

CHAPTER III

PEOPLE

Population

The total population of Cuttack district as enumerated by the Census of 1981 was 4,628,800 of which 2,346,690 were males and 2,282,110 females.* The district during the above census period was divided into 6 subdivisions, 20 Tahasils and 33 police-stations. **The population of each such administrative unit is given below as per the 1981 Census.

Tahasil/ Police-station	Males	Females	Total population
(1)	(2)	(3)	(4)
Sukinda Tahasil ..	1,35,495	1,29,260	2,64,755
Sukinda P.S. ..	65,468	62,751	1,28,219
Jajpur Road P.S. (portion) ..	22,582	19,049	41,631
Korei P.S. ..	47,445	47,460	94,905
Darpan Tahasil ..	1,92,081	1,87,539	3,79,620
Jajpur Road P.S. (portion) ...	3,550	3,414	6,964
Dharmashala P.S. ..	1,12,731	1,10,445	2,23,176
Barachana P.S. ...	75,800	73,680	1,49,480
Binjharpur Tahasil	1,06,446	1,13,145	2,19,591
Binjharpur P.S. ..	1,06,446	1,13,145	2,19,591
Jajpur Tahasil ...	1,35,515	1,36,612	2,72,127
Jajpur P.S. ...	1,35,515	1,36,612	2,72,127

* Census of India, 1981, Orissa, Part II-A. General Population Tables, pp. 40—42.

** According to Census of India, 1991, Orissa, Final Population Totals, the population of Cuttack district is 5,522,659 (2,814,589 males and 2,708,070 females). Due to reorganisation, the number of Tahasils and police-stations has increased to 25 and 50 respectively.

Tahasil/ Police-station	Males	Females	Total population
(1)	(2)	(3)	(4)
Kanika Tahasil ..	52,797	54,456	1,07,253
Aul P. S. (Portion)	52,797	54,456	1,07,253
Aul Tahasil ..	49,567	53,291	1,02,858
Aul P. S. (Portion) ..	49,567	53,291	1,02,858
Rajnagar Tahasil ..	49,134	46,436	95,570
Rajnagar P. S. ..	49,134	46,436	95,570
Pattamundai Tahasil ..	74,187	78,072	1,52,259
Pattamunadi P. S. ..	74,187	78,072	1,52,259
Kendraparha Tahasil	1,16,865	1,13,781	2,30,646
Kendraparha P. S. ..	1,16,865	1,13,781	2,30,646
Salepur Tahasil ..	2,24,376	2,20,390	4,44,766
Mahanga P. S. ..	67,050	65,748	1,32,798
Tangi P. S. (portion)	5,277	5,023	10,300
Salepur P. S. ..	1,16,945	1,14,526	2,31,471
Kisannagar P. S. ..	35,104	35,093	70,197
Marsaghai Tahasil	1,48,020	1,44,613	2,92,633
Patkura P. S. ..	1,01,681	1,01,456	2,03,137
Mahakalaparha P. S.	46,339	43,157	89,496
Kujanga Tahasil	1,92,000	1,82,318	3,74,318
Paradcep P. S. ..	34,432	24,049	58,481
Tirtol P. S. ..	1,07,064	1,08,793	2,15,857
Erasama P. S. ..	50,504	49,476	99,980
Jagatsinghapur Tahasil	2,06,674	2,10,509	4,17,183

Tahasil/ Police-station	Males	Females	Total population
(1)	(2)	(3)	(4)
Balikuda P. S. **	87,686	90,434	1,78,120
Jagatsinghapur P. S.	1,18,988	1,20,075	2,39,063
Niali Tahasil **	85,844	85,159	1,71,003
Gobindpur P. S. **	85,844	85,159	1,71,003
Cuttack Tahasil ..	3,14,142	2,69,899	5,84,041
Cuttack Sadar P. S.	93,178	87,094	1,80,272
Chaudwar P. S. ..	42,620	35,321	77,941
Tangi P.S. (portion)	28,908	26,970	55,878
Athagarh Tahasil ..	54,308	51,960	1,06,268
Gurudijhatia P. S.	22,160	21,127	43,287
Athagarh P. S. ..	32,148	30,833	62,981
Tigiria Tahasil ..	25,367	24,550	49,917
Tigiria P. S. ..	25,367	24,550	49,917
Banki Tahasil ..	79,341	77,801	1,57,142
Banki P. S. ..	60,972	59,182	1,20,154
Baidyeshwar P. S. ..	18,369	18,619	36,988
Badamba Tahasil ..	50,257	49,338	99,595
Badamba P. S. ..	50,257	49,338	99,595
Narasinghapur Tahasil	54,274	52,981	1,07,255
Kanpur P. S. ..	21,066	20,473	41,539
Narasinghapur P. S.	33,208	32,508	65,716

Growth of Population

Cuttack is the most populous district of the state with over 5 million people. Although in population size it is No. 1, its rank in area is 5th. The growth of population in this district was low till 1951. After that high growth rate is noticed. The population was 2,205,296 in 1901 which rose to 5,503,307 after 90 years, showing an increase of 149.55 per cent. The growth from decade to decade is given below.*

Census Year	Males	Females	Total	De cade variation	Percentage decade variation
(1)	(2)	(3)	(4)	(5)	(6)
1901 ..	1,066,399	1,138,897	2,205,296	..	..
1911 ..	1,075,194	1,183,555	2,258,749	+53,453	+2.42
1921 ..	1,016,566	1,178,697	2,195,263	-63,486	-2.81
1931 ..	1,106,648	1,230,235	2,336,883	+141,620	+6.45
1941 ..	1,174,433	1,252	2,446,956	+116,073	+4.71
1951 ..	1,248,351	1,279,886	2,528,237	+81,281	+3.32
1961 ..	1,532,583	1,530,489	3,063,072	+534,835	+21.15
1971 ..	1,927,033	1,900,645	3,827,678	+764,606	+24.96
1981 ..	2,346,690	2,282,110	4,628,800	+801,122	+20.93
1991** ..	2,801,612	2,701,695	5,503,307	+874,507	+18.89

The decade 1901 to 1911 was not prosperous. A series of floods, failure of crops and outbreak of epidemics occurred, forcing large scale migration out of the district in search of work elsewhere. In 1907 Kendraparha subdivision was severely affected by flood and in the following year the coastal area was victim to saline inundation and later Cuttack Sadar subdivision experienced shortage of food. The effect of all these adverse conditions resulted in a small increase of population of 2.42 per cent during the decade. The first half of the decade 1911—21 was a period of steady prosperity in spite of seasonal floods but thereafter not only the country was in the midst of war condition but natural calamities visited the district

* Census of India, 1981, Orissa, Part II-A, General Population Tables, p. 149.

** Census of India, 1991, Orissa, Paper I of 1991, Provisional Population Totals, p. 33.

in succession. Influenza fever took a heavy toll of lives in 1918 followed by failure of monsoon and consequent drought. The last two years brought severe floods accompanied by epidemics like cholera, dysentery and fever. The birth rate was severely affected with the result that the population of the district in 1921 fell by 2·31 per cent. The distress of the previous decade partially persisted in the decade 1921—31, particularly in the aftermath of the war. Natural calamities, floods and epidemics continued to keep the birth rate at a low level. Although this was a decade of floods and epidemics, there was slight improvement in the growth of population which reached the level of 2,336, 883 in 1931 Census, an increase of 6·45 per cent. The decade 1931—41 was one of general peace and prosperity, and the people were engaged in agricultural pursuits, industry and other avocations. Although there was perceptible recovery from the effects of the war, the district was not free from flood in 1933, 1934, 1937, 1939 and 1940, causing large scale damage to crops. The epidemic diseases, cholera and small pox, were active in increasing the death rate. Kendraparha subdivision was badly affected by fever and dysentery. All these circumstances resulted in the lowering of the percentage of growth from the previous decade. The population which grew up to 2, 446, 956 in 1941 Census recorded an increase of 4·71 per cent. In the decade 1941—51, the district also passed through unfavourable times, as a series of high floods in 1941, 1943, 1947, 1949 and 1950 worked against the agricultural prosperity of the people. The standing crops were damaged and public health deteriorated. Cholera and smallpox played their part in causing heavy mortality. A number of police-stations in Sadar, Jajpur and Kendraparha subdivisions suffered loss of population. All these adverse circumstances were responsible for checking the rate of growth of population during the decade which was limited to 3·32 per cent in spite of the considerable increase in the city of Cuttack.

The next decade (1951—61) is a period of general prosperity. Special measures were taken for the improvement of public health and eradication of malaria. Improved methods of agriculture were adopted and marketing of agriculture produce through co-operatives was organised efficiently. In the meanwhile Chaudwar emerged as an industrial town with the establishment of large scale industries such as paper mill, textile mill and tube factory. Small industries developed considerably throughout the district. A number of industrial estates were established where pilot projects with limited liability concerns were started by the State Government in cooperation with private entrepreneurs. Medical facilities were extended to rural areas, besides expansion of the Medical College Hospital at Cuttack. There were, however, instances of adversities. When the development

schemes of the First Plan period were in full swing, the devastating floods of 1955 brought misery in various forms to the people due to the damage of the embankment known as "Dalai Ghai" in the Kathjodi. Extensive relief measures had to be organised including the air dropping of food for the marooned people. The spread of epidemics was effectively controlled. The distress caused by the floods was soon forgotten in the following years when agricultural prosperity revived. The development activities were resumed in full swing. The construction of the road bridges on the Mahanadi and the Birupa also began. An Express Highway connecting Sukinda mining areas with Paradeep port was under construction leading to the prosperity of the mining areas. The construction of Paradeep port for the export of minerals was also undertaken. The flood havocs once again came in 1960. Although some damage was done to the crops and other properties, it did not upset the rural economy to the detriment of population growth. The agricultural and industrial developments improved the material condition of the people, which in turn resulted in the growth of population to the level of 3,063,072 at the rate of 21.15 per cent which was the highest growth rate in all the censuses conducted so far. This accelerated growth of population during the last decade is phenomenal and marks the turning point in the history of population growth of this district. All the police-stations recorded satisfactory growth of population and none of them were below 13 per cent. Excepting the police-stations of Narasinghapur and Sukinda all other police-stations had high density to match with the high rate of population growth. Cuttack city had shown an increase of 42.73 per cent. With such high rate of increase during the decade, added to the previous large bulk of population of the district, it came to occupy the top position among all the districts of the state in regard to population size.

The beginning of the decade 1961—71 coincided with the Third Five-Year Plan (1961—66). With a plan holiday, the period also reflects at least two years of the Fourth Five Year Plan. Extension of medical facilities through primary health centres helped the poorer sections of the people and even those living in remote areas.

Of the natural calamities, floods in 1967-68 and 1970 caused extensive damage to the district. Also cyclone in 1967 caused large-scale devastation of life and property shattering the economy of the district. It is surprising that the district took the brunts of all these trials and tribulations and emerged at the end of the decade with an all-time high growth rate of 24.96 per cent.

The decade 1971—81 recorded 20·93 per cent growth of population. This is lower than the previous decade. The reasons for downward trend may be ascribed to general awareness of the people towards family planning.

The last decade 1981—91 also recorded lower growth (18·89 per cent) of population according to the provisional Census figures of 1991.

Density

The density of population differs from decade to decade which can be observed from the table given below:

Census year	Density of population per sq. km.	
	Cuttack district	Orissa State
(1)	(2)	(3)
1951	232	94
1961	279	113
1971	341	141
1981	415	169
1991*	494	202

It is seen from the census records that Cuttack is the most populous district of Orissa and also recorded the highest density. Further analysis revealed that the density is not uniform throughout the district. It differs from place to place and from one administrative unit to another. The reasons for such disparity are geographical, social and economical. However, the Census of 1981 recorded the highest density of population (805) in Cuttack Tahasil and the lowest (184) in Rajnagar Tahasil.

Of the 9 towns, Cuttack, formerly the state capital and now the district headquarters, tops the list with 4,532 persons per sq. km. and Chaudwar, the industrial town, ranks last with 1,034 persons per sq. km.

As the saying goes, due to continuous commercial and religio-socio-cultural activities at Cuttack, and the presence of the universal deity Lord Jagannath at Puri, there is no night at Cuttack and there is no caste barrier at Puri.

“କଟକରେ ରାତି ନାହିଁ କି ପୁଣ୍ୟରେ କାନ୍ଦ ନାହିଁ” ।

*Provisional figure

Rural/Urban distribution

The total population of 4,628,800 persons was distributed into 4,152,807 rural and 475,993 urban in the ratio of 89.72 per cent and 10.28 per cent respectively in 1981.*

Rural Population

The Census of 1981 recorded 6,036 inhabited and 566 uninhabited villages in the district.**These inhabited villages accommodated 4,152,807 persons. The average population size per inhabited villages thus comes to 688. It is higher than the state average of 500. The table below presents percentage of villages by size to the total number of villages and percentage of population living in villages of different sizes to the total rural population in 1981.***

Villages with population	Percentage of number of villages in this range to total number of villages			Percentage of rural population in this range to total rural population of the district		
	1981	1971	1961	1981	1971	1961
Less than 500 ..	50.63	57.79	64.91	18.89	24.54	31.88
500 - 999 ..	28.03	25.90	23.83	28.95	31.12	33.8
1,000 - 1999 ..	16.58	13.22	10.01	33.35	30.76	27.59
2,000 - 4999 ..	4.66	3.07	1.22	17.96	13.39	6.3
5,000 - 9999 ..	0.10	0.02	0.03	0.85	0.19	0.38
10,000 and above ..	..	..	..	..	..	..

* In the census of 1991 (provisional), the total population of 5,503,307 persons was distributed into 4,825,692 rural and 6,77,615 urban in the ratio of 87.69 per cent and 12.31 per cent respectively.

** The Settlement Officer and the Collector have reported the total number of villages in the district to be 6,781.

*** Census of India, 1971, Orissa, Part II-A General Population Tables, p. 116 and Census of India, 1981, Orissa, Part II-A General Population Tables, p. 157.

It is seen from the table that the percentage of number of villages having population less than 500 is the highest in the district in 1981. That census year recorded the highest percentage of rural population in the size of villages having population 1,000—1,999. It is also observed that percentage of number of villages having population less than 500 is decreasing, and increasing in the category of 500—999, 1000—1999, 2,000—4,999 and 5,000—9,999. This trend is noticed in 1961, 1971 and 1981 Census.

Six villages have recorded more than 5,000 population. Details about the villages are given below according to 1981 Census.*

District	Name of police-station/ part police-station	Name of villages	Population
(1)	(2)	(3)	(4)
Cuttack	Dharmashala	Brahmabarada	5,861
	Binjharpur	Sayadpur(Binjharpur)	5,712
	Tirtol	Krushnanandapur	5,216
	Cuttack Sadar	Gopalpur	5,370
	Chaudwar	Charibatia	5,361
	Banki	Talabasta	7,847

Urban Population

The urban population of 4,75,993 (2,66,046 males and 2,09,947 females) is spread over 2 urban agglomerations and 6 towns in 1981.

*A Portrait of Population, Orissa, 1981 p. 35.

The two urban agglomerations are Cuttack and Jajpur Road. The former includes Cuttack town and Chaudwar town while the latter includes Jajpur Road town. Details about those urban agglomerations are given below with population according to 1981 Census.*

1. Cuttack Urban Agglomeration	327,412
(a) Cuttack	295,268
(i) Cuttack Town (Municipality)	269,950
(ii) Cuttack Industrial Estate (out-growth)	14,100
(iii) Cuttack C.R.R.I. and other Government Colonies (out-growth)	5,938
(iv) Jagatpur Industrial Estate, Nimapur (outgrowth)	5,280
(b) Chaudwar Town (Municipality)	32,144
2. Jajpur Road Urban Agglomeration	20,935
(i) Jajpur Road Town (Notified Area Council)	16,515
(ii) Dhabalagiri area (Ferrochrome Plant, College area and Government Colonies) (out-growth).	4,420

There are nine towns in the district. Of the towns, Cuttack is the only Class I (population 1,00,000 and above) town with a population of 2,95,268. Six towns viz. Chaudwar, Paradeep, Kendraparha, Jajpur, Jajpur Road and Jagatsinghapur have been classified under Class III (population 20,000—49,999) town. Banki and Athagarh are treated as Class IV (population 10,000—19,999) towns. The table at page 136 shows the growth of cities and towns and their population in the district since 1901.

*The 1991 Census has recorded 440,295 persons in Cuttack Urban Agglomeration which includes Cuttack Municipality and Chaudwar Municipality area. Similarly, Jajpur Road Urban Agglomeration recorded 26,119 persons. It includes the jurisdiction of Jajpur Road Notified Area Council and Chandama Commercial and educational area (out growth).

Population of cities and towns

Name of cities and towns (1)	1901 (2)	1911 (3)	1921 (4)	1931 (5)	1941 (6)	1951 (7)	1961 (8)	1971 (9)	1981 (10)	1991* (11)	
Cuttack**	..	51,364	52,528	51,007	65,263	74,291	102,505	146,308	205,759	295,268	403,418
Kendraparha**	..	15,245	15,113	14,614	12,620	11,880	12,253	15,830	20,079	27,564	35,015
Jajpur**	..	12,111	12,241	11,015	10,673	11,188	11,026	13,802	16,707	22,232	27,312
Baṅki**	4,956	5,934	9,296	12,595	14,350
Athagarh**	5,890	7,256	8,931	11,087	13,661
Jajpur Road**	5,989	13,846	20,935	25,516
Chaudwar**	13,478	24,300	32,144	36,877
Paradeep**	6,705	33,042	48,104
Jagatsinghapur**	21,125	25,016
Pattamundai**	28,220
Paradeep Phosphates**	2,972
Charibatia ***	5,965
Gopalpur***	5,451
Nuapatna***	6,139

*Census of India, 1991, Orissa—Final Population Totals.

**Statutory towns like Municipalities and Notified Area Councils.

***Census towns existing at the time of 1991 Census.

It is seen from the table that Cuttack, Kendraparha and Jajpur were the three towns in 1901. Banki and Athagarh acquired urban status in 1951. Jajpur Road and Chaudwar were added to the existing five towns in 1961. The Census of 1971 recorded one more town, i.e., Paradeep. With the inclusion of Jagatsinghapur in the town list, the total number of towns increased to 9 in 1981. With the inclusion of five more towns in 1991, the number of towns increased further to 14.

It is evident from the census records that the population of all the towns grew steadily after Independence. It is due to all-round development in the area. Paradeep, the port town, has recorded the highest percentage growth (+392.80) in 1971—81. Jajpur Road town has shown a growth of +51 per cent. The reason for such growth is due to the establishment of a Ferro Chrome plant, college and government establishments at Jajpur Road.

Cuttack is the only Class I town of the district. The growth rate of this town during 1971—81 is +43.50 per cent. It is higher than the decade 1961—71 and 1981—91 too. Further analysis revealed that the area of Cuttack town is increasing from census to census. The 1961 Census has recorded 59.57 sq. km. area of this town. In 1971, the area known as Khapuria which has in it the Industrial Estate and the Orissa Government Press, and the area known as Chauliganj, Nayabazar and even the village Bidyadharpur where the Central Rice Research Institute is located are tagged to the main town. Consequently the area increased from 59.57 sq. km. to 73.32 sq. km. With the inclusion of Jagatpur Industrial Estate (out growth of village Nimapur), the area increased again to 78.87 sq. km. in 1981. The 1991 Census recorded the area of Cuttack town municipality as 153 sq. km. This sharp increase in area is due to addition of the area of the village Khaira, Nimapur and Taral of Tangi-Chaudwar Tahasil, Imam Nagar of Salepur Tahasil and Bhadimula of Cuttack Tahasil in the jurisdiction of the Cuttack town municipality.

With this growth the old saying "Cuttack Sahara Baun Bazar Tepan Gali" no more stands. Paradeep, Kendraparha, Jajpur, Banki, Athagarh, Jajpur Road, Chaudwar have recorded lesser growth rate during 1981—91 than in the previous decade.

Houses and households

The following table shows Tahasilwise distribution of number of occupied residential houses and number of households as in 1981*.

