353	68,334	+15.5
Bamanghaty Subdivision	260,220	294,974	34,754	+13.3
Panchpir Sub-division	183,444	221,044	37,660	+20.5
Kaptipada Subdivision	145,922	179,672	33,750	+23.1

The variation in the proportion of males to females in the district of Mayurbhanj and its subdivisions is given below along with that in the State of Orissa as well as India from Census to Census since 1891:

	Females to 100 males in India	Females to 100 males in Orissa	Females to 100 males in Mayurbhanj district
1891	95.7	101.7	100
1901	97.15	103.7	101.3
1911	96.35	105.6	101.1
1921	95.51	108.6	101.5
1931	95.00	106.7	101.1
1941	94.50	105.3	100.5
1951	94.6	102.2	100.1
1961	94.09	100.1	99.1

The subdivisional proportion between male and female :

	Baripada	Bamanghaty	Panchpir	Kaptipada
1891	100·3	102	95	100·1
1901	100·8	103·2	100·6	100
1911	100·6	103·5	101	98·5
1921	100·6	108·1	102	100
1931	100	103·7	100·7	101
1941	..	..	..	..
1951	98·57	103·07	101·30	98·27
1961	97·33	101·42	101·43	97·50

If the permanent population of Mayurbhanj as distinct from the population enumerated as immigrants is taken into consideration the sex proportion according to 1931 Census comes to 99·1 females per 100 males. The preponderance of females over males was therefore mainly due to immigration of females by marriage and also because of higher survival rate among the females in certain age group. But according to Census of 1951 larger number of females moved from Mayurbhanj. As against 7,053 female immigrants from Balasore, 10,476 females moved from Mayurbhanj to Balasore. But inspite of this the proportion of female population remained higher than the male population. The ratio of female and male population has however remained almost constant up to 1951. During the decade 1951—61 the female proportion decreased and according to 1961 Census the ratio of females per 100 males was 99·1.

27. Immigration and Emigration and connected problems

As pointed out above the Census of 1881 and 1891 recorded high percentage of growth of population which has been attributed to heavy immigration although some part of the increase was probably due to defective enumeration.

The following table gives a comparative statement of immigrants with their place of birth at the Census of 1911, 1921, 1931, 1951 and 1961. (Figures for the contiguous districts have been furnished separately up to 1931).

Place of birth	1931—1911			1911—1921			1921—1931			1931—51*			1951—61*				
	District	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Bihar	..	Singbhum	..	26,079	12,358	13,721	12,527	5,022	7,505	18,472	7,101	11,371	10,829	..	18,670	4,133	14,357
		Manbhum, Ranchi, Gaya, Shahabad, Patna, Monghyr, Hazaribagh	..	510	367	143	2,354	1,347	1,007	2,770	1,745	1,025	..	..	..	..	..
West Bengal	..	Midnapur	..	9,938	4,973	4,965	7,787	3,293	4,494	6,820	2,633	4,187	5,075	..	8,315	2,373	5,942
		Bangura & East Pakisthan	..	61	40	21	155	103	52	256	172	84	..	..	..	..	..
Orissa	..	Balasore	..	14,312	6,216	8,096	13,553	5,519	8,034	12,712	4,607	8,110	..	..	26,397	7,729	18,668
		Keonjhar	..	3,638	1,643	1,995	4,520	1,715	2,805	4,958	1,500	3,458	..	..	..	..	..
		Cuttack, Puri, Sambalpur Sundar- garh.	..	..	2,210	1,850	360	2,932	2,192	740	3,123	2,348	775	..	..	..	..

* Figures for the decades 1931 to 1951 and 1951 to 1961 relates to the entire State of Bihar, West Bengal and Orissa

This table clearly shows large fluctuation of immigrants from Census to Census. People from Singhbhum were 26,079 in 1911; 12,527 in 1921; 18,472 in 1931; 10,829 in 1951 and 18,670 in 1961. It shows that people came in large numbers and also left in large numbers. The same conclusion applies to people coming from Midnapore and from Balasore. The immigrants who lived for a number of years have been tabulated in the Census of 1961. It appears from the table that there have been many more women than men who have come in to Mayurbhanj and have settled obviously by getting married.

(i) Singhbhum (Bihar)

The Census of 1911 recorded 26,079 persons as belonging to Singhbhum, out of whom 12,358 were males and 13,721 females. In 1921 Census the number decreased to 12,527 (5,022 M.-7,505 F) which was less than half of the former Census record. A considerable number of these people must have left Mayurbhanj during the decade 1911—1921. In 1931 Census their number swelled again to 18,472 (7,101M—11,371 F) In 1911 the variation between the number of male and female immigrants was not very great. But since 1911 female population out-numbered male population. This indicates that prior to 1911 there was tendency for permanent migration from Singhbhum to Mayurbhanj. But since then the type of migration began to change from permanent to casual as the females migrated in greater number than their male counterparts as shown in the above table. Most of these migrants resided in Panchpir and Bamanghaty subdivisions.

(ii) Other Districts of Bihar

As indicated in the table above, only 510 persons belonging to Patna district of Bihar resided in Mayurbhanj during the decade 1901—1911. But in the next decade (1911 to 1921) 2,354 persons belonging to other districts of Bihar, as well as Patna district, migrated into Mayurbhanj. The figures for the period 1901 to 1911 for these districts are not available. It is, therefore, apparent that during the decade 1901 to 1911 there has not been much of immigration to Mayurbhanj from these districts. In 1931 Census 2,770 persons (1,745M—1,025 F), were enumerated as belonging to these districts of Bihar. During the decades 1911—1921 and 1921—1931 all these people started migrating and almost settled in Mayurbhanj.

(iii) Midnapore (West Bengal)

A good number of people have migrated from Midnapore district of West Bengal to Mayurbhanj in the past. From the table above it is seen that there was a gradual decrease in the number from decade to decade. The sex proportion in 1911 goes to show, however, that migration from Midnapore was almost of permanent type. Gradually the migration tended to be of a 'casual' type.

According to 1931 Census people of Midnapore were almost exclusively attracted to Baripada subdivision where their number rose to 6,580. Very few persons were found in Bamanghaty, Panchpir and Kaptipada subdivisions.

Few people have migrated to Mayurbhanj from Bankura and Dacca districts. Although their number was small, it showed an increase from decade to decade.

(iv) Balasore

In case of the migrants from Balasore the statistics show a gradual decline in the number. Although it remained nearly constant during the decades 1901 to 1911 and 1911—1921 the number fell considerably in 1931. The females figured prominently among persons migrating to Mayurbhanj and the migration was not of a permanent type. The decrease in number was probably due to the restrictions imposed upon people from outside in the matter of acquisition of lands in Mayurbhanj. They were mostly found to have settled in Baripada and Kaptipada subdivisions.

(v) Keonjhar

Migration from Keonjhar, unlike Madinapore and Balasore gradually increased from decade to decade. In place of 3,638 persons enumerated in 1911, 4,520 were enumerated in 1921. In 1931 the number rose still higher to 4,958. Migration from Keonjhar was of casual type, the females having outnumbered the males. The Kols, Gauras, Sauntis, Bathuris and Kurmi Kshatriyas were responsible for swelling the female figures by importing brides from this adjoining district. The people of Keonjhar like those of Singhbhum mainly concentrated in Panchpir subdivision.

(vi) Other Districts of Orissa

A large number of persons migrated from Cuttack, Puri, Sambalpur and Sundargarh districts of Orissa. Cuttack headed the list of these districts. According to 1911 Census 2,210 persons (1,850 M—360 F) were enumerated as belonging to these districts of whom 1,873 belonged to Cuttack. In the next decade (1911 to 1921) the figure rose to 2,932. In 1931 Census 3,123 persons (2,348 M—775 F) were recorded as migrants from these districts.

Most of the people from the coastal districts of Cuttack and Puri came to Mayurbhanj for service and generally they did not bring their families with them. Their migration was periodic and semi-permanent as the male sex predominated. They resided mostly in Baripada subdivision.

(viii) Trend of Migration

During 1951 Census 5,075 persons from West Bengal, 10,829 from Bihar and 523 persons from other States of India migrated into Mayurbhanj.

During the decade 1951 to 1961 the number of immigrants from outside the State of Orissa increased from 16,427 in 1951 to 28,450 in 1961, which was 2.36 per cent of the total population of the district. 26,397 persons from other districts of Orissa were found to have migrated into Mayurbhanj in the same decade. Among the migrants from outside, those from the States of Bihar and West Bengal were 18,670 (4,133 M—14,537 F) and 8,315 (2,373 M—5,942 F), respectively.

The following table based on 1961 Census gives the number of immigrants from Bihar and West Bengal who have stayed in the district for a period of more than five years.

States	6 to 10 years		11 to 15 years		16 years and above	
	Male	Female	Male	Female	Male	Female
Bihar	691	2,405	451	1,878	1,068	6,560
West Bengal	308	1,019	287	962	686	2,106

It is seen that 14,930 females and 3,491 males remained in Mayurbhanj for more than 5 years. This shows the trend of permanent habitation of these migrants in Mayurbhanj. 1,465 persons have migrated from other States of India to Mayurbhanj according to 1961 Census.

The main reason for the migration was to find opportunities for trade or to find occupation in timber extraction, mining or other business in Mayurbhanj. Some of the Scheduled Tribes and Castes migrating from Singhbhum were attracted by the fertile valleys in the inaccessible tracts of Similipal where they used to settle permanently. So far as the tribes are concerned the Kols migrated from Singhbhum and Keonjhar in large numbers, the number being 8,147 and 676 respectively according to 1931 Census. A few of them also came from Balasore in Orissa and Manbhum and Ranchi districts of Bihar. The Santal immigrants mostly came from Singhbhum and Midnapore districts, the number being 1,420 and 1,325 respectively in 1931 Census. Some of them migrated also from Keonjhar, Balasore, and Manbhum. The Gonds chiefly came from Singhbhum and Keonjhar. The number being 438 and 448 respectively. A few of them also migrated from Sambalpur and Sundargarh districts of Orissa and Manbhum district of Bihar.

The Bhumij migrants came from Singhbhum and Midnapore districts. Keonjhar, Balasore, Manbhum and Ranchi districts also sent a few Bhumij immigrants to Mayurbhanj according to 1931 Census. A few Mundas migrated from Ranchi. The Kurmi Kshatriyas who were primarily enumerated as a tribe came mostly from Midnapore, Singhbhum, Keonjhar and Manbhum. A limited number also migrated from Ranchi. The tables below give a comparative picture of the variation of population of some Scheduled Tribes and that of the total population of the district from decade to decade.

Year	Kol (Ho) population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891 ..	57,685	..	..	..
1901 ..	67,768	+10,083	17.4	14.7
1911 ..	86,771	+19,003	28.2	19.5
1921 ..	89,183	+2,412	2.3	3.4
1931 ..	109,351	+20,168	22.4	17.9
1961 ..	147,230	+37,879	33.9	35.8

Immigration of Kol (Ho) is also apparent in this table. While the district variation in 1911 was 19.5 the variation of Kol (Ho) population was 28.2, at least 9 per cent being the increase by immigration. In 1931 the district variation was 17.9 while the Kol (Ho) variation was 22.4. But in 1961 there was a fall of only 2 per cent in the Kol (Ho) population compared with the district population which means that a number of Kols (Hos) left Mayurbhanj in between 1931 and 1961.

Year	Kurmi Mahto (Kurmi Kshatriya) population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891 ..	..	..	..	..
1901 ..	35,968	..	..	14.7
1911 ..	44,692	+8,724	22.8	19.5
1921 ..	50,184	+5,492 ₉	11.3	3.4
1931 ..	60,342	+10,158	20.00	17.9

The large discrepancy in the variation shows that Kurmis have not been uniformly enumerated.

Year	Munda population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891 ..	12,215	..	..	..
1901 ..	130	-12,085	-99.5	14.7
1911 ..	Nil	..	..	19.5
1921 ..	494	..	..	3.4
1931 ..	894	+400	81.6	17.9
1961 ..	4,727	+3,833	475	35.8

The large increase in Munda population shown in 1961 is either due to immigration or disparity in enumeration.

Year	Bhumij population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891 ..	52,149	..	..	..
1901 ..	56,157	+4,003	7.6	14.7
1911 ..	60,936	+4,779	8.3	19.5
1921 ..	65,014	+4,078	6.6	3.4
1931 ..	78,400	+13,386	20.00	17.9
1961 ..	76,394	-2,006	2.5	35.8

There was large increase between 1921 and 1931, but decrease between 1931 and 1961. It shows incorrect enumeration.

Year	Gond population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891	107	..	..	..
1901	6,280	+6,173	610	14.7
1911	8,376	+2,006	33.3	19.5
1921	9,630	+1,254	15	3.4
1931	13,839	+4,203	46	17.9
1961	16,659	+2,820	15.3	35.8

Obviously the variation is due to incorrect enumeration.

Year	Santal population	Variation	Percentage of variation	Percentage of variation of total population of Mayurbhanj
1891	91,490	..	..	..
1901	185,149	+93,659	102.1	14.7
1911	214,164	+29,015	15.6	19.5
1921	221,132	+6,968	3.2	3.4
1931	258,195	+37,063	16.7	17.9
1961	340,327	+82,132	31.7	35.8

Although there has been great disparity in the percentage of variation it was unlikely due to incorrect enumeration as a Santal knows what he says and the enumerator is not likely to make mistake as to whether somebody is Santal and somebody else is not Santal. The difference in variation is more likely due to large scale immigration.

Some other Scheduled Tribe and Scheduled Caste people along with upper caste people and a few Muslims have migrated into Mayurbhanj from different parts of Orissa, Bihar, West Bengal and other States of India. According to 1931 Census 42,967 persons migrated from contiguous territories, while the remaining 8,291 immigrants or less than one per cent of the district population came from non-contiguous territories. In the case of the contiguous territories the female migrants out-numbered the male migrants, while among those from non-contiguous territories, the number of female migrants is found remarkably small. The increase in the number of female migrants from the neighbouring territories may be accounted for by matrimonial alliances.

28. Distribution of Population between Urban and Rural Areas

There is no city in the district, and there are only two towns, namely, Baripada and Rairangpur. In 1951 Rairangpur was not recorded as a town. According to Census of 1961 the population of Rairangpur is 8,199. This township consists of 8 revenue villages, namely, Baidaposi Mahuldiha, Kuchaibudi, Ichinda, Thakuranibeda, Amladuba, Pichhila-ghati and Rairangpur. Population of Baripada was separately recorded as 3,394 for the first time in 1891, The population of the town according to 1961 Census is 20,301. The variation of population of this town from 1901 to 1961 is stated below :

Town	Year	Population	Percentage of variation
Baripada	1901 ..	5,613	..
	1911 ..	5,968	6.32
	1921 ..	6,189	3.70
	1931 ..	6,198	0.06
	1941 ..	8,281	33.72
	1951 ..	9,277	12.03
	1961 ..	20,301	118.83

The large increase in 1961 is due to the addition of two sq. miles to the Municipal area in 1952.

Besides these two towns there are 3,671 villages and those may be classified on the basis of population as follows :

Villages with population less than 500	From 500 to 999	From 1,000 to 1,999	From 2,000 to 4,999
3,021	542	95	13

The following are the villages having population from 2,000 to 4,999.

Police-station	Name of the village	Total population	Male	Female
Udla	Sridamchandrapur	2,337	1,252	1,085
Raruan	Bad Raruan	2,177	1,060	1,117
Jashipur	Jashipur	2,035	1,024	1,011
Karanjia	Karanjia	2,851	1,508	1,343
Bahalda	Bahalda	2,851	1,494	1,357
Bahalda	Kulgi	2,019	969	1,050
Gorumahisani	Gorumahisani	3,474	1,726	1,748
Do.	Kuleisila	2,080	1,034	1,046
Badampahar	Dhangd i m u t a and Kasiabeda.	4,332	2,283	2,049
Bangiriposi	Kusumbandh	2,068	1,038	1,030
Betnoti	Badjod and Karanjia	2,111	1,057	1,054
Badashahi	Khanua	2,912	1,405	1,507

29. Displaced Persons

According to the Census of 1951, an unusual type of movement of population began from the year 1946 onwards due to the conditions prevailing in the Punjab and Bengal in the pre-partition and post-partition periods. There was an influx of lakhs of persons from these areas to different parts of India which was shared to some extent by Orissa. The territories from which these persons migrated are now included in Pakistan. Such migrants are generally known as "Displaced Persons".

As recorded in 1951 Census 6,149 displaced persons came to the district among whom 3,130 were males and 3,019 females. Refugee camps were opened at Amarda where displaced persons were received prior to their transit to places of settlement. They were settled in Baripada town, Muruda, Udala, Chanua, Rairangpur, Bahalda and other interior villages of the district,

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30. Languages

(i) The Census Report of 1931 of Mayurbhanj follows the classification suggested by Sir Edward A. Gait in his "*Bengal, Bihar and Orissa in 1901*". According to that the languages spoken in the ex-State were divided into the following five distinct groups:

- (1) Indo-Aryan Family
- (2) Munda Family
- (3) Dravidian Family
- (4) Language, foreign to India, and
- (5) Gipsy language.

The languages belonging to the Indo-Aryan families were Oriya, Bengali, Hindustani, Gujarati, Kachhi, Marwari, Marhathi, Punjabi and Nepali. Under the Munda family were recorded Santali, Ho, Bhumiji, Mahali, Mundari, Kcra, Karmali, and Karua. The Dravidian family had under it Oraon, Kharia, Kisan, Gondi, Tamil, Telugu and Cannarese in all numbering seven languages. Pashtu belonging to the Iranian branch, French and Portugese of Romanic, English of the Tutonic group, Russian of the Slavonic group and Arabic of the Semitic family were a few of the languages, foreign to India or belonging to the Indo-European family which had their speakers vaying from unit to near about 60. Don ra spoken by the Hill-side Doms was the only Gipsy language then found here.

In 1951 Census Report 23 languages were enumerated as mother-tongues in the district, but in 1961 the number of mother-tongues enumerated was 24. 2 languages i. e., Chinese and Simhalese enumerated in 1951 Census, were not recorded in 1961, while 3 languages i. e. Karmali, Kharia and Marathi enumerated in 1961 Census were not there in 1951. The number of speakers in each of the mother-tongues in 1961 is given in Appendix I. Short notes on important languages are given below.

(ii) Oriya

According to 1961 Census, 627,034 persons in the district speak Oriya as their mother-tongue, out of them, 318,278 are males and 308,756 females. The number of persons having Oriya as mother-tongue in 1951 was 541,219 and in 1931 was 365,027. The 1931 Census Report recorded—"The percentage of tribal Hindus who have completely abandoned their old tribal language, or who are far on the way of doing so, in favour of Oriya as their mother-tongue, comes to 21.4". But the percentage of such persons are not known from subsequent Census Reports. According to 1931 Census Report the Amatas, Bhuyans, Bathuris, Bhunj Purans, Rajuars, Ojhas, Dharuas, Gonds, Gunjus, Jharas and Kauras, all adopted Oriya as mother-tongue. The same Census Report also stated that tribes like Bhumij including Tameria, Kharia, Kora, Kisan, Mahali, were gradually abandoning their

old languages and adopting Oriya as their mother-tongue. Substantial progress has been made during the period 1931 to 1961 by these tribes in adopting Oriya as a subsidiary language besides their own mother-tongue (Vide Appendix II).

(iii) Bengali

19,400 speakers of Bengali were enumerated in 1951 and in 1961 their number was 20,171. But in 1931 the number of Bengali speakers was shown as 36,837. Some 27,689 Kurmis along with 1,149 Thataris and 2,000 Katras Bhuyans were recorded as speakers of Bengali in 1931. Their corresponding number in 1951 and 1961 Census is not known.