Tahasil	1981 Census	
	Number of occupied houses	No. of households
(1)	(2)	(3)
Sukinda ..	43,391	45,616
Darpan ..	60,951	63,956
Binjharpur ..	33,817	36,925
Jajpur ..	42,210	46,364
Kanika ..	14,943	16,952
Aul (Aali) ..	15,171	16,394
Rajnagar ..	12,415	13,836
Pattamundai ..	22,657	24,473
Kendraparha ..	34,166	38,482
Salepur ..	64,374	75,842
Marshaghai ..	42,209	48,368
Kujang ..	56,698	64,095
Jagatsinghapur ..	56,909	70,586
Niali ..	23,203	27,830
Cuttack ..	94,910	105,666
Athagarh ..	16,002	19,050
Tigiria ..	6,790	8,708
Banki ..	22,433	27,471
Badamba ..	14,164	17,656
Narasinghapur ..	15,694	18,833
Total ..	6,93,107	7,87,103

*Census of India, Orissa, 1981, Part II, A, General Population Tables, pp. 40—42.

Among Tahasils Cuttack claimed the highest number of occupied houses and households, because it was the capital of the state of Orissa and is now the district headquarters and the main business centre of the state.

Institutional and Houseless Population

The institutional population covers the people residing in institutions providing boarding and lodging and similar facilities like hotels, hostels, boarding houses, *mathas*, hospitals, orphanages, rescue-homes, *ashramas*, jails, lock-ups, etc. There are many persons who have no houses to live in and their number finds a place in 1981 Census enumeration. The table below gives Tahasilwise number of persons who resided in such institutions and number of houseless persons for the year 1981.*

Tahasil (1)	Houseless population			Institutional population		
	Male (2)	Female (3)	Total (4)	Male (5)	Female (6)	Total (7)
Sukinda ..	250	315	565	1,979	91	2,070
Darpan ..	569	536	1,105	1,886	107	1,993
Binjharpur ..	192	181	373	191	13	204
Jajpur ..	613	580	1,193	937	247	1,184
Kanika ..	47	44	91	242	6	248
Aul (Aali) ..	97	43	140	226	30	256
Rajnagar ..	52	11	63	361	10	371
Pattamundai ..	66	39	105	543	31	574
Kendraparha ..	135	76	211	1,559	262	1,821
Salepur ..	385	242	627	1,173	163	1,336
Marshaghai ..	618	86	704	1,224	165	1,389
Kujang ..	204	118	322	5,130	297	5,427
Jagatsinghapur ..	504	296	800	4,471	269	4,740
Niali ..	175	93	268	147	18	165
Cuttack ..	995	427	1,422	13,475	2,578	16,053
Athagarh ..	64	50	114	338	68	406
Tigiria ..	6	4	10	67	8	75
Banki ..	40	26	66	1,066	173	1,239
Badamba ..	18	10	28	113	16	129
Narasinghapur ..	47	36	83	373	38	411
Total	5,077	3,213	8,290	32,501	4,590	37,091

*Census of India, Orissa, 1981, Part II A General Population Tables, pp. 124-126.

Out of 20 Tahasils, Cuttack Tahasil has a number of boarding and lodging houses, hotels, hostels, orphanage centres, rescue and relief homes, *mathas* and hospitals. There is also one central jail at Cuttack.* For obvious reasons, the number of institutional population in Cuttack Tahasil is more than other Tahasils.

There are also many houseless persons in Cuttack Tahasil which includes Cuttack town. The houseless persons usually take shelter near the Cuttack railway station, Badambari bus stand area, Cuttack Chandi Mandira road and foot paths of the town. They are beggars and nomadic persons. They mostly depend on alms.

Displaced persons

The Census of 1951** enumerated 4,278 displaced persons from 1946 to 1951 in the district. Of the total persons, 186 persons (126 males and 60 females) were from West Pakistan (present Pakistan) and 4,092 persons (2,263 males and 1,829 females) from East Pakistan (present Bangladesh). They were displaced not only geographically but also socially and economically. For their rehabilitation Government provides grants and loans. It is found from the records that 92.47 per cent of the total displaced persons were engaged in non-agricultural occupations.

Disabled persons

Disabled persons were recorded under three categories, viz., totally blind, totally crippled and totally dumb for the first time in the Census of 1981. Number of such persons in the district is presented below.***

Rural/Urban	Totally blind	Totally crippled	Totally dumb	Totally disabled persons
(1)	(2)	(3)	(4)	(5)
Rural ..	3,246	2,315	1,746	7,307
Urban ..	206	244	107	557
Total ..	3,452	2,559	1,853	7,864

*Central Jail, Cuttack has been shifted to Chaudwar since 1st April, 1991.

**Census of India 1951, Orissa, Part II A, Orissa. pp. 148-155.

***Census of India, Orissa, 1981. Part VII; Tables on Houseless and Disabled population, PP. 35-39.

Out of 61,298 disabled persons in Orissa, a majority numbering 7,864 (13.46 per cent) are enumerated in this district. Of the disabled persons in the district 7,307 are rural dwellers.

Among Tahasils, Salepur has recorded the highest number (826) of disabled persons. Analysis further revealed that out of 9 towns, Cuttack has recorded the highest number (321) in the district.

Age-group

The distribution of population by age and sex according to the Census of 1981* is given below:—

Age-group	Males	Females	Total	Percentage to total population
(1)	(2)	(3)	(4)	(5)
0—14	9,04,495	8,91,064	17,95,559	38.8
15—59	1,256,189	1,211,387	2,467,576	53.3
60 and above	1,84,788	1,78,867	3,63,655	7.9

It is observed from the table that children below 14 years constituted 38.8 per cent of the total population. This is below the state average of 39.6 per cent. The working age group (15—59 years) constituted 53.3 per cent which is also less than the state average of 54 per cent. The next age group, 60 and above, contributed 7.9 per cent. The percentage of population in age-group, 0—14 and 60+ are almost dependant for their livelihood on the percentage of population in age group 15—59.

Sex Ratio

The number of females per 1,000 males was 964 in 1991. The ratio is lower than the state average of 972. The following table presents the sex ratio of the district from 1901 to 1991**.

*A Portrait of Population, Orissa, 1981, p. 59.

** Census of India, Orissa, Part-II A, General population Table 1981, p. 147 and Census of India, Orissa, paper 1 of 1991 Provisional Population Totals, p. 33.

Census year		Number of females per 1,000 males		
		Rural (2)	Urban (3)	Total (4)
(1)				
1901	..	1,074	916	1,068
1911	..	1,108	913	1,101
1921	..	1,168	938	1,159
1931	..	1,124	850	1,112
1941	..	1,096	825	1,084
1951	..	1,040	796	1,025
1961	..	1,020	745	999
1971	..	1,007	772	986
1981	..	996	789	972
1991 (P)	..	987	820	964

It is seen from the table that the district has maintained a surplus of females from 1901 to 1951. Thereafter, the ratio decreased continuously till 1991. Female predominance in rural areas is noticed till 1971. Lesser number of females is found in urban areas in all the Census years.

Migration

In 1981, the migrants to this district constituted 5.73 per cent of the total population of whom 1.51 per cent were born outside the state. The migrants from outside the state hail from almost the whole of India which include Andhra Pradesh, Assam, Bihar, Gujarat, Haryana, Himachal Pradesh, Jammu & Kashmir, Karnatak, Kerala, Madhya Pradesh, Maharashtra, Manipur, Meghalaya, Nagaland, Punjab, Rajasthan, Sikkim, Tamil Nadu, Tripura, Uttar Pradesh, West Bengal, Andaman Nicobar Islands, Arunachal Pradesh, Dadra and Nagar Haveli, Delhi, Mizoram, and Goa, Daman and Diu.

Since Cuttack is the biggest town of Orissa and is near to West Bengal largest number (36,946) of persons came to settle from that state. Next to West Bengal, Census recorded 10,224 migrants from Andhra Pradesh and 7,111 from Bihar. The immigrants from countries like Bangladesh,

Burma (renamed Myanmar), China, Iran, Iraq, Malaysia, Maldives, Nepal, Pakistan, Saudi Arabia and Europe to this district numbered 5,184. Of these, 3,699 persons were from Bangladesh. The distribution of population on the basis of place of birth is given below as per 1981 Census*.

Place of birth	Males	Females	Total	Percentage to total population
(1)	(2)	(3)	(4)	(5)
Born in place of enumeration	2,075,938	1,238,846	3,314,784	71.61
Born elsewhere in the district of enumeration	164,607	884,095	1,048,702	22.66
Born in other districts of the State	69,684	125,850	195,534	4.22
States in India beyond the State of enumeration	33,530	31,045	64,576	1.40
Born in countries in Asia beyond India (including U. S. S. R.)	2,931	2,253	5,184	0.11
Countries in Europe (excluding U. S. S. R)	..	15	15	N
Countries in Africa	..	..	..	..
Countries in America	..	..	..	..
Countries in Oceania	..	..	..	..
Unclassified	..	5	5	N
Total ..	2,346,690	2,282,110	4,628,800	..

* Census of India, 1981, Orissa, Migration Tables, pp. 89-94.

N—Negligible

The predominance of females is noticed in some of the categories of migrants.

The female migrated mainly due to their marriage while participation in economic activities may be a secondary cause. Majority of the males seem to have moved out of their birth places for study and economic pursuits.

LANGUAGE

Oriya is the most predominant language in the district. Urdu, Bengali, Telugu and Hindi are the other numerically strong languages. Among the tribal languages Ho, Munda and Santali may be mentioned. The following table shows the number of speakers and their percentage to total population of some major languages in the district*.

Name of language	No. of speaker	Percentage to total population
(1)	(2)	(3)
Oriya	4,238,882	92.32
Urdu	1,65,243	3.60
Bengali	98,148	1.94
Telugu	30,207	0.66
Hindi	17,933	0.39
Ho	17,714	0.38
Munda	10,970	0.24
Santali	7,687	0.17
Others	13,925	0.30
Total	4,591,709	100.00

*A Portrait of Population. Orissa, 1981, pp.96-97.

Total Population was 4,528,800 in 1981 Census.

Cities by their nature of growth and development tend to attract population of all faiths and languages. People migrate to cities in search of livelihood. This makes the cities ethnically and linguistically more heterogenous than rural areas. A glance at the 1981 Census reveals the language composition of Cuttack city. In Cuttack city, apart from Oriya which is the language of more than two lakh persons or of 72.79 per cent of the city's total population, a relatively good number is claimed by speakers of Urdu (26,314), Telugu (18,391), Hindi (13,640), Bengali (12,947), Gujarati (1,880) and Punjabi (1,080).

Regarding Oriya language L. S. S. O' Malley in Bihar and Orissa District Gazetteers, Cuttack published in 1933 has mentioned "Oriya, with Bengali, Bihari and Assamese, forms one of the four speeches which together make up the eastern group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali, but it has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master'. The Oriya verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon memory. It is particularly noticeable for the very complete set of verbal nouns, present, past and future. When an Oriya wishes to express the idea embodied in what in Latin would be called the infinitive, he simply takes the appropriate verbal noun, and declines it in the case which the meaning necessarily requires. As every infinitive must be some oblique case of a verbal noun, it follows that Oriya grammar does not know the so-called infinitive mood at all. In this respect Oriya is in an older stage of grammatical development than even classical Sanskrit, and among Indo-Aryan languages can only be compared with the ancient Sanskrit spoken in the Vedic times."

The archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts inhabited by wild aboriginal tribes. On the south the language is Dravidian and belongs to an altogether different family, while, on the north, it seldom had long political ties with Bengal. On the other hand the Gangas of the south had established their rule in Orissa for about four centuries till the advent

of the indigenous Solar Dynasty in the 15th century and in later times Orissa was under the sway of the Bhonslas of Nagpur who left deep impressions of their rule upon the country. As a result, Oriya language imbibed a number of Telugu and Marathi words and idioms which are still extant. These are, so far as we know, the only foreign elements which have introduced themselves into Oriya, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue. Cuttack, especially the town, had to a certain extent some Bengali influences owing to the residence there of a number of Bengalis who had been settled in the district for some generations. In former times sales of Orissa estates for arrears of land revenue were held in Calcutta, and the purchasers were mostly Calcutta Bengalis who settled in Cuttack. These Bengalis and their descendants had developed a curious jargon of their own, the ancestral language being interlarded with Oriya and Hindi expressions.

Bilingualism

The Oriya is the most important subsidiary language of the non-Oriya speakers. A few people use Urdu, Bengali, Telugu, Hindi and English as subsidiary language. The use of English language is common in educated and elitist circle.

Scripts

The Oriya script is in vogue. In the past some letters of the Oriya alphabets were written in a cursive style known as Karani. Most of the old Oriya records and palm-leaf manuscripts made use of this script, but now it has fallen into disuse. L. S. S. O' Malley had described the written character of Oriya language in the following manner.

“Oriya is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Devanagari, but it is written by the local scribes with a stylus on a *talpatra* or palm-leaf. These scratches are, in themselves legible, but in order to make them more plain, ink is rubbed over the surface of the leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long narrow leaf is necessarily in the direction of grain, this peculiarity prohibits the use of the straight top line, or *matra*, which is a distinguishing characteristic of the Devanagari character. For this the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriya printed book, for the exigencies

of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute that it is often difficult to see. At first glance, an Oriya book seems to be all curves, and it takes a second look to notice that there is something inside each''¹. The people speaking other Indian languages use the respective scripts. The non-Indian settlers use their standard scripts.

RELIGION

The principal religious groups in the district are the Hindus, the Muslims and the Christians. The percentage of population of each religion to the total population of the district in 1951, 1961, 1971 and 1981 are given below.

Name of Religion (1)	Census year			
	1951 (2)	1961 (3)	1971 (4)	1981 (5)
Hindus ..	96.72	96.79	96.19	96.00
Christians ..	0.15	0.15	0.18	0.18
Muslims ..	3.05	3.01	3.48	3.63
Sikhs ..	0.04	0.04	0.02	0.02
Buddhists ..	0.03	0.01	0.12	0.09
Jains ..	N	N	0.01	0.01
Zoroastrians ..	0.01	..	..	..
Jews ..	N	..	..	..
Other religions & persuasions ..	..	N	N	0.04
Religion not stated ..	..	..	..	..

1. Bihar and Orissa District Gazetteers, Cuttack, by L. S. S. O' Malley, Second Edition, 1933, p. 49.

N—Negligible

It is evident from the table that a very high percentage of the population of the district are Hindus. The percentage of Muslims, Christians, Sikhs, and Jains in comparison to the Hindus is very low. Analysis revealed that the percentage of Hindus is slightly decreasing and the Muslims increasing from census to census. Barring these two religions, others have shown, more or less, constant fluctuation.

The rural/urban break-up indicates that the communities such as the Christians, the Sikhs, and the Jains are found mainly in urban areas.

Hindus

Orissa all along has been recognised as the holy land of the Hindus. From one end to the other it is said, this place is one vast region of pilgrimage (*tirtha*). Even Mughals who led Akbar's army to Orissa exclaimed "This country is not fit subject for conquest or for schemes of human ambition. It belongs entirely to the gods and is one great region of pilgrimage throughout"¹.

According to the figures released by the 1981 Census, 96 per cent of the people in the district profess Hinduism. The Hindus consist of Brahmins, Kshatriyas, Vaisyas and Sudras, the four castes under the traditional Varnasramadharma, besides Harijans called Scheduled Castes. They are again sub-divided into a number of sub-castes. There are also Scheduled Tribes who cannot be categorised with these castes but are nevertheless an integral part of the Hindu community in spite of their beliefs in totemism, magic and sorcery. There are also Saivas, Vaishnavas (worshippers of Siva and Vishnu respectively), Saktas (followers of Sakti, the primordial force) and the followers of Mahima Dharma who are believers of one God and who reject all Brahmanical practices including caste, all coming within the generic fold of Hinduism.

The traditional distribution of occupations which constituted the *raison d'être* for the principal castes have with the spread of education and attainment of independence with democratic form of Government must be regarded to have greatly altered. It may simply be stated that the Varnasramadharma has yielded place to Yugadharma. The Brahmin has no more a monopoly of learning and priesthood than the Vaisya of trade, the Kshyatriya of governance or fight or the Sudra of tilling the soil or doing menial service. In all communities there is a common hunger for more and better education and a uniform glamour for

1. Bihar and Orissa District Gazetteers, Cuttack by L. S. S. O' Malley, Second Edition, 1933, p. 51.

white-collar jobs and positions of power in public life. The rigid frontiers between one caste and another are fast disappearing. Nevertheless, we can even now broadly identify certain principal castes with specific occupations which will be shown later in this chapter.

Since O'Malley wrote about the religious life and practices of the Hindus in the Cuttack District Gazetteer published in 1933 there has been a sea-change in almost all aspects of Hindu life pattern and habit, particularly in the urban and semi-urban areas. But still there are pockets in the rural areas where the old religious beliefs and practices continue. As observed by O'Malley "there is probably no religion in the world which allows so much freedom of religious conviction. Hinduism, in fact, is more a social than religious organisation. It included all shades of faith, monotheism, pantheism, agnosticism, atheism, polytheism and fetishism. So long as a Hindu conforms to the customs and practices of his society, he may believe what he likes". The Hindus, in general, are polytheists. Their religion is ritualistic and the worship of gods and goddesses is considered as supreme religious virtue. Almost all Hindus including the tribal people claim their descent from one or the other of the ancient famous Rishis such as Nagesh, Bharadwaj and Kashyap etc. and also from some Gods like the Sun-God (Aditya or Surya) which is commonly known by the word 'Gotra'. All over the district there is a large number of old and new temples dedicated to Lord Jagannath, Siva, Radha, Krishna, Shakti in her various manifestation and other deities. The people congregate near these temples on different festive occasions like Ratha Jatra, Durga Puja, Sivaratri and Dola Jatra, etc. Usually in a Hindu household when a child is seriously ill, the parents make religious vows to offer special Puja before some deity for the recovery of the child and perform Puja in the prescribed manner. In case it is not done, a fresh danger of a more serious magnitude is apprehended. Women also offer special Puja to the deities in the hope of having male issue.

Almost every village has its own tutelary deity known as Grama Devati who presides over the welfare of the community. The Grama Devati is usually represented by a piece of stone smeared with vermilion. Carved images are also worshipped in some villages. The Grama Devati is worshipped on the occasion of every religious ceremony and also on special occasions like the outbreak of epidemics, marriage, etc. Generally persons belonging to Sudra caste (Bhandari, Mali or Dhoba) act as Sevak or priest. At some places goats and fowls are sacrificed to appease the deity.

Some people in the villages still believe in Kalisi's peculiar way of knowing the wishes and decrees of the village deity. Kalisi is a man or woman who is periodically possessed by the spirit of a deity and pronounces inspired oracles. When a person is being influenced by Thakurani or spirit of a deity, he begins to tremble with dishevelled hair. At that time he/she tells the wishes and decrees of the Thakurani to the public. When the spirit leaves, the person again assumes his/her own self. During the time of calamities, the villagers perform special Puja before the village deity. They burn incense, light wick, beat drums and offer Pana (a sweet cold drink). These steps are taken for causing the spirit of a deity to descend upon or possess a particular person, with a view to hearing the deity's wishes and oracles. After hearing the bad or good news the villagers again perform ceremonies to propitiate the deity.

The Hindus do not have a single holy religious book like that of the Christians or the Muslims. They read holy books like the Ramayan, the Mahabharat, the Bhagabat Gita, the Bhagabat and a host of other religious scriptures.

It is customary for every Hindu boy and girl to receive initiation (*diksha* or *mantragrahan*) before marriage. The Guru who performs the ceremony is considered the medium between man and god. This *mantra* consists of some mystic syllables which the initiated is expected to keep secret for the rest of his life. This act of initiation or ministering of spiritual franchise raises man or a woman above all impurity and only after initiation he or she is able to perform the prescribed Hindu ceremonies.

Among animals the Hindus revere cows. They also worship Naga, the Serpent God. Some rivers like the Baitarani and the Mahanadi, the Mahodadhi or the sea and certain tanks like the Bindusarobar at Bhubaneshwar and the big tanks at Puri are considered sacred by the Hindus and they take holy dip in these *tirthas* on certain sacred days in the year to obtain remission of their sins and salvation of their souls.

Like the Hindus of other districts, the people in this district consider Pipal (*Ficus religiosa*), banyan (*Ficus bengalensis*), Bel (*Aegle marmelos*), mango (*Mengifesa indica*), Anla (*Phyllanthus emblica*), Duba (*Cyrodomectylon*), Asoka (*Jassesia asoka seraca indica*), Barkoli (*Ziziphus*), Bakul (*Mimusops elengi*) and Tulsi (holy basil) as sacred. They use and worship these trees and plants on festive occasions. In almost every Hindu household there is a *chaura* or a sacred place where Tulasi is planted and worshipped. Every evening lighted wicks are offered by the housewife before the *chaura*.

Saivism

Hinduism includes Saivism . The followers of Saivism worship Siva in the name of Mahadeva, Nilakantha, Rudra, Shankar, Sarpeshwar, Beleshwar, etc. Siva is usually represented by the phallic symbol, the Linga and the Yoni. Siva shrines with Siva's trident at the top adorn many villages in the district.

The followers go to the Siva temple daily or on festive occasions like Sankranti, Amabasya, Chaturdasi, Ekadasi, etc. to worship the deity. The important festivals of Lord Siva are Sivaratri and Sital Sasthi. The devout Saivites use three horizontal lines of sandalwood paste on their forehead as religious mark and wear Rudraksha Mala around their neck.

Saktism

Shaktas are the followers of Sakti, the primordial force, in its various manifestations like goddess Durga, Kali, Chandi, etc. In the district Sakti is worshipped in many forms of which Sarala of Jhankada, Charchika of Banki, Biraja of Jajpur, Harachandi of Asureswar, Chamunda of Esaneswar (near Jhankada) and Cuttack Chandi of Cuttack town are important. Sakti is also worshipped in many villages in the form of folk goddesses. Animal sacrifices used to be offered in many Sakti shrines of the district.

Vaishnavism

Jagannath is regarded as the incarnation of Vishnu. The followers of Vishnu are called Vaishnavas. Shri Chaitanya of Navadipa (Bengal) is one of the main prophets of Vaishnavism. He emphasised on Bhakti or fervent devotion to God as the true road to salvation. He advocated in favour of Sankirtan or singing to the glory of Radha-Krishna to the accompaniment of music as a great form of worship. The doctrine of Chaitanya found ready acceptance among a vast section of the people of Orissa, by whom he is regarded as an incarnation of Krishna and Radha. Chaitanya was a great reformer and his cult represents a revulsion against the gross and debasing religion of the Tantras. He accepted followers from all sections of the society irrespective of caste and vehemently opposed the practice of animal sacrifice. A peculiarity of Chaitanya's cult is that the post of the spiritual guide or *Gossain* is not confined to the

Brahmins. Followers of the Chaitanya cult or Goudia Vaishnavism are found in many parts of Orissa which include Mayurbhanj, Baleswar, Cuttack, Puri, Ganjam and Koraput districts. The Chaitanya Matha and temples are found at the following places in Cuttack district.¹

- | | |
|--------------------------|---|
| 1. Chaitanya | .. Gurudaspur, P. S. Mathasahi |
| 2. Chaitanya Mahaprabhu* | .. Chaitanya Matha, Muhammadiya Bazar, Cuttack. |
| 3. Gauranga- Nityanan da | .. Bangali Sahi, Cuttack |
| 4. Chaitanya-Nityanan da | .. Purushottampur, P. S. Jajpur |
| 5. Chaitanya Mahaprabhu | .. Nilakantha, P. S. Pattamundai |
| 6. Chaitanya Mahaprabhu | .. Village Kapila, P. S. Binjharpur |
| 7. Chaitanya Mahaprabhu | .. Barada, P. S. Binjharpur |
| 8. Chaitanya Mahaprabhu | .. Rampa, P. S. Binjharpur |
| 9. Chaitanya | .. Dubakana, P. S. Mangalpur |
| 10. Gauranga-Nityananda | .. Kapileswar, P. S. Jajpur. |

Mahima Dharma

The followers of Mahima Dharma or Alekha Dharma are found in all the six subdivisions of the district. They believe in one God, i.e., Param Brahma, the Supreme Being. He is indescribable, indivisible and invisible. He is believed to have created the Universe. The founder of this cult is Mahima Gossain whose name, parentage, date and place of birth are not known. His disciples believe that He is himself Param Brahma who hailed of His own accord in a wonderful manner. He appeared at Puri in 1826 A. D. and disappeared at Joranda, Dhenkanal district of Orissa State in 1876 A. D. Joranda is now the principal seat of the cult. At present, the head of the cult is Brahmabadhuta Biswanath Baba** who has been guiding the Mahima order of the Sannyasis and the lay-disciples according to Guru Ajna (edicts).

The main ritual of the cult is Sarana and Darsana. It is offered by all the devotees early in the morning after bath before sunrise and at sunset. It is performed on a clean spot under the open sky. It consists of Sastanga Pranama (Prostration to the ground) taking dust

1. History of the Chaitanya Faith in Orissa by Prabhat Mukherjee, 1979, pp. 114-115.

* According to a record in the Board of Revenue Office at Cuttack, dated the 28th May 1858, Chaitanya Mahaprabhu received an annual donation of Rs. 55 and annas 8 from the Maratha Government which was renewed by the E. I. Company.

** Biswanath Baba passed away on the 16th May, 1992.

to the mouth and standing erect with the hands towards the sky. After finishing Sarana and Darsana the devotees offer Sastanga Bhumistha Sarana first to the Para Sannyasis, then to the Apra Sannyasis and finally among themselves. The demonstration of respect among the devotees is called Manya.

The main festival of Mahima Dharma is Magha Purnima or Gurupurnima. On this day disappearance of Guru Mahima Swami is celebrated. All Purnima days are observed by singing Bhajans. Also on these days Balyalila is occasionally performed.

Initiation to Sannyas is one of the most prominent features of Mahima Dharma. The order is divided into three stages, Tyagi Bairagi, Apra Sannyasis and Para Sannyasis. The devotees who stay at home are called Gruhis.

Out of 757 Ashram Tungis in Orissa, 337 are found in the district¹. These are meant to provide accommodation to the Sannyasis who are constantly on the march on principle of the one meal in a family and one night halt in a village as recommended by Guru Mahima Swami. It is ascertained that at Malabeharpur (Banki) Guru Mahima Swami had established Dhuni Mandira in 1864 A. D. Santhakabi Bhima Bhoi and his devotees also visited Dhuni Mandira at Malabeharpur. It is the oldest seat of the Mahima Dharma in the district. Places like Dorada, Gopinathpur, Bhogora, Oranda, Khamernuagan, Gobara (Athagarh Tahasil), Sapanpur, Dalijora Mangarajpur, Agrahat, Mahisalanda (Tangi-Chaudwar Tahasil) and Chandini Chouk (Cuttack Tahasil) were sanctified by the visit of Guru Swami. Besides, Nrushimha Das Baba, Bhagaban Das Baba, Apari Das Baba, Kishori Das Baba, Abhogi Das Baba, Anama Das Baba, Harishchandra Das Baba, Nanda Das Baba, Niladri Das Baba, Ananta Das Baba, Krupasindhu Das Baba, Nabin Das Baba, Kanhu Das Baba and Biswanath Das Baba have covered many villages in the district. By dint of their sincerity and austerity these Balkaldhari Para Sannyasis have preached and helped to spread further the Mahima Dharma. They have also initiated a large number of persons to Mahima Dharma. In the twentieth century many Ashram Tungis have come up as seats of the cult in the rural and urban areas of the district.

1. Spread, Organisation and Cult of Mahima Dharma by late Dr. (Miss) A. Eschman, German Research Scholar in Orissa, published in an Inter-Disciplinary Seminar on Mahima Dharma and Darshan, D. A. V. College, Koraput, 1972.

According to a survey conducted by Prof. S. Nath*, it is found that there are 15 Mahimashramas in Cuttack city, the premier metropolis of the state. Whatever may be the infrastructural development of these Mahimashrams, these are functioning at the following places from the year mentioned chronologically:—

Mahimashram in Cuttack City	Year
Chandinichouk	1910
Bidanasi	1925
Bidyadharpur	1927
Khatbin Sahi	1937
Tinigharia	1942
Khannagar	1947
Bidyadharpur	1952
Kafla Bazar	1958
Jobra	1958
Badambari	1960
Potapokhari (Nuabazar)	1985
Panchamani (Bidanasi)	1985
Chahataghat (Bidanasi)	1986
Patapur (Chandinichouk)	1989
Bentakarpada (Bidanasi)	1990

Natha Dharma**

Natha-yogi is not a particular caste so far as the word 'caste' is used in the conventional sense. Natha or Yogi is attributed to those who accept Natha-yogi cult or Dharma, the origin of which is traced to pre-Vedic Age in India and since 9th century in the district of cuttack and other districts of Orissa. Gorakhanath and Matsyendranath were two stalwarts and pioneers of Natha-yoga cult who preached Natha Dharma throughout India, Nepal, Afghanistan and Beluchistan.

*Mahima Movement in Cuttack City by Prof. S. Nath, published in Cuttack, One Thousand Years, Vol. II, 1990, pp. 261—276.

**Nathadharmara Kramavikash (a treatise) by Dr. Dolagobinda Shastri

People from all castes and religious faiths including Islam and Christianity could accept Natha-yoga cult and as per practice, used 'Natha' (Lord) as their title. There are some Brahmins, Kshyatriyas, Vaisyas and Sudras who as followers of Natha-yoga cult use 'Natha' as their surname. Followers of Natha cult are also found using Sharma, Goswami, Das, Pandit, Panda, Mishra titles in Cuttack and other districts of Orissa. The Scheduled Castes and the Scheduled Tribes in Andhra, Tamil Nadu, Maharashtra, Karnataka and other states are also found using Natha title. Hence one cannot be included into a particular caste only for using Natha title.

Some ancient relics of Natha cult are found in Cuttack District. The inscriptions on the stone statues of Matsyendranath found (i) at Trilochanpur village, 10km. from Cuttack on Cuttack-Kendraparha road, (ii) on the left of Govari river, opposite to Kendraparha bus stand, and (iii) at Rajnagar under Kendraparha subdivision bear testimony to the influence of Natha-yoga cult in Cuttack district since 9th century. The inscriptions are in Kutila-lipi, i.e., the previous form of the present Oriya script, which came into the present form towards the middle of the 11th century.

There are sixteen Mathas in Cuttack district of which Kiyarbank Matha under Mahakalparha P. S., Aul Matha under Aul P. S., Kolangiri Matha near Ratnagiri under Barchana P. S., Gorakha Gadi at Chapara near Gorakhnath station on Cuttack-Paradeep Railway line, Harinath Gadi at Jagatsinghapur and Ichhanath Gadi at Ichhapur near Baladevji Mandir at Kendraparha town are the main ancient Mathas in Cuttack district. There are also Mathas in other districts of Orissa of which the Matha at Kapilas in Dhenkanal district, Kapali Matha of Bhubaneswar and Satyanath Matha at Puri near Indradyumna Sarobar are famous.

The Natha siddhas of 9th-12th century such as Matsyendranath alias Luipa, Krishnacharya alias Kanhupa, Bhusuku Rout, Hadipa are reckoned as the pioneers of Oriya poetry and prose. The Charyapadas are the most ancient specimens of Oriya poetry and Sisuvada of Gorakhnath is considered to be the oldest specimen of Oriya prose and poetry so far discovered. This theory has been proved and confirmed by Dr. Karunakar Kar, Dr. Mayadhar Mansingh, Dr. Bansidhar Mohanty, Dr. Dolagobinda Shastri and some other scholars.

The main principles of Natha-cult are :

- 1) Mahadev or Siva is regarded as the supreme Absolute Entity.
- 2) The Nath Siddhas believe in the existence of Supreme Energy.
- 3) Ultimate aim of yoga is Samarasa or assimilation i.e., transformation into spiritual consciousness. According to the Nathas this Samarasakaran is higher state than Samadhi. The highest stage of Sadhaka or aspirant is the stage of Avadhuta or Paramahamsa. Hence this cult is also named as Abadhuta Marg.

The disciples of this cult belong to the order of the Sannyasins or are house-holders. The sannyasins wear two kundalas made of marble or metal, a sacred thread and Rudraksha mala and hold a begging bowl, Ashabari and smear the body with ashes. The house-holders wear sacred thread and Rudrakshamala. The renouncers are called Nada-santana and household disciples are called, Bindu santana.

The Nathas laid the foundation of Vaishnavism in Maharashtra and Orissa. Gorakhnath was the pioneer of the theory of Achintya Vedaveda and Chidvilas or Divine sports of the supreme Absolute Entity. Jnaneswar in Maharashtra and the Panchasakhas in Orissa developed Bhakticult in their teachings and writings and by this there sprang a synthesis of yoga and Bhakti cult. Unlike the Mahima Dharmis of Orissa, the Nathas were in favour of idolatry.

The house-holders now seen begging are normally the descendants of sanyasins who deviated from the order and raised a family. Having no other means of livelihood they took to begging.

Arya Samaj

A few people among the Hindus follow the principles of the Arya Samaj. At Kanpur (under Narasinghapur Tahasil) there is a centre of Arya Samaj which is engaged in social reform and vedic studies. In Cuttack city there are two public schools and at Paradeep Phosphet Limited, Paradeep there is another public school run by the D. A. V. Trust, Delhi in memory of Swami Dayananda Saraswati, the founder of the Arya Samaj.

Brahmo Samaj

Among the Hindus of the district a microscopic section belongs to the Brahmo Samaj. The Brahmos are monotheists. They do not believe in idol worship, casteism, untouchability, dowry system, priesthood, child-marriage, polygamy and rebirth. They encourage inter-caste and widow marriage. They give stress on the rights of the women and their education. They believe in the Vedas, the Vedanta and the Upanishads. With these aims and objectives Haranath Bhattacharya, the then Professor of Ravenshaw College, Cuttack had started Utkal Brahmo Samaj at Oriya Bazar, Cuttack in 1864. He was assisted in his attempt by his prominent students like late Bhaktakabi Madhusudan Rao and late Peary Mohan Acharya. The present Brahmo Mandira (Prayer Hall) was established in the year 1869. Late Jagamohan Ray, late Jagamohan Lal and late Rai Bahadur Gourishankar Ray were its prominent founder members. Late Maharshi Devendranath Tagore of Calcutta had helped in the establishment of this Brahmo Samaj.

The Utkal Brahmo Samaj is still functioning at Cuttack. The members gather on Sunday morning and, read the Vedic texts and discuss them. They observe the foundation day of the Brahmo Samaj and the birth day of Raja Rammohan Ray.

Jainism

This religion flourished in Orissa during the reign of Kharavela. At present Jainism has almost disappeared from Cuttack district, although a few Jains are still to be found in the urban areas of the district specially in Cuttack town. The Parwars of Rajputana, who are Jains, have a temple consecrated to Paresnath at Choudhury Bazar of Cuttack town. The Jains in the district numbered 453 (262 males and 191 females) in 1981.

Buddhism

Orissa or ancient Kalinga was once the stronghold of Buddhism where different branches of Buddhism flourished from pre-Christian era to post-Christian era. From the travel accounts of the Chinese pilgrim Hiuen Tsang, who visited Orissa in about 638 A. D. and from other Buddhist literature it is known that several Buddhist monasteries and educational institutions existed in Orissa. It is an irony of history that in course of time Buddhism almost disappeared from India, the land of its origin, whereas it has flourished in Japan, Thailand, etc.

Buddhist remains are still found scattered at several places in Orissa and prominent among them are Lalitagiri, Ratnagiri, Udayagiri and Alatigiri, known as the Assia Hills complex, in the Jajpur subdivision of Cuttack district. Some people following Buddhist faith are still to be found in Badamba, Athagarh subdivision of the district. According to the Census of 1981, out of 8,028 Buddhists in Orissa, Cuttack district accounted for 4,121.

Sikhism

The Sikhs residing in the district are mostly immigrants from outside the state. They numbered 1,002 (596 males and 406 females) according to 1981 Census. They are found mostly in Cuttack town and Jajpur Road town. They are mostly automobile and cycle parts dealers. Some of them have workshops. A few families depend upon cloth business. They have established two Gurudwaras— one at Cuttack town and the other at Jajpur Road. The Gurudwara Datan Saheb, located in Kaliaboda, Cuttack, has got some historical significance. Guru Nanak while going to Puri is supposed to have halted on this spot. He held discourses with the Mahant of Kaliaboda Matha. Being pleased, he requested Guru Nanak to leave something to commemorate his visit. Guruji who was using the Datan for cleaning his teeth is believed to have stuck it on the ground and said that one day it would grow into a big tree and be a permanent land-mark. Hence the name Gurudwara Datan Saheb.

In 1935, Sardar Kartar Singh, the then Professor of Chemistry, Ravenshaw College, took a lot of interest and with the help of his colleagues and some eminent persons of the locality, put up a building at the place at a cost of Rs. 7,000/-. After 1946, various additions and alterations were done to the structure. About 200 Sikh families have settled permanently at Cuttack.

The Gurudwar Saheb at Jajpur Road is functioning since 1958. About 50 families are residing there.

The Sikhs believe in one God. They follow the teachings of the ten Gurus and the Saints enshrined in the holy book of the Sikhs, the Granth Saheb. They congregate on every Sunday at Gurudwara and offer prayer. They celebrate the birth day of Guru Nanak (October/November), the day of martyrdom of Guru Tegh Bahadur (November/December), the birth day of Guru Govinda Singh (December/January) and the day of martyrdom of Guru Arjun Devji (June).

Islam

The Mohammedans conquered Cuttack and took possession in 1568. When the Afghan kingdom of Bengal was overthrown during the reign of Akbar, the Afghans migrated to Orissa. Orissa long remained under Mughal administration. So the Afghans continued to retain their Jagirs in Orissa. As it was a conquest rather than a colonisation, all the residents are the descendants of the invaders. They made a few conversions. Their number increased gradually.

At present this religion has the second largest followers in the district. The followers of this faith numbered 1,68,151 or 3.63 per cent of the total population in 1981.

Muslims believe in the existence of one God that is Allah. According to Islamic faith, Mohammed is the last prophet and there will be no other prophet after him and they accept Quran as their holy book. Muslims are enjoined to offer prayer five times a day. They have to pay 'Zakat', that is, alms to the poor and needy annually and offer 'Sadqua' and 'Fitra', i. e., charity according to their capacity. They observe fasting for one month in a year in the month of 'Ramjam' and perform Haj at least once in a life time if their financial condition permits. After the holy Quran they follow the 'Hadish' which contains the sayings of the prophet.

Muslims are divided into mainly 2 sects, namely, Sunni and Shias. The Sunnis are divided into 4 sub-sects the Kanafis, the Malikis, the Shafais, and the Hambalis. The Shias are divided into 3 main sub-sects, the Isna Asna Asharias, the Ismailiyas and Zaidis. There are many groups amongst the Sunni and the Shia sub-sects.

In the district there are only Sunni Muslims, most of them 'Hanafis'. Among 'Hanafis' there are what is called 'Deobandis' and 'Baralies'.

The Commissioner of Wakfs, Orissa, Cuttack has recorded 348 mosques in 1992. Subdivision-wise figures in Cuttack district are given below:

Subdivision	Number of Mosques
Cuttack	147
Jagatsinghapur	68
Kendraparha	42
Jajpur	78
Athagarh	9
Banki	4
Total	348

Among the important Islamic monuments the name of Bokhari Saheb mosque in Jajpur town, Qudam-i-Rasool Sahi mosque in Cuttack town, Sahi mosque in Mulasingh near Jhankar, Juma mosque in Dariapur (Salepur P. S.) and Baba Bokhari mosque inside Barabati fort may be mentioned. These were built during 16th century A. D. to 19th century A.D. They have been declared as protected monuments by the Archaeology Department of Government of India.