(iv) Hindi and Urdu

7,967 speakers of Urdu and 6,759 speakers of Hindi were enumerated in 1961 Census. In 1951 their numbers were 4,619 and 2,145 respectively. In 1931 Census 6,451 speakers of Hindi, 3,583 speakers of Urdu and 26,155 speakers of Karmali were grouped together as speakers of Hindustani in the ex-State.

(v) Santali

The total number of speakers of this language according to 1961 Census is 269,067. In numerical strength they stand second to those who speak Oriya as mother-tongue. In 1931 Census the number of persons having Santali as mother-tongue was 258,911 whereas in 1951 their number reduced to 246,528.

The Santali language has been divided into Northern Santali and Southern Santali with some variations between the two. The Santali as spoken in Mayurbhanj district belongs to the Southern group. Santali is a peculiarly expressive language so far as natural objects and things connected with the life of hunters or agriculturists are concerned and has a delicate sense of humour. But regarding expression of things abstract, of ideas of modern life and culture it has to depend on other languages as indeed most other languages do. Grierson's accounts of the dialects of Santali and Mundari show that they closely resemble each other and differ only in minor particulars to the extent the Santals have borrowed their vocabulary from their Aryan neighbours.

(vi) Ho

According to 1961 Census 117,550 persons in the district have Ho as their mother-tongue. Their number in 1951 was 117,483 and in 1931 was 110,500. They, like Santals, have a strong attachment for their language.

(vii) Bhumiji

The total number of persons speaking Bhumiji in 1961 was 78,146. In 1951 their strength was 74,230 and in 1931 68,770. The Census of 1961 shows that out of 78,146 persons having Bhumiji as their mother-tongue, 62,408 speak Oriya as a subsidiary language.

(viii) Mundari

In 1931 Census, the Mundari-speaking persons were shown as 683. According to 1951 Census, their number was 20,918 and in 1961 it increased to 58,383. Even though there is considerable affinity between Mundari and Santali, there is little chance of mistake in enumeration. The increase from Census to Census shows large-scale immigration from Singhbhum.

(ix) Oraon

The number of Oraon-speakers in 1961 was 1,720. Their number was 1,445 in 1931 and 49 in 1951. It seems that in 1951 Census the Oraon-speaking people were enumerated in some allied groups.

31. Bilingualism

According to 1961 Census out of total number of 627,034 Oriya-speaking persons, 28,089 can speak one or more languages in addition to their mother-tongue. 62,417 Bhumiji-speaking persons, 62,461 Ho-speaking persons, 202,750 Santali-speaking persons and 10,267 Bengali-speaking persons speak one or more languages besides their own mother-tongue.

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

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

32. Scripts used

All Oriya-speaking people in the district use the Oriya script and some tribal people speaking Bhumiji, Ho, Oraon and Santali are increasingly adopting Oriya language and Oriya script. Early European missionaries attempted to introduce Roman script for Santali language but in Mayurbhanj it did not make much headway. Attempts have been made from time to time to invent a new script for Santali. None of them have met with any success.

33. Castes and Tribes

According to 1931 Census of Mayurbhanj there were in all 131 different castes and tribes in the ex-State. A detailed list of those arranged in alphabetical order is given in Appendix V. Short accounts of a few castes are presented below :

(i) Ahir Gaura

The two terms 'Ahir' and 'Gaura' are synonymous meaning the milkman. But according to the Census Report of Mayurbhanj, 1931 the Ahir-Gauras are not really of milkman caste. They seem in reality more allied to Kela or some other gipsy caste, and may possibly be

connected with the Aherias of Uttar Pradesh, as pointed out by Sir Edward Gait. According to Russel, the Ahirs of Madhya Pradesh are largely recruited from the Gonds and other tribes. They do not tend cattle nor cultivate land. They are acrobats, jugglers and exhibitors of puppet shows. Some of them have taken to herding cattle and to cultivation.

(i) Amata

They are mainly found in the eastern part of Baripada subdivision and the eastern part of Kaptipada subdivision. They are not found in Bamanghaty and Panchpir subdivisions. Nothing is yet known about their origin. They are cultivators, but frequently serve as domestic servants.

(iii) Bagal

They are a cow-herd caste inhabiting Mayurbhanj and Sareikela. In their manners and customs they are like the Bhumijas and it is assumed that they had aboriginal descent. They also accept food from the Bhumijas.

(iv) Baghuti

According to the Census of Mayurbhanj of 1931, Bagdis of Bengal and Baghutis of Orissa are almost homonymous. In social status they rank somewhat higher than Bauris. Their title is Modi, and their distinctive occupation is to prepare pack saddles.

(v) Bais (Baisya)

It is primarily a trading caste whose subsidiary occupation is cultivation.

(vi) Bais Baniya (Baisya Bania)

It is also mainly a trading caste. People of this caste are found in the Baripada subdivision.

(vii) Baishnab (Bairagi, Baistam)

This caste is so named as all members of it are converts to Vaishnavism. This is a peculiar example of religion assuming a caste form in Orissa.

(viii) Barhai

They are the carpenter caste. Their number in the district is few and they are mostly found in Baripada subdivision.

(ix) Barna Shankar

The term is usually applied to off-springs of the unions of different castes like Kshatriya, Karan and Khandait with whom it was a practice to keep as concubines women belonging to lower castes.

(x) Baur

According to Sir Edward Gait, the Bauris are probably recruited from different aboriginal sources, while the Khadals are probably an offshoot of the Bauris. Both of them are small Dravidian castes and are allied to the Oraons.

(xi) Bhandari

This is the barber caste in all districts of Orissa including Mauurbhanj. The Bhandari will not do shaving for the low caste people and for those who are outcaste. There is, again, a graduated scale of caste superiority or inferiority in the eyes of the Bhandari, according to which he extends his services wholly or partially. Thus there are some for whom he would do all that is required of a barber, others whom he would shave but whose finger nails he would not pare. There are others again, whose finger nails he would pare, but not toe nails. When a person is out-caste for some social offence, the services of the Dhoba and the Bhandari are denied to him, and they would again be available to him only if and when he is readmitted to caste.

(xii) Brahman

They constitute the well-known priestly caste and are distributed throughout the district. The Brahmans of this district are mostly of Utkaliya class which is divided into two broad sections viz., the Dakshinatya and the Jajapuratraya. The following groups of Brahmans are also found:

- (i) Jharua—(Jungli)—otherwise known as Aranyakas
- (ii) Halua (from Hal, a plough) who claim to be Balaram Gotri
- (iii) Sarua—those who grow areca, arum, and coconut besides doing ordinary cultivation.
- (iv) Veda Brahmans—who live upon alms
- (v) Pandas—who serve as priests and cooks
- (vi) Bauchua and Jaya—Andhra Brahmans of somewhat lower rank
- (vii) Atharva Vedi

(xiii) Chasa

The Chasas are a great cultivating caste of Orissa. Loose organisation of the caste system was responsible for outsiders to be admitted to the caste. Wealthy Chasas who gave up ploughing with their own hands, assume the respectable title of Mahanti, which as Russel observes is a "broader term than Karan or Oriya Kayastha". The word Chasa has the generic meaning of a cultivator. There are mainly

three distinct subdivisions of Chasas, namely, Kotta, Khandait and Oda. The Oda subdivision of Chasas in Mayurbhanj is generally known as Oriya.

(xiv) **Dandachhatra Majhi (Danda Majhi)**

They are believed to be a sub-caste of Bagdi. This is, however, not certain. They trace their origin to a Majhi who held the earthen pot (danda) containing resins and umbrella (Chhatra) used for Siva's Charak Puja. Their original occupation is believed to be fishing. They are now cultivators and day labourers. Amata, Baghuti, Ujja and probably Baiti are the several endogamous groups of the Dandachhatra majhi.

(xv) **Dhoba**

They are washermen and are also called Rajaks. They are distributed almost evenly throughout the district, but in Baripada subdivision they have a larger concentration.

(xvi) **Dom**

They are mainly bamboo workers and drummers. Some of them are cultivators. They are more numerous in Bamanghaty and Baripada subdivisions.

(xvii) **Gaura**

The Gauras are a cowherd caste in Orissa. Among them the Mathurapuri or Mathurabasi sub-caste ranks highest. Next come Khandual and Gopapuri. Though the traditional occupation of Gauras is cow keeping and dealing in milk and allied products, in Mayurbhanj they appear to have completely forgotten that occupation keeping themselves busy in cultivation and other means of livelihood. The Magadha sub-caste has nothing to do with cow-keeping. They resemble aboriginals in habits and customs and take to handia selling business. The Magadha Gauras are probably a recent accretion from some aboriginal tribes. According to Col. Dalton, Mathurabasi Goalas are high, sharp, delicate and light-brown in complexion. Those of the Magadha sub-caste, on the other hand, are unrefined and coarse. They are dark complexioned and have large hands and feet. They do not have any feature distinguishing them from the Singhbhum Kols which makes Col. Dalton to believe that there has been much mixture of blood. Risley, Gait and Russel have accepted this view.

(xviii) **Ghasi**

They are usually sweepers, drummers, bamboo workers and Syces.

(xix) Gola—

They are an outstanding cultivating caste who chiefly grow onion, garlic and vegetables. They are distributed in Baripada and Kaptipada subdivisions.

(xx) Guria

They take their name from Gur or unrefined sugar. People of different castes have taken to the occupation, but the Gurias by themselves form a distinct group and a distinct caste. Kundu is a subdivision of Guria and that subdivision is also known as Haldia which perhaps is derived from Haldi or turmeric.

(xxi) Hadi

They are usually scavengers, sweepers, basket-makers and bamboo-workers. A large concentration of this caste is found in Baripada subdivision.

(xxii) Kamar

The Kamar caste is of heterogenous nature. Their occupation is iron-smelting and blacksmithy. Chapua, Bindhani and Nahar Kamars are perhaps classed as Kol Kamars who are said to be accretions from the rank of the Kols. The Chapuas derive their name from the practice of their women treading the bellows with foot while at work. The name Bindhani is perhaps derived from 'Bindha' meaning to bore. They call their chisel as, beghuni, or that which pierces. Nahar is a corruption of Lohar or Lauhakar. The Astalohis 'workers on eight metals' work on different metals. Bathuri Kamars are accretions from the rank of the Bathuris and the Hatua Kamars are the indigenous Kamars of Orissa while Bangala Kamars are immigrants from Bengal.

xxiii) Karans

The origin of the word is said to be from the word 'Karani' which means clerk or writer. Wilson derives the term from the Sanskrit word 'Karan' which means doer. Other names for the caste are Karanam and Mahanti. The caste fulfills the same function in Orissa as the Kayastha elsewhere. The people of this caste have high social position at present and are generally engaged in Government and private service .

(xxiv) Keut

They are believed to have taken their origin from the primitive tribes. They catch fish, parch grains and cultivate lands.

(xxv) Khandait

They form the military caste of Orissa. The Rajas of Orissa used to retain large armies of Khandaits. This caste is mostly confined to

Orissa. There is difference of opinion as to the origin of the word. The general view is that it is derived from 'Khanda' a sword. But one of the caste *santaks* or insignias endorsed in documents is a 'Kanda' (arrow) and the other is a 'Katari' (dagger). The other explanation is that Orissa was formerly divided into Khanda or groups of villages each in charge of a Khandapati which might have been corrupted to Khandait.

(xxvi) **Kshatrya**

They belong to ruling class and it is difficult to give a true and authoritative account of this caste. They are generally regarded as the Rajputs.

(xxvii) **Kumbhar**

The name of the caste is derived from Kumbha, a water-pot. It is an old caste having a number of sub-castes many of which indicate the different localities from which they migrated. The Hatua section is of non-aboriginal origin while Jharua Kumbhars are those who belong to the forests. The Maghias are immigrants from Bihar.

(xxviii) **Kurmi**

The Kurmis who were formerly being regarded as a tribe are now taken as one of the castes in the district. They are notable agriculturists and are chiefly found in Baripada, Panchpir and Bamanghaty subdivisions.

They are also found in the neighbouring Keonjhar district, in Manbhum and Midnapore districts of West Bengal and in Singhbhum and Ranchi districts of Bihar.

The Kurmis are conscious of their own social status. They do not allow inter-caste marriage. They perform their marriage with the help of Brahman priests, but the practice of taking a woman as wife without performing the regular rites is also seen among them. The system of dowry is not prevalent, but the husband is required to pay a nominal bride-price. The Kurmis do not tolerate a person of their society begging for his living. Such a person is generally regarded as an out-caste.

(xxix) **Mochi**

The Mochis cobble shoes and are admittedly descended from the Chamars. The Chamars were formerly tanners but they seem to have given up that occupation. According to Nesfield "the industry of tanning is preparatory to and lower than that of cobblery and hence the caste of Chamar ranks decidedly below that of Mochi". In Mayurbhanj, the Chamars have given up tanning and the Mochis are below them. The latter are now both tanners and cobblers.

[78 B. of R.-15]

(xxx) Pana

The Panas are mainly divided into two classes, Jona Pana and Pana Tanti. The former is an unclean caste, while the latter have become clean Sudra. Little is known about their origin, but in the list of caste precedence for Orissa prepared by Sir Edward Gait (1901) the Pana is classed with Mahuria, Dom and Hadi who are marked as beefeaters and scavengers. He states that in Orissa "the Pana ranks higher; he is there largely employed as a weaver and calls himself Patra Pana or Buna Pana". These Patra Panas or more correctly Patar Panas are now known as Pana Tantis who are a recent accretion to the Tanti caste.

(xxxI) Raju

The Raju is a local caste of Midnapore, and also of Balasore, generally found along the valley of the river Subarnarekha. There are two sub-castes, Bayan and Daina who derive their name from the practice of their women wearing their saree from the left or the right side. The latter allow widow remarriage, hence, it ranks lower. The two groups are inter-marrying. In former times the Rajus were allowed to inter-marry with the Sadgops of Bengal and Chasas of Orissa and this is said to account for their family names of which Ghose, Pal and Dutta are the same as those of the Sadgops while Jera, Sasmal, Padhan and Mahanti are found among the Chasas. The Rajus rank with the Naba-sakha group and are served by good Brahmans. Some of them have assumed the sacred thread claiming a Kshatriya origin. The Rajus in Mayurbhanj occupy an influential and important position as cultivators and money-lenders. There is, however, no connection between this caste and the one bearing the same surname in the south. The Rajus claim their origin from Raja Chodaganga of Orissa.

(xxxii) Rarhi

This is the caste of grain parchers and rice pounders. Some say that the caste came originally from Bengal, while others are inclined to believe that it is a functional offshoot from the Kaivarta caste. They do not exist in Bamanghaty and Panchpir subdivisions where Bhuyans and Mahtos parch and sell grains. Niari is another name of Rarhi.

(xxxiii) Sadgop

They claim to be Vaisyas and are commonly regarded as purified sub-caste of Goala. They have succeeded in obtaining a higher position than in the past by adopting agriculture as their occupation and by acquiring proficiency in it. According to Sir Edward Gait, the Sadgops enjoy higher status in that they were formerly the dominant caste in Gopabhum, or the country between the Ajoy and the Damodar rivers. West Bengal is their principal home.

(xxxiv) Saunti

This is comparatively a new caste. Its members consist of persons expelled from respectable Oriya castes who were allowed by the Chief of Keonjhar to settle in Mananta, a village in that ex-State. At present their headquarters is at Musakhori in Keonjhar. They eat fowls and drink liquor and also take various tabooed foods. They called themselves Saanta, meaning 'gatherer' which has later been corrupted to Saunti.

(xxxv) Sundhi

The word is derived from 'Saundhika' a wine seller. They were distillers and liquor sellers. Many of them have taken to trade and cultivation being unable to stand competition with their more prosperous brethren from Gaya.

(xxxvi) Tanti

The name of the caste is derived from 'Tanta' or handloom. According to Risley, the Tantis are probably a functional group developed under pressure of the material demand for fine cloth. According to O' Malley, Tanti is sometimes used as a generic term for different functional castes or is applied to endogamous groups loosely affiliated to the Tanti caste. The sub-castes are Aswini, Baisakhi, Sukuli, Jogi, Sarau, Sivanul, Charkandia, Matibansa, Dhoba, Pana, Kuturia, Gaura, Chamar Hansi.

(xxxvii) Teli

Oil-pressing and selling are the traditional occupation of this caste. They style themselves 'Ekadasa or Dwadasa Telis'. Their educated section style themselves as 'Kuberas'. The original low position of the Telis is attributed to their employment of bullocks for pressing oil. The name comes from the Sanskrit word 'Tailika' or 'Taila' (oil). The 'Telis' have long since succeeded in gaining a higher recognition except in Panchpir where conservatism does not admit them to higher status.

(xxxviii) Thatari

They are a class of braziers and brass workers. Their number is rather few in the district.

(xxxix) Ujia

The traditional occupation of this caste is fishing. The caste name is derived from Ujan (to go against the current). Some of them manufacture and sell lime.

34. General Structure of Tribes

(f) Scheduled Tribes

According to 1961 Census the following 45 Scheduled Tribes are inhabiting the district. Their number as enumerated in the Census of 1931 and 1961 is mentioned against each of them.

Names	Total population in 1961	Total population in 1931
1. Santal ..	3,40,327	2,54,596
2. Kolha ..	1,19,136	1,09,353
3. Bhumij ..	79,394	78,400
4. Bathudi ..	59,377	46,217
5. Bhuyan ..	29,616	23,324
6. Ho ..	27,090	(No. included in Kolha).
7. Gond ..	16,659	13,839
8. Saunti ..	11,450	8,250
9. Kharia ..	10,930	12,156
10. Shabar ..	5,128	3,747
11. Mundari ..	8,292	..
12. Munda ..	4,727	894
13. Mahali ..	3,891	3,993
14. Pentia ..	3,853	..
15. Oraon ..	1,783	1,435
16. Saora ..	2,087	1,155
17. Karua ..	223	1,241
18. Kondha ..	193	24
19. Dharua ..	533	528
20. Kora ..	270	615
21. Kisan ..	69	48
22. Bagata ..	52	..
23. Bhunjia ..	136	..

Names	Total population in 1961	Total population in 1931
24. Binjhal	197	10
25. Birhor	38	..
26. Dal	6	..
27. Gadaba	17	..
28. Juanga	1	..
29. Kawar	12	5
30. Kol	12	..
31. Kol-Loharas	792	..
32. Koli	41	..
33. Koya	87	..
34. Madia	260	..
35. Makidi	131	..
36. Mankindia	2	235
37. Matya	64	..
38. Mirdhas	181	..
39. Omanatya	112	..
40. Parenga	16	..
41. Paroja	113	..
42. Rajurar	956	1,014
43. Lodha	611	675
44. Desua Bhumija	206	..
45. Jharua	112	..
46. Unclassified	681	..

According to 1931 Census the Santals, the Kolhas and the Bhumijas formed together a little over 50 per cent, but in 1951 and 1961 Census they formed 49 per cent and 38 per cent, respectively of the total population. Notes on general feature of some of these important tribes are given below :—

i) Bathudi

According to 1961 Census 59,377 persons returned themselves Bathudis with almost equal number of males and females.

N. N. Basu in his *Archaeological Survey of Mayurbhanj* has given along account of the origin, manners and customs of this tribe. His observations are mainly based on the authority of *Siddhanta-Danbara*, a work supposed to have been written by Balaramadas in the 16th Century A. D. According to this work the Bathudis and Bauris are of the same origin and they observed the rites of Buddhism till the time of King Prataparudra Deva (1497—1540 A. D.)

Although they occupy an inferior position in society they are conscious of their self-respect and family prestige. In course of time this tribe began to branch off into a large number of Khilis, i.e. families.

The Bathudis are chiefly found in Panchpir subdivision. Their distribution in Baripada and Kaptipada subdivisions is however, not small. In Bamanghaty the population of the Bathudis is low. Gait has described the Bathudis as one of the sub-castes of the Bhuyans while according to Russell the Bathudis although a subdivision of the Bhuyans are regarded as inferior to them in social status.

iii) Bhuyan

In 1961 Census 29,616 persons of which 14,966 are males and 14,650 females have been returned as Bhuyans.