The Baba Bokhari Saheb mosque inside the Barabati fort was built in commemoration of Bokhari Saheb, a saint who lived in Orissa during the time of Akbar. It is a place of worship where both the Muslims and the Hindus offer prayer.

Christians

The Christians constituted 8,260 (4,275 males and 3,985 females) persons in the district in 1981. This is numerically the third largest religious group in the district. Almost all the Christians are converts from the Hindu fold. There are both Baptists and Catholics.

The Baptist Church

The Baptist Missionaries started their activities in Cuttack from 1822. From Cuttack the Missionaries set out on their preaching mission to different parts of Orissa. William Bampton, Amos Sutton, Charles Lacey, John Good-by and William Brown visited many places for this purpose. From 1822 to 1826 devotional worship was conducted in the bungalows of the missionaries. In 1826 they built a church near Tinikonja Bagicha at Cuttack. But only after two years the Church building was destroyed by flood. Again a new church was built at the same place in 1828. It was the first Protestant church in Orissa. As the number of Christians began to increase the chapel building became inadequate to accommodate the growing congregation. So, in 1872 the construction of a new church building was started at Mission Road, Cuttack, and it was completed in 1874. By that time the Orissa Mission had completed its fifty years and celebrated its jubilee. Thereafter, the church was known as the "Jubilee Church". The Baptist church of Cuttack is also known as the "mother church" in Orissa, because non-Christians were baptised for the first time in this church.

While Lacey and Sutton were preaching the principles of Christianity, Gangadhar Sarangi the chief disciple of Sadhu Sundar Das, an educated Brahmin of Tangi in the district, decided to follow Christianity. He was baptised by Lacey on the 23rd March, 1828

in the water of river Mahanadi. He became the first Oriya convert. His wife also followed suit. Then Rama Chandra Jee Jachuk, the son of the last Maratha ruler of Cuttack and a disciple of Sadhu Sundar Das, became Christian on the 1st May, 1829. The other disciples like Daitari Naik, Siba Patra, Kanei Padhi, Karuna Sahu, Raghu Das and Trilochan accepted Christianity. It may be noted that within twenty years from the establishment of the Baptist Mission in Orissa, one thousand people accepted Christianity after conversion.

In 1869, Cuttack Telugu Baptist church was established by Shri Das Antarbedi. He was a retired army officer. As their language was different from Oriya they had their devotional worship at Pension Lane, Cuttack. But later they got the opportunity to hold their devotional service in the church at Tinkonia Bagicha, as a new church had already been built at Mission Road. Afterwards, the house came to be known as Telugu Baptist church for some years. But now the Telugu Baptist church is holding their devotional worship in the church building at Mission Road. Shri Das Antarbedi was the first pastor of this church.

In the famine of 1865-66, over 650 children whose parents had died of starvation or, owing to the rigors of the famine, were cared for by the missionaries and brought up in the Christian faith.

For the spread of education the Baptist Missionaries had opened schools and one college at Cuttack. Of the schools, the name of Women Teachers' Training School, Stewart School and Mission High School may be mentioned. The Stewart College is meant for higher education. The Mission Press which has the distinction of being the oldest printing press in Orissa, still continues to produce literature contributing to the educational and spiritual uplift of the people. The Cuttack Leper Asylum opened by the Mission to lepers in 1919 is under the superintendence of one of the resident Baptist Missionaries. The Mission also runs Nabajibani Kendra at Baulakani under Mahakalaparha police-station.

Besides, the Baptist Missionaries also worked in the ex-state areas. Between 1830 and 1840 a number of people in the then Athagarh state embraced Christianity and the Baptist Mission at Cuttack in 1841 obtained a lease of ten acres of jungle land from the Raja of Athagarh near a village called Chhagan. There are now three Christian villages, Parbatia, Kapatikiri and Arakhtangar. In Parbatia, there is a chapel and a boys' and a girls' school. There are also five mission schools in the neighbouring Hindu villages.

The Roman Catholic Church

The Roman Catholic Mission started its activities in the town of Cuttack in 1845. The mission built a church at Cuttack in 1850. The same year they also established St. Joseph's High School at Cuttack. The school educates girls upto Senior Cambridge Examination. It also caters to a number of poor children who are in the boarding. The missionaries established in 1975 St. Mary's School at Jajpur Road and in 1978 Bethany School at Paradeep. The mission established a charitable institution called Daya Ashram at Cuttack in 1975. It takes care of the handicapped and the old and disabled men and women. It runs an outdoor dispensary, particularly for the detection of leprosy. The sisters are also serving in the leprosy colonies of Gandhipalli and Nehrupalli where they give special aid, run a kitchen and have special concern for the old and disabled persons. The followers of this branch of Christianity worship Mary, the mother of Jesus Christ. Besides the Baptist and the Roman Catholic churches, there exist some other churches at Cuttack.

The Church of God

American missionaries opened mission stations at several places in India for propagation of Christianity as a result of which the Church of God Association of India was formed with John A.D. Khan, a Muslim convert, as its President. He came to Cuttack from Calcutta in 1905 and established a branch of the Church of God Association at Cuttack. He conducted devotional service at Cuttack which was attended by a large number of Christians. Purna Chandra Mandal and Arun Hrudaya Seth of Calcutta came to Cuttack and assisted Khan.

In 1911, the trustees of the Church of God Association of India represented by John A. D. Khan, its Elder and President; Malon Holdar of Calcutta, Vice President; Robert Jarvice of Dehra Doon; Mrs. J.S. Nicholas Roy of Shillong and Ramanath Mandal of Calcutta purchased a big plot of land measuring 7.385 acres, with a large bungalow with outhouses, fruit trees, etc. in the abandoned Cantonment area adjoining the Catholic Church compound which once belonged to Frederick Bond and Robert Lee, formerly of Cuttack. John A. D. Khan, who was commonly known as Bro-Khan, stayed in the bungalow with family. The bungalow was built on a small hillock for which it was called the Mount House. The building was very old and it became unsafe for habitation. Bro-Khan had to shift to Calcutta with his family. Sunday worship service and Sunday school were regularly held in the verandah and the portico which were intact and safe.

Gradually the Church of God congregation grew in number and the leading members were Benjamin Mohanty, his son Jonathan Mohanty, Purna Chandra Bose, Prasanna Kumar Behera, Rev. Banchhanidhi Sahu, Purna Chandra Mandal, Miss Sanat Mandal and Miss Nalini Mandal.

In the meanwhile efforts were made by the Church of God Association to construct a church building by the side of the Cantonment Road and it was constructed in 1928. Sunday worship and devotional meetings are being held in the new pucca church building since then. Out of the remaining area, the Church of God Association handed over six acres of land on a nominal consideration for the permanent housing of the Christ College, besides making a gift of Rs.4,000/-. The missionaries also helped the orphan children, and started an orphanage in 1914 which is continuing even now at Shelter Chhak.

Pentecost Church

In 1944, Bro.E.Mercy came from Uttar Pradesh and started the Pentecost Branch of Christianity. In 1945, Bro.K.J.Philip came from Travancore and preached about the Holy Spirit. They started their service in 1946 in a private house belonging to Manaharini Patra at Satahat in Cuttack town. But in 1949, it was shifted from Satahat to Makarbad in Cuttack town. Bishnu Pattnaik and Albert Das were the first two persons, who became the members of the Pentecost Church. Lal Mohan Pattnaik and Brajananda Mohanty came from Brahmapur to Cuttack and joined them.

Church of England

A Church of England also existed at Cuttack. It is presumed that the church was established during the days of the East India Company. The followers started Sunday worship in a bungalow at Cantonment Road, Cuttack. Only the Europeans who were posted at Cuttack during the East India Company rule and later during the British period attended the church. This church was also named as the High Church, and later, the Anglican Church. During the later part of the British period some leading members of the Christian community at Cuttack and Christians holding high posts under Government became its members. The Bible is the holy scripture of the Christians irrespective of the Churches to which they might belong.

CASTE

Caste plays an important role in the socio-economic life of the people. Recently 'caste' has assumed greater significance in the political life of the country owing to the controversy over the Central Government decision to give benefit of job reservation to

other backward classes (OBCs) in addition to the quota of reservation for the Scheduled Castes and Scheduled Tribes, as per recommendation of the Mandal Commission on the ground that they form the socially and educationally backward class of citizens. For a detailed account of each caste, castewise population figures are essential. After 1931, no enumeration in regard to castes other than those of the Scheduled Castes and Scheduled Tribes has been made in the censuses. In the absence of such statistics much of the valuable information relating to the social and economic life of the people could not be reflected in the present report. Since then there has been substantial change in their occupational pattern, social customs and standing religious belief, economic life and educational standard particularly after Independence. However, a general discussion of the traditional social structure, customs and religious beliefs of some principal castes of the district is given below.

Khandayats

The Khandayats are by far the largest castes in the district numbering, according to the Census return of 1931, 5,48,664 or more than one-fourth of the entire population of the district as formed in 1931 (this excluded the four ex-states of Athagarh, Narasinghapur, Baramba and Tigiria). After 1931 Census 'caste' has not been mentioned in any Census report. The Khandayats were originally meant for military service during war but later they became a cultivating class (Chasa). In Maddox Settlement Report, Chasa caste has been described as Orr-Khandayat, a sub-caste of Khandayat. Some Khandayats are also described as 'Orr Chasas'. In 1931 Census the number of Chasas was enumerated to be 1,53,663. Therefore, the total number of Khandayats/Chasas in the erstwhile district of Cuttack in 1931 was 7,02,327. If the general trend of growth of population since 1931 Census is taken into account, the number of Khandayats/Chasas may roughly be 15 lakhs in the erstwhile district of Cuttack. To this will be added the numbr of Khandayat/Chasas in the ex-states of Athagarh, Baramba, Narasinghapur and Tigiria. Cobden Ramsay in his report on Feudatory States of Orissa, published in 1910, has stated that Chasas form the most numerous caste in all the four ex-states. Although no definite figures regarding population of this caste is now available there is no doubt that this caste forms the single majority population not only in the district of Cuttack but also throughout Orissa. The Khandayats are called so because, having descended from the Khyatriyas, they were in charge of defence of the country with sword (Khanda). In commemoration, swords and other war weapons are still preserved and worshipped in the houses of some

Khandayat families and are displayed and played with consummate skill during Durga Puja festival. The famous poet Bhaktakabi Madhusudan Rao, himself a Brahmo, describes them in the following terms in his famous book 'Barnabodha' :

“ଖଣ୍ଡଗ ଅବା ଖଣ୍ଡା ଧରି ରୁଲେ ଖଣ୍ଡାଈତ
ଖଣ୍ଡଗ ଯୋଗୁଁ ଖଣ୍ଡଗୀ କୋଲି ଗଣ୍ଡାଈର ବିଦିତ ।”

A secondary view that the word might have been derived from the word 'Khandapati', the headman of a 'Khanda' or a group of villages is not acceptable in view of the role the caste played in the hoary past. Whatever may be the etymology of the name, it is admitted that Khandayats belong to the warrior class. As members of the militia, the Khandayats served as soldiers in times of war and in return they were given lands as Inam. When they ceased to be relevant for military purposes they mainly took to agriculture as their profession and are therefore called by other castes as Chasas. But in practice the Khandayats are divided mainly into two sub-castes, i.e., the Mahanayak Khandayats and the ordinary Khandayats. The former represent the Kshyatriya proper whereas the later correspond to the old feudal militia since converted to the cultivating class or Chasa. In the past, impassable gulf existed between these two sub-castes, but now due to frequent inter-marriage, common occupation and social habits, etc. one is indistinguishable from the other. The Khandayats / Chasas form the most numerous cultivating class although in recent years they have started educating themselves to compete with others in various fields of public life like service and politics. But their number in public employment is meagre when compared with their number in population. Since agriculture cannot support such a large number of unemployed people they have to make themselves qualified for employment in other professions like industry, trade, business besides public service. They have since been notified as OBCS (other backward classes) for the purpose of reservation in jobs and educational institutions under the State Government.

Like Brahmins, most of them, particularly the Mahanaik Khandayats also wear sacred thread (Paita) only after marriage (Brahmins wear this after Upanayana ceremony).

Brahmin

Next to Khandayats the Brahmins are the most numerous caste in the district. Their number in 1931 was 1,86,021 in the erst-while district (excluding Athagarh subdivision). The Brahmins of Cuttack district belong to the Utkal class of Brahmins, which is one of the five great territorial groups into which the Gaura Brahmins of Northern India are divided. Buddhism deprived the Brahmins of

their priestly functions and drove them to more worldly pursuits for their subsistence. Most of them resorted to agriculture, while a few are believed to have taken service as cooks in the temple of Jagannath. Later the ruling dynasties revived the Brahmanical faith in Orissa not by restoring the priestly functions to the degraded Brahmins who, forsaking the Vedas, had turned into cultivators and cooks, but by importing 10,000 Brahmins of pure faith, fit to perform Vedic rites from Kanauj, the greatest stronghold of Hinduism in Northern India. Tradition has it that these Brahmins performed ten great "horse-flesh sacrifices" (Asvamedha Yajna) on the bank of the sacred Baitarani near the town of Jajpur. A flight of steps, called Dasasvamedha Ghat, yet marks the spot near which the sacrifices were performed. These imported Brahmins gradually spread over the whole of Orissa, and the colonies which they formed with the aid of royal grants of rent-free lands are still known as *sasans*.

In course of time, however, the process which caused the original division of the Gaura Brahmins into five groups was repeated and two endogamous subdivisions were formed on the two sides of the river Brahmani, the northern subdivision being called Jajpurotriya and the southern Dakshinotriya. Jajpur or Biraja Kshetra is the centre of the former, and still contains the largest proportion of Brahmins in the district. Puri is the centre of the latter. Throughout Orissa wine is taboo for the Brahmins, but those who worship the goddess Kali are permitted to drink it, and the temple of the great goddess Biraja at Jajpur probably became a centre for the spread of this objectionable habit. This helped Jajpur Brahmins to degrade. For obvious reasons the southern Brahmins considered the northern Brahmins as inferior to them.

For a growing community it must have been increasingly difficult to remain within the limits of the religious duties prescribed by the Shastras. As a result, further split was noticed between those in the enjoyment of royal patronage and those whom necessity forced to depart from them. Each territorial subdivision has thus been divided into two groups called Srotriya or Vaidik and Asrotriya or non-Vaidik. The former includes the Sasani Brahmin who depend, for their subsistence, chiefly on royal grants of rent free lands and the latter includes the following classes :

- (1) Sarua or Paniari, growers and sellers of vegetables
- (2) Panda, Pujari or Deulia, professional temple worshippers or workers, and

- (3) Marhia, the priests of low castes, who receive alms from the humble clients whom they serve and are fed with the first meal connected with Prayaschitta or purification ceremonies.

The Srotriyas usually do not intermarry with the degraded Mastans or Mahastans of the Buddhist or the pre-Buddhist period. The non-Brahminical occupations and titles of the latter mark them out as a class quite distinct from the rest of the Brahmins of Orissa. They are called Balaram gotri. Their symbol is plough which is the weapon of God Balaram.

The Utkal Brahmin were originally all Shaktas, but now they all worship Salagram and the Four Gods, Vishnu, Siva, Ganesh, and Surya, and Goddess Durga. Chaitanya converted some of the Brahmins to Vaishnavism, but even those converts worship the Four Gods and the Goddess mentioned above on ceremonial occasions. The Grama Devati receives the same degree of homage from this caste as she does from the other castes in Orissa. The ten Sanskaras or purifying ceremonies are a distinctive feature in thier life. According to the Shastras, they should be performed at different periods of life, but in Orissa all the ceremonies are usually performed at the time of *upanayana* or assumption of the sacred thread. The child marriage which was prevalent among them is no longer in vogue due to spread of education. They have the *gotras* like the other Hindu castes indicative of their descent from old Rishis.

The Brahmins, because of their superior intellect are the most influential class not only in the district, but also in Orissa and outnumber all other castes in public service and intellectual professions. They will rather beg than take up any manual labour like ploughing fields or doing other agricultural operations in the field or working as labourers. They have the monopoly of worshipping deities (gods and goddesses) in temples on behalf of other castes and acting as priests at the time of their weddings, obsequies (functions connected with death) and doing Pujas in other ceremonial occasions for them. They were forbidden to dine with other castes or to accept water from the lower caste people which is no longer followed in practice. They generally go by the surnames of Misra, Tripathi, Acharya, Panda, Panigrahi, Rath, Satpathy, Dwivedi, Trivedi, Chaturvedi which are not found in other castes and in some cases by the common surnames of Dash, Mohapatra, Patra, Kar, Sahu, Pani, etc.

Gaudas

The Gaudas (Gopalas), who in Cuttack district proper numbered 1,45,132 in 1931 are the third largest caste in number. They are the pastoral caste of the district corresponding to the Gopalas in Bengal and Bihar. They rear cattle and deal in milk products. They are also engaged in agriculture and some serve as *muliyas* or hired agricultural labourers. They also work as domestic servants and till recently followed the practice of Palki-bearers for carrying brides and bridegrooms in palanquins (Palkis) at the time of marriage of higher castes.

Nowadays most of them have given up their traditional calling and have taken to trade, agriculture and service. Class conflict ensued between the upper castes and the Gaudas when they refuse to work as Palki-bearers of brides and bridegrooms. The former are now reconciled to the changed situation of the society. Where communication permits, brides and bridegrooms are going by car/bus or are being carried in Palkis by Harijans.

The caste is divided into five endogamous divisions viz., Gopapuria, Mathurapuria, Solakhandia, Mania and Tanla. The Tanla sub-caste is looked upon as the lowest in rank. But other four divisions work in unison for the greater interest of the caste but they still do not intermarry. For religious and ceremonial purposes they engage Brahmins. They worship Lord Krishna and trace their descent from his dynasty. Dola Purnima (full moon day in the month of Falguna) is their main festival. On ceremonial occasions they worship cows and sing songs relating to Radha and Krishna. The Gaudas respect Achyutananda Das, one of the Panch Sakhas or Saint poets of Orissa. They gather in large number at Nemala on the bank of the river Chitrotpala in Salepur police-station on Jyestha Purnima, the day he passed away, and worship his Gadi (pedestal).

Other castes

Among the non-Scheduled Caste people of numerical importance are the Tantis and Telis, although their number is not exactly known. The Tantis are the weavers. The Telis are the oil-men of the country, but many other are traders and are known as Kuber Putras or sons of Kuber, the god of wealth. Their surname is generally 'Sahu' which surname is also found among Khandayats and Brahmins. Mention may be made of Badheis (carpenters), Gurias (confectioners), Bantias (makers of gold and silver ornaments), Jyotishas also called Nahakas (astrologers)

for casting horoscopes, conducting marriage in company with Brahmin Purohit and forecasting auspicious days, etc.), Kansaris and Thataris (bell-metal makers and dealers), Kacharas (glass bangle hawkers), Patras (traders of silk cloth and cotton yarn), Kumbharas (earthen pot makers and sellers), Kamaras (makers of agricultural implements made of cast iron), Keutas (catching and hawking of fish and dry fish), Malis (gardener and seller of flowers and garlands for deities and on marriage occasions) and the like who are more or less found scattered throughout the district. Nowadays many of them have given up their traditional occupations and taken to agriculture or labour, or if educated they are serving in various fields or trades.

The other caste of considerable importance in the socio-economic life of the district, though fewer in number, are the Karans, the writer caste of Orissa. Next to Brahmins, they are the most intelligent class, as is evident from results of various public examinations. They are also a very prosperous and influential class and rank next to Brahmins. They were the first to take up English education and enter service under the British Government. There were many among them who were zamindars, tenure-holders or big raiyats and *mahajans*, money-lenders and thus yielded considerable influence among the peasantry. They are easily distinguishable by the surnames of 'Mohanti', 'Patnaik' and in some cases by 'Das' although those surnames are also found among Khandayats and Brahmins too but very rarely. Inter-marriage between Khandayats and Karans is not uncommon now.

Paikas and Sudhas who were engaged by the former rulers as security guards by getting service inams are found in Athagarh subdivision.

Nolias (fishermen) of Paradeep and Telengas working as rickshaw pullers in Cuttack town have migrated from Andhra in search of livelihood. Marwaris who migrated from Rajasthan are found mostly in Cuttack town and in other urban/semi-urban areas. They are the richest community, being engaged in trade and commercial activities.

A caste called Mahara is found in village Kundal in Barchana police-station. They are said to be descendants of Marathas. Inter-marriage is permitted among them within close degree of relationship. They speak a mixed language of Marathi, Hindustani and Oriya.

SCHEDULED CASTES

According to the figures released by the Census of 1981* the population of Scheduled Castes was 8,17,873 (4,15,198 males and 4,02,675 females). This constituted about 17·66 per cent of the total population of the district. Out of 94 Scheduled Castes specified for the state of Orissa, as many as 85 were returned in 1981 Census (Vide Appendix-I). Of them the most numerous are Adi Andhra, Begheti, Bariki, Bauri, Bhoi, Chamar, Dewar, Dhoba, Dom, Ghusuria, Gokha, Hadi, Kandra, Kela, Mahuria, Pan, Pantanti, Patratani, Siyal, Tanla and Tiar. The above 21 Scheduled Castes comprised 98·44 per cent of the total Scheduled Castes population of the district. Of the total Scheduled Castes, 93·89 per cent live in the rural areas and the rest in the urban areas. The 1981 Census also recorded the highest Scheduled Caste population in Salepur Tahasil (95,981) and the lowest in Tigiria Tahasil (4,058). Similarly the proportion was more in the police-stations of Jajpur (69,607), Binjharpur (61,009), Jagatsinghapur (56,140), Salepur (52,933), Kendraparha (44,225), Dharmasala (38,307), Aul (36,970), Gobindpur (35,931), Cuttack Sadar (35,616), Tirtol (33,987) and Pattamundai (33,022). Among urban areas, Cuttack claimed the highest (27,120) and Banki the lowest (863) Scheduled Castes population in the district. The Scheduled Caste growth rate during 1971—81 was +18·33 per cent. That was lower than the growth rate (+26·15) of previous decade, i.e., 1961—71.

In 1981, literacy was confined to 25·39 per cent only. This indicated that literacy programmes have made little impact among the Scheduled Castes.

Among Scheduled Castes 298,742 were workers** and the rest non-workers. Majority of workers were engaged in agricultural occupations. Household industries and other works provided employment to the remaining persons. The 1981 Census also recorded 3,086 persons under main workers in special occupations like tanning and currying of hides and skins and scavenging.

On examining the marital status of the Scheduled Caste population by their broad age-group it is found that the number of married persons in the age-group 20—29 was the highest in both the sexes, while large number of widows are found in the age-group 50 and above. The gradual disappearance of child marriage is also noticed from the small number of married persons in the age-group 0—14.

*Census of India, Orissa, Paper 1 of 1982 Final Population Totals 1981, pp.17—21. According to 1991 Census, the population of Scheduled Castes in Cuttack district is 1,124,160.

**Workers include main worker 33·88 per cent and marginal workers 2·65 per cent.

To raise the socio-economic conditions of the Scheduled Castes, Government have introduced I. R. D. P. (Integrated Rural Development Programme), E. R. R. P. (Economic Rehabilitation for Rural Poor), P. M. M. P. (Prime Minister's Massive Programme), M. A. D. A. (Modified Area Development Agency), T. R. Y. S. E. M. (Training for Rural Youth for Self-Employment), N. R. E. P. (National Rural Employment Programme), R. L. E. G. P. (Rural Landless Employment Guarantee Programme), 20-Points Programme, Indira Awas Yojana and Nehru Rojgar Yojana, etc. Some details about the Scheduled Castes of the district are given below alphabetically.

Adi Andhra

Out of 3,621 **Adi Andhra** in Orissa, 1,648 are found in the district. Their number in Cuttack town is more. They work as labourers and rickshawpullers. Literacy was confined to 15.00 per cent in 1981.

Baghuti

Out of 17,916 **Baghuti** (**Baghetis**) in Orissa, 14,663 or 81.84 per cent were found in the district in 1981. Their traditional and present occupation is fishing, net repairing and fish business. They observe Naba Puja Parba in the month of Chaitra (March-April). They also perform Chaiti Ghoda Nacha at that time. They use Sethi, Mallick and Dalai as surname. Literacy among them was confined to 13.84 per cent in 1981.

Bauri

The strength of **Bauris** according to the Census of 1981 was 1,34,997. They are found almost in every village and are divided into four sub-castes, viz., Mahabhoi, Tanhara, Ghumura and Buna. The Mahabhoi **Bauris** claim to be higher section among the **Bauris**. The **Bauris** in general are cultivators and agricultural labourers. They and Chamars also blow conch shell at the time of wedding and other auspicious occasions of higher castes. The **Bauris** employ their own priests called Baisnab or Gosain to perform rituals connected with birth, death and marriage. They have also their own barber known as **Behera**.

The post of Behera and Gosain are hereditary. They do not depend on Dhobas for washing their polluted clothings. The surname of the Bauris is Das and Bhoi. Literacy among them was 23·87 per cent in 1981.

Bhata

The Bhatas are panegyrists. In the yore, they were daily reading out their poetry in the praise of the kings in their courts. With the passage of time this tradition has gone into oblivion and the present generation of those class are begging from door to door singing songs in order to maintain their livelihood. The Bhatas are found more or less throughout the state of Orissa but their number in the district was only 482 in 1981. Literacy was high as much as 55·19 per cent in that year.

Chamar

According to 1981 Census, 32,025 persons were enumerated under Chamar, Mochi, Muchi and Satmami group in the district. The Chamars collect juice of date palm, make palm leaf mats, fans and broom sticks. They pluck cocoanuts from cocoaunt trees and palms from palmyara trees belonging to higher castes. But the Mochis or Muchis deal with leather goods. They generally make and mend foot-wears. In Cuttack town Oriya and Telugu Muchis are found. They make quality foot-wears. Literacy among them is about 35·53 per cent.

Dewar

Out of 4,249 Dewars in Orissa, Cuttack district accounted for 2,837 in 1981. The Keuta or Kaibartta belongs to Dewar (Dhibara) group. They are divided into more than half a dozen endogamous groups; (1) the Dhibaras or Keutas ply boats and catch fish and sell dry fish, (2) the Nialis catch fish and prepare flattened rice, (3) the Rarhis prepare flattened and puffed rice and thatch Kutcha houses, (4) the Machhua only catch fish. There are moreover other sections, named Siuli, Kedar, Gunduri, Girigiria, Malha and Nauri. They observe Hindu fairs and festivals. Chaiti Parba is their main festival. On the fullmoon day in the month of Chaitra (March-April), people belonging to fisherman communtiy generally gather in the temple of Dhakulai, near Pratapnagari on the bank of river Kuakhai. To appease the goddess people sacrifice he-goats. The Keutas also perform Ghodanacha and sing from mythological texts and from the rustic composers. In 1981, literacy is confined to 34·87 per cent.

Dhoba

There were 97,543 Dhobas/Dhobis in the district in 1981. Their traditional occupation is washing of clothes and wood cutting. They collect dirty clothes from house to house for washing and return the clean clothes with or without ironing. They get remuneration either in cash or in kind. The system of payment in kind is still prevalent in rural areas. In urban areas they receive cash payment. Nowadays some of them have stopped collecting dirty clothes from door to door and have started laundries in urban areas. Besides, they also depend on other professions for their livelihood. Their services are indispensable during birth of a child and death of a person. They observe all Hindu fairs and festivals but their main festival is Gandhi puja. Gandhi means a bulk of stone in which they clean the dress materials on the bank of river, canal or pond. They observe it on Pana Sankranti day. Literacy was confined to 35.06 per cent in 1981.

Dom

In 1981, the population of Dom or Dombu in the district was 11,092. They make bamboo baskets and act as drummers on ceremonial occasions. They also maintain their livelihood by tanning leather. Literacy is limited to 22.09 per cent in 1981.

Ghusuria

The 1981 Census enumerated 1,954 Ghusurias in Cuttack district. They tend pigs. The Ghusurias who reside to the south of the river Brahmani consider themselves superior to those living north of that river. These two groups do not inter marry. They have their own priests called Baishnab. He performs all rituals. They worship deities to ward off epidemic diseases. Literacy among them was confined to 16.28 per cent in 1981.

Gokha

The Gokhas are found mostly in the coastal districts of Orissa. Their population in 1981 was 35,085 in Cuttack district. Their main occupation is fishing. They use *shalua* made of bamboo sticks and do not usually fish with nets. Their women folk sell fish. Some have abandoned their traditional occupation and have taken to agriculture. Literacy among them was confined to 50.07 per cent in 1981.

Hadi

The Census of 1981 returned 21,300 Hadis in the district. They work as sweepers and scavengers and carry human faeces from the latrines in urban/semi-urban areas to compost pits. Nowadays this practice is being put down as a social welfare measure and construction of septic latrines is encouraged particularly in urban areas. Government have formulated schemes for gradual conversion of Kutcha latrines to septic latrines by giving subsidy to house owners to do away with this obnoxious practice. They also act as drummers in socio-religious functions. They observe fairs and festivals like the other castes. They usually use Gochhayat as surname. Literacy was confined to 27.63 per cent in 1981.

Kandara

The strength of Kandaras or Kandas in the district was 1,96,414 in 1981. This is 62.08 per cent of the total Kandara population of the State. The name Kandara is said to be derived from their skill in archery (Kanda means arrow) and in former times they and the Panas formed the rank and file of the local militia. They along with Panas were engaged as village Choukidars. Now they earn their livelihood as labourers. The surname of the community is Malik. They worship all the Hindu gods and goddesses like other castes. Literacy was confined to 31.42 per cent in 1981.

Kela

The population of Kelas in the district was 5,860 in 1981. They are a low caste of fowlers, jugglers and beggars. The caste is divided into four sub-castes, viz., Nalua, Sapua, Matia and Sabakhia. Except Naluas others speak a language which is a mixture of Oriya and Telugu. The Naluas entrap birds, the Sapuas are snake charmers, the Matias are wage earners and the Sabakhias or omnivorous ones are professional beggars. Their subsidiary source of income is piggery. Generally Kelas go to different parts of the State with their snakes kept in Pedis (boxes) and earn a living by snake charming. They also invariably carry with them a trained mouse called 'Govindi Musa' in a small box. The children get pleasure to see the antics of the mouse. Literacy was confined to 21.57 per cent in 1981.

Mahuria

Number of persons belonging to this community was 1,410 in 1981. Their name is derived from the wind instrument called Mahuri in which they play on the occasion of marriage and other social and religious functions. They are said to be akin to Hadis and Doms. Literacy was confined to 26.32 per cent in 1981.

Mehtar

The Census of 1981 recorded 733 Mehtars in Cuttack district. They work as sweepers and scavengers like the Hadis. Literacy was confined to 32.20 per cent.

Pana

The Panas are the predominant Scheduled Caste in Cuttack district. Their population according to 1981 Census was 2,18,170, out of which 2,08,465 persons lived in rural areas. They form the fourth largest number in population next to Khandayats, Brahmins and Gaudas. They are a ubiquitous caste present almost in every village in the district as a part of community life. The Panas of village Jaintara in Jajpur subdivision of Cuttack district were classified as denotified community. They were looked down for their criminal habits and anti-social activities. In the past village chowkidars, paiks and postal runners were mostly recruited from this class. Now due to special efforts having been made to improve the condition generally of all Scheduled Castes, they are generally coming to the main stream of national life. They act as drummers and basket makers. They mainly work as agricultural labourers and have taken to share cropping (Bhag-chas) in a large scale. After removal of the custom of untouchability, some Pana youths have also taken up cycle rickshaw pulling in rural and semi-urban areas. The Panas profess Hinduism and believe in sorcery. They have their own priest called Baishnab who officiates on all ceremonial occasions. Literacy was confined to 21.21 per cent in 1981.

Pantanti

The population of the Pantantis in Cuttack district was 1,583 in 1981. They generally weave coarse variety of cloth. But nowadays they mostly live on agriculture. They follow Hindu rites and customs. Literacy was 28.43 per cent in 1981.

Patratanti

In 1981, the Patial, Patikar, Patua or Patratanti numbered 1,185 in the district. They usually earn their livelihood by weaving cloth. Due to meagre income some persons have adopted other professions in private and public establishments in different capacities. Literacy was confined to 29.79 per cent in 1981.

Sabakhia

Out of 1,079 Sabakhias in Orissa State, 399 were found in the district in 1981. They lead a nomadic life and eat snake, frog, crocodile, fox and flesh of other animals. They are backward in every respect. Literacy was barely 7.77 per cent.

Siyal

The Siyals deal in toddy. In 1981, 2,935 persons of this community were enumerated in the district of which 2,579 persons lived in rural areas. Literacy was confined to 41.20 per cent in 1981.

Tanla

The population of Tanla was 9,280 in 1981. They reside principally in Badamba and Narasinghapur area of Cuttack district. The name Tanla or Taonla is said to be derived from Talmul (ତାଲମୁଲ), a village in the Anugul subdivision in Dhenkanal district and they came to these places during the Orissa famine in 1866. Tanlas appear to be a low occupational caste of mixed origin but derived principally from the Khond tribe. The Tanlas have no exogamous divisions. Their marriages are, therefore, regulated by relationship in the ordinary manner. Divorce and widow remarriage are permitted. Literacy was confined to 20.07 per cent in 1981.

Tiar

The strength of Tiars in the district was 2,362 of which 23.37 were literate in 1981. Fishing and allied activities provide engagement to them.

SCHEDULED TRIBES

The Scheduled Tribe population of the district which was 1,10,746 in 1971 increased to 1,44,708 in 1981* (73,262 males and 71,446 females), thus registering a growth of 30.66 per cent in the decade 1971—81 and forming 3.13 per cent of the total

* According to 1991 Census, the population of Scheduled Tribes in Cuttack district is 1,82,185.

population of the district. This was higher than the growth rate (28·98) of previous decade, i. e., 1961—71. Out of 62 Scheduled Tribes specified for the state of Orissa, as many as 57 were returned in 1981 Census (vide Appendix-II). Of them the principal tribes were Bhumij, Kandha, Kolah, Lodha, Matya, Munda, Santal, Saora and Shabar. These nine tribes constituted 92·86 per cent of the total Scheduled Tribe population of the district. 93·57 per cent of the Scheduled Tribes live in rural areas and the rest in urban areas. The concentration of Scheduled Tribes was the highest in the Sukinda Tahasil (54,707) and the lowest in the Kanika Tahasil (14). The police-stations, viz., Sukinda (44,019), Dharmashala (11,670), Barachana (10,079), Gurudijhatia (8,133), Banki (7,889), Chaudwar (6,319), Badamba (5,942), Tangi (4,710), Cuttack Sadar (4,341) and Athagarh (4,132) claimed comparatively more Scheduled Tribes than other police-stations of the district in 1981. Among urban areas Cuttack claimed the highest (2,019) and Banki the lowest (8) Scheduled Tribes.

The majority of the Scheduled Tribes are found engaged in agricultural occupations, and household industries as farm servants and other services. Literacy among the Scheduled Tribes was confined to 10·79 per cent in 1981. This percentage was lower than the State average of 13·95 per cent. The census figures released in 1981 revealed that among the Scheduled Tribes 97·16 per cent professed Hinduism and 0·37 per cent Christianity. The Muslims and Sikhs have very little impact on the tribals. Out of 57 Scheduled Tribes in the district, Christianity seems to have influenced mainly 14 tribes, viz., Ho, Kharia, Kandha, Kisan, Kol, Kolha, Korua, Munda, Mundari, Pentia, Oraon, Santal, Saora and Shabar. However, the spread of education, communication facilities, cultural contact and the implementation of various development schemes have helped the Scheduled Tribes to change their traditional manners and customs. They are gradually developing in all aspects of life to merge in the main stream of national life. To protect and control atrocities on Scheduled Castes and Scheduled Tribes Government have also taken steps and booked cases under the Protection of Civil Rights Act, 1955. Statistics in this respect are given in Appendix III.

Some more details about them are given below alphabetically.

Bhumij

The population of Bhumij, according to 1981 Census was 5,658. They are supposed to be a branch of Munda Tribe. They have got their aboriginal tongue. But they have developed liking for Oriya. There are several sections of the tribe, viz., Tamaria, Barabhumia, Matia, Desi, Haldipokharia, Sahara-Bhumij and Teli-Bhumij. Among them the Desi or Desia Bhumijs have got the lowest position in the hierarchy. Each section is further divided into a number of exogamous groups known as Killi. Marriage through negotiation is very common although marriages by capture, by service and by intrusion are also socially approved. Widow remarriage in the Sanga form is allowed, levirate and sororate types of marriage are also preferred. There is provision for divorce. Payment of bride-price both in cash and kind is made. Child marriage is also prevalent. In their religious observances they follow those of the neighbouring Hindus. The village deities are worshipped with their tribal village priest called Dehuri. They occasionally dance as a source of recreation. Rice is their staple food. They abstain from eating beef, pork but take fowl, white-ants and termites like those of the Bathudi and Sounti tribes. They take intoxicants like the Santal and Kharia. Their main occupation is settled cultivation which is supplemented by wage-earning and collection of jungle products. Literacy was confined to 8.42 per cent in 1981.

Ho

The Hos, Kols and Kolhas belong to the same stock of great Munda Tribe. Linguistically all these tribes are classed as Kolarian. The population of this tribe was only 868 in Cuttack. The numerical strength is insignificant in comparison to Ho population of Orissa State which is 44,496 in 1981.

Juang

The Juang is one of the most primitive tribes of Orissa. They numbered 765 in Cuttack district according to 1981 Census. Their original abode is the hill ranges of Kendujhar known as "Juang Pirha" wherefrom they

have migrated to the plain areas of Dhenkanal and Cuttack. The main concentration of the tribe is in Athagarh Subdivision and Sukinda Tahasil of Cuttack district. They follow the same customs, habits and practices as their counterparts in Kendujhar and Dhenkanal district.

Kandha-Gauda

This tribe is supposed to be crossbreed of Kandha tribe and Gauda caste inhabiting the Kandha areas. They are mostly found in the Athagarh Subdivision, numbering 645 according to 1981 Census. They are followers of Hinduism. The incidence of education among them is poor. According to 1981 Census only 5.43 per cent were found literate among them.

Kandha

The number of Kandhas in the district was 5,805 in 1981. But it is only 0.58 per cent of the total Kandha population of the State. The main concentration of the tribe is in the Tahasils of Badamba and Narasinghapur. Their habits and customs differ in many ways from those of the Kandhas living in Koraput, Phulabani, Kalahandi, Ganjam and Balangir. A majority of them have adopted Oriya as their mother tongue and have forgotten their cultural tradition. The main occupation of the tribe is shifting cultivation but some have adopted settled cultivation like other rural people. Except a few Kandhas the majority do not own lands. They supplement their income from forest products. The incidence of literacy among them is poor. In 1981 Census only 17.32 per cent were found to be literate. Kandha society is undergoing rapid transformation due to the impact of developmental measures undertaken by the Government and due to outside influence.

Koli, Malhar

The 1981 Census enumerated 688 Malhars including Kolis in Cuttack district of which 19.19 per cent were literate. They have a language of their own. Very few caste people understand their language. They mostly live in jungles and hill-tops. Their houses are scattered, the villages have no dormitory but have a common house called Kothaghara. The Malhars are nomadic and shift their settlements from one place to another. They collect honey, bee-wax, fruits, wild-roots and sell those commodities in weekly markets. They rarely practise cultivation. Some of them have accepted wage earning as a subsidiary occupation.

The Malhars are poorly dressed. The common dress of a male is a dhoti which at times is so short that it hardly covers the knee. The dress of a woman is a sari with no undergarments. They use ornaments mostly of silver and imitations. They drink toddy. On festive occasions the Malhars indulge in excessive drinking. They are short statured, dark brown in complexion and possess good health. Marriage by arrangement is not common. Divorce is allowed in their society. They do not prefer to have marital alliance with other communities. During the birth pollution no outsider takes food or water from that family. They practise both burial and cremation. Mourning period continues for ten days. They worship Mangala and Grama Devati. They also observe Hindu fairs and festivals.