In 1931 Census, the Bhuyans were 23,324. Pargana Uperbhag in the Baripada subdivision was the home of this tribe. In 1901 Census 31,753 persons were returned as Bhuyans and that figure included Bhunj Purans and the Purans. But in 1911 their number was 20,139 excluding Bhunj Purans and Purans.

According to Risley, in most parts of Chotanagpur there is a distinction between a Bhuyan by tribe and a Bhuyan by title. In this district they were once zamindars or sub-proprietors in Pargana Uperbhag in Baripada subdivision.

The Pandia Bhuyans of Keonjhar are not found in Mayurbhanj. The tribe may be divided into four broad groups, viz. (1) Bara Bhuyan, (2) Rajkuli Bhuyan, (3) Katras Bhuyan and (4) Gunju Bhuyan. Ordinarily they bear the title of Naik. Some of them also bear the title of Daloi, Singh, Kuanr, Mahanaik, Rai, Nal, Bagha and Patabhagta, etc. They are divided into 16 septs in Mayurbhanj as given below :—

- | | |
|-------------|----------------|
| 1. Balmundi | 9. Kopita |
| 2. Banka | 10. Nagbansika |
| 3. Barangi | 11. Nagri |
| 4. Bardoi | 12. Narangi |
| 5. Beluard | 13. Natakeli |
| 6. Haldia | 14. Ranagi |
| 7. Kasial | 15. Sainkili |
| 8. Kati | 16. Sanralh |

They resemble the Bathudis in their food habits, clothing and also in social manners and customs. They take fowl and also drink Handia (rice beer). In their community, both adult and infant marriages take place. There is also prevalence of 'bride price'. Divorce and widow marriage are allowed in their society. Their principal occupation was cultivation and preparation of flattened rice (Chuda) and parched rice (Bhaja or Mudhi). They either cremate or bury their dead.

(iv) Bhumij

In 1961 Census 79,394 persons have been enumerated as Bhumij out of which 39,278 are males and 40,116 females. In 1931 the total number of this tribe was 78,400 which constituted about 9 per cent of the total population of Mayurbhanj. They are mainly concentrated in the central part of Baripada subdivision. Within 40 years, i.e., from 1891 to 1931, the Bhumij population increased by over 50 per cent. But their number remained static between 1931 and 1961. Another name for this tribe is Munda. In some localities they inter-marry with the Mundas and are known as Bhumij-Munda.

Risley believed that "the Bhumijis are nothing more than a branch of the Mundas, who have spread eastward and mingled with the Hindus, and then for the most part severed their connection with the parent tribe". In Mayurbhanj there are different sections of the tribe, namely, Tamria, Barabhumia, Matia, Desi, Teli, Halai-Pokharia and Sahara Bhumij. The names themselves show the places from where they came.

Bhumijas of all sections are known to be cultivators or agricultural labourers. They are, it is seen, gradually adopting Oriya as their mother-tongue. They accept cooked food from the Brahmans and other higher castes and accept water from the Kurmis.

(v) Dharua

In 1931 Census, 528 persons returned themselves as Dharuas with almost equal number of males and females from Baripada and Bamanghaty subdivisions. According to 1901 Census there were 732 Dharuas. In 1961 Census 533 persons have been enumerated as Dharuas of which 247 are males and 286 females.

According to Risley they are a sept of the Gonds known as Naik. They form one endogamous group in many districts. According to Russel, the tribal name owes its origin from Dhur (dust) and another name for them is Dhur Gonds. Sir Edward Gait suggests that this tribe was one day very prominent and was occupying a higher status

in the ex-state of Narsinghpur. He further adds that they formed the main elements of militia in Mayurbhanj. They ranked high and enjoyed the services of Brahman, Bhandari and Dhoba at that time. In Bamanghaty subdivision, they were among the earliest settlers. According to Col. Dalton "they were the military retainers of the Mahapater of Bamanghati, a feudatory of the Raja of Moherbhanj who were driven out of Bamanghati with their leader and permitted to settle in Singhbhum in consequence of his having rebelled against his lord paramount".

(vi) **Gond**

In 1931, 13,839 persons returned as Gonds with almost equal number of males and females. They formed 1.5 per cent of the total population, and were chiefly found in Panchpir subdivision. In 1891, there were only 107 Gonds. In 1901, their number increased to 6,280 and in the next decade there was a further increase in their number by 33.4 per cent. In 1921, there were 9,630 Gonds. In 1961 Census 16,659 persons were enumerated as Gonds out of which 8,376 were males and 8,283 females.

The Gond is the principal tribe of the Dravidian family. It is an important non-Aryan or forest tribe in India. They as a race are marked for their simplicity, sobriety and honesty of character. In 1931 they were almost Hinduized and spoke Oriya as their mother-tongue.

In the district they are classified according to the number of gods worshipped by each group. Different classes have different totems, Gotras and title as shown below.

Class	Totem	Gotra	Title
Tin-Daoo	Tiger	Basistha	Phaudkar and Singh
Char-Daoo	Crane	Kasyapa	Dalei and Dandapat
Panch-Daoo	Parrot	Parasara	Ajambar
Sat-dao	Cobra	Nagesa	Sai
Beti	Hawk	Gargava	Mundian

All classes of Gonds now claim the title of Naik.

Dalton states "The majority of this tribe were formerly settled in Bamanghati, a part of Moherbhanj. They were military retainers and clansmen of the Mahapater, who held all Bamanghati

in virtue of his office, but after many years of opposition to his feudal Lord, the Raja of Moherbhanj, he broke out into open insurrection, forced the Government to interfere, and the result was that he and all his people were banished from Bamanghati and permitted to settle in Singhbhum¹."

The Gonds are described by this scholar as flat-nosed, thick lipped, straight haired, with frames stout and thick set. The few who pass unscathed the constant risks and hardships of their forest life, are remarkable for longevity, and do not readily show signs of old age².

(vii) Ho

In 1961 Census, 27,090 persons have been enumerated as Ho out of which 13,155 are males and 13,935 females. In 1931 Census they were included among the Kolhas.

(viii) Karua

The Karuas found in Mayurbhanj are supposed to be the descendants of the Hill Karuas. They were generally employed as scavengers or syces. A more detailed account of the tribe is not available.

In 1931, there were 1,241 Karuas. They formed about 0.10 percent of the total population. They were chiefly found in Baripada subdivision. In 1961, only 223 have been enumerated as Karua out of which 115 are males and 108 females.

(ix) Kharia

In 1961 Census 10,930 persons have been enumerated as Kharia out of which 5,255 are males and 5,675 females. In 1931, the total population of the tribe was 12,156—males 5,974 and females 6,182. Majority of the tribe was inhabiting the Baripada subdivision. In 1891, and 1901 their population was 327 and 7,973 respectively. In 1911, there was a further addition of 1,465. In 1921, they suffered a loss in their population which exceeded the total increase of the previous decade by 353 persons. During the decade 1921—31 they increased by nearly 60 per cent.

According to Risley, the Mundas take daughters in marriage from the Kharias, but never allow their daughters to marry them. Hiralal suggested that the name Kharia is derived from Kharikharua, a palanquin. Sir Edward Gait suggested that there is difference between the Kharias of Ranchi and those inhabiting Orissa States. Roughly speaking the

1. Dalton, *Descriptive Ethnology of Bengal* p. 267

2. *Ibid* p. 274

extensive habitat of the Kharias presents the appearance of an ill-shapen uneven trough flanked on the east by the Similipal hill-range of Mayurbhanj.

S. C. Roy states that the Hill-Kharias' main habitat extends from the Similipal-range of Mayurbhanj to the hills of the Singhbhum and Manbhum districts of Chotanagpur. According to this scholar the Hill Kharias are mostly shy and conservative and try to keep themselves isolated from other tribes and castes. There are three distinct divisions of the tribes, namely the Hill Kharia, the Dhelki Kharia and the Dudh Kharia. But Risley in his '*Tribes and Castes of Bengal*' mentions six sub-castes of the Kharias, namely, Berga Kharia, Dhelki Kharia, Dudh Kharia, Erenga Kharia, Munda Kharia and Oraon Kharia.

Dalton in his '*Descriptive Ethnology of Bengal*' states "there is a tradition that the Kharias with another tribe called Purans were the aborigines of Moherbhanj, one of the Katak Tributary Mahals".

(x) Khond (Kandha)

In 1931, only 24 persons returned themselves as Khonds or Kandhas. In 1901 there were 5,833 persons as Kandhas and in 1921 the number was only 544. In 1961 Census only 193 have been enumerated as Khond. It is difficult to assign any reason for the large drop in population.

The home of this tribe is in Khondmals and their language is more or less allied to Dravidian tongues.

(xi) Kisan

Like Koras, the Kisans are really Oraons. In Sambalpur they are all known as Kisans. The name is perhaps derived from the Persian word Kissan which means a cultivator.

In 1931, 48 persons returned themselves as Kisans in Mayurbhanj. In 1961 Census 69 persons have been enumerated as Kisans. They were found in the Bamanghaty and Panchipir subdivisions. In 1921, their number was only 34. Of this 7 were immigrants from Sambalpur and 1 from Gangpur.

(xii) Kolha

In 1931 Census, the Kolha numbered 1,09,351 out of which there were 53,912 males and 55,439 females. In 1961 Census they numbered 1,19,136 out of which 58,932 were males and 60,204 females. They are known as Larka or fighting Kols who were once noted for their

jealous isolation of many years standing and long occupation of one particular territory and their contempt for all other classes that come in contact with them. The Kol tribe has given its name to the territory where it has made its home (Kolhan) and to the Kolarian family of tribes and languages. They are the second most numerous tribe of Mayurbhanj. They are mainly found in the south-west corner of the district. The enlightened section of the community call themselves Raj-kols and consider themselves superior to the Larka kols. The community is divided into a number of septs and sub-septs a list of which is given below:

1. Badara-Mundri badara, Sing Badara
2. Badra
3. Balmu chu
4. Bandra
5. Bandua
6. Bargo
7. Bari
8. Berayburu
9. Besra
10. Burdioli
11. Chattar
12. Deogam
13. Gagray
14. Goyepai
15. Hamhage
16. Hasda
17. Hembaram
18. Hesa
19. Jaja
20. Jak
21. Jamda-Hemram Jamda, Angriajamda, Jonk Jamda
22. Karma
23. Karua
24. Kerai
25. Kondangke

26. Kuldi
27. Kulua
28. Kulundia
29. Kunkal
30. Kunthia
31. Lamai
32. Lehanggi
33. Melgandi
34. Mundaya
35. Murmu
36. Purti-Halangpurti
37. Saye-Tiki saye, adua saye, ramba saye
38. Seral
39. Sidu
40. Singku
41. Sundi
42. Suren
43. Tey Barai
44. Thamsoi
45. Tioo
46. Tiria
47. Tudu
48. Ugursandi

These septs and sub-septs are exogamous. A very large number of Kols returned themselves as Hindus in the 1931 Census. They worship Kali, Khichingeswari etc., though their own gods are Marang Bunga, Hamboks and Dwarsooni. Ancestor spirits are also worshipped by them. Among them both adult and infant marriages are in vogue. Widow marriage and divorce are allowed and either party can divorce the other. The Kols generally bury their dead.

(xiv) Kora

In 1961 Census they were 270 persons out of which 147 were males and 123 females. In 1931, 615 persons of this tribe were enumerated with almost equal number of males and females. A majority of them were found in Baripada subdivison. In 1901, 781 Koras were

enumerated and in 1921 their number became almost half. Hiralal and B. C. Majumdar are of opinion that they are really Oraons under a different name only.

(xv) **Lodha**

In 1961 Census 611 persons have been enumerated as Lodha out of which 318 are males and 293 females. In 1931, Census 675 persons were enumerated as Lodha. Out of this 569 were in Baripada subdivision. Lodh, or Lodha, or Nodh is the name of this tribe. Their headquarters are located in the Mdahya Pradesh where they became prominent by holding lands and addressed themselves by the honorific title of 'Thakur'. They are also sometimes called the Lodha Kharias.

(xvi) **Mahali**

Risely conjectured that the Mahalis are a branch of the Santal tribe. The totems of the Mahalis and Santals generally agree with one another. Gait is of opinion that the Mahali language is a variant of Santali.

According to the Census of 1909, there were 2,169 Mahalis in Mayurbhanj. In 1931 3,993 persons were enumerated out of which there were 1972 males and 2,021 females. In 1961 Census the total population of the tribe stood at 3,891 out of which 1,981 were males and 1,910 females. A majority of them were found in Bamanghaty subdivision.

(xvii) **Munda**

In 1961 Census 4,727 persons have been enumerated as Munda out of this 2,549 are males and 2,178 females. In 1931, the number of Mundas was small. They formed less than 0.1 per cent of the total population. Their number was 894 only. Majority of them were in Bamanghaty subdivision. In 1891, 12,215 persons returned themselves as Mundas and in 1901, their number fell to 140. In the next decade i. e. in 1921, they rose to 494. Munda is a common term used by the Kols as the headman of a village, and has come into general use as an honorific title. Probably the Munda tribe was once spread over Bihar and parts of the Gangetic Valley, and it is also presumed that the influx of the Aryans from the north drove the Mundas from the open country to the secluded and isolated hills and forests. They appear now to be a very mixed group. Unlike the Hos, they are a wandering tribe, without rigidly confining themselves to a particular part as the habitat. As a matter of fact they have not yet permanently settled in Mayurbhanj.

(xviii) **Mundari**

In 1961 Census 8,292 persons have been returned as Mundari out of which 4,307 are males and 3,985 females.

(xix) Oraon

1,435 Oraons returned in 1931, with almost equal number of males and females. In 1961 Census 1,783 persons have been enumerated as Oraon, out of which 906 are Males and 877 females. They formed about 0·10 per cent of the total population. They were predominantly found in Baripada subdivision. Christian and Animist Oraons are more numerous in Banmanghaty than in Baripada subdivision. In 1891 their number was 2,410 and this number suddenly dropped to 832 in 1901. It appeared in 1921 that they were gradually recovering their number. Their traditional occupation was earth-digging and growing vegetables and some of them were established cultivators.

(xx) Santal

In 1931 Census the Santals in Mayurbhanj constituted a little over 29 per cent of the total population. Their total strength was 2,54,596 (1,25,553 males and 1,29,043 females). The Santal population in Mayurbhanj from 1891 to 1961 is shown below :

Year	Population
1891	91,490
1901	1,85,149
1911	2,14,164
1921	..
1931	2,54,596
1941	..
1951	..
1961	3,40,327

The physical characteristics of the Santals are as follows. Their skin-colour varies from dark to very dark-brown. Hair is coarse, black and occasionally curly. The zygomatic arches are prominent. The root of the nose is depressed. The average nasal index is 88·8 with a range from 74 to 110. The average cephallic index is 76·1 with a range from 69 to 88. The average stature is 161·4 cm. with a range from 151·0 to 177·0¹.

The Santals are divided into twelve patrilineal exogamous Paris or Sibs, namely:—

- (1) Hansdak
- (2) Murmu

- (3) Kisku
- (4) Hembrom

1. These indices are based on anthropometric measurements of 100 Santals taken by Sir Herbert Risley—*The People of India*, Second Edition, pp. 372—441.

- | | |
|------------|--------------|
| (5) Marndi | (9) Besra |
| (6) Sorer | (10) Paunria |
| (7) Tudu | (11) Conren |
| (8) Baske | (12) Bedea |

Of these the first eleven Sibs exist today, the twelfth one is supposed to have disappeared long ago. According to their folk-lore, the Sibs have descended from different mythical progenitors of the Santals. Today the Sibs are found scattered all over the Santal territory.

The Santals practise adult marriage. Infant marriage is in vogue in some well-to-do sections of the community. 'Bride-price' or 'Pan-its' also prevalent among them.

The Santals either bury their dead or cremate. The ordinary occupation of this tribe is cultivation and agricultural labour.

(xxi) Saora (Savar, Saura or Sabara)

In 1961 Census 2,087 persons were enumerated under this tribe out of which 1,109 are males and 978 females. In 1931 they have been returned as 3,747. The persons belonging to this tribe were predominantly occupying the Baripada subdivision. They are believed by some authorities to be formerly the dominant branch of great Kolarian family.

35. Religious beliefs

The division of population in this district according to religion conforms to the distribution pattern in other districts of Orissa. Hindus constitute the majority of the total population. Next to Hindus come Muslims whose number according to 1961 Census is 7,557 and Christians who come next number only 870. The table in Appendix III gives details of population under each religion.

(i) Hinduism

The antiquity of Hinduism as a religious faith in the district can not properly be traced. Different Hindu gods and goddesses of Saūra, Sakta, Saiva, Vaishnava and Ganapatya sects found at Khiching establish that Hinduism was the religion prevalent more than a thousand years ago. Of the four sects mentioned above, Siva, Sakt- and Vishnu are now worshipped throughout the district. By far the largest number of temples are dedicated to Lord Siva. Besides, in almost every village there is at least one deity called Thakurani.

Early in the 17th century, Maharaja Baidyanath Bhanja Deo embraced Gaudiya Vaisnavism preached by Shyamananda and his disciple Rasikananda.

On account of liberal forces of Hinduism many tribes particularly the Bhumij and Kol (Ho) have accepted this faith. Similarly, the customs and traditions of the Santals have been influenced by culture-contact with the neighbouring Hindus. The absorption of the tribe mainly into the Hindu fold was at its height during 1921—31.

The Census of 1951 marks the continuity of this process of absorption. Of 5,04,679 tribal population, about 21,516 professed tribal religion in 1951. The Bhuyans, Bathuris, Bhunj-purans, Purans and Rajuaras are almost completely Hinduised and have abandoned their tribal religion and language.

(ii) Islam

The Muslims found their way into Mayurbhanj during the later part of the 19th century. In the Census of 1891 their number was 2,982 and in 1931 it swelled to 5,350. The respect enjoyed by this religion is testified by the fact that as early as 1900, Muslims of Baripada town were allowed to construct a mosque on a piece of land measuring 25 gunths in the very heart of the town close to the palace. The Hindus and Muslims have always lived in peace and amity in the district.

(iii) Christianity

In 1879 Maharaja Krushna Chandra Bhanja gave 16 square miles of jungle and waste lands about ten miles from Baripada on the Balasore road. The first Roman Catholic Missionary started work from village Nangalkata situated in that land and since then the Roman Catholic Mission in Mayurbhanj is popularly known as the Nangalkata Mission. In 1880 the Mission founded a new village in that area and named it Krushna Chandrapur after the name of the Maharaja.

The Evangelical Missionary Society started its work in 1896 by the inspiration of one Miss Gilbert who visited Mayurbhanj in course of her missionary round in Bengal. She entrusted the work to Miss Allenby who learnt Oriya within a short time and soon became popular. Maharaja Sriram Chandra Bhanja granted in 1902 a piece of land measuring 4.68 acres at Baripada opposite to the court building and the Mission built there a beautiful Church. Subsequently the activities of the Mission extended to the State Leper Asylum in the suburbs of Baripada town. Miss Allenby died in 1931. The Mission has the reputation of rendering useful service to the people of the district.

(iv) Brahma Samaj

During the early part of the present century the Brahma Samaj got some foothold in Mayurbhanj. In 1904 the few Brahmans then residing in Karanjia constructed a Prayer House at Karanjia. But

in 1905 their activities shifted to Baripada town where the Brahma Samaj Mandir was later on constructed on a plot of 20 gunths close to the High School.

(v) **Kumbhipatia**

Kumbhipatia is one of the important religious sects included under the head "Other Non-tribal Religion" in 1951 Census. The movement started about 1874, with the then leader of the sect one Mukunda Das. A considerable number of Scheduled Castes and Tribes professed this faith.

Rhima Bhoi, a Kandha of Rairhakhol was a great expounder of this sect. The believers in this faith pray to Alekh at sun-rise and sun set, turning their face to the Sun. The practice, however, does not adhere to Sun worship. This faith is a branch of Mahima religion the main centre of which is at Jaronda in Gondia P. S. of Dhenkanal district.

(36) Religious Beliefs of the Tribes

Religious beliefs of some important tribes are discussed below:

(i) **Santals**

There is a theological conception behind the beliefs of the Santals. Their supreme deity is 'Thakur Jiu' also called 'Sin Bonga' or 'Dhorom'. They believe that Thakur Jiu is the creator of this world. The educated Santals under Hindu influence readily identify their supreme deity with the Hindu idea in the Upanishads, whereas, the Christian Santals attribute to him Biblical ideas. To Santals, the supreme deity, is a passive deity. Wisely doubts whether a Hindu name 'Thakur' can form a part of the original system of Santals, and existence of supreme powers leads him to associate the deity with a later stage of theological development. They have several village spirits whom they worship in all public festivals. These spirits are believed to preside over particular rural areas in which they inhabit. The chief presiding deity of the Santals is 'Maran Buru' literally, he is the 'Great Mountain' of their tradition. In Mayurbhanj, stones in the Jaherhan (Holy grove) are also supposed to represent these deities. During all public festivals huts are raised to worship them. In Mayurbhanj three huts are raised, one to house 'Jahar era' 'Maran Buru' and 'Monrenko', a second for 'Gosain era', and the third for another village deity, 'Manjhi Haram'. But there are instances when a fourth one is insisted on by younger folk, to honour the younger brother of Manjhi, called 'Hidin Manjhi Haram'. In the Santal Praganas only 'Jaher era', 'Gosain era', 'Maran Buru', and 'Monrenko' have huts for them in the Holy Grove. Manjhi has his place no doubt, but he is worshipped at the Manjhithan, a separate

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shrine in the village. As a matter of fact Manjhi Bonga may be supposed to represent the spirits of dead Manjhis (village headman). But he is only second to another dignitary, 'Paragana' who has power over witches. Both of these are village deities, although they may not find a place in the Jaherthans of Mayurbhanj Santals¹.

In their theological pantheon there are also hill spirits, namely, Berha pat, Mangar pat, Burha Pahar and Burha Burhi, etc. Some mischievous spirits are also known to them and they are propitiated in appropriate rituals specially performed in their name. Besides these, there are also household deities and secret gods (Abge Bonga).

The term animism has been given up in recent Census Reports in connection with the Santal religion. A better characteristic expression is 'spiritism', a term used by Rai Bahadur S. C. Roy, in designating the religion of the Kharias, a Munda tribe.

(ii) Kharia

They have belief in spiritual beings endowed with personality and capable of influencing the destiny of man. The religious belief comprises the propitiation of the spirits through sacrifices and libations. The spirits are believed to control nature. The Kharia religion is virtually tied up with the economic and social life of the tribe.

The primitive powers and forces of nature are personified by them. There are several hill spirits or Pats among the Kharias. The supreme spirit is represented by the Sun (Dharam) and the Earth Goddess (Basuki Mata). Besides these, there are clan-spirits, jungle-spirits, village-spirits and deities, ancestor-spirits, tiger-spirits (Baghia) and other minor mischievous spirits of the dead (Churil, Mua).

(iii) Bhumij

The Bhumijas observe Raja Parba, Gamha and Makar Sankranti. Religious rites connected with agricultural operations are performed by them. Asarhi ceremony is observed before reploughing and transplanting paddy seedlings. Badhua is performed before the harvest. The Bhumijas also observe Nua Khia festival which is a ceremony of taking new rice of the year. Like Nua Khia another festival associated with nature is Phulpuja, which is observed before gathering of new leaves and fruits in the forest. In these ceremonies the Dehuri performs pujas to the village deities located in a grove. The Bhumijas perform Saharae during Diwali when cattle are worshipped by the priest. They believe in magic, witch-craft, spirits and ghosts. They worship their ancestors by revoking their spirits and

¹ Mukherjee, Charulal (1963), *The Santals*, P, 162-63

believe that if the deities of malevolent nature are not propitiated they create all sorts of troubles for them. In order to cure diseases they take to magic with the help of the Shamans (Priest).

Some of the Hindu religious practices have been adopted in Bhumij religion. They even require Brahman priest for their marriage and death rites. But offerings to the deities are made through a Dchuri belonging to their own tribe.

(iv) Gond

The deities worshipped by the Gonds are Jangadeo, Lingadeo and Buradeo. There are household deities like Jhulan Devi, gods of forests, crops, etc. These are worshipped to evade sorrows and miseries. Their religious ceremonies are connected with various agricultural activities like ploughing, sowing and harvesting. Gonds also worship Hindu gods like Jagannath, Krishna, Rama and the educated among them read *Bhagavata*, *Ramayana*, *Mahabharata* and other religious books.

(v) Oraon

The religion of the Oraons is a synthesis of tribal beliefs and practices with Hinduism. The Oraon pantheon consists of one supreme God named 'Dharm', who is manifested in Sun, Mahadev, Chandi, Goddess of hunting, etc. They worship Hindu deities and make offerings to them and also observe Hindu festivals. The ancestors are greatly honoured and worshipped and during religious festivals, they offer food to the names of the ancestors. Their priest is called Naega.

The Oraons believe in the existence of a number of spirits who bring disease and death for them. In times of difficulties and calamities the Oraons generally consult a Mati or Ojha (Shaman) and act according to his advice.

The Oraons conduct ceremonial hunt in Sarhul or Phagu in March and Bisu Sikar (Summer hunt) in April. They celebrate Jeth Jatra in May, Jitua in September, Karma in October and Diwali in November.

37. Manners and Customs

(i) Connected with child birth

When a baby is born in a Santal family, any wing of the house serves the purposes of the lying-in-room. A midwife, a Santal woman of the profession attends on the parturient with her elderly women-relatives. In case of difficult delivery, Ojhas (exercists) are summoned to perform ^aries so as to expel the ghosts, supposed to be creating difficulties.

When the child is born, the umbilical chord is severed by the midwife with a sharp iron weapon such as a narrow-blade. The baby is now bathed in tepid water and the naval string buried near the main door of the room of its birth.

As regards ceremonial segregation for the baby and its mother, the practice differs in different areas of Mayurbhanj. Some do not observe any segregation whatsoever, while others observe it for varying periods from one to twenty-one days, during which members of the family may not visit the room, or touch the baby or its mother. The observance of this birth pollution in some areas and its negation in others, indicate the influence of other tribes on Santal customs and manners. During her confinement, the mother is allowed to eat warm rice with salt, leaves of Marai arak (an edible leaf), radish and garlic. The members of the family have no particular food prohibition during this period.

Usually the Santals perform the name giving between the second or third day after the birth of the child.

Among the Hill Kharias the pregnant woman or her husband do not observe any sort of restrictions. After birth the umbilical chord is severed by the midwife with a shell or a knife, a copper coin being placed underneath the chord at the point at which it is severed. The midwife gets the coin as her perquisite. The baby is then bathed in tepid water, and the naval string being placed inside an earthen pot is buried under a tree close by the hut. The stump of the naval string, when it dries up and drops off, is also buried under the same tree along with the ashes of the fire that was so long kept in the lying-in-room or shed.

The mother and the baby are regarded as ceremonially unclean until the ninth day from the birth. During this period they must not leave the hut, and except female relatives and the children of the parturient woman, none else is admitted into the lying-in-room. Food and water are brought to her there, and in some families, the woman cooks her own food. Except meat no other food is a taboo to her. In fact, for these nine days, no member of the family may take fish or meat. Generally the only food given to the mother during these nine days consists of rice, salt and raw garlic.

(ii) Connected with death

The Kols generally bury their dead. Before burying it they wash the body of the deceased person. Along with the dead body turmeric, rice, paddy, oil, goat's dung and cow's dung are kept. They also keep undiluted country liquor, or handia in a small pot at some corner inside the grave. Monoliths are embedded on the tombs on which names of deceased persons are written. Stone-slabs are also placed over the

tomb for better protection. Males among the bereaved shave their heads, beards and moustaches and perform purification ceremony (Karmant) any day from the 5th to 21st day according to convenience. On that day they take handia.

Among the Bhuyans the mourning period lasts for 10 days. They either cremate or bury their dead. After the Sudhikriya (purification ceremony) is over, used up earthenwares and remnants of rice, etc., are thrown away in the outskirts of the village.

Among the Gonds the mourning period lasts for 10 days. They bury their dead as a rule, but there are a few cases of cremation. In the cremation ground, they ask the departed soul to repair to the Ganges, the Godavari or some other sacred river. They perform no ceremony for the return of the departed spirit to the house. The same practice is followed by the Bhumijas also.

The Santals have their own funeral customs. They rub the dead body with oil and turmeric. The corpse is taken out of the house by a Khatia (a stringed bed), placed in the yard and cleansed with cow-dung and water. A handful of paddy is spread over the spot and some thrust into the right palm of the deceased and thrown down sometime later. The bier is carried by four persons, followed by a Dabi Daka, who carries in one hand a winnow containing fire in a bundle of straw, some seeds of cotton, straw picked up from the thatch of the deceased's house, some fried paddy (Khai), powdered rice mixed with turmeric, cow-dung and a small chicken and in the other hand a pot with a lid to bring the bones of the dead. The eldest son applies fire over the corpse. The wife can never apply fire, as she never accompanies the funeral. Each of the members of the tribe present there throws some fuel on the pyre as their ceremonial duty. On the conclusion of the cremation, water is poured on the pyre. Cooked rice is placed on the cross-road as offering to the deceased.

The Santals observe ceremonial pollution for a period till he is in a position to procure the requisites of purification. This depends on the particular clan to which the deceased belonged. When a 'Nij Hansdak' dies, all persons belonging to the same totem are affected, and they desist from eating fish, meat and oil, nor do they borrow fire from another man's house for nine days so long as the Asidha (ceremonial pollution) continues.

38. New Religious movements—Temple entry of Harijans

The rulers of Mayurbhanj never put any obstacle on the Harijans for their entry into the temples. It appears from the letter No. 26991, dated 12th November 1910 of Maharaja Sriram Chandra Bhanja Deo

to the then Census Commissioner of India E. A. Gait (Afterwards Sir Edward A. Gait), that the Maharaja had a liberal attitude towards the question of temple entry by the Harijans. The Maharaja remarks, "There are persons belonging to the lowest classes (Panās, Mehtars, etc., who of their own accord will not enter Hindu temples of Jagannath at Puri, yet they will go on pilgrimage to have a glance at the deity and make offerings at the shrine from a distance".

This principle is still followed by many lower caste people like Dhobas Kurangas, etc. Those who want to enter the temples have never been questioned. Still to legalise the matter "The Mayurbhanj temple entry and worship (Removal of disabilities) Bill, 1948" were proposed to be introduced in the Mayurbhanj Vyabastha Parishad in March 1948. Since the State merged with Orissa the Orissa Temple entry Authorisation Act, 1948 is now in force.

39. Social Life

(i) Property and inheritance

The customary law of the Santals has been thoroughly affected by Hindu Law in Mayurbhanj. If a Santal householder dies without leaving male issues, the daughter succeeds in preference to all agnates and if a Santal dies leaving his wife and separated brothers of the full blood, the widow inherits everything of her husband's share. In the matter of partition and inheritance we find that the sons equally share the properties. The daughter succeeds when there is no son to the deceased man. The widowed mother has her rights of maintenance recognised at the hands of her sons. The sonless widow becomes the sole proprietor of the property of her deceased husband. Among the Hill Kharias the property of the deceased father is equally shared among the sons. Daughters receive no share but are maintained by their brothers until their marriage. The sons also support the widowed mother. A sonless widow is entitled to a life-interest in the immovable property left by her husband. A sonless Kharia may adopt a Kharia boy as his son who is known as 'Posh-po'. The adopted son is generally a brother's son or a sister's son, for only a near relative, if adopted, is entitled to inherit the entire property of the adoptive father. In a few cases the adoption is reported to have been recorded in writing by a literate person called for the purpose to the tribal assembly. A sonless Kharia may also take a prospective bridegroom for his daughter who will inherit the property on his death. It is important to note that though inheritance is patrilineal as among other Mundari group of tribes, the customary law of the Hill-Kharia differs from the other sections of the Kahrias. The Hill-Kharia recognises the right of a sister's son, if adopted as a son by his mother's brother, to inherit the entire property of his adoptive father.

(ii) Joint Family System

Joint family system is prevalent to a very limited degree among the tribals. The married sons live separately with their spouses and make their own household. The daughter ceases to be a member of the parent family soon after she is married. Nucleus family is the rule among them.

Among the Hindu castes joint family system is commonly found. But when the members of the family go out and live far away from the household and when there are quarrels among the brothers, the joint family breaks. The present tendency, however, is towards individual household. The joint family system is fast disintegrating.

(iii) Matriarchal Systems

Matriarchal system is not prevalent among any caste or tribe in the district. In almost all tribal societies maternal uncle, however, has some authoritative role over his sister's children. Property and inheritance follow the patrilineal and patriarchal system.

(iv) Transfer of property through wills

In almost all tribal societies, property is transferred through the customary laws prevalent in respective societies. The tribal people are least affected by the Civil Law. They seldom come to court in matters of such dispute.

Among the Hindu castes the traditional way of transfer of property prevails. Transfer through wills is rare. If sons and father are not on good terms, the father feels it necessary to make a will.

40. Marriage and Morals**(i) Monogamy, Polygamy and Polyandry**

The Santals do not favour polygamy unless the wife is barren. But instances of a man having more than one wife are not rare. No instance of polyandrous marriage has been found. But the old social institution known as 'Dhaulia Sagai', which permitted a younger brother to share the wife of his elder brother with impunity led anthropologists to think that perhaps the institution of fraternal polyandry was in existence in the past. A corresponding custom is also noticed which allows a wife to admit her younger sister to come in intimate contact with her husband. If the relation results in conception a formal marriage known as Hiron Cetan (marriage while a co-wife exists) takes place.*

Polyandry is not prevalent in any tribe or caste of the district. Keeping concubines is not prevalent among the tribes of the district. It is infrequently met with among the caste Hindus. However, if they are kept in the household their status is similar to that of a maid-servant. At present polygamous marriages are prohibited by law.

* Charulal Mukherjee, *The Santals* (1943), P116

ii) Traditional restrictions on Marriage Alliances—Caste and sub-caste, gotra, Marriage with maternal uncle or his son, etc.

The Santals have endogamous clans for purposes of marriage. They have developed several prohibitive rules which regulate the marriages. They can marry inside the clan of their mother but three generations are generally prohibited. One cannot marry his agnates. A woman cannot marry her husband's elder brother or husband's father and uncle, a man cannot marry his wife's elder sister or elder cousin and wife's mother and aunt. There are also restrictions based on traditional enmity between clans and marriages among particular clans are prohibited under their tribal customs.

In the Kharia society there are also certain social restrictions imposed upon marriage alliances. The prohibitions current in the Santal society also hold good in their society. They are strictly endogamous so far as their sub-tribe is concerned.

Among the Brahmans in the district clans endogamy is strictly followed, whereas it is a loose custom among several other castes.

Marriages with maternal uncle or his son, etc., are infrequently met with in the district.

(iii) Marriage customs and rituals including dowry system

The social virtues of the Kharia society are reflected in their marriage customs. It is found in their marriage rites the joining of the couples' hands, tying together of their garments, their eating and drinking out of the same pot, all of which symbolize union not of body but also of soul. The rites such as first cooking by the bride in new vessels and offering food to the ancestral spirits symbolize mystic spiritual union of the couple. The change of social status of the married couple is symbolized by their putting on pith crowns, wearing new clothes and abstaining from taking cooked food till the end of the marriage rites. Ceremonial bathing and drinking of sacrificial blood and anointing the body with turmeric are the means to cleanse the couple's heart and body. Lamps are kept lighted throughout day and night during marriage ceremony indicating that by the influence of light the evils cannot reign the sacred ceremony. Mango-leaves, paddy and water filled pitchers symbolize plenty and prosperity. Religion also plays most important role in their marriage customs. By sacrifices, propitiations and prayers the spirits and deities are invoked for blessings. Now-a-days under Hindu influence they are refining their marriage customs.

Payment of bride price (Pan-dawa) constitutes a ceremony itself among the Kharias of Mayurbhanj. Sometimes a mimic bargaining for the bride-price is enacted. The bride-price is usually fixed now-a-days

at three to nine rupees according to circumstances. After the ceremony is over at the marriage pulpit the bridegroom and his party start in procession to the bride's place. It is interesting that the Hill-Kharias of the Similipal hills of Mayurbhanj do not use vermilion at the actual wedding. The Kharia wedding is also spiced with several tribal dances and entertainments.

There are different types of marriages among the Kharias, such as regular marriage, elopment marriage, marriage by forcible application of vermilion, intrusion marriage and widow marriage.

Various kinds of marriages are permitted in the Santal society. The common form is known as 'Duar Itut Sindur Bapla' in Mayurbhanj. This is the orthodox marriage without necessarily an element of premarital love between the bridegroom and the bride. This form of marriage entails many customs which include selection of bride, omen reading betrothal and fixation of brideprice, etc. Many of the Santal marriage ceremonials are analogous to the Hindu practices and have probably been borrowed from the Hindu culture through contact. Marriage customs in the Santal society is important from social, religious and economic points of view.

According to Charulal Mukherjee the bride-price among the Santals of Mayurbhanj is rupees three or five, seven or twelve. He further informs that in the Baripada subdivision bride-price goes up to Rs. 10 and in Bamanghaty the sum paid for the purpose does not exceed Rs. 3.

The ceremony connected with the Santal marriage can be divided into 5 different stages, namely:

- (1) The Sar-Sagoon when both the parties visit each others house and watch the good omen.
- (2) Takachal ceremony when bride's party receives Rs.2 as present from the Groom's party.
- (3) The Girtal ceremony (Dharua Ruku) when articles of 'bride price' are examined.
- (4) The Bahudaram ceremony taking place after the bride-price is paid.
- (5) Sindurdan ceremony when bride's forehead is painted with vermilion.

Among the Kols the "Dutam Karji" or the marriage broker is employed to settle the terms. "Ganang" or the bride-price varies. It may be as much as two heads of cattle, several pieces of cloth and Rs.40 in cash. The bride-price is first paid by the groom's party to the bride's party before the wedding ceremony is settled.

Among the Bhunj Purans the bride price amounts to Rs. 10 and over and four pieces of cloth. Marriage ceremony is usually held at the bride's house. Both males and females join the marriage ceremony. But now under culture contact there is a growing tendency not to allow women to participate in the party.

Among the Bathuris payment of bride-price is the general custom on the occasion of marriage. This ceremony is still a costly affair among them. The amount of bride price varies from Rs. 7 to Rs. 40 and a number of caste dinners mark the celebration of the ceremony. Their marriage party consists of both males and females. This ceremony starts with the 'Kanya maga' or 'Janthi basa' ceremony. Before this ceremony the bride price is settled. Marriage is performed by Vedic rites.

Among the Gonds the bride price is paid at the flat rate of Rs. 4 for each marriage. Besides 7 pieces of cloth for relatives, the caste-headman and the village headman also form a part of it. Marriage is generally performed in bride's house. The ceremony is performed following the Vedic rites. Feasting, merry-making and rejoicing go side by side with the ceremony.

Among the Hindu castes there is prevalence of dowry system. The amount of dowry varies under circumstances.

(iv) Marriage of widows and divorce

Among the Kols 'randi-erandi' or widow marriage and 'bapaga' or divorce are allowed. Either party can divorce the other. It is also allowed by the Bhunja Purans, the Bhuyans, Bathuris, the Patar Tantis, the Gonds and the Bhumijas. Among the Bathuris, it is open to either of the parties to divorce without any knowledge of the caste-council. Widow remarriage among them entails no expenditure nor any ceremony. Divorce in the Bhumij society needs the recognition of the tribal council.