Lodha

Originally Lodhas had their abode in the Central provinces. In course of time they penetrated to other places. Their places of concentration in Orissa are Mayurbhanj, Baleshwar and Cuttack. Out of 5,100 Lodhas (Lodha, Nodha, Nodh) in Orissa, 1,140 were found in Cuttack district according to the Census of 1981. They live mostly in Athagarh subdivision of the district. They claim to be a branch of Jara-Sabara and are considered a most notorious criminal tribe. Formerly they were collectors of cocoons, lac, resins, honey and wax, etc. from the forests which occupation they have since abandoned. Gradually they are becoming settled agriculturists in the lands available by deforestation of their habitats. They address themselves by the honorific title of 'Thakur'.

Their religion is a conglomeration of beliefs in deities belonging to tribal as well as local Hindus like Baram (God of forest), Chandi and Laxmi (Goddess of wealth). They observe festivals like Muchuripuja, Sarpuja and Laxmipuja. The Lodhas have their own village council where Mukhia or the headman occupies important position.

Matya

The Matyas derive their name from their association with Soil (Mati in Oriya). They are expert in earth work and migrate to different places in the State for this work. Besides, most of them are cultivators. They produce paddy, pulses and vegetables. Fishing is resorted to at times. Their female folk prepare mat from date-palm leaf.

The Matyas are numerically a small tribe sparingly distributed in 10 out of the 13 districts of the State. According to 1981 Census, their population in the State was 12,122 of which only 1,611 were found in Cuttack

district. They live in small thatched houses in plain areas of the district and use the same for sleeping, store and kitchen. To enhance the beauty of the house they apply colour earth on the walls and floors. A few household appliances are found in their houses. These are made of earth and aluminium.

The Bhumias and Matyas consider themselves as two sections of one tribe, namely Gōnd. The internal structure of the two tribes is identical. They are totemistic clans. Different clans use different surnames. The members of one clan consider themselves as brothers and sisters and hence marriage is prohibited among them. There is no dowry system among them. A marriage is fixed up usually through negotiation and other forms of marriage are rather rare. The headman of the village officiates in the marriage ceremony which is performed in a Vēdi (altar) in the bride's house. Inter-caste marriage is not allowed. Polygamy is admissible but not polyandry. Widow marriage and marriage after divorce is allowed. Pollution connected with child birth ends in two phases. One on 12th day, and the other on 21st day when the name giving ceremony is performed and a feast is given to friends and relatives.

The Matyas speak Oriya. They use their own dialect in their homes. The percentage of literacy was confined to 17.00 per cent in 1981.

Munda

The number of Mundas in the district was 26,705 in 1981. This is only 7.87 per cent of the total Munda population of the State. They dwell mainly in Athagarh Tahasil of the district. The Mundas are divided into a number of exogamous clans. The clans are totemistic and derive their names from some natural objects, especially an animal or tree. The members of the clan do not eat the totemic objects. They believe that all the members of a clan have descended from a common ancestor.

In olden times a Munda youth was not considered old enough to marry till he could fashion a plough with his own hands and a Munda maiden till she could weave a palm leaf mat and spin cotton and in those days the young men were left free to select their brides. Nowadays the marriage is generally arranged by the parents, though the consent of the boy is frequently sought for and obtained. The bride-price system is prevalent. Divorce is allowed. The village panchayat decides divorce cases.

Their priest is called Pahan. He performs the socio-religious functions of the village. He also worships to propitiate the local spirits to save the village from ravages of wild animals and for good harvests. As headman of the village panchayat he also settles disputes.

The dress of the Mundas is simple and scanty. Shoes and slippers are seldom worn and the head is usually uncovered. In the rains they wear circular rain-hats made of leaves of a creeper found in the jungle. Both young men and women are very fond of personal decoration. Munda girls greatly appreciate jewellery and deck themselves with earrings, necklets, bracelets and anklets of brass or silver. The Munda women like tattoo marks on forehead arms and hands. The best qualities of a Munda are his keen sense of self-respect, his love of truth and honesty and his courage, his worst qualities are his inordinate love of drink and his improvidence. He is impetuous and sensitive, but repents a rash action committed on the spur of a moment.

Agriculture and farm labour are the principal occupations of the Mundas. The male and female Mundas also collect Sal leaves and tooth picks from the forests and sell generally in local and Cuttack market. The 1981 Census shows that only 17 per cent were literates.

Santal

The total population of Santal in Orissa according to 1981 Census was 5,30,776 out of which only 9,746 persons lived in Cuttack district. They speak Santali language. Their main habitat in the State is Mayurbhanj and Kendujhar districts. The Santals are divided into 12 patrilineal exogamous sibs, namely, Hasdak, Murmu, Kisku, Hembrem, Merndi, Soren, Tudu, Baske, Besra, Bauria, Ceral, Bedea. According to their folk lore, the first 7 sibs have descended from the seven sons of pilchu Haram and pilchu Budhi, the progenitors of the Santal. The last 5 are of later additions. Every sib is divided into sub-sibs called Khut. The Khut functions primarily in the worships of family Bongas or deities.

The working dress of the male Santal consists of a small dhoti and women dress with saree. Hansli a kind of necklace is a favourite ornament for the women. Earrings of silver, anklets, bangles of various types are also used by women. Both males and females adorn themselves with flowers and feathers.

Their weapons include bows, arrows, spears and axe. The Tamak (a hollow cylinder model), buffalo horn trumpet, flute and string musical instruments constitute their musical instruments.

Santals call marriage as *bapla*. There are 7 forms of marriage such as (1) *Kiran bahu bapla* (commonly accepted form of marriage), (2) *Tunki dipil bapla* (no payment is made), (3) *Sanga bapla* (widow, widower or divorced woman marriage), (4) *Gharjwain bapla* (where the boy stays in bride's house), (5) *Kiran Jwain bapla* (where a husband is acquired for an unmarried girl made pregnant by a man who cannot and does not marry her), (6) *it ut bapla* (marriage by force) and (7) marriage by intrusion.

The Santals believe in supernatural beings and worship *Sin-Bonga* (Sun-god). They observe *Janam chatar* when the newly born child is given a name. In many respects they follow their Hindu neighbours.

Savar and Sahara

In 1981, the Saoras, Savar, Saura, Saharas numbered 22,019 in Cuttack district. They are found chiefly in the Tahasils of Athagarh, Tigiria and Badamba. The Savars are divided into two groups, the Savar and the Sahara, the latter are more commonly called Sahara, another variant being Saura. In some areas it is impossible to distinguish the two, those who have come into contact with Hindus and have adopted Hindu customs being called Saharas and those who have not yet reached that stage Savars. They admit a common origin and say that their forefathers were clothed only in leaves, did not know the use of salt or oil and lived on jungle products and the spoils of the chase. Otherwise, they have no connection, and inter-marriage is impossible. The Savars are still a tribe of nomadic hunters. They worship the bow and have one peculiarity in its use. They draw the string with the forefinger and middle finger, and never use the thumb. Another peculiarity is that in some parts, such as Badamba, where they have become Hinduized, the Savars wear the sacred thread and their touch does not cause pollution like that of the Saharas.

The Saharas are mostly day labourers or petty cultivators and are despised by the woodland Savars, because they do earth-work and are farm labourers. They are a servile class ranking very low in the social scale. They are generally found in multi-caste villages, but there are also villages whose entire population belongs to this tribe. The

Sahara houses are very small and ill-ventilated. In some villages there are common houses called Bhagabat Ghar which is a place of worship and social gathering. The most important festival among the Saharas or Savars is Raja and Gamah Purnima. Both of these are Hindu festivals. During the latter festival they perform Jhangar dance. Men and women dance together but due to Hindu influence the participation of women is gradually decreasing.

Their chief object of worship is the Grama Devati. The Savars are also intimately connected with the worship of Jagannath. The original image of this deity, according to mythology, was discovered in the land of the Savars, where its priest was a Savar fowler named Basu or Viswa Basu. Among them literacy was confined to 10.55 per cent in 1981.

Shabar

The Shabars are found mostly in Sukinda Tahasil. The number of persons belonging to this community in the district was 47,473 in 1981 which was 14.42 per cent of the State Shabar population in 1981. Still it is an important tribe for the district. They are educationally backward as literacy is confined to 5.43 per cent only. Most of them earn their livelihood by cultivation and as agricultural labourers. They also subsist largely on jungle products. They worship the Hindu deities.

CUSTOMS AND PRACTICES

The orthodox customs and practices are changing due to spread of education. Consequently, the external pattern of life of all communities is becoming uniform day by day. Still the traditional Hindu, Christian and Muslim customs relating to birth, marriage and death are in vogue. Each community has its own way of life distinguished by varying manners and customs some of which have been described earlier in this chapter.

Among the Hindus, there is a prescribed ceremony for every occasion in a man's life from birth to death like the *namakaran* (naming the child), *anaprasana* (first feeding ceremony), *upanayana* (sacred thread ceremony), *vivaha* (marriage ceremony), *gruha pravasha* (entry to new house) and *antyeshtikriya* (death ceremony). The people observe the ceremonies according to their pecuniary conditions. *Satyanarayan Puja* on the

birthday and Ekoisa are common to all communities. Some castes cremate their dead while others bury them. But all the Hindus place the head of the dead towards the east. *Mukhagni* (lightening of the funeral pyre) is common. It is generally performed by the eldest son of the deceased or the nearest male member of the dead in the family. Certain restrictions are maintained by the members of the *kutumba* or *bhaya* with regard to food. Oil, ghee and non-vegetarian diet are not taken during the pollution period of ten days. Generally *Sudhikriya* (death pollution) ends on the eleventh day. The Hindus perform *Sradha* (death anniversary) for their dead every year. These ceremonies are common to all the Hindu communities.

The Christians celebrate baptism and solemnise marriage in the church. They also take their dead to the church for the funeral rites before burial in the cemetery. The converted Christians of the district observe some of the customs and practices inherited from their Hindu ancestry.

The Muslims perform *azan* (sacred verses of God) after the birth of a child. They also observe *aqiqa* (ceremony in which he-goat is sacrificed), *bismillah* (beginning of educational career) and *khatan* (circumcision of male children) ceremony before seven years. *Mehr*, *nikah* and *khutba* are important stages of marriage in their society. After death they carry the dead to the graveyard where a funeral rite called *Namaj-o-Janaza* is conducted. Then the deadbody is buried with its head placed towards the north and the face turned to the west in the direction of Mecca.

Inter-caste relation

The traditional division of the Hindus into castes, though basically still intact, has lost much of its social rigidity due to the impact of western education and civilization. The drive of Mahatma Gandhi against the social disabilities of the lower castes who were treated as untouchables has broken the barriers between the high caste and the low caste whom he called Harijans. Untouchability is punishable under the law. People of various castes do not hesitate in recent times to dine in common restaurants, enjoy film in cinema houses, offer prayer in temples, though in some places Harijans are still not allowed entry into the temples. They also travel together in public conveyances. On festive occasions and in social functions free mixing and dinning is seen which some years ago could not be conceived. The change of traditional occupation,

spread of education and appointment of persons belonging to the Scheduled Castes and Scheduled Tribes in public and private sectors have shrunk the traditional differences between various castes. Inter-caste marriage, though rare, are now tolerated. Under these circumstances the traditional structure of the Hindu society based on caste is undergoing a rapid change.

The tribal people have preserved their individual identity based on clans and dialects, but they have cordial relationship and reciprocity among themselves. Sometimes marriage between members of two different tribes, though not socially approved, are tolerated.

Property and Inheritance

Inheritance in Hindu and Mohammedan families is governed according to the Hindu and the Mohammedan Law respectively. There is no codified law for the tribals and they are generally guided by the Hindu Law of inheritance. Inheritance among Christians is governed by the Indian Succession Act, 1925.

Joint Family

The Joint Family system as defined in the Hindu Law is gradually disappearing in the district due to the changes in land legislation, law of inheritance and the socio-economic conditions of the people.

The transfer of property through individual Will sometimes affects the old joint family system because after probate of Will the beneficiary under the Will gets property and the others are debarred. The number of Wills registered in the district from 1971 to 1990 is 2,079. Details are given in Appendix IV.

Marriage and Morals

Monogamy is common among all the communities except Muslims who follow polygamy.

In Hindu society though outlook of the people has changed substantially, the practice of horoscope matching, consideration of *gotra* and the ceremony of *nirbandha* are still observed as in the past in most families. The custom of forced weeping aloud immediately before the marriage by singing in plaintive tones for which the young girls had been carefully trained beforehand by their mother/grand mothers/ other close female relatives has more or less vanished from the rural

scene. The practice of child marriage has disappeared and the age of marriage has also increased in all castes. But still a few cases of child marriages in the remote rural areas of the district occur in spite of the prohibition of such marriages under the Child Marriage Restraint Act. Registration of marriages is hardly resorted to by any of the communities. Only 964 registry marriages have been solemnised under the Special Marriage Act, 1954 in the district from 1971 to 1990. Generally boys and girls who are in love prefer marriage by registration. Marriages like inter-caste or intra-caste are now tolerated by parents. To mitigate expenses poor people prefer marriage in Biraja, Sarala, Charchika or in Chandi Mandira, or in some other temple.

Though widow marriage is looked down upon by the society, stray cases do occur mostly among the educated class and are tolerated. Among the Scheduled Castes and Scheduled Tribes widow marriage is allowed by tradition. Mohammedan Law allows widow marriage but in actual practice such marriages are uncommon. Among the Christians also widow marriage is not common.

Dowry system is in vogue among the various castes and tribes. In certain communities the ruthlessness of this practice has become a nightmare to parents who have marriageable daughters. The demand for dowry from employed grooms of upper and even lower middle class families is increasing day by day in arranged marriages. Whenever any new electrical or other gadget or home appliance is introduced in the market, that is immediately added as a new item in the dowry list without omitting any of the old items. In addition to the traditional items of dowry like gold and silver ornaments, utensils and crockeries, bed and furniture, trunks and almirah, clothes and dresses for the bride, bridegroom and all the family members of the groom, the hapless father has to arrange costly items like refrigerator, wash-machine, television (preferably colour television with or without V. C. R./V. C. P.) and not infrequently a scooter or a motor cycle, besides hard cash euphemistically called "Rasta Kharcha" as mutually agreed upon under duress. The expenditure on marriage feast, both for the bride's family/relatives/neighbours/acquaintances/friends and for the grooms party is also becoming prohibitive day by day, as menu must contain sufficient non-vegetarian items. Land and/or other assets are frequently sold or mortgaged to perform the marriage of a daughter in a middle class family. But instances of love marriage are not very rare in which case the dowry is reduced to the minimum if the parents ultimately agree or nil if the marriage is consummated by exchange of garlands before a God or Goddess or is registered in Registrar's Office. To eradicate the evils of

dowry system the Government has passed the Dowry Prohibition Act, 1961 and the Dowry Prohibition (Orissa Amendment) Act, 1975 which are not effective in practice, as the machinery for enforcing provisions of the Act is practically non-existent. Statistics relating to dowry cases on homicide, suicide and torture cases from 1988 to 1990 are given in Appendix V.

Divorce

Divorce was unknown to Hindu Marital Code as marriage was considered a religious sacrament. However, among some castes divorce is permissible by custom. The general cause of divorce is frequent ill treatment and cruelty shown by male. Also wilful desertion by the female spouse leads to divorce. Besides, there are other factors such as insanity, adultery, torturous behaviour of the in-laws, etc. which lead to divorce.

Divorce is permitted among the Muslims and Christians. The Special Marriage Act of 1954 and the Hindu Marriage Act of 1955 allow divorce but the tradition-bound people are usually averse to it. The number of divorces recorded in the district from 1971 to 1982 was 35.

The place of women in the society and their economic dependence

In the past women were able rulers and brave fighters. The status of women declined after the Muslim invasions when Purdah or seclusion came into vogue as a measure of safety and protection. The practice continued thereafter among different castes as a mark of social prestige. But things have changed with the spread of education. Tattoo marks, heavy ornaments on hand and Purdah are disappearing from the society.

For their advancement and social security, Government are taking several steps, legal and administrative. As a result, women have developed interest in business and service. They are also taking active part in various social and political activities. Recently Government have made statutory provision for reservation of 30 per cent of seats for women in all local bodies (Municipal Councils, Panchayat Samitis and Grama Panchayats) to enable them to actively participate in public affairs. Women are now competing with men and coming out with flying colours too in almost each and every sphere of work, but discrimination between the sexes is still very much a part of the social scene.

Except in upper castes, women generally, in addition to their domestic work, also help the male members in agricultural operations. They also earn independently by working as labourers. Rope making, basketry, pottery, laundry work, cloth weaving, sal leaf stitching, tooth stick and firewood selling etc. provide employment to some women. In the urban areas, stress and strain of modern life have forced the educated women to seek employment in various kinds of jobs. There are others who out of their individual conviction seek employment. Many of them are now serving as tailors, clerks, typists, school teachers and telephone operators, etc. Learned professions like teaching, legal, medical and engineering have also attracted some women. Regarding percentage of female workers and non-workers, 1981 Census has recorded the following figures:

Rural/ Urban	Total Female population	Female workers population	Percentage of Female workers to total female population	Female non- workers population	Percentage of Female non-workers to total female population
(1)	(2)	(3)	(4)	(5)	(6)
Rural..	2,072,163	125,890	6.07	1,946,273	93.24
Urban..	209,947	12,404	5.01	197,543	94.09
Total..	2,282,110	138,294	6.06	2,143,816	93.94

Prostitution, Drinking and Gambling

Prostitution and trafficking in women is rare in the district. The abolition of prostitution has made those offenders go underground. There is also no organised brothels. Instances of clandestine activities are sometimes reported particularly from some hotels of Cuttack town.

Besides sale centres of country-made liquor by the Excise Izraders, unauthorised persons are also selling liquor at different places. The unemployed educated youths have started drinking country liquor in rural areas which was never heard of in the past.

*. District Census Handbook, Cuttack, 1981, Part XIII-B pp. 26-27.

N.B. Workers include Main Workers and Marginal Workers.

There is no particular place of gambling den. Information regarding gambling are being collected and raids conducted to stop such nefarious activities. In spite of this, more than hundred deaths occurred recently in May, 1992 in Cuttack town by taking spurious liquor from unauthorised vendors for which the Government had instituted administrative enquiry. But under order of the High Court of Orissa and due to public pressure, the Government have instituted a judicial enquiry to fix responsibility for this ghastly tragedy which is currently in progress. Generally the rickshaw pullers of Cuttack town most of whom are immigrants from the border district of Andhra Pradesh are addicted to liquor.

Home Life

Types of dwelling

In rural areas houses with mud walls and thatched roofs are common. Number of houses with brick and stone walls are few. Roofs in general are of gabled type. Atu houses are also seen in rural areas. These are strong, durable and require more investment. Only affluent persons of the locality construct this type of houses. The layout of most of the villages shows that the houses are of row-type with common *danda* (road) in between. A *Choupadhi* (community hall) or temple is seen usually at one end of the village. Owing to row-type of houses and inflammable roof, fires are common during dry season when the whole village is gutted demanding immediate relief operation. The *danda* in most of the villages is utilised for *khani* (under-ground storage for storing paddy). In each house two or three rooms are generally found. These are small and badly ventilated. The verandah outside is used as a place for the visitors and friends and in the summer forms a convenient place to sleep with the simple provision of a mat and a pillow. In the sea shore, houses with low roofs are seen. Such types of houses are constructed to resist cyclones which are not infrequent in the district. Timber and bamboo are used for framework of the roof. Straw is used for thatching. Floors are plastered with mud and cowdung. Each house is provided with wooden doors and windows. In some houses windows are absent or small openings are left in the walls which serve as ventilators. A few houses are seen with roofs made of tiles, tin or asbestos. There are also *pucca* buildings. But the proportion is more in urban areas than in rural areas. Generally persons having better financial conditions construct *pucca* houses. The better houses are built on a high plinth with durable materials like iron rod, brick, stone and cement

People now prefer concrete roofs as these are not only fire proof but also long lasting. Most of these are double or triple storeyed. Almost all houses in the urban areas are now provided with Barpali or septic latrine. There are also open type of latrines where faeces are visible at the time of easing until they are lifted by the sweepers the next day. Recently this position has improved as the Government have given subsidy for conversion of such type of latrines to septic latrines. It is learnt from the figures released by the Census of 1981 that 47.61 per cent of the households have toilet facilities in urban areas (for details see Appendix VI). There are also 12 Sulabha Sauchalayas in Cuttack Town. These are maintained by the Cuttack Municipality and provide toilet facilities to the public. In the tribal areas of Cuttack low roofed houses are found in the midst or at the outskirts of forests. The tribals obtain all the materials needed for their houses from the adjoining forests. The roof is of thatch and the walls are of wattle covered with mud. Many houses are surrounded by a neat bamboo wattle fence. Regarding materials of roof, wall and floor the figures released by the Census of India 1981, are given in Appendix VII. The Appendix excludes institutional and houseless households. Moreover, the data are based on 20 per cent, sample figures.