The Santals have the institution of widow remarriage. First of all the prospective bridegroom takes the consent of the bride and she then declares her consent formally before the elders of the tribe on the eve of formal marriage. In such marriages bride-price is very negligible. No vermilion can be applied directly by the groom on the forehead of the bride. Widow marriage is otherwise known as "Sanga" in their society.

Among the Kharias both husband and wife may, on certain grounds, obtain divorce. The following are the recognised grounds for divorce:

- (1) Adultery by either partner
- (2) Sterility of the wife

- (3) Confirmed laziness of the wife and her neglect of her household duties.
- (4) Refusal of the wife to live in her husband's house
- (5) Thieving propensities of the wife
- (6) The adjudication by the village Panch that the wife is a witch.

The village Panchayat is the recognized tribunal to adjudicate on the validity of the claim for divorce. If the alleged ground are proved and deemed adequate they give their verdict, the marriage is formerly dissolved.

If divorce is granted on the ground of the wife's adultery the wife's people are required to return the bride price.

41. Economic Dependence of Women and their place in the Society

Among the Hindu castes, especially among Brahmans, Karans and Khandaits women are generally dependent upon men, even though inheritance is governed by the Hindu Code. They cannot perform any important socially recognised ritual without the assistance of the males. Among the Hindus the lower caste women are, to some extent more free than the women of upper castes.

Among the Santals of the district both men and women engage in hunting, in fishing and in gathering edible roots and tubers from the forest. They jointly engage in agriculture, transplant seedlings, break clods and reap corn. But the women are debarred from ploughing as a social taboo. In conjugal life, the Santal women is self-sacrificing, enduring and modest. She eats only after feeding other members of the family. In house construction, however, there is division of labour between the sexes. A woman cannot sit upon a thatch. Above all, the Santal woman is hard working. She claims equality of status with man in their society. The women can divorce, if she suffers from any ill-treatment from her husband. The wives in their society equally enjoy social prestige.

The form of the Kharia family is patriarchal and patripotestal and marriage is also patrilocal. The women are good collectors of edible roots, tubers and mushrooms from the forest. Such agricultural activities as weeding, transplanting, breaking clods, and reaping crops devolve on the women. But ploughing the field is taboo. Household works are entirely done by the women. In fact the Kharia women are well treated. But the general authority of the household is vested in men. In the domestic sphere and in matters of domestic economy her role is important.

42. Prostitution, Traffic in Women, Drinking, Gambling

Prostitution is unknown among the tribal people who form a majority in the district. But there being abundant facilities for social inter-course between men and women it is but natural that the conduct of a woman may become hetero-sexual during maidenhood, but rarely after marriage. The tribal people, particularly the Santals, hate adultery. Erring wives are generally divorced by the husbands. Gambling is prevalent but practised only occasionally.

The tribal people have almost instinctive craving for drinks. A popular drink among them is Handia or rice beer which is offered to their gods and spirits on ceremonial occasions.

43. Home Life

(i) Types of Dwellings

In the whole of Bamanghaty and in the western part of Panchpir subdivision, 'Khapat' or naria tiled roof is the common type of dwelling. Thatched roof houses are found in many other parts of the districts. The thatched roof houses of the district can be classified into four types in accordance with the number of slopes they maintain, namely 8-sloped (roofs are fused with each other) 2-4 sloped; 3-2 sloped, and old-sloped having, 5,6,7 slopes. The general tendency is to construct a house around a courtyard for privacy and security.

In the eastern part of the district well-to-do people build 'Khanja' houses in which a rectangular courtyard is enclosed by rooms on all the sides. Rows of rooms are fused with each other at right angles. The roof is continuous in rectangular pattern. These are 8-sloped houses in which there are four interior and four exterior slopes. There are four-sloped and two sloped houses also but the latter variety is not very popular.

The walls are mainly built of mud. Suitable earth is treated and kneaded with water and when the processed mud is found ready it is cut in chunks and placed in tiers. After constructing the wall they plaster it with mud and cow-dung on both the sides. Among the poor people walls of split bamboos and reeds or wattle plastered with earth are of common use. Brick walls are found in the houses of well-to-do persons.

Both low and high plinths are found in houses. In hilly tracts of the district the plinths are low and in order to avoid water-logging high plinths are found in the plains.

Almost every house has a kitchen garden at the rear. Kitchen gardens are enclosed with hedges.

Houses are constructed in rows on either side of a village road. In some places they are attached and in some other cases are detached with short gaps. There are verandah on all sides of a house, the width of which varies from 18 inches upwards.

The roof is made of wood and bamboo. In the houses of well-to-do people a sort of ceiling is found under the roof. These are of two types, horizontal and gable type with double slope. The former is called 'Bhadimarda' or 'Atu' and the latter is known as 'Dhalumarda' or 'Atu'. 'Atu' in Athenian architecture serves the same purpose. These ceilings are made of bamboo and wood. On the upper side 4' to 6' thick mud plastering is given so as to save it in the event of fire.

In almost every case the kitchen is attached to the main dwelling house. Sometimes a portion of living room is used as a kitchen by the poor people. Kitchen constitutes a separate apartment in middle or upper economic groups. The granary is not kept apart.

Ventilation is sufficient, if there is no Atu. In the houses of well-to-do people, there are small windows on the walls, specially in sleeping apartments.

Among the Santals each cottage is a two or three-roomed affair. On the floor corn is strewn for being aired. The plinth, made of mud rises one to three cubits high, the average being a cubit and half. It is beautifully blackened with a dye made of burnt straw plastered with cow-dung. The walls of the houses are made of bamboos or 'sal' poles and are generally plastered over with a thick coat of mud on both sides. The wooden posts which go to make the frame of the roof are of 'p alas' and 'asan' trees. The main rafters are made of 'sal' planks, the roof is supported on sal posts, and thatching grass or paddy straw is laid two to three inches in thickness. There is of course, a good deal of variation in the construction according to the financial position of the householder.

There are also well-to-do Santals who follow more advanced methods for house building.

The dwelling house of the Hill-Kharia is a small rectangular hut, with little or no plinth, but with walls made of 'sal' poles planted on the ground and plastered over with mud and having a roof of generally two-sloped wooden frames thatched over with layers of grass or paddy straw. The dwelling houses of the Dudh and Dhelki Khar-ias are more substantial than those of the Hill-Kharias.

(ii) Furniture and Decorations

“Santal walls” remarks Charulal Mukherjee “are the beauty-spots of the hamlet. Here the inner artistic craving of the primitive tribe has displayed itself in a realm of phantasy”. The walls are painted with a variety of colours white, yellow, black, red and chocolate; sometimes with one colour and sometimes with alternate stripes, again with queer patches of triangles and rectangles. Various pictures, associated with Santal life are generally found on the walls of houses.

The courtyard in a Santal house is scrupulously clean and the rooms and floors are regularly dusted.

The houses of the other caste people are plastered with red or yellow earth and the walls are decorated with painted designs. On special occasions, the floors are plastered with cow-dung and on it alpina designs are painted.

The furniture in a Santal house include a palm-leaf mat (patia) which serves as a bed and in well-to-do families a string-bed known as ‘parkom’. There are other domestic articles which include ‘baka’ a kind of gourd vessel, which is made to serve as ladle, and spoon, etc. and leaf-plates and leaf-dishes. The domestic appliances in a Santal house include pestle and mortar, and husking lever (dhenki). Baskets of different sizes made of bamboo arrest one’s attention in their house. They have their own agricultural implements, winnowing fans, measuring baskets and broomsticks, etc.

The household furniture, vessels and implements are found in small number in the Kharia houses. Most Kharias sleep on the palm-leaf mats and only well-to-do sections use a string-bed. Besides that, there are earthenware vessels, gourd vessels, leaf-vessels, implements used in husking paddy, implements for pounding, vegetable cutters and baskets, etc., in their houses.

In well-to-do caste Hindu houses, there are wooden furniture such as cots, tables, chairs, benches and wooden seats, etc. The utensils used by them include bell-metal plates, cups, glass, silver and stainless-steel utensils, etc.

(iii) Dress and ornaments

The women of Hindu castes wear saree of both handloom and mill variety. Plain white sarees of one colour and check sarees are preferred. On festive occasions sarees of better quality are worn by younger girls. The men put on loin cloth except the more well-to-do people who wear larger dhotis. The upper part of the body is generally uncovered except in winter. Well-to-do people wear a shirt even in summer with or without a vest.

Some people use chaddar to cover the upper parts of the body. In marriages, the bride wears a saree of plain white, yellow or red colour and the border must not be black. The bride-groom generally uses a dhoti, Kurta, a chaddar and a pith crown as head dress. The traditional dress of females among Santals consists of two pieces of small skirts. One piece is wrapped around the hip to cover the lower part; the other piece is put across left shoulder from front to rear, and both ends of it are tied on the right side at waist region. But now-a-days most of them have adopted sarees. They wear sarees in the way the caste women do. Head is never veiled with the sarees. One end of the saree is passed over the left shoulder and is wrapped around the waist. The dress of a Santal bride includes 'Sadhibigudi' a yellow coloured handloom saree with pink, red or saffron border, a 'tuturi' (wrapper) and a 'datta' (pieces of blouse and petticoat). The dress for men includes 'Kacha' a napkin (handloom product), 'Lungi' and a 'Kacha hofan', a cloth strip.

On special occasions the Santal men wear a vest and 'datta' a shirt which are generally purchased from local markets.

The Kharia children remain naked till the age of five or six, after which the boys wear only a piece of 'Karia' which is a piece of loin cloth about seven to ten inches in width and one yard and half in length. Adult persons at home use a piece of cloth known as 'Karahani'. Girls of five to six years of age wear a 'Lahang-luntni' a piece of loin-cloth with black or red borders. Adult women wear on the waist a 'Lahang' which is a loin cloth two yards long and two and half feet wide with or without border. Ragolutni, a piece of cloth is also used which covers the chest.

The ornaments of the Kharias are mainly made of brass, but ornaments of other metals are not uncommon. Their jewellery consists of glass beads and beads of Kari-grass-seeds, brass necklace (Hansuli), generally six brass armlets (rarang) on each arm, brass earrings one at the top of each ear-lobe (Kanbouri) and tow-rings (Juntia and Katri) iron hair-pins (Khongso), and wooden or bamboo hair-combs (Kanausi). As their names indicate the use of most of these metal ornaments have been borrowed from their Hindu neighbours and are known by their Hindu names.

The typical Santal ornaments are made of brass, but the ornaments of other metals, such as silver, nickel and bell-metal are not unknown to them. Floral garlands are also used as ornaments by them. The wristlets are called 'phora-sakom', armlets called as 'tard' and several varieties of rings, one of which has a silver rupee fixed on its upper

surface. An ornament for the waist is known as 'danda jhinjhir'. On the arms they put 'Baiju' on the ankle 'payeni' and 'Dikukhadal', etc. The Santal women use 'nuluk', 'Bulak' and 'Phuli' as their nose ornament. On the neck they use 'Gojamala', 'Padak', and 'Moharmala' and on the head 'pankatha' 'Mechkanti' or 'Hakupanja', etc. Santal women never miss the opportunity of decorating themselves with whatever flowers are available in the season.

The Hos also use the same dress and ornaments like the Santals.

Among the caste people, women use several types of ornaments made of gold, silver, brass and alloy-metals. In well-to-do families women cherish gold ornaments.

(iv) Food

Rice, is the staple food of the district. Different types of millets, maize and wheat also are relished. About seven kinds of pulses are used along with rice. Vegetable of different kinds form an essential item of the menu. The most common vegetables are brinjal, potato, pumpkin, ribbed gourds, lady's finger and other edible grounds. Fish and meat are not regularly taken. Dried fish is also relished. Milk, butter ghee, and cheese are usually taken by upper and middle economic groups. Spices of different kinds are indispensable ingredients.

Boiled rice is the staple food of the Santals. They eat almost all types of fish and crabs and relish meat. They use mohua oil at times for cooking. On special occasions cakes are also eaten. Various kinds of edible roots and tubers, green-leaves, mushrooms and fruits are eaten by them. 'Handua' prepared from the young bamboo shoots are relished by them. They drink rice beer (Handia).

The Gonds and Bhumijas take clean food and drink liquor prepared by themselves.

The popular drink among the tribal people is Handia (rice beer). To prepare Handia the sun dried rice is first grounded and mixed with the powder of a root called 'Ranu' in Santali and Mulika in local Oriya. It is then made into little balls. Next, rice is boiled and spread out to dry and the balls are powdered and mixed thoroughly with the rice. The mixture thus attained is kept in water in a large earthen pot covered with Sal leaves for 3 to 4 days in course of which the rice gets fermented. The fluid of the rice beer is filtered with a bamboo sieve being pressed by hand with a handful of fibres. It is often drunk in Sal leaf cups.

44. Communal Life

(i) Pilgrim Centres and Jatras

The chief festivals of the Hindus of the district are the Car Festival, Sivaratri, Rasa Jatra, Dasahara, Raja, Kali-Puja, Makar and the

the Mahabishuba Sankranti, Holi, Chandan, Inda Jatra, Uda Parba and Kukuda Uda. A list of the festivals is given in the General Tables.

(ii) Ratha Jatra and Bahuda Jatra

The Car Festival is held at Baripada on the second day of the bright fortnight in the month of Ashadh. The three images of Jagannath, Balaram and Subhadra are placed in three cars. The cars are drawn to 'Gandicha Ghar' situated at the other end of the town amidst loud cheers. The festival continues for three days. The approximate gathering on this occasion is about 20,000. The return car festival called Bahuda takes place after 7 days.

(iii) Sivaratri

Sivaratri takes place on the 14th day of dark fortnight of Falguna. This fair is held at Barunighat in Baripada, Simla, Mantri, Deosole and Khiching. It continues for seven days in Mantri, Khiching and Simla, for three days in Deosole and for one day at Baripada. At Sivaratri, there are large gatherings in all these places. The gathering is the largest at Mantri and Simla, where 10,000 to 15,000 people gather. The local belief is that if a person can have 'Darshan' of all the Siva Lingas at Mantri, Simla and Deosole in the same night, his sins are washed away and he attains salvation.

(iv) Chandan Jatra

The Chandan Jatra is held at Jashipur in Panchpir subdivision for a period of three days beginning from the 13th day of bright fortnight of Baisakh. About 5,000 people attend this fair.

(v) Inda

The Inda Jatra of Bahalda is next in importance. It begins from Bhadra Purnima and continues for a period of seven days. About 1,000 people attend this fair daily.

(vi) Dasahara

Dasahara is the festival in which the Hindus, the Scheduled Tribe and the Scheduled Caste people are equally interested. It is observed with great pomp and splendour at Baripada, Betnoti and Kaptipada. It begins on the eighth day of the bright fortnight of Aswin and continues for three days.

(vii) Makara (Makar)

Makara which is also called the Sankranti Puja is the biggest festival in the district observed by one and all. There is a saying that one may better pass on without a father but not without

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observance of Makar. This is observed on the 1st day of Magh (Mid January). On the occasion every one has at least a new cloth. The people generally rise early in the morning, i. e. about 2 hours before sun-rise, take bath in the nearest tanks, bundhs or rivers, where leaf huts are constructed from the previous day. After bath the immersion of Tusu' an idol takes place with fire-works, and bonfire is made by setting fire to the leaf huts. Then they wear new cloth and return to their houses, where a Chuda Tilau and Makar Chaul, i. e. combination of rice, til, molasses, sugarcane, milk, etc. are offered for worship. Tasteful cakes made of powdered rice are prepared in every household and are distributed among relatives and kinsmen. The aboriginal people also have rice beer prepared and distributed among friends and relatives. They observe Bahundi on the day preceding Makar. That day they would catch fish and crab with the belief that if they can eat them on the day they will be given a long lease of life. The day following the Makar is observed as Bandar Nachha (Monkey dance). This concluding phase of the Makar has a great deal of mirth in all the houses. Puppet monkeys made of straw are made to dance from house to house. People raise subscription for a tribal dinner and the country side is resounded with merry-making music and laughter for a good time. Handia and country spirit are taken by almost all the aboriginal people. During intoxication, they may resort to criminal acts, which not only remain confined within the families but spread among neighbours and other villages.

(viii) Dola Jatra

Dola Jatra is held at Karanjia, Purnia and Sainkola. It takes place on the day of Dol Purnima in the month of Falgun. About 15,000 people congregate on this occasion at Karanjia. At the other two places, the fair continues for three days.

(ix) Uda (Flying)

'Uda Parba' is another fair which takes place on the 1st day of Baisakh at Baripada, Muruda, Chitrada, Thakurmunda and Raruan. The gathering on this occasion is larger at Baripada, Thakurmunda and Muruda. People enjoy cock fighting on this occasion.

45. Public Games, Festivities, Communal Dances, etc.

(i) The Kharia has a number of games and pastimes. Young and juvenile boys and girls mostly take part in such games. The principal Kharia games are, 'Phoda', 'Bheja', 'Kanthra-Kanthra', 'Tuyumerom', 'Kowa dhopong', 'Khati', 'Chil-hor-hor', and 'Dheko-kono', etc.

The Santals have a number of religious and semi-religious festivals. They are as follows:

- (1) The first agricultural festival of the Santals is connected with paddy sowing in the month of June and is known as 'Erok Sin'.

- (2) 'Hariar Simko' (observed in July). It was previously being observed by the Santals of Mayurbhanj.
- (3) 'Iri Gundli Narwani'—the Millet festival in August
- (4) 'Gamha Purnima' (in August)
- (5) 'Karam Parab' (September -October) observed for the welfare of the village.
- (6) 'Janthar' (in November)
- (7) 'Sohrae', the winter harvest. It is the biggest annual festival of the tribe.
- (8) 'Makar' (in Mid-January)
- (9) 'Magh Sim' (in January-February)
- (10) 'Baha', the Santal Sal Blossom festival
- (11) 'Jom Sim', festival for the Sun God
- (12) 'Pator' (Santal 'Corokin'-in Mid-April)

The festivals of the other tribes and castes such as the Kols Bhumijas and Sauntis, etc. are also connected with the agricultural operations. Salai-Puja and Bandhna are common to most of the tribes. Karam Puja is observed by all the tribal people. The Bhuyans and the Bathuris observe all the Hindu festivals and more specially the Dasahara and the Raja.

(ii) Dance

Like the folk songs, the dances of the Scheduled Tribe and the Scheduled Caste people are a source of great amusement. The various tribal dances, their nature and characteristics are revealing. Most of the tribal dances are communal where men and women participate together although there are special varieties which are reserved for either men or women.

The Kharia youths of both the sexes dance together. Some time they separate and dance in different rows and in some cases old men and women take part in the dance. There is also accompaniment of musical instruments and songs. Broadly the Kharia dances are divided into five classes, namely, (1) Hariaro, (2) Kinbhar, (3) Halka, (4) Kudhing, and (5) Jadura. Rhythmic movement and swaying of the body are attractive features in the Kharia dance. They dance with alternate forward and backward movements, soft and heavy steps and sometimes in marching or wheeling columns.

Like the Kharias, the Santals, the Kols or the Hos have their own peculiar dances. They are in many respects similar to the Kharia dances. These are performed during harvest and flower festivals, marriages and on different festive occasions. The accompanying musical instruments are Madals, Dhumsas, flutes and drums.

The Bhumijas have got their popular dance known as 'Karam Nat' which is performed during Karam Puja that falls in the month of 'Bhadrab'. Males and females join together. The males form a small circle and play on the instruments. The females join together and round up the males in a bigger circle and dance to the accompaniment of the Madals and the Dhumsas.

The Bhunj Purans and the Bathuris of this district have also dance peculiar to them. But these are gradually going to be extinct with the spread of education among them. The Bathuri dance which is popularly known as the 'Changu Nat' was very attractive, but it has since lost its charm with the people of this community for the last few years. It is, however, perceptible in a very small area under Kaptipada and Panchpir subdivisions, during Dasahara and the Kumar Purnima festivals.

(iii) Chhau Dance

The most notable dance of the district is 'Chhau'. The name 'Chhau' is said to have been derived from 'Chhauni', meaning 'military camp'. The dance was originally being practised by the paiks (infantry) and has since evolved as a cultural performance. It has earned a distinctive position because of its special features with regard to Bhangis, Mudras, music and rhythm. The dance was systematically organised under the patronage of the Maharajas. Sriram Chandra Bhanja presented a magnificent show of it before Emperor George V and Queen Mary at a pageant at Calcutta in 1912, which they mentioned in their condolence message on the Maharaja's death.

At the beginning different aspects of war formed the theme of the Chhau dance. The dances called Dushman Pachhad (chasing the foe), Nima Panda (buffalo), Maharaj Bahadur (Powerful Ruler) etc. indicate the characteristics of Chhau. But dance depicting only aspects of war and mainly illustrating Veera Rasa (heroic emotion) did not always appeal to the audience. So it became necessary also to take resort to folk tales and legends and also to the stories from the *Mahabharata*, the *Ramayana* and the *Puranas*. But inspite of these heterogenous elements, Chhau could assert itself as a distinct school of dance in India. During the rule of Maharaja Krushan Chandra Bhanja Deo some dance masters (Nriitya Gurus) codified in

manuscripts the techniques of the Chhau dance from the traditional Grammar of this dance which was being handed down from generation to generation. The text is not available.

Chhau is practised and exhibited only by boys. Girls take no part in it. A dancer has to be trained from his tender age. At the age of seven he is to get the lessons called six Tabkas which are the preliminary movements of the limbs. Next he is to learn the thirty-six Upalayyas which are divided into two parts namely Hatiardhara and Kalibhanga. The Hatiardhara constitutes twenty Upalayyas and is specially meant for the male characters while the Kalibhanga has sixteen Upalayyas and is specially practised by female characters. The practice of the thirty-six Upalayyas is the most important aspect of the training of the Chhau dance and this requires strenuous muscular control. Even the Upalayyas under Kalibhanga can not ordinarily be performed by women, and so the ladies never take part in the Chhau dance. As in Kathakali, female roles are played by the selected boys.

The music accompanying the Chhau dance reflects the vigorous moods and emotions of the dance. The musical instruments are Mohuri (a type of Sahnai) and a few drums called Dhumsa (Kettle drum), Nagara (a big circular drum), Dhol (barrel shaped drum) and chadchadi (a small drum played with two sticks.)

In Mayurbhanj there are different types of Chhau performances—solo, duet and group dance. The popular solo dances are those of Nataraj, Dandi (depicting a Brahmachari), Jambaba (the bear warrior of the Ramayana), Savara (the hunter) and Rangapanda. Some of the important duet dances are Geeta (depicting the discourses of Sri-Krishna, and Arjuna), Hari-hara and Siva-Parvati. If duet dances are few, group dances are fairly numerous. To name only a few, Kailash-Leela depicting dance of Siva and Parvati with their followers Garuda Bahana depicting the fight between Vishnu and Garuda ending in the defeat of the latter, Tamudia Krishna depicting the dance of Krishna with the Gopis and Meghadoot depicting the famous story of Kalidas.

All the forms of dances have common structure and they follow the following phases. The first phase is called the Rangabaja, during which the orchestra take the prominent role, and the dancer remains behind the curtain without being seen by the audience. The concert which is played infuses into him a rhythmic inspiration and he is lifted to the artistic level.

When the Rangabaja ends the curtain rises. Then follows a brief period of silence. The orchestral group suddenly bursts into a melodic tune and the dancer who stands on a fixed pose on the stage

now walks in a rhythmic gait to the centre of the arena. This phase is called Chali and the gait (Chali) of the dancer is so composed as to keep tune with the spirit of the dance that follows.

The next phase is the Dharau. The dancer coming to the centre of the arena strikes a posture that reveals the characteristic feature of the dance to be performed.

Then starts the main phase of the dance which is called Nacha. Here the dancer or the dancers portray the story or the theme of the dance through intricate maze of rhythmic pattern. This is the longest phase and usually contains various dramatic elements.

The next phase is called the Nataki which marks the end of the performance. This phase of the dance is either joyous or heroic in spirit and never tragic as Chhau does not admit of tragic themes or stories. Nataki is characterised by quick and intricate foot work. It is beautifully organised in a group dance in which fast and harmonized movements are generally performed.

After Nataki, the dancer or the daneres, as the case may be, bow to the audience in their own characteristic fashion and recede back with rhythm from the stage.

During Durbar days the annual performance of Chhau was being presented inside the palace for three days before Chaitra Sankranti roughly from 11th April to 13th April. Two prominent parties were then competing with one another and the winning party was being awarded a running cup known as Talcher cup. The annual Chhau performance stopped after the death of Maharaja Sriram Chandra Bhanja Deo. But it was revived by Maharaja Pratap Chandra Bhanja Deo in 1929 and continued till the merger of the State in 1949.

The State Government extended its patronage to Chhau dance in 1951-52 when an annual grant of Rs. 5,000 (five thousand) was made to reorganise the Chhau parties. As there were several Chhau parties in the district this grant was subsequently increased to ten thousand rupees from 1954-55. The subsidy is at present being paid through the Sangeet Natak Akademi of Orissa to an association known as Mayurbhanj Chhau Nurtya Pratisthana which fosters the art of dancing and conducts annual functions.

There were also Chhau parties in Nilgiri, Bonai and Keonjhar But they were of an inferior standard and have gone out of practice for want of patronage.

The Chhau dance of Mayurbhanj should not be confused with the Chhau dance of Sareikela and Maubhum in which masks are invariably

used and therefore facial expressions and eye work are totally absent while they are such an important feature of the Chhau dance of Mayurbhanj.

There are at present as many as ten or twelve Chhau parties in the district, the prominent among them are the Uttar Shahi and Dakshin Shahi parties of Baripada town.

Another system of dance drama prevalent in this district is Chadaiyat. Two actors appear in the stage, one in the role of a male bird and the other in the role of a female bird. They explain their own history of origin, mode of living, marriage and mating etc. The facts depicted by them are of mythological origin and are taken from the '*Nrusimha Furan*'. In order to make the theme more presentable they at times add something to the original subject matter by songs of different kinds. These organisations are spread over the district in a number of villages as they cost little and can be performed with two actors and one drummer only.

46. (i) Recreation Clubs and Associations

There are a number of public clubs in the district. The prominent among these are Baripada Town Club, Amla Club, Baripada Club, Friends Recreation Club, Jashipur Club, Roman Club, Karanjia Town Club, Purna Chandra Memorial Club, and Marwari Club of Rairangpur, Adibasi Club at Badampahar, Badadhundu Club, Udala Town Club, Betnoti Club and Amarda Youth Club. The Clubs at Karanjia, Betnoti and Udala, the Amala Club at Baripada, Purna Chandra Memorial Club at Rairangpur and the Club at Raruan and Badampahar have been given radio sets by the Government. The Baripada Club has all the facilities of eastern and western games. Most of these Clubs organise drama performances. The Club at Rairangpur has constructed a permanent stage and has scenes and dresses for the drama.

Among the Associations, the Mayurbhanj Dyer's Association, Bar Association, the Mayurbhanj Ministerial Officers' Association which is part of the Federation of Ministerial Officer's Association, Orissa are the prominent ones.

(ii) Sports and Pastimes

The Mayurbhanj Athletic Association is the only Association in the district which encourages games and sports not only for the students and the local sportsmen but also for the sportsmen from outside. The foot-ball tournament annually organised by the Association attracts a good many teams, both inside and outside the district. There are two shields, one known as the Purna Chandra Memorial Challenge Shield

for which competition is open to all the High Schools of Orissa and the second one is known as the Sriram Chandra Memorial Challenge Shield, for which competition is open to all the senior teams of Orissa and even from outside. The Association also organises annual sports which is open to all competitors of the district as well as from outside.

Besides the competitions organised by this Association, the M. P. C. College of Baripada and all the High Schools of the district organise their annual sports in their respective schools.

The students and the non-students are deputed to take part in the State Olympics which are held once a year at Cuttack.

(iii) Cinema

There are five Cinema houses in this district out of which three are located in the town of Baripada, one at Karanjia and the other at Rairangpur.

(iv) Radio

There are 19 Radio Centres which are managed by the Government. These centres are generally located in the subdivisional headquarters and the prominent villages of the district. The sets have been supplied by the Government to the institutions and organisations free of cost. The local people incur the recurring expenditure for running these centres. These centres are a source of great attraction for the people and afford opportunity to the rural folk to listen in. Besides, there are about 265 Radio sets owned by private individuals in different subdivisions of the district as shown below :

Baripada Subdivision	..	145
Bamanghaty Subdivision	..	81
Panchpir Subdivision	..	25
Kaptipada Subdivision	..	14
		—
Total	..	265
		—

(v) Circus

There is no permanent Circus Party in the district. But at times, parties from outside come and establish their camps at Baripada and the semi-urban places for temporary periods and entertain a good gathering in each place.

During Ratha Jatra a number of magic shows are held for the entertainment of the pilgrims.

APPENDIX I

Population according to Languages in 1961

Languages (Mother tongue)

Languages	Male	Female	Total
Bengali ..	10,071	10,100	20,171
Bhumij ..	38,773	39,373	78,146
English ..	2	6	8
Gujurati ..	94	81	175
Hindi ..	3,773	2,986	6,759
Ho ..	59,471	58,079	1,17,550
Kannada ..	2	1	3
Karmali ..	2,440	2,024	4,464
Kashmiri ..	—	1	1
Kharia ..	3,077	3,191	6,268
Koda (Kora) ..	40	47	87
Kol ..	12	..	12
Oraon ..	870	850	1,720
Mahili ..	2,798	2,779	5,577
Marthi ..	70	69	136
Marwari ..	56	33	89
Mundari ..	26,052	32,281	58,333
Nepali ..	9	9	18
Oriya ..	3,18,278	3,08,756	6,27,034
Punjabi ..	63	54	117
Santali ..	1,34,871	1,34,196	2,69,067
Tamil ..	17	11	28
Telugu ..	154	156	310
Urdu ..	3,763	4,204	7,963

APPENDIX II

Bilingualism and Mother Tongue (1961)

Name of Languages	Total speakers (Mother tongue)	Total number of persons returned as speaking as languages subsidiary to mother tongue	Subsidiary Languages
Bengali ..	20,171	10,267	Oriya (M. 4,265, F. 4,517); Hindi (M. 622, F. 197); English (M. 498, F. 152); Urdu (M. 16, F. 0.).
Bhumij ..	78,146	62,417	Oriya (M. 29,987, F. 32,421); English (M. 9, F. 0).
Hindi ..	6,759	1,922	Oriya (M. 1,032, F. 579); English (M. 165, F. 17); Bengali (M. 112, F. 17).
Ho ..	1,17,550	62,461	Oriya (M. 29,744, F. 32,697); Hindi (M. 8, F. 4); English (M. 6, F. 2).
Kharia ..	6,268	2,137	Oriya (M. 1,118, F. 1,009); Hindi (M. 4, F. 4). English (M. 2, F. 0)
Kol ..	12		
Kurukh/ Oraon.	1,720	46	Bengali (M. 23, F. 17); Hindi (M. 3, F. 2); English (M. 1 F. 0),
Oriya ..	6,27,034	26,089	Bengali (M. 6,735, F. 4,380); English, (M. 7, 637, F. 538); Hindi, (M. 5,582, F. 1,205); Telugu, (M. 11, F. 1).
Santali	2,69,067	2,02,570	Oriya (M. 109,616, F. 92,385); Bengali, (M. 182, F. 116); Hindi, (M. 184, F. 55); English, (M. 26; F. 6).
Telugu ..	310	104	English (M. 41, F. 5); Oriya (M. 10, F. 26); Hindi, (M. 10 F. 10); Bengali, (M. 2, F. 0),
Urdu ..	7,967	2,872	Oriya (M. 1,191, F. 1,199); Hindi, (M. 138, F. 50); Bengal- (M. 61, F. 79); English (M. 108, F. 1).

APPENDIX III

Population according to religion (1961 Census)

Religions	Total		Rural		Urban	
	Male	Female	Male	Female	Male	Female
Total	.. 604,756	599,287	589,057	586,566	15,699	12,721
Buddhists	.. 52	10	4	..	48	10
Christians	.. 438	432	225	213	213	219
Hindus	.. 599,739	594,295	585,914	583,177	13,825	11,118
Jains	.. 2	1	..	..	2	1
Muslims	.. 3,710	3,847	2,166	2,525	1,514	1,322
Sikhs	.. 9	10	9	10	..	..

APPENDIX IV

Variation of Population
Mayurbhanj district

Year	Total population	Variation	Percentage of variation	Male	Variation	Percentage of variation	Female	Variation	Percentage of variation
1	2	3	4	5	6	7	8	9	10
1881	..	385,737	..	194,827	..	..	190,910	..	..
1891	..	532,238	+ 146,501	265,880	+71,053	36.5	266,358	+75,445	39.5
1901	..	610,383	+ 78,145	303,266	+37,386	14	307,117	+40,759	15
1911	..	729,200	+ 118,835	362,581	+59,304	19.6	366,619	+59,531	19.4
1921	..	754,203	+ 25,096	374,311	+11,749	3.2	379,892	+13,347	3.67
1931	..	889,603	+ 135,289	442,378	+68,059	18.18	447,225	+67,230	17.8
1941	..	984,741	+ 95,133	491,129	+48,751	11	493,612	+46,387	10.4
1951	..	1,028,825	+ 37,848	514,051	+22,922	4.7	514,774	+21,162	4.3
1961	..	1,204,043	+ 175,218	604,756	+50,795	17.6	599,257	+84,475	16.4

Baripada Subdivision

1881	..	172,443	..	86,477	..	..	85,966	..	..
1891	..	236,521	+64,078	118,091	+31,614	36.4	118,430	+32,464	37.7
1901	..	274,801	+38,280	136,934	+18,843	16.0	137,867	+19,437	16.4
1911	..	328,360	53,559	163,721	+26,787	19.6	164,639	+26,772	19.46
1921	..	321,559	-6,801	160,340	-3,381	2.0	161,219	-3,420	2.00
1931	..	378,493	+56,934	189,212	+28,872	18.0	189,281	+28,062	17.4
1941	..	..	..	..	..	..	..	..	..
1951	..	440,019	+61,526	221,585	+32,373	17.1	218,434	+29,153	15.4
1961	..	508,353	+68,334	257,608	+36,023	16.25	250,745	+32,311	14.8

Kapipada Subdivision

1881	..	37,865	..	18,900	..	..	18,965	..	..
1891	..	49,347	+11,482	24,509	+5,609	29.5	24,838	+5,873	31.0
1901	..	66,087	+16,740	33,067	+8,558	34.3	33,020	+8,182	33.0
1911	..	83,968	+17,881	42,345	+9,278	28.1	41,623	+8,603	26.0

Kaptipada Subdivision—concl'd.

Year	Total population	Variation	Percentage of variation	Male	Variation	Percentage of variation	Female	Variation	Percentage of variation
1	2	3	4	5	6	7	8	9	10
1921	..	+18,811	22.40	51,362	+9,017	21.3	51,417	+9,794	23.5
1931	..	+20,575	20.05	61,448	+10,086	19.7	61,906	+10,489	20.4
1941
1951	..	+21,788	17.65	73,201	+11,753	19.1	71,941	+10,035	16.2
1961	..	+34,530	23.80	90,971	+17,770	24.3	88,701	+16,760	23.3
Bamanghaty Subdivision									
1881	64,848	..	..	62,944	..	..
1891	..	+39,252	30.8	82,600	+17,752	27.4	84,444	+21,500	34.2
1901	..	+5,295	3.15	84,829	+2,229	2.7	87,510	+3,066	3.6
1911	..	+12,733	7.35	90,955	+6,126	7.2	94,117	+6,607	7.5

1921	..	191,771	+6,699	3.6	94,344	+3,389	3.7	97,427	+3,310	3.5
1931	..	224,897	+33,126	17.15	110,360	+16,016	17.0	114,267	+16,840	17.3
1941	..	..	..	..	..	..	..	..	..	..
1951	..	260,220	+35,323	15.85	128,137	+17,777	16.1	132,083	+17,816	15.6
1961	..	294,974	+34,754	13.38	146,444	+18,307	14.3	148,530	+16,447	12.46
Panchpir Subdivision										
1881	..	47,637	..	..	24,602	..	..	23,035	..	..
1891	..	79,330	+31,693	66.5	40,680	+16,078	65.2	38,650	+15,615	67.9
1901	..	97,156	+17,828	22.6	48,436	+7,756	19.1	48,720	+10,070	26.0
1911	..	131,800	+34,644	35.7	65,560	+17,124	35.4	66,240	+17,520	36.0
1921	..	138,014	+6,294	4.8	68,265	+2,705	4.15	69,829	+3,589	5.4
1931	..	162,859	+24,765	18.0	81,088	+12,823	18.8	81,771	+11,942	17.1
1941	..	..	..	..	..	..	..	..	..	..
1951	..	183,444	+20,585	12.6	91,128	+10,040	12.4	92,316	+10,545	12.9
1961	..	221,044	+37,600	20.4	109,733	+18,605	20.3	111,311	+18,995	20.5

APPENDIX V *

"S" denotes Sadar (Baripada), "B" Bamanghati, "P" Panchpir and "K" Kaptipada

Caste	Numerical Strength (1931 Census)			Where chiefly found	Remarks
	Persons	Males	Females		
1	2	3	4	5	6
1. Agarwal (Agarwala).	165	102	63	Baripada Town and Gartal (B).	Pir Emigrants from Bihar and Upper India. Traders and Bankers.
2. Ahir Gaura ..	355	188	167	Pergannahs Muruda and Asankhali, Pir Haripur(s).	Acrobats, Jugglers and exhibitors of puppets. Similar to Kelas. Also cowherds and cultivators.
3. Amata (Amath)	3,682	1,791	1,891	Pergannahs Rahanda, Akhundeulia, Kadalia, Kuradiha, Sathilo and Mantri (S), Pergannahs Arpatachilma, Kainsari, Saikula and Belakuti and Pir Joypur (K).	Cultivators, Frequently employed as domestic servants and casual agricultural labourers. Baghuti, Dandachatra Majhi, Ujje and probably Bahi are the several endgamous groups of Amata.

4. Bagal ..	1,621	784	837	Pergannahs Barpara and Amarda and Pirs Sirsa. Saharbat and Satnaika (S) Pir Janda (B) and Pergannah Khunta-Karkachira and Pirs Taldandi and Kainsari (K).	A cowherd of any caste. Form a real caste in Mayurbhanj. Allied to Bhumij.
5. Baghuti (Bagti, Bangti).	802	396	406	Pirs Sirsa, Nodhana, Chandua, Chitrada and Barsahi and Pergannahs Muruda, Rahanda, Garigaon, Kadalia and Sathilo (S) Pirs Kulgi, Nowpara, Tring, Uperbera, Khanta, Saranda and Khadesh (B), Pergannah Karanjia, Pirs Nakura and Ghosda (P).	In 1891 Bagdis of Western and Central Bengal and Baghuti's of Orissa were treated as one and the same caste but later on it appeared that Baghuti's of Orissa are a distinct caste though like Bagdis they catch and sell fish. Amata, Dandachatra Majhi, Ujia and probably Baiti are the several endogamous groups of Baghuti.
6. Baidya (Vaidya)	80	45	35	Pergannahs Sardiha and Muruda (S), Pirs Nowpara and Uperbera (B).	The Physician caste
7. Bais (Baisya) ..	1,176	650	526	Pergannahs Rasunia, Berpara, Sathilo, Pirs Kohi and Nij Majhalbhag and Baripada Town (S), Pir Gartal (B), Pergannah Karanjia and Pir Bhanda (P), Pergannah Dukura (K).	A trading caste, and cultivators.