Owing to steep increase in cost of timber and other building materials, the poor people are finding it difficult to construct houses. Government are constructing low cost houses for the poorest of the poor belonging to the Scheduled Castes, Scheduled Tribes and others. Keeping this in view "Indira Awas Yojana" has been formulated by the Government of India under the 20-Point Programme. According to this programme, 1,932 houses have been provided to the Scheduled Tribes, Scheduled Castes and others in the district from 1985 to 1990. For year-wise distribution see Appendix VIII.

Furniture, utensils and decorations

People use furniture for convenience and comfort. They possess furniture according to their need, taste, status and capacity. In higher income group families, sofa sets in drawing room, dining table and chairs in dining room, bedsteads, almirah, tables, chairs, dressing table and carpets are generally seen particularly in urban areas. They also possess motor cars, scooters, televisions, radio, refrigerators, wall clocks, fans, telephone, grinders, pressure cooker, water filter, washing machine and iron as status symbols and for their necessity and comfort. People belonging to the middle and lower income groups

manage with wooden chair, table bench, stool or cot of ordinary type and charpoys. Since the successive Five-year Plans have been agriculture and rural oriented, a lot of money has percolated to rural areas and so quite a number of people possess scooter, cycle, radio and even T. V. sets. Most of the families in tribal areas possess very little furniture. Invariably mats of date palm leaves are used by the people for sitting and sleeping.

Varieties of utility household articles and utensils are seen in every house of the district. Bamboo baskets of different shapes and sizes are used for storing food grains and vegetables. The winnowing fan (kula) is found in every house of the district. *Chaki* and *Sila* are also seen in many houses. To save time and money and keep pace with modern time, most of the people in urban areas are using grinder and mixer. Dhenki, the instrument for preparing hand pounding rice has almost disappeared owing to setting up of a large number of hullers in maffasil areas particularly after rural electrification. Where electrification is not available, hullers work on diesel power. Kerosene tin lamp called *Dibi* and lantern are still used for light in rural areas where electrification has not been done or where it cannot be afforded. In the interior, the people depend mainly on wood for light and heat. Rural electrification has made considerable progress in the district of Cuttack for as many as 5,723 villages are said to have been electrified by the O. S. E. B. by the end of March 1991. Further the O.S.E.B. has reported to have electrified 945 Scheduled Caste Bastis in the district in 1991 (obviously the hamlets or Bastis have been treated as separate villages for the purpose of rural electrification). Where electrification has been done people also use electric heaters for cooking purposes.

So far as decoration is concerned, some Hindus use *alpna* or *chita* in front of their houses. The walls of the Kutcha dwelling houses are smeared with cowdung and sometimes with coloured earth. Well-to-do persons use distemper, plastic emulsion and oil painting to decorate their Pucca rooms in urban areas. Besides, houses are also decorated with door and window screens, table cloths, mirrors and flower pots and door mats. Some of the house walls are also decorated with photographs, calendars and paintings bearing pictures of deities, eminent leaders of the nation and film stars.

Dress

Men generally wear dhoti, Ganji and shirts. Some of them also use Lungi and Gamchha. Dhoti worn with Kachha (one end of the cloth passed between the thighs and tucked up at the back) was the customary style. The poor males do not generally wear any upper garment in rural areas. The peasants usually wrap a piece of Gamchha or towel round the head while working in the field. Nowadays most of the people particularly the young ones have adopted European dress. These dresses are not only found in the urban areas but also have infiltrated into the rural areas. Trousers and shirts, mainly hawai shirts are commonly used by those who attend offices and educational institutions. Formality in dress is no longer observed in Government offices. Peons, clerks and officers use the same kind of dress, namely pant, bush shirt and chappal. Gamchha on the left shoulder is out of fashion in rural areas but chadar is still prevalent. A few persons belonging to older generations wear dhoti and Panjabi.

Women, irrespective of caste and social condition wear sari. Oriya women in urban areas have started using Salwar Panjabi like north Indian women, besides sari, Saya, blouse and brassiers. Some modern young women and girls in towns have started wearing a night dress called "Nighty" like the westerners. In rural areas only sari is no longer used to cover lower as well as the upper part of the body. They also use saya and brassiers. Due to impact of T. V and cinema and beauty parlours, traditional dresses are fast undergoing change. Maniabandha sari and Sambalpuri sari are popular. However, literate women prefer polyester, terylene, terycotton, silk and veil saris. Coloured and printed saris are preferred to white saris. The educated and the women of the higher strata of the society generally possess these types of saris. The Muslim ladies usually wear *burkha* whenever they move out of the house.

Children wear frocks, small shirts and shorts. A smart close-fitting outfit of Salwar, Pajama, Kurta and Urhni (a light cover for the upper part of the body) has become the favourite dress of young girls, particularly in schools and colleges. Fashions are changing day to day due to the impact of modern civilisation. The rate of change in fashion during the last decade was much higher than that in the previous century prior to eighties.

As foot-wear most of the people in the urban areas use shoes and slippers. The cheaply available hawai slippers have become popular both in the urban and in the rural areas. A few old men use Kathau (wooden sandals). The poor people in the villages use Jhampi, a palm leaf covering for the head for protection from sun and rain. A plam leaf covering for the head and body during rains known as Pakhia is also in common use in the villages among the field labourers and the poor people. But nowadays there is a growing tendency for the use of cotton and terylene cloth umbrellas. The Muslims have as headwear fez cap or fur cap or a skull cap.

Ornaments

Regardless of caste or community, all women are fond of ornaments. Hindus, Muslims and Christians wear varieties of ornaments. Most of those are made of gold, silver, aluminium, brass, coloured glass beads and rolled golds. The design, size and weight of the ornaments have undergone changes from time to time according to the prevailing fashion which differs from one community to another. The ornaments used in the past were generally simple in style and heavy. But those in use at present are much lighter, refined and sophisticated in designs. However, the principal ornaments used by the women in the district are Chaurimundi, Mathamani, Sinthi, Mundafula, Malikadhi for head; Mala, Chapasari, Hara, chain, Gopa for neck; Noli, Phasia, Pendifula, earring, Jhara, top for ear; Notha, Guna, Dandi, Basuni, Nolak, Nakafula for nose; armet, Baju, Taita Bida, Tada for arms; Kacha, Khadu, Chudi, Kankana, Bahuti, Batafala, Ruli, Bala for wrist; Bichha, Antasuta and Chandrahara for waist; Paunji, Pahuda for anklet; Goda mudi, Jhuntia, Chingudi chopra for toes. Ornaments on the toes are the symbol of married life and are removed only in the event of widowhood. Bangles are used by Hindu, Muslim and Christian women, but for a Hindu female wearing a bangle is a sign of wifehood which she has to remove on the death of her husband. In the past, certain ornaments were commonly used both by the males and females. These included Gopa round the neck, Noli on the ears, Khadu for the wrist, silver Bichha on waist and Mudi on one or more fingers. In recent years men have ceased using all these ornaments except the Mudi (ring).

In tribal areas women wear a very limited number of ornaments. These are mostly imitations or of brass metal. Women in rural areas generally wear Suki, Adhuli and Tanka Hara round the neck, Khadu and Ruli on the wrists and Pahuda on the ankle. Instead of earrings and ear-tops women in rural areas wear Noli or Pendifula on ears. The nose ornaments known as Notha, Guna, Basuni, Dandi and Nulak are not in use. They also use heavy silver rings called Godamudi or Jhunia on toes. Women in urban areas generally avoid heavy ornaments in preference to light and elegant ones. They adorn their ear with attractive earrings or precious stones set in gold. Round their neck they wear a gold necklace or chain with a locket attached to it. Gold rings of different designs, often set with precious or imitation stones are used. In recent times, the extent of the use of gold and silver ornaments has been affected by the soaring prices of these metals. But in marriages of middle class and rich families use of gold ornaments is very much in use and is often demanded as an item of dowry.

Personal decoration

The married Hindu women put Sindura Topa (vermillion mark) on the forehead as a sign of wifehood. Widows are not allowed to do so. Regardless of caste or community, girls now use bindi to enhance the beauty of their face. Only on special occasions ladies apply collyrium to their eyes and Alta (red dye) on the contour of the foot. Occasionally rural women smudge their bodies with turmeric powder or paste to enhance their beauty and to keep the body cool in summer.

The men usually prefer short hair. They use combs made of horn or plastic. The adults generally shave themselves by using razors as barbers have discontinued their services in the rural areas and self shave is economical. For hair trimming they take the help of saloon. Many use dye in the hair to look young. The women also comb their hair daily but they tie their long hair behind to form large knots. Some women coil the plaited hair and fix hairpins. They also visit beauty parlour and health care centres to enhance their beauty. Some educated girls and women have started trimming their hair short in the style of cinema stars and western fashion.

Modern cosmetics have penetrated each and every household. In remote tribal areas the tribals are using cosmetics like snow, powder, cream, soap, Alta, nail lustre and scented oil occasionally. Generally oil from Kusum and Mahua seed is rubbed on the body and head before bath. Instead of wooden comb most of the tribals are using plastic combs. Both sexes in Santal society are fond of adorning themselves with flowers and feathers. Tattoo marks were popular in the past but it has become obsolete nowadays.

Food and drink

The people in general live on rice and Rabi crops. Rice, dal and vegetables are the main food for the middle class and higher middle class people. Rice and curry in ordinary form is taken by lower middle class people. Rice is also taken soaked in cold water. It is called *Pakhal* which is taken with Sukhua (dry fish) and/or Badi (a special preparation of Biri and Kakharu after it is sun-dried in winter). Fish curry is taken with rice more often than vegetable curry and dal by the people residing near the seashore and bank of the river. Some people take *Kanji*. It is supported with Sukhua. Poor people prefer this as it is cheap, tasty and provides protein. Besides dry fish, sea fish and sweet-water fish are popular especially among the working class in urban and rural areas. Mango, lemon and tamarind pickles are popular among all classes of people. Sometimes *Dhania* or *Podna chatani* is added as an item for taste. To relish principal meal people also take brinjal, potato or Badi *varta* (mash). Well-to-do families like various savoury preparation of meat, fish, lobster, chicken broiler, crab and egg. They also consume sweets, curd and *payas*. The consumption of milk and milk products is less in the district. Poor people use milk and fruits only when they are sick. Besides rice and wheat, a few people take ragi, jower, bajra and maize. In between principal meals people usually eat *chuda* (flattened rice), *murhi* (puffed rice) and *khai* (pop rice) as breakfast. The favourite snacks of the masses in urban areas are *dosa*, *idli*, *bara*, paratha, *singada*, *nimiki*, *pakodi*, *upama*, *halua*, *alu* or vegetable chops and sometimes bread, butter, omelette and porridge etc. Use of *chakuli* prepared out of green gram and rice flour is not uncommon.

The staple food of the people in tribal areas is rice and ragi. They also eat roots and tubers collected from the forest. They occasionally consume the flesh of animals killed in the chase. Salap liquor is a very favourite drink among the tribals, besides *mahua* liquor and *handia*.

The common cooking media is mustard oil, Refined, groundnut and palmolin oil are also used. Health conscious people use fatless refined oil. In tribal areas people use Mahua, til and rasi oil. Only on festive occasions people use *ghee*. Spices are used rarely by the poor people.

Tea and coffee drinking is common. Smooking is not uncommon. Generally people smoke cigarette and *bidi*. Telugu people usually smoke a long cheroot called *pika*. All the communities irrespective of caste and creed chew *pan*. Some people are also addicted to opium, *ganja*, and *bhanga*. Use of heroin and brown sugar is reported to be spreading nowadays among the youths in urban areas.

Firewood from forests is used as the principal fuel. Dried leaves are collected and stored specially for boiling paddy. Cowdung is also made into balls or flattened and dried in the sun to be used as fuel. In addition to kerosen stoves, electric heaters and cooking gas, bio-gas(Gobar gas) has been encouraged with subsidy from Orissa Renewable Energy Development Agency (OREDA). It is learnt from OREDA, Cuttack that 4,781 bio-gas plants have been installed in the district from 1st April, 1985 to 31st March, 1990. To save fuel for cooking, OREDA has also introduced improved varieties of *chulas* like Sun chula.

Like food, drinking-water is also essential. People of the district collect it from well, tap, hand pump/tube-well, river/canal, tank and other sources. According to 1981 Census 71.62 per cent of the households depend on well water. Appendix IX gives the details. The appendix excludes institutional and houseless households. Moreover, the data are based on 20 per cent sample figures. Apart from drinking-water aerated water is also used widely in urban areas.

COMMUNAL LIFE

Communal life of an area is always associated with its culture. The district of Cuttack is well-known for its rich culture that includes folk dance, music, theatre, sports and games, art and crafts. The evolution and manifestation of some of these aspects of culture find mention in Chapter XV (Education and Culture). But this portion of the Chapter III (People) deals with dance, music, fairs and festivals in some other aspects of communal life.

Communal dance

Folk dances were generally patronised by the rulers, zamindars as well as by the affluent sections of the society. Even today most of the villages in the district have Akhadas or Akhada Ghars which maintain the musical instruments and equipments and serve as the place of rehearsal organised by the locally recruited Gurus (teachers). The Gurus often move from place to place to train the persons for the performances. Efficient Gurus are felicitated usually with *dhoti* and *chadar*. Some of the dances of the district are mentioned in the following paragraphs.

Baunsa Nacha

Baunsa Nacha is a dance of acrobatism. It is performed by a woman who climbs the pole of a bamboo and moves round the pole to the accompaniment of songs and beating of drums. It requires a good deal of practice. It is a common scene in fairs.

Gauda Nacha

The Gauda Nacha or Laudi Khela is performed by the Gauda or Gopal (cow-herd) caste people of the district. During the Dola festival they perform this dance. Young Gopal boys dance on the occasion striking each other's sticks in a rhythmical manner. They also wear *ghagudi* or small bells as girdles which produce a musical effect. Blowing of *Singha* (buffalo's horn) and playing on flute usually accompany the dance. While dancing, they sing songs relating to Lord Krishna and His consort Radha with the movement of a bunch of peacock feathers.

Ghantapatua Nacha

Ghantapatua is a class of devotees, especially of Goddess Sarala (Jhankada of Cuttack district) and Mangala (Kakatapur of Puri district), who dance usually in the month of Chaitra (April-May). They put on colourful garments, the dominating colour being red and black. While dancing they carry on their heads water jars that represent these goddesses. The dance is accompanied by the beating of brass bell which is known as Ghanta. The participants are male devotees. They do not sing songs. At the end of the dance they collect food grains and cash for the deity.

Ghoda Nacha

This is a colourful dance which is performed especially by the fishermen community during the fullmoon day of the month of Chaitra (March-April). It is also performed on other occasions. It is said that Lord Rama rewarded the ferryman who ferried Him across the river Saraju with a horse. Since that time they worship the horse. This dance is usually performed by three characters, the horseman, the Raut and the Routani. An image of horse except the head is built up with bamboo strips and is decorated with coloured cloth pieces. The painted head is fixed thereafter. The horse dancer enters the cock-pit of the horse frame and the frame is hung in a manner which gives an illusion of a man riding on the horse. The Raut is the main singer-commentator while the Routani in the role of his wife plays the role of co-singer and dancer. The dance is made lively with improvised dialogues and humorous episodes. The tempo of the dance of the Routani and the horse dancer increases to the tune of the Dhol and Mohuri.

Jhamu Nacha

The dance over a burning charcoal pit is called Jhamu Nacha. The dancer in coloured costume enters into the fire-pit with rhythmic feat and exalted mood. Usually the dancer fasts in honour of his principal deity and performs the dance as a ritual of worship. A number of dancers perform the dance one after another.

Kandhei Nacha

The Kandhei Nacha or puppet dance is prevalent in many parts of the district and is popular among the children. The peculiarity of this dance is that the dancers are puppets. The puppeteer remains in the background and narrates mythological stories simultaneously by moving the puppets in a fine string. He does it with such skill that the puppets appear to be moving and dancing naturally like normal human beings. This form of dance is acclaimed even outside the country.

Kela-Keluni Nacha

This duel dance is popular in rural and urban areas of the district. The participants are a male and a female. They sing and dance. Drums and Mohuri generally accompany the dance. The thematic element is interesting and keeps the audience absorbed for hours.

Odissi

The Odissi dance with its characteristic technique and lyrical grace has established itself as one of the major dance forms in India. In the words of Dr. Charles Fabri, the famous indologist and art critic, Odissi is "one of the most perfect classical systems of Indian dance surviving."* He also observed that "Odissi is a more pristine, a more carefully preserved primitive form of *natya* and is nearer to the ancient Indian classical temple dancing as it was known 700 or more years ago."** In fact, Odissi is the traditional dance of Orissa practised for centuries by the Debadasis in the temple of Lord Jagannath at Puri. Many of the technical poses and attitudes of Odissi are faithfully preserved in the innumerable sculptures that adorn the Orissan temples. The poses, steps and movements of Odissi dance have been classified and codified. Though essentially a *lasya* dance, it also includes elements of *tandava* in its technique. *Pakhawaj*, *gini* and a flute are the usual musical accompaniments of the Odissi dance. Sometimes violin is added. In Odissi, different items, viz., Mangala Charan, Batu Nrutya, Pallavi, Abhinaya and Mokshyanata are observed chronologically. The dancer does not sing. The songs sung are mostly the compositions of the medieval Vaishnava poets of Orissa depicting the love of Radha and Krishna. This is one of the most important items of Odissi in which the performer interpretes the song in movements which transcend into a poem-in-action. Abhinaya Chandrika, a treatise on Odissi dance, written in the 15th Century A.D. carries detailed instructions on the costume, ornaments and make-up of the dance.

Paika Nacha

The folk dance of the standing army (Paikas) of bygone days in tune with war drums is a common scene in many parts of ex-feudatory states of Cuttack. The dance survives in the shape of Badinacha (stick) or Khanda Nacha (sword). The paikas who participate in such dances hold stick and display several feats of mock fighting.

* Dr. Mayadhar Mansingh—The Saga of the Land of Jagannath, p. 125.

** Ibid, p. 125.

Tribal Dance

The social customs and beliefs of the tribals are distinct. These are reflected in their dances. These dances relieve, relax and refresh their dull and dreary life. In most of the tribal dances both men and women participate. There are also special varieties performed either by men or by women. However, all those are performed during harvest, marriage and on different festive occasions. Folk dances by Bhumij, Ho, Juang, Kandha, Kol, Munda and Santal also need mention. These are mostly found in the mountainous jungle tracts of Cuttack district bordering Dhenkanal and Kendujhar. Dancing in the moonlit nights with their traditional musical instruments attract visitors.