* Taken from the 'Census of Mayurbhanj State', 1931. Caste figures are not found from subsequent Census.

Caste	Numerical Strength		Where chiefly found	Remarks	
	Persons	Males			Females
1	2	3	4	5	6
8. Bais, (Baisya Bania).	738	410	328	Baripada Town, Pergannahs Rahanda, Murda, Sathilo and Olmara and Pirs Barsahi, Nij Majhalbhag, Haldia and Chitrada (S) Pir Kulgi (B) Pergannahs Karanjia and Thakurmunda (P) Pergannah Khunta-Karkachia, Pirs Gartal and Kainsari (K).	A purely trading caste. Out- side business is mainly in their hands.
9. Baishnab (Bai- ragi, Baistam).	3,991	2,062	1,929	The whole State	.. Converts to Baishnabism, who deserted their original caste.
10. Baiti (Boati) ..	4	3	1	Pir Chandua (S)	.. Lime burners, mat makers and drummers. Also called Chh- nook, Anate, Baghuti, Dandachhatra Mahji and Ujia are probably the several ednogaous groups of Baiti.

11. Barhaj (Bari)	224	132	92	Pergannah, Kadalia and Pirs Nij Majhalbhag and Ternaika (S).	Carpenters
12. Bari	12	6	6	Pergannah Deuli (S)	Leaf-plate makers, torch bearers and servants.
13. Barnasankar (B a r n a shakara)	372	182	190	Pergannahs, Uperbhag, Majhalbhag, Muruda, Sardaha, Barpara, Olmara and Akhua-deulia (S) Pirs Kulgi, Uperbera and Basila (B) Pirs Bhanda and Khudardesh (P) Pergannahs Arpatachilma and Khuntia-Karkachia (K).	Persons of mixed descent
Hindus	3	2	1		
Christians					
14. Barui (Barji)	178	85	93	Pirs Baluha and Haldia (S) Pir Gartal (K).	Betel-leaf growers, now cultivators.
15. Bathuri (Bathudi)	46,212	22,760	23,452	The whole of Sadar, Panchpir and Kaptipada Subdivisions and Pirs Banki, Bisai and Nowpara in Bamanghati Subdivision.	An intelligent and progressive aboriginal tribe influentially connected with lands and still hold high rank where they are strong in number.
Christians	5	3	2		
16. Bauri	217	101	116	Pirs Haripur and Barsahi (S) Pir Kainsari and Pergannah Sainkula (K).	Palki-bearers, Earth workers and cultivators.

Caste	Numerical Strength			Where chiefly found	Remarks	
	Persons	Males	Females			
1.	2	3	4	5	6	
17. Bedea (Bedia or Bejea).	578	292	286	Pirs Gandida, Garttal, Kulgi and Khanta (B).	A small agricultural tribe allied to the Kurmis. Not to be confused with bediya of Bihar who are gipsies, acrobates, etc.	
18. Beidar	..	1	..	Pir Uperbera (B)	.. Earth workers	
19. Bhandari	..	4,379	2,273	2,106	The whole State .. Barbers	
20. Bhanj Puran	..	19,605	9,534	10,071	Pergannahs Uperbhag, Malhalbhag, Deuli, Banhari, Rasunia, Baghra, Muruda and Sathilo and Pir Haripur (S), Pirs Kulgi, Tiring, Gandida, Khanta, Nowpara and Bisai (B), Pirs Nakura, Kanika and Kumbhirda (P).	Distinct from Tamria Puran. A progressive aboriginal tribe gradually advancing in education and enjoying special social privilege in Mayurbhanj. Also influentially connected with land.
21. Bhat	..	127	57	70	Pir Uperbera (B) Pirs Ghosda, Bhandra and Kumbhirda (P).	Genealogists and family bards

22. Bhunya (Bhuiya, Bhuiyan). 23,324 11,445 11,879 The whole State

A tribe of aboriginal descent. They have lost the free independent spirit which characterises the aboriginals generally. They were led by Dehuris (priests). Now mostly cultivators. They resemble Bathuris and Saumis generally in their manners and customs. In Panchpir they are Jalachaniya.

23. Bhumij
Hindus
Animists
Christians

The whole State

39,380
449
39

38,112
391
29

77,492
840
68

A non-Aryan tribe now largely Hinduised. Some have abandoned their tribal language and now speak Oriya. They are the same as Mundas under a different name and occupy a distinctly high position in the State being influentially connected with land. Other aboriginals seldom call them Bhumij. They call them Mundas.

24. Binjhia (Binjhal)

10 4 6 Pir, Palsa (B)

An agricultural and land-holding tribe. Claim to have come from Bindhyachal. To all appearances purely Hindu though in many cases they have intermarriage with aboriginals.

Caste	Numerical Strength			Where chiefly found	Remarks	
	Persons	Males	Females			
1	2	3	4	5	6	
25. Brahman	..	11,013	6,015	4,998	The whole State	..
26. Chamar	..	244	124	120	Pergannah Kadalia (S), Pirs Khadesh, Uperbera and Nowpara (B), Pergannah Poradiha and Pirs Narangadesh, Gartal, Taldandi and Kainsari (K).	Priestly caste Basket makers and toddy drawers not to be confused with Mochi. In Bihar they are known as Pasi.
27. Chasa (Tasa) Hindus Christians	612 26	318 13	294 13	Pergannah Rasunia, Narangabaj, Olmara and Banhari and Pir Koi (S), Pirs Jamda and Nowpara (B), Pir Kainsari (K).	The chief cultivating caste in Orissa. Progressive Chases call themselves Khandaits.
28. Chitrakar	..	51	25	26	Baripada Town	..

They are really Barhis. In Mayurbhanj they are called Chitrakars because they are exclusively employed in painting the Lord Jagannath. Old emigrants from Puri.

29. Dandachhatra
Majhi (Danda
Majhi)—
Hindus
Christians

2,814	3	1,370	2	1,444	1	Pergannahs Uperbhag, Maghai- bhag, Deuli, Rasunia, Baghra, Muruda, Barpalli, Amarda, Narangabaj, Asan- khali, Gardeulia, Barpara and Olmara (S), Pir Kuigi (B), Pergannah Dhanyatri (P) and Pergannah Arpatachilma (K).
						A non-Aryan community believed to be sub-caste of Bagdi. This is however, not certain. They trace their origin to a Manjhi who held the earthen pots (Danda) containing the resin used for Siva's Charak Puja. Their original occupation is believed to be fishing. They are now cultivators and day labourers. Some Amatas prefer to call themselves by this name: Amata, Baghuti, Ujia and probably Baiti are the several endogamous groups of Dandachhatra Majhi.

30. Darji (Darzi)

1 1 1
Baripada Town .. A caste of Hindu tailors in
Orissa.

Caste	Numerical Strength		Where chiefly found				Remarks		
	Persons	Males	Females	1	2	3		4	5	6
31 Dharua (Dhanua, Dhahua)— Hindus Christians	525 3	268 3	.. ..	257	Pirs Baldiha and Nij Majhal- bhag and pergannah Banhari (S) Pirs Nowpara, Banki, Khasdesb and Palsa (B).	A sub-tribe of Gond, once a predominant tribe in Mayur- bhanj and Narsingpur States and formed the main element in their militia and so ranked high and enjoyed the services of the Brahman, Bhandari and Dhoba. With the loss of their political importance this privilege is now denied to them.			
32. Dhoba— Hindus Christians	7,422 15	3,759 8	.. ..	3,663 7	The whole State	Washermen, also called Rajak.			
33. Dom	4,678	2,379	..	2,299	Mostly in Sadar and Baman- ghati and less numerous in Panchpir and Kapupada.	Bamboo workers and drummers some live by cultivation.			

34. Dosadh ..	7	3	4	Pirs Kulgi and Gartal (B) ..	Emigrants from Bihar. They are mainly temporary visitors employed on earth work and in the mines.
35. Gandhaba, i k (Potali Bania)	184	95	89	Pergannahs Amarda, Asankhahi and Kadalia and Pir Nodhna (S).	Grocers and Spice Sellers
36. Gandharba .. (Gandhrab).	167	76	91	Baripada Town, Pergannahs Mantri and Rahanda and Pir Baldiha (S), Pir Joypur (K).	A caste which supplies Hindu dancing girls.
37. Gareri ..	2	1	1	Pir Nowpara (B) ..	Emigrants from Bihar. Shepherds, goatherds and blanket weavers.
38. Gaura (Gauda) ..	39,135	19,303	19,832	The whole State ..	The Orissa milkman caste. Herdsmen and cultivators. Include Magdha Gaura who are recent accretions from the Kol community. They are found in larger numbers in Bamanghati and Panchpir.
39. Ghani ..	108	52	56	Pirs Palsa, Tiring and Dalima(B)	Possibly a sub-caste of Kaibartas. They catch fish.
40. Ghantarghara .. (G h a n t r a, Ghatra).	14	6	8	Pergannah Arpatachilima (K)	Workers in Brass

Caste	Numerical Strength		Where chiefly found	Remarks	
	Persons	Males			Females
1	2	3	4	5	6
41. Ghasi ..	3,917	1,948	1,969	Baripada Town and Pergannahs Sardiha, Uperbhag, Majhabhag and Rasunia, Pirs Kantisahi, Haripur and Brahmanaon (S) and in Simlipal, and in Bamanghaty and Panchpir Subdivisions.	Sweepers, drummers and bamboo workers and Syces.
42. Gohala (Goala)	288	162	126	Baripada Town, Pergannahs Muruda and Deuli and Pir Kantisahi (S), pir Banki (B) and Pergannah K h u n t a Karkachia (K).	In this State Goalas call themselves Gohalas. Some of them returned themselves as Sadgops. They are now cultivators and have made themselves prominent in that line.
43. Gokha ..	59	28	31	Pirs Gartal, Taldandi and Kainsari (K.)	Catch and sell fish. They rank far below the Keut.

44. Gola	..	6,349	3,252	3,097	Sadar and Kaptipada Sub-divisions.	An outstanding cultivating caste. Chiefly grow onions, garlics and vegetables.
45. Gond-Hindus	..	13,806	6,844	6,962	Pir Chitrada (S), Pirs Khanta, Nowpara and Banki (B), and the whole of the Panchpir Subdivision and Pergannah Poradiha and Pir Taldiha (K).	A non-Aryan tribe who are Hinduised. They are a quite people, loyal and docile. Very many of them claim to be Raj Gonds.
Christians	..	33	13	20		
46. Gorait (Korait)		3	2	1	Baripada Town	Emigrants from Ranchi. Comb and drum makers and cotton carders. They resemble Dosadhs of Bihar.
47. Gqjuju (Ganju)		640	318	322	Pergannahs Muruda, Barpalli and Rasunia (S), Pir Kulgi (B), Pergannahs Khunta-Karkachia and Dukura (K).	An aboriginal tribe. Emigrants from Chhota Nagpur. Weave clothes and prepare utensils. Most of them are cultivators and agricultural labourers. They are also known as Rautias.
48. Guria (Gudia)		1,521	822	699	Baripada Town, Pergannahs Rahanda and Rasunia, Pirs Sirsa, Saharbat, Dighi, Khanua and Barsahi (S).	Confectioners, Include some Bengali confectioners who returned themselves under the designation "Mayra".

Caste	Numerical strength		Where chiefly found	Remarks	
	Persons	Males			Females
1	2	3	4	5	6
49. Hadi (Hari) ..	2,882	1,431	1,451	Sadar and Kaptipada Sub-divisions, Pirs Palsa, Khasdesh and Nowpara (B).	Scavengers and sweepers. Also basket makers and bamboo workers.
50. Jhara (Jhora) ..	115	59	56	Pir Sirsa (S), Pirs Palsa and Nowpara (B), Pergannah Thakurmunda (P).	Formerly gold washers. Now fishermen, cultivators, etc.
51. Jogi (Yogo) ..	373	198	175	Pirs Nodhna and Rahanda (S), Pirs Kulgi, Jamda, Palsa, Khasdesh and Gartal (B).	Beggars. Rarely devotees
52. Jyotish (Josi) ..	475	248	227	Pergannahs Banhari, Rasunia, Amarda Narangabaj, Sathilo and Barpara (S), Pirs Palsa, Gandida and Khantia (B), Pergannah Jashipur (P), Pergannah Arpatachilma, Pirs Gartal and Kainsari (K).	Astrologers who read out almanac, also cultivators.
53. K a c h a r a (Kanchara).	4	4	..	Pergannah Karanjia and Pir Ghosda (P).	Dealers in glass bangles. An indigenous caste of Orissa.

54. Kahar ..	44	25	19	Baripada Town, Pirs Majhalbhag and Haldia (S), Pir Nowpara (B), Pergannah Karanjia (P).	Palki-bearers. Frequently domestic servants. Emigrants from Bihar.
55. K a m a r (K a r m a k a r, Bindhani)-Hindus ..	16,472	8,327	8,145	The whole State	Include Hatua, Bangla, Panthua (Chapua), Salua, Bindhani and Kol, Kamars or Nahara which is another name of Lohar. Iron-smelters and Blacksmiths.
56. K a n d r a (Kadma).	581	278	303	Pergannahs Amarda, Akhudeulia, Kadalia, Mantri, Asankhali, Kuradiha and Olmara (S).	Generally day-labourers. The name is said to be derived from their skill in archery, "Kanda" or arrow. In former times they and the Pans formed the rank and file of the local militia.
57. Kandh Kandha).	24	20	4	Pirs Kasira and Barghati (S), Pir Tring (B), and Pir Jamuna-Bardanda (P).	An aboriginal tribe found chiefly in the Khondmals. Their language is Kond or "Kuikatha". They call themselves Kui <i>gandamu</i> or Kuienju. Khond is the English name. They are allied to Gond.
58. Kandu (Kanu)	3	1	2	Pir Uperbera (B)	Emigrants from Bihar. Grain-parchers and vendors.

Caste	Numerical Strength		Where chiefly found	Remarks	
	Persons	Males			Females
1	2	3	4	5	6
59. Kansari(Kasera, Kansera, Kansa-Banik).	104	57	47	Pir B a l d i h a, Pergannahs Muruda and Amarda (S), Pirs Dundu and Gartal (B), Pir Gartal (K).	Braziers
60. Kapuria	58	29	29	Baripada Town and Pir Khanua (S), Perg a n n a h Kainsari (K).	Distinct from Pataras of whom Kapuria is a title. Act as Priest to the Kurmis, Gours and Kaibartas.
61. Karan	4,043	2,534	1,509	The whole State	The great writer caste of Orissa Also called Mahanti (a title).
62. Karua	1,241	619	622	Pergannahs Sardaha, Sathilo, Kadalia, Gardeulia, Mantri and Barpara, Pirs Barsahi and Nij Mahalbhag (S), Pirs Kuli, Khanta and Turing (B), Pir B h a n d a (P), Pergannahs K h a n t a-Karkachia and Dukura (K).	Have traditions of rule in the Central Provinces. Probably the nearest to true aborigines. Their physique and manners are distinctly inferior. Now they are employed as Syces.

63. Kaur (Kawar) 5 3 2 Baripada Town .. Emigrants from Sambalpur or Ranchi. A dravidian tribe of cultivators. Are generally believed to be Kartuas in origin.
64. K a y a s h t h a (Kayasth, Kaet, Kait, Kayath). 1,033 596 437 Baripada Town, Pergannahs Majhalbhag, Banhari, Sathilo Kadalia, M a n t r i and Olmara and Pir Khanua (S), Pirs Khasdesh, Uperbera, Gartal, Nowpara and Bisai (B), Pergannah Karanjia (P) and Pergannahs Arpatachilma and Belakuti and Pir Taldandi (K). The great writer caste of Bengal and Bihar.
65. Keia .. 2 .. 2 Pergannahs Narangabaj and Asankhali (S). A wandering tribe
66. K e u t (Kiot, Kewat). 2,982 1,490 1,492 The whole of Sadar Subdivision Pirs Gartal and Khasdesh (B), Pergannahs Joshipur, Adipur, Karanjia and Thakurmunda (P), Pergannahs K h u n t a Karkachia, Kainsari and Arpatachilma and Pirs Gartal and Taldandi (K). Fishermen and cultivators. They also parch rice.

Caste	Numerical strength			Where chiefly found	Remarks
	Persons	Males	Females		
1	2	3	4	5	5
67. Khadal	406	210	196	Pergannahs Amarda and Asan-khali (S), Pir Kainsari (K).	A low caste of Orissa who are said in Puri to have come from Ganjam. Earth diggers and day labourers.
68. Khandait (Khandait, Khandayata)— Hindus Christian	.. .. 19,872 1	.. .. 10,135 1	.. .. 9,737 ..	The whole State	Swordsmen, now cultivators. The more well-to-do call themselves Mahayak. Many Chases return themselves as Khandaits. The name is derived from Khandapati or headman placed over Khandas corresponding to modern Pergannahs. Another view is that the name is derived from Khanda or sword.
69. Khandelwal (Khandewal).	14	7	7	Baripada Town (S), Pir Nowpara (B).	Emigrants from Bihar. A trading caste similar to Agarwals.

70. Kharia (Khanda, Kheria)— Hindus Animists	.. 11,619 537	.. 5,742 232	.. 5,877 305	The whole State	An aboriginal tribe. Much more closely resemble to Mundas than the Oraons. Have a bad reputation for conceit, obstinacy and personal uncleanness. Collectors of honey and other minor forest produce from the hills.
71. K h a r u a (K h a d u r a, Khadra).	82	43	39	Pir Gartai (B), Pir Bardanda (P), Jamun-	Makers of brass wares
72. Kisan	48	40	8	Pirs Uperbera and Nowpara (B), Pir Jamun-Bardanda (P).	Emigrants from Chhot Nagpur. In Gangpur, Oraon settlers call themselves Kisans. It is a Dravidian tribe.
73. Koiri	21	13	8	Pir Khasdesh and Gartai (B)	Emigrants from Bihar and Chhot Nagpur. Market gardeners.
74. Kol, (Ho, Kolha) Hindus Animists Christians	.. 107,398 1,611 342	.. 52,870 845 197	.. 54,528 766 145	The whole State	Also known as larka Kol or Larka Ho. They speak their own Ho language. The second most numerous tribe in the State. They are a subdivision of the Mundas, but are more Hinduised. The Hos are considered as the fighting Kols.

Caste	Numerical strength		Where chiefly found			Remarks
	Persons	Males	Females			
1	2	3	4	5	6	
75. Kora (Kuda, Kura, Kara).	615	368	307	Pir Kantisahi and Perganna's Kadalia and Olmara (S), Pirs Kulgi, Palsa, Dalima and Banki (B), Pir Kia and Pergannah Dhanyatri (P) and Pergannah Arpatachilma (K).	A sub-tribe of the Mundas. Earth Workers and Paliki bearers.	
76. Kashatriya (Chhatri, Rajput).	1,786	987	799	The whole State	The ruling caste	
77. Kshirban siya (Matibansha, Ojha).	235	131	104	Perganna's Sardaha, Majhalbhag, Uperbhag and Rasunia and Pir Chitrada (S), Pergannah Ratanpur (P).	Schoolmasters. Common only known as Abdhans.	
78. Kumbhar (Kumhar, Kumbhakar).	13,959	6,907	7,052	The whole State	Includes Hatua, Jharua, Dandapatia and Maghia Kumbhars, Potters.	

79. **K u r a n g a** (Koranga). 235 Pirs Nij Majhalbhag and Haldia, 109 P e r g a n a h s R a s u m i a, A semi-Hinduised caste proba-
ably allied to Dom. They are
generally c a r p e n t e r s.
Also do other odd jobs such
as Masonry, etc., they also
castrate cattle like Dom.

80. Kurmi Mahto (K u r m i - K a s h a t r i y a )	..	..	..	The whole State	..	The chief agricultural or trad- ing tribe in the State. In numerical strength they occupy the 4th position. It is yet an open question if Kurmis of Bihar who spell their names differently with a smooth instead of a hard "r" are the same as the Kurmi Mahatas of Chhota- Nagpur.
Hindus ..	60,299	29,908	30,391			
Christians ..	43	18	25			

81. Laheri (Lakheri)	3	2	1	Pirs Palsa and Nowpara (B)	Emigrants from Bihar. Lac bangle makers.
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Caste	Numerical Strength		Where chiefly found			Remarks	
	Persons	Males	Females				
82. Lodha (Nodha, Lodh, Nodh).	675	317	358	Pergannaths Banhari, Muruda and Garigaon, Pirs Kantisahi and Bagra (S), Pergannah Dukura and Pir Gartal (K).	5	6	Originally had their headquarters in the Central Provinces. One of the oldest aboriginal tribes in the State. Claim to be a branch of Jarasabara. Have penetrated as far as Midnapur. Most notorious criminal tribe in the State. Formerly collectors of cocoons, lac, resins, honey and wax, etc. which occupation they have abandoned. They mostly live on edible roots and fruits.
83. Lodhi ..	1	1	..	Pir Uperbera (B)	..	..	Emigrants from the Central Provinces. An agricultural caste.

84. Mahali (Mahli), Hindus Animists	3,826 168	1,896 76	1,929 92	Pergannah U p e r b h a g, Majhalbhag, Bagra, Muruda- Amarda, Garigaon, Sardiha and Barpara, Pir Brahma- gaon (Simplipal) (S), Pirs Plasa, Tiring, Gartai, Khanta, Now- para, Bisai, Saranda and Banki (B), Pergannahs Bar- para and Ratnapur Pir Bhanda (P), P e r g a n n a h s Khunta-Karkachia, Dukura and Poradiha, Pirs Gartai and Taldiha (K).	Mahalis of this State are dis- tinct from Patar Mahalis. It is a question whether Mahalis are not degraded offshoots of Munda. They often speak Mundari as mother tongue. They are bamboo workers.
85. Mahar	8	3	5	Pirs Nuagaon and Kasira (S), Pirs Khasdesh and Nowpara (B). Pir Kanika (P)	Like Mahalis they are bamboo workers.
86. Mahesri	3	3	..	.. ..	Emigrants from Chhota Nag- pur. Traders.
87. Mahisya (Chasi- Kaibartta, Das Kaibartta).	29	16	13	Baripada Town. Pirs Chandua and Brahmangaon (S).	Distinct from Jalia Kaibarttas
88. Mahuri	203	114	89	Pirs Gartai, Uperbera and Tir- ing (B), Pir Kanika and Per- gannah Jashipur (P).	Emigrants from B i h a r. Traders and moneylenders. A few of them returned them- selves as Baisya Mahuris, not to be confused with Mahurias of Orissa.

Caste	Numerical Strength		Where chiefly found			Remarks
	Persons	Males	Females			
1	2	3	4	5	6	
89. Mahurra (Chirimar).	4	2	2	Pir Uperbera (B)	..	Players on a musical instrument called Mahuri and on the drum. Allied to Hadia and Doms.
90. Mali (Malakar)	259	527	132	Pirs Sirsa and Majhalbhag, Bari-pada Town and Pergannah Olmara (S), Pirs Gartal and Khanta (B), Pir Sukruli (P), Pergannah Belakuti and Pir Gartal (K).		Gardeners and Garland makers
91. Malo (Jholo)	679	327	352	Pergannahs Banhari and Sath-ilo, Pir Nuagaon (S), Pergannahs Kiunta-Karkachia, Belakuti and Arpatachilma (K).		A boating and fishing caste. It is very difficult to distinguish between Mal, Malo and Mallah.

92. Mankria (Mankdia).	235	116	119	Pir Brahmangaon (Simlipal) (S), Pir Khudardesh (P), Pergannahs Khunta-Karkachia (K).	A nomad caste. They kill and eat flesh of monkeys and prepare ropes from various creepers and sell the same and occasionally work as field labourers.
93. Mochi (Muchi)	756	383	373	Pergannahs Uperbhag, Majhalbhag, Sathilo, Barpara and Baripada town (S), Pirs Jamda, Tiring, Gandida, Khanta, Basila and Khasdesh (B), Pergannah Karanjia and Pir Nakura (P), Pergannahs Khunta-Karkachia and Kaptipada (K).	Leather dressers and cobblers
94. Munda-Hindus A n i m i s t s Christian.	838 55 1	513 32 1	325 23 ..	Pir Barghati (S), Pirs Kulgi, Jamda, Palsa, Uperbera, Nowpara, Bisai and Banki (B), -Pir Jamuna-Bardanda (P).	Emigrants from Chhota Nagpur employed in the State as sawyers by Timber Companies and Contractors. Have a universally admitted precedence over the other aboriginals by virtue of their older occupation of the country. Bhumij, Kora, Mahali and Hos are subdivisions or Sub-tribes of Mundas.

Caste	Numerical Strength		Where chiefly found	Remarks
	Persons	Males		

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95. Musahar ..	5	5	..	Pir Kasira (S)	Emigrants from Bihar. They are really Bhuiyans who have lost their position. Generally employed as domestic servants.
96. Noniar (Nuniar, Rauniar).	11	8	3	Pirs Baldiha and Nij Bagra and Pergannah Deuli (S).	Emigrants from Bihar. Traders in grain, cloths, etc., and money-lender.
97. Oraon (Uraon)	1,396	705	691	Pergannahs Muruda, Naran-gabaj and Asankhali (S), Pirs Dalima, Uperbera, Nowpara and Banki (B), Pirs Jamuna Bardanda and Olkudar (P).	More numerous than the Mundas. As far as Moral standard of comfort goes Oraons are Superior to Mundas. They admit a social inferiority due to later arrival in the Ranchi district. Have no tradition of national or tribal as opposed to village organisation. Generally cultivators, Palki-bearer and sometimes sawyers
Hindus	26	16	10		
Animists	13	10	3		
Christians					

98. Pan (Jena Pan) Hindus-Christians-	3,232	1,618	1,614	Pergannahs Uperbhag, Majhabhag, Amarda and Gardulia (S), most parts of Bamanghaty, Panchpir and Kaptipada Subdivisions.	Distinct from Pan Tantis or Patar Tantis, whose general occupation is weaving. Jena Pans in their habits and mode of living in some respect resemble Hadis or similar other low castes. Drummers and crow carcass eaters.
99. Panika	3	2	1	Pirs Khasdeah and Nowpara (B).	Allied to Pans but do not admit common origin with them.
100. Pan (Patar Tanti)	30,098	15,039	15,059	The whole State.	Rank higher than Jena Pan, largely employed as weavers. Do also other odd job. A shrewd class of people.
101. Pasi	10	5	5	Pir Gartai (B)	Emigrants from Bihar, where they are toddy drawers, earth workers, hunters and bird catchers.
102. Patial (Patikar)	12	5	7	Pir Kulgi (B)	Emigrants from Manbhum. Mat makers.
103. Patara	3,924	2,007	1,917	Baripada Town, Pergannahs Kuradhia, Gargaon, Amarda and Deuli, Pirs Barasahi, Nodhana, Satanaika and Sirsa (S), Pirs Kulgi, Palasa and Dalima (B), Pergannahs Karanjia (P), Pergannahs Arpatachilima, Belakuti, Dukura, Kainsari and Kaptipada Estate (K).	Weavers and dealers in Tassar and Silk citches and piece-goods.

Caste	Numerical strength		Where chiefly found	Remarks	
	Persons	Males			Females
1	2	3	4	5	6
104. Pawaria (Pawaria, Pamarria).	1	1	..	Pir Uperbera (B)	Emigrants from Bihar. A class of singers and musicians.
105. Puran	3,136	1,518	1,618	Pergannahs Deuli, Banhari, Pirs Saharbat, Kantisahi, Kohi and Haripur and Baripada Town (S), Pirs Palsa, Tiring, Dalima, Khanta and Bisai (B), Pergannah Karanjia, Barpara and Adipur and Pir Nakura (P), Pir Kainsari (K).	Distinct from Bhanj Purans. Do not enjoy the same social privilege as the Bhanj Purans. In 1901 Census, Purans were included in Bhuinyas.
106. Raju	2,567	1,293	1,274	Pergannahs Rasunia, Baghara, Muruda, Barpalli, Amarda, Narangabaj. A s a nkhal, Garigaon Sardiha, Mantri, Kuradiha, Akhuadeulia and Olmara, Pir Haldia and Baripada Town (S), Pirs Uperbera and Khanta (B), Pergannahs Arpataculma, Bejakuti and Kainsari (K).	Cultivators and money-lenders, and Zemindars. They trace their origin to Rajah Choranganga Dev of Orissa. There seems to be no connection between this community and their homonyms in Madras.

107. Rajuan (Rajwar) 1,014 499 515 Pergannah Deuli and Asankhali and Pir Khanua (S), Pirs Khanta and Saranda (B), Pergannah Khunta-Karkachia and Dukura (K). An aboriginal tribe. Emigrants from Bihar and Chhota Nagpur. Cultivators and field labourers.
108. Rarhi 1,899 983 916 Pergannah Asankhali Sathilo, Sardiha, Rahanda, Kadalia, Gardeulia, Mantri, Barpara, Akhyuadeulia Kuradiha and Amarda and Pirs Ternaika, Satnaika and Majhalbhag and Baripada Town (S), Pergannahs Sajnkula, Arpatachilma, Belakuti, Khunta-Karkachia, Kainsari and Kartipada Estate (K). Grain parchers and sellers. Found chiefly in Balasore district. Some say that the caste came originally from Bengal while others are inclined to think that it is a functional off shoot from the Kaibarta caste. In the State they are conspicuous by their absence in Bamanghati and Panchpir Subdivision, where Bhuinyas and Mahatos parch all sell grains. Niari is another name of Rarhi.

Caste	Numerical strength			Where chiefly found	Remarks
	Persons	Males	Females		
1	2	3	4	5	6
109. Sabara	3,747	1,887	1,920	Pergannah Majhalbhag, Bahari Muruda, Amarda, Gari-gaon, Sathilo Barpara, Akhua deulia, Kuradiha and Pirs Brahmangaon (Uperbhag), Kantisahi and Chitrada and Baripada Town (S), Pir Gandidia (B), pergannah Karanjia and Pir Sukruli (P), Pergannahs Arpatachilma Khunta-Kaikachia, Poradiha, Kainsari and Kaptipada Estate and Dukura Pergannah (K).	The Sabars are now divided into two castes : the Sabars and the Sahar. In some parts it is difficult to distinguish the two. Those who have come in contact with Hindus and have adopted Hindu customs are called Sahar and those who have not yet reached that stage, Savar. There are three endogamous sub-castes, Basu, Palia and Paika. Palia sub-caste whose title is Palai are found in the State. Palais are generally employed as cattle herds. They are included in Sabars.

110. Sadgop (Satgop). 3,794 1,899 1,895 Pergannahs Uperbhaag, Majh-albhaag, Muruda, Amarda, Pir Barasahi and Baripada Town (S), Pirs Uperbera and Nowpara (B), Pergannah Karanjia (B), Pergannah Arpatachilma and Pir Jaipur (K).
111. Sagarpesa (Shagirdpesha). 42 28 14 Pir Baldiha (S), Pir Nowpara (B), pergannah Karanjia, Pirs khudardesh, Olkudar, Sukru-li and Kumbhirda (P), Pergannahs Arpatachilma, Poradiha and Pir Taldandj (K).
112. Sahara (Sahar, Saura). 1,155 567 588 Pergannahs Banhari, Rasunia and Muruda, Pirs Nuagaon, Chitrada, Kohi and Majhal-bhaag and Baripada Town (S), Pergannah Karanjia, Pirs Ghosda, Sukruli, Bhandra, Jamund-Bardanda (P), Per-gannahs Kainsari and Arpa-tachilma, Pirs Gartaj and Taldina (K).
- Old-emigrants from Western Bengal (Midnapur). An advanced section of Goalas who, in Mayurbhanj, are commonly known as Gohalas. Like Rajus they form a small progressive, diligent and wealthy com-munity. Proficient agricul-turalists and money-lenders.
- Take their origin from misc-e-generation owing to a common practice amongst the mem-bers of the higher castes of Orissa of taking as maid-servants and concubines women belonging to the lower clean castes.
- A branch of the Sabars. Have come into contact with Hin-dus and have adopted Hindu customs. In Panchpir like Bhuyas and Bathuris, Sabaras are *Jalachalantiyas*.

Caste	Numerical strength			Where chiefly found	Remarks
	Persons	Males	Females		
(1)	(2)	(3)	(4)	(5)	(6)
113. Sankhari (Sankhar, Sankha banik).	8	4	4	Pergannah Asankhali (S)	Shell-bracelet makers
114. Santal (Sonthal Saontal, Saontar) Hindus.	..	..	..	The Whole State	Form the absolute majority in the State population. The last of the great race castes, or, rather tribe. The Santals as a tribe were called "Kherwars" before they settled in Saont country in the Midnapur District but the present Santals are the descendants of the section of the tribe who became followers of Bhagiratha Santal who endeavoured to start a movement to turn the Sahibs and
Animists	3,488	1,756	1,732		
Christians	111	56	55		

Zamindars out of the country and who was tried for sedition in 1871 and imprisoned at Bhagalpur where he died. There is a tradition that the Santals are the half brothers of the Kurmi Mahatos, the latter having been born of the senior and the former of the junior wife. The Santals excel in the art of cleaning jungles and otherwise reclaiming lands for cultivation but unlike Kurmi Mahatos are not experts in agriculture and have yet much to learn in that direction.

115. Sanyasi	..	31	51	16	Pergannahs Muruda and Olmara and Pir Chitrada (S)	Devotees. Better known as Gosain and Dikshaguru as opposed to Sikshaguru.
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Caste	Numerical strength		Where chiefly found	Remarks	
	Persons	Females			
(1)	(2)	(3)	(4)	(5)	(6)
116. Saunti	..	8,250	4,188	Pirs Banki and Kulgi (B), whole of Panchpir Subdivision, Pergannah Poradiha and Pir Gartial (K).	A comparatively new sect. The members of the caste consisted of persons outcasted from respectable Oriya castes, who were allowed by the Chief of Keonjhar to settle in Mananta, a village in that State. At present their headquarters is at a place called Musakhori in Keonjhar which is the seat of the Berhajal the acknowledged leader of the caste. They eat fowls and drink liquor and also take various unclean foods. They called themselves "Saunta" meaning "gathered in" which in course of time was changed to Saunti.

117. Sikalkar (Sikalgar).	31	17	14	Pir Banki (B)	Emigrants from Bihar. Sword cleaners. Derived from the persian "Saikalgar".
118. Sinduria	1	1	..	Pir Majhalbhag (S)	Emigrants from Bihar. Vendor of Vermillion or Sindur. Sometimes said to be a Sub-caste of Kayastha.
119. Sudha (Sudh)	1	..	1	Pir Gartal (K)	Formerly engaged in personal service. Now cultivators.
120. Sukuli (Sukli)	39	19	20	Pir Kohi and Pergannah Olmara (S).	Otherwise known as Sukli Tantis who are weavers. Now mostly cultivators.
121. Sunar (Sonari, Subarnabanik).	590	322	268	Pergannahs Uperbhag, Majhalbhag, Asankhali, Sathilo, Kadalia, Mantri, Barpara and Baripada Town(S), Pirs Kulgi, Gartal and Nowpara (B), Pergannahs Karanjia and Dhanya-tri (P), Pergannahs Arpatachilma and Khunta Karkachia(K).	Goldsmiths. A wealthy and educated community. They urge that they should be treated as "Baisya" but were degraded by Ballal Sen on account of their sympathy with the Pals who like themselves were "Buddhists".

Caste	Numerical Strength		Where chiefly found	Remarks	
	Persons	Males			Females
(1)	(2)	(3)	(5)	(6)	
122. Sundhi (Sundi, Sunri, Sondhi, Saudaka, Sundaka).	3,597	1,850	1,747	Pergannahs Uperbhag, Banhari, Muruda, Barapalli, Amarda, Asankhali, Garigaon, Sardilha, Santhilo, Rahanda, Kadalia and Olmara and Pir Nuagaon (S), whole of Bamanghaty Sub-division, Pergannahs Karanjia and Jashipur and Pir Sukruli (P), Pergannaha Arpatachilma, Khunta-Karkachia and Kainsari and Pirs Gartal and Taldandi (K).	Distillers and liquor sellers. Many have taken to trades. Emigrants from Bihar who call themselves Sondhis. They are liquor licencess of the State.
123. Tambuli (Tamuli, Taml).	508	271	237	Pergannahs Banhari, Amarda, Sathilo, Olmara and Pirs Majhalbhag, Haldia and Koli and Baripada Town (S), Pir Bisai (B), Pergannahs Sainkula and Arpatachilma (K).	Betel leaf growers and seller. They do not grow betel leaf in the State. Many now deal in grains or keep small shops.

124. Tamria (Tamura, Tamararia).	728	363	365	Pirs Dundu, Jamda, Tiring, Khanta and Bisai (B), Pir Kia, and Pergannahs Thakurmunda, Baidyanath and Dhanyatri (P), Pir Joypur (K).	A section of Bhumij said to have come from Pergannah Tamar in Ranchi. Prepare and sell off. Tamooria Bhumij of Sadar returned themselves simply as Bhumij.
125. Tanti (Tantua, Tanti).	7,000	3,452	3,548	Pergannahs Uperbhad, Majhalbhag, Deuli, Rasunia, Amarda, Narangabaj, Asankhali, Sathilo, Rahanda, Kadalia, Gardeulia, Mantri, Barpara, Akhuadeulia, Olmara and Pir Brahmangaon (Simlipal) and Baripada Town (S), Pirs kulgi Uperbera and Gartai (B), Pergannahs Karanjia and Thakurmunda (P), Pergannahs Sainkula, Arpatachilma, Khuntakarkachia, Poradiha, Kainsari and Kaptipada Estate (K).	Weavers. Many have given up their hereditary occupation and are cultivators.
126. Telanga Hindus Christians	27 6	17 2	10 4	Pirs Patihinja and Majhalbhag (S), Pir Sukruli (P), Pergannah Khunta-Karkachia (K).	Said to be descendants of Mad-rasi Sepoys. Move about as beggars.

Caste	Numerical strength		Where chiefly found	Remarks	
	Persons	Males			Females
(1)	(2)	(3)	(4)	(5)	(6)
127. Teli (Tili, Tali).	8,646	4,412	4,234	The whole State	Originally oil pressers but now almost wholly taken to trade and cultivation. A progressive and influential community in the State. Advanced sections of them prefer to call themselves "K u b e r". In Panchpir Telis are not yet considered as <i>Jalachalania</i> .
128. Thatari	1,149	592	557	Pergannah Uperbhaq, Majhabhaq, Deuli, Banhari, Sathilo, Barpara and Jirai, Khasdesh, Nowpara and Bisaj (B), Pergannahs Adipur and Dhanyatri (P), Pergannah Dukura and Pirs Taldandi and Joypur (K). ..	Like Kansari and Kharura they are braziers or brass workers.
129. Tiar (Tiyar, Tior)	6	4	2	Pergannah Kadalia (S)	A boating and fishing cast. Makers of reed mats.

130. Ugra-Kshatriya (Aguri). .. 9 .. 4 .. 5 Baripada Towns (S)
 1,738 .. 867 .. 871 Pergannahs Rasunia, Baghra, Amarda, Asankhali, Sathilo, Sardaha, Kadalia, Gardeulia, Mantri, Kuradiha and Olmara (S), Pergannahs Poradiha and Kainsari and Pirs Garta and Taldiha (K).
- Domestics servants, cultivator and traders.
 Their traditional occupation is fishing. The caste name is derive from *Ujan* (to go against the current). Some also manufacture lime. Baghuti or Bagti, Amta, Dandachhatra Majhi and Probably Baiti are the several endogamous groups of Ujja.
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