Folk Music

Apart from classical dance and folk dances, folk music is also important. The Oriya songs are colourful and rich in their rhythmic patterns and linguistic accentuations. Modern Oriya songs are full of jest and sentiments. The tribal folk music is similarly rich and entertaining. Its varieties and rhythms have attracted many experts. The simplicity of its style and tuning is the most coveted feature of the tribal folk music. It is necessary to codify the rules of the tribal music to determine its scientific value and place in the system of Indian music. However, people of Cuttack district get pleasure in singing and performing Janana, Kirtan, Bhajan, Khanjani-Bhajan, Kendara-Geeta, Dhuduki Geeta, Chaiti Ghoda Nacha Geeta, Kumar Punei Geeta, Raja Doli Geeta, Halia Geeta, Patua Jatra Geeta, Maipi Kandana and Pala. A brief account of these are given below.

Janana

Janana is one of the appealing types of devotional songs giving expression to extreme pain and suffering and seeking the blessings of Gods and Goddesses. It is highly personal with emphasis on thematic patterns of composition. It also creates exquisite music even in prosaic pieces.

Bhajan

Bhajan is a devotional song. It is recited in praise of Gods or Goddesses. Each village is echoed with Bhajan in morning and evening.

Kirtan

Kirtan is prevalent in Orissa since Shri Chaitanya Dev's time. The usual theme of Kirtan is Radha-Krushna Leela. Kirtan is a part of festival and community worship like Sivaratri, Makar Jatra, Chandan Jatra, Dola

Jatra, Ratha Jatra, Kartika Purnima, Ashtaprahara (one day), Chabis-prahara (three continuous days), etc. In all Bhagabata Gharas the Khola, Jhanja and Gini are worshipped along with the sacred scriptures. The Kirtan party which moves in the streets of villages and towns is known as Nagar Kirtan.

Khanjani Bhajan

It is a devotional song named after the accompanying musical instrument called Khanjani. It has peculiar tunes which could be recited by every participant joining the Bhajan. Besides common people, followers of Mahima Dharma sing Bhima Bhoi Bhajana with Khanjani in the evening in the Alekha Mahima Tungis.

Kendara Geeta

The minstrels (especially Yogi beggars) wander from village to village to collect alms singing Kendara Geetas. It is named after the instrument called Kendara, a one-stringed bowling instrument of indigenous type.

Dhuduki Geeta

The song named after the percussion instrument Dhuduki is called Dhuduki Geeta. In Kela-Keluni dance this instrument is used. The wandering mendicants also use it.

Patua-Jatra

It is a festival dance song recited before the Goddesses Sarala of Jhankada, Charchika of Banki and Cuttack Chandi of Cuttack. Patuas sing episodes from puranas. Khola and Gini are the accompanying instruments.

Kumar Punei Geeta

The girls sing songs in Kumar Punei Purnami and enjoy the evening. It has rhythms which are suitable to dance and set to music.

Raja Doli Geeta

During Raja Parva the children sing songs while swinging in the Doli. It is a very popular music without any accompanying instrument.

Halia Geeta

The peasants sing a type of plaintive song while ploughing the field or going on the bullock carts. It is called Halia Geeta from compositions of medieval poets. No musical instrument is used in this Geeta.

Maipi Kandana

The Maipi Kandana (women lament songs) consists of artificial weeping aloud accompanied by pathetic songs sung in plaintive tones by girls on the occasion of departure to the father-in-law's house. It

illustrates the capability of Oriya girls to compose lyrics on the spot and sing it with tears and emotions and very often they had been trained for this before their marriage. The tune is swinging type. It creates an atmosphere of sorrow and calmness. The Kandana Geeta is also available in booklet form. It is rarely in practice now except in very remote rural areas.

Pala

Pala is a popular institution. It helps to propagate ancient Oriya literature. Pala is different from Gotipua, Chhau Nacha, Danda Nacha, Dasakathia, Moghul Tamsa, Gitinatya, Suang, Opera, etc. and is regarded as the best art. The main singer (Gayak) recites and the followers (Palias) take up the refrain and repeat the recitations. The narrative performance of the Gayak covers the theme from the famous works of Upendra Bhanja, Dinakrushna Das, Abhimanyu Samanta Singhar, Kavisurya Baladev Rath, Jadumani Mohapatra, Radhanath Ray, Gangadhar Meher, Gopalkrushna, etc. The Gayak describes an incident of the theme by reciting parallel couplets from the works of many famous writers including those from the Sanskrit literature simultaneously. The Palawalas have made these gems of literature a treasure of Orissa. The Gayak (with Chamar and Gini), the Bayak (Mrudanga player), the Dahan Palia (right side supporting singer with Jhanja), the Pachha Palia (two rear singers with Jhanja) constitute the group. The music and narrations which they use are enchanting and educative. Pala is also popular among the Muslims.

There were 451 Pala Gayaks in Cuttack district in 1990 according to Shri Nilachala Nikhila Utkal Pala Gayak Parishad, Cuttack*. It is not confined to any specific community. A man having proficiency on the line can be a Pala Gayak. He has a wonderful memory and he explains complicated meaning of the verses in easily intelligible language. Among the prominent Pala Gayaks of Cuttack district the names of Shri Baishnab Charan Pradhan of Kendu Patna; Shri Jagannath Behera (Padmakesari) of Katiranga, Ersama; Shri Kulmani Satpathy of Sikharpur, Cuttack; Shri Arjuna Das of Kantigadia; Gopalpur via Jagatsinghpur; Shri Nishakar Sarangi of Taladanda; Shri Khetrabasi Misra of Ranipada, Jajpur Road; Shri paramananda Saran of Nilakanthapur, Dharmasala; Shri Lakshmidhar Rout of Charpada, Indupur; Shri Niranjan Panda of Chandol, Kendraparha, Shri Dharmananda Dixit of Bedapur, Banki and Shri Ananta Charan Rana of Ratagada, Banki may be mentioned.

*Kala Kalika (Oriya), 1990, Second Number, Publication of Cuttack District Pala Gayak Parishad.

FAIRS AND FESTIVALS

Fairs and festivals are important not only because of the religious bias attached to their observance but the happy diversions and variety they bring into the monotony of daily routine life. These are the occasions of mirth in the community. Many of the festivals usually mean a holiday when all appear in their best. Apart from traditional worship of the deities and ancestors, good food, drinking of wine (in some tribal sects) singing and dancing are the highlights of almost all the festivals. In Hindu society some festivals are observed jointly and others individually in the households as prescribed in the Oriya almanac.

Like Hindus other religious communities have their own festivals. Members of one community greet their neighbours and friends belonging to other communities on such occasions. Some important festivals of the district are described below alphabetically.

Ananta Vrata

This ritual is observed on the fourteenth lunar day of the bright fortnight of Bhadrav (August-September) by married women. The presiding deity of this ritual is the Ananta Naga (cobra) or Basuki, the king of snakes. A tiny brass statue of a cobra is propitiated in the households of each devotee on this day. It is obligatory for the devotees to observe complete fasting throughout the ritual day. The ritual is generally performed late in the evening either by the devotees themselves or through the Brahmin priest. The devotees break their fast on the following morning after immersing flowers and such other oblation articles of the ritual in a pond or river. Every devotee is supposed to wear a cotton string round her arm from this day which symbolises the deity Basuki. The aim of this ritual is to pray for good health and long life for the husband and children. It is ritually obligatory for a devotee to observe this vow at least for seven consecutive years. Then it is given a ritual farewell.

Ashokastami

This festival is observed on the 8th day of bright fortnight in the month of Chaitra (March-April) and continues for a period of 3 days in the village Sidheswar, 6 km. away from Jajpur town. The river Baitarani is passing near the temple of Sidheswar. This is a sacred place. Here Asthi Kshepan (immersion ceremony of ashes of cremated person) is also observed.

Bada Osha

This Jatra is observed on the 13th and 14th day of bright fortnight in the month of Kartika (October-November) at Dhableswar temple situated in the middle of the river Mahanadi near the village Mancheswar under Athagarh police-station. People from distant places assemble and pray the Lord Dhableswar. A special type of Gaja (in the form of Linga and Naga) and Manda are offered to the Lord as Prasad on Bada Osha or Pitha Jatra. This is made from powdered rice (Chuna), coconuts and blackgrams, etc.

Bali Jatra

Bali Jatra comes on the fullmoon day in the month of Kartika (October-November). On this day people take holy bath early in the morning and launch lighted toy-boats made of paper or bark of plantain trees in tanks or rivers. This is believed to be in commemoration of the voyage of the Orissan traders to Bali in Indonesia in olden days. The fullmoon day of Kartika was then considered auspicious for undertaking voyages to distant lands. On this day a big fair is held in the Barabati fort area near Gadagadia Ghat on the bank of the river Mahanadi. It is estimated that every year about one lakh persons congregate at this fair. The people from within the city and from surrounding villages come to attend the fair. Due to communication facilities people from neighbouring districts like Ganjam, Puri, Dhenkanal, Kendujhar and Baleshwar also come to see Bali Jatra. It is also noticed that businessmen from Bihar, Calcutta and Madras bring their stalls to this fair every year. Dahibara, Aludum, Thunkapuri, Chat and cheese curry are the special attractions for the visitors to this Jatra. Boating in river Mahanadi in moonlight is another attraction. Lord Kartika's idol, killing the demon Tarakasura, is worshipped on the pendals during the Purnima. About 100 such *medhas* come in procession with fire works and *mahatap* (bright light) for immersion in the river Mahanadi at Cuttack town.

See also Kartika Purnima or Ras Purnima.

Bata Osha

This ritual fast is observed by mothers on the second lunar day of the dark fortnight of Pousha (December-January) in honour of Yama, the presiding deity of death. This is observed with a view to obtaining long life for the children. The devotees keep fast on the ritual day from very early morning till the ritual is over late

in the evening. A Brahman priest is engaged to perform the ritual at a suitable place of the village road. A tiny symbolic image of the God of death is drawn with rice powder on the clean surface of the ground, and a shallow circular pit is dug out near it, in which portions of oblation articles and flowers are put. The priest reads out the related mythological text that deals with the significance of this fast.

Baruni Snana

This fair called Baruni Mela is observed for a period of 12 days near Baraha temple of Jajpur town. On the 13th day of the dark fortnight in the month of Chaitra (March-April), a large number of people of both sexes take their holy dip in the river Baitarani. They offer Pinda as well as Tila Tarpan in memory of their ancestors. If the day happens to be both Saturday and Satavisa Nakshatra, then it is called Maha Baruni Joga. At an interval of twelve years, Maha Maha Baruni Joga occurs as per predictions given in the almanac, when the congregation is the maximum. Besides Jajpur, Baruni Jatra is also held at many villages under Patkura, Kendraparha and Tirtol police-stations.

Bhagabata Mela

It is observed during the bright fortnight in the month of Baisakha (April-May). At Bhagabat Ghara of the village, the Bhagabat is worshipped. It is observed with pomp and show in villages under Kisannagar, Salepur, Jagatsinghapur and Mahanga.

Bhatru Dwitiya

On the second day after Dipawali Amabasya in the month of Kartika, the Bengali Community of Cuttack usually observe Bhatru Dwitiya. Early in the morning the sisters apply *tika* on the forehead of their brothers with recitation of *slokas* from the Purana and wish them long and happy life. The elder sisters offer new dress materials to their younger brothers and the elder brothers offer new dress materials to their younger sisters. Sisters prepare good food and feed their brothers.

Biswakarma Puja

Biswakarma, the maker of Universe and the present form of Lord Jagannath out of sacred 'Daru' (Neem tree), is worshipped on the Kanya Sankranti day in the month of Bhadrav (August-September). On this day people worship their vocational implements and

stop work in the workshop. This worship is no longer confined to the artisan castes only. The Puja is also observed in establishments with great pomp and splendour. All important establishments using tools and materials observe it by collecting subscriptions from the public of the neighbourhood and by contribution from the employees/workers.

Chandan Jatra

The Chandan Jatra is observed at many places in the district. It starts from Akhaya Trutiya, the third day of the bright fortnight in the month of Baisakha (April-May) when the ceremonial first broadcasting of the paddy seeds in the field takes place. It lasts for 21 days but in some places it is celebrated for 3 to 5 days. On this occasion the mobile images of Radha and Krushna are taken in a Biman (dais) on a procession to a tank or river for boating. For the entertainment of the people, organisers arrange opera shows at night.

Chitau Amabasya

This is observed in the month of Sravana (July-August). The cultivators prepare cakes called Chitau and throw it in their paddy fields with a belief that a good harvest will come to their granary.

Dashahara

Sarbajanina Durga Puja is celebrated during the bright fortnight in the month of Aswina (September-October). Generally it continues for five days from Sasthi to Dasami. The celebration reaches the peak on Dasami which is called Vijaya Dasami. Clay idols of Goddess Durga and God Mahadev are made and worshipped in many places in the district. Celebrations held at Cuttack town deserve special mention. Over 100 Durga and 60 Mahadev Medhas are worshipped in Cuttack town. The number of Medhas is increasing from year to year mainly with heavy subscriptions (Chandas) collected from the neighbourhood, shopkeepers, businessmen and residents. It is celebrated with great pomp and grandeur, lakhs of people visit the Medhas to see the deities and enjoy the operas and melody nights held in front of the important Medhas in central places during these days. The Chandi Medha of Choudhuri Bazar and Shaikh Bazar attract more visitors because it is made of Chandi (Silver). At Cuttack on Ekadasi the deities are immersed in the river Kathajodi. A big fair is held on the bank of the river on the day at Puri Ghat.

Durga Puja is also celebrated with due pomp and ceremony at several Shakta Pithas in the district of which Sarala at Jhankada (Kanakpur), Cuttack Chandi at Cuttack, Gada Chandi at Barabati Fort, Charchika at Banki, Mahuli Thakurani at Parsurampur in Athagarh, Prabala Thakurani at Jeypore in Narasinghapur, Rama Chandi Thakurani at Rangadipada in Badamba and Biraja Thakurani at Jajpur are important.

Dola Jatra

This festival is usually celebrated from the day of Phalguna Dasami to Phalguna Purnima (February-March). It is called Raj Dola. In some places it is observed from the next day of Phalguna Purnima to Chaitra Krushna Panchami. It is known as Panchu Dola. There are also places where Naba Dola and Dasa Dola are observed. On this auspicious occasion the images of Radha and Krushna are carried on in a decorated *Biman*. People offer prayer and *Bhoga* to the deities. This is the main festival of the people belonging to Gauda caste. They worship the cow and play *Naudi* (a play with sticks by singing songs relating to Radha and Krushna). Holi (sprinkling of coloured water) is also observed on the day following Purnima. Dola Jatra is observed almost in all subdivisions on a grand scale. During Dola Utsab people assemble in the *melan* ground. Deities are taken to the *melan* ground in procession. Big *melans* are organised at many places. On the day of Dola Purnima the Jyotisha of the village reads out the substance of the almanac (Panji) for the next year beginning from the pana Sankranti (13th April) before a gathering of village elders.

Ganesh Chaturthi

This is celebrated on the fourth day of the bright fortnight in the month of Bhadrav (August-September). Lord Ganesh, the elephant-headed god of wisdom, dispeller of evil omens and remover of obstacles is invoked on this day. The deity is also known as Vinayak or Vighneswara. In educational and commercial establishments the deity is worshipped with elaborate ritualistic paraphernalia and observance of fast. A Brahman priest is engaged to perform the ritual. Nowadays the young people of almost every locality, whether they are students or not, put up Ganesh Medhas collecting sometimes by coercion, *chandras* from all and sundry which affords them an occasion for merry making, and playing cinema songs in record player/sterios with loud speakers to the great annoyance and discomfort of other inhabitants of the locality.

The clay idol of Lord Ganesh is kept for a day or two or more according to the will of the worshippers. Whatever may be the period, the idol is worshipped in the morning and evening until it is ceremoniously immersed in river, canal or tank in a procession accompanied with beating of drums.

Besides temporary Puja Mandap, there is a permanent Ganesh (Vinayaka) temple on the slope of the Mahavinayaka hill near 'Chardikhoh in Darpan Tahasil. Lord Ganesh is regarded as the first of the five deities, or *Panchadevatas*. The temple and its natural surroundings attract number of persons to this spot.

Janmastami

The festival celebrated in honour of the birthday of Lord Srikrishna is known as Janmastami. It is held on the 8th day of the dark fortnight of Sravan (July-August). The people congregate in the Srikrishna temples and listen to Haribansa, the holy book or that portion of the Bhagabata (10th canto) which deals with the birth of Lord Krishna. Many devotees observe fast and break it after Puja, about the middle of the night.

Jhulan Jatra, Gamha Purnima or Rakhi Purnima

The Sravana Purnima (full moon day) in the month of July-August is known as Gamha Purnima. It is observed as the birth day of Balaram, the elder brother of Lord Srikrishna. On this day not only cultivators but also others worship cow and ox. They also worship the agricultural implements and bullock carts. Special attraction of Gamha Purnima is Jhulan Jatra or the swing festival of the deities Radha-Krishna. It is observed from Dasami to Purnami at many places in the district particularly with great pomp in the Mathas located in Cuttack town.

The other name of Gamha Purnima is Rakhi Purnima. On this sacred day after bathing, the sister ties Rakhi on her brother's wrist, offers him sweets and recites few lines in blessing. The brother accepts the bond and returns the honour with a gift.

Kali Puja and Dewali

Kali Puja is observed at many places in the district (particularly in Cuttack town) on the 14th day of the dark fortnight of the month of Kartika (October-November) when clay and straw images of Goddess Kali are set up and worshipped. Ceremonial worships are also performed on this occasion at various Shakti shrines in the district.

The newmoon day of Kartika is known as Dipabali Amabasya or Paya Amabasya. On this day the Hindu householders in remembrance of their ancestors perform Paya Sraddha and bid farewell to them with lighted sticks (Kaunria) in the first watch of the night with the invocation :

“ଅନ୍ଧାରରେ ଆସି ଆଲୁଏ ଯାଅ
ଯାହା ଦେଇଛ ଭାହା ପାଇ ଯାଅ”

(coming in darkness go in light and accept our humble offering based on whatever you have given us). Every home is decorated with twinkling Dipas (clay lamps) in the evening. Display of fireworks has formed an indispensable part of Dipabali celebrations and lakhs of rupees are spent on such fireworks by parents for enjoyment of their children, a practice followed throughout India.

On this day the new commercial year begins for the business community and other North Indian business organisations. They open new account books and enjoy the festival with feasting and merry making.

Kartika Purnima or Ras Purnima

Kartika is a sacred month. Many Hindu devotees, especially older women and widows, take one vegetarian meal a day. They take their bath early in the morning, go to the temples for Darshan of the deities and return home to listen Kartika Mahatmya, a religious book. Every evening a lighted lamp called Akashdipa is suspended on a high pole. This is done in order to show light to the ancestors who are invited home in this month.

The last five days of the month, which is called *Panchuka*, is considered most holy. Many people observe it in austerity and subsist on Habisanna or one strictly vegetarian meal a day.

The distinctive feature of the celebration of the festival on the full moon day is that in the early morning people after taking their holy dip in the rivers, canals or tanks, float tiny boats made of the under-layer of banana trees or Sola-pith with lighted lamps fixed to them. Flowers, betel leaf, arecanut are placed on that boat. While floating the boats the people sing “Aa, Ka, Ma, Bai, Pana Gua Tho!” “Pana Gua Tora Masaka Dharama Mora”. The sailing of the boats is in memory of the past maritime activities of the Oriyas who sailed to Java, Sumatra, Borneo, Bali, Ceylone (Sri Lanka) and Burma (renamed Myanmar) for trade. At that time a number of ports in the district were active.

Kartika Purnima is also known as Ras Purnima. On this day Rasleelas are performed. People, specially followers of Vaishnavism, take part in Sankirtana.

Khudurkuni Osha

This fast is observed only by the unmarried girls. It commences on the Shravana Purnima and is completed on the Bhadrav Purnima. The girls worship the Goddess Mangala (Bhalukuni or Khudurkuni) on all Sundays during the month. A clay image of the deity, Khudurkuni is installed and worshipped generally on the house of one of fasters. A number of fasting girls, belonging to a cluster of neighbouring households irrespective of their status, together worship the image and perform the ritual. When girls of diverse caste-groups join together for Osha, one of the girls belonging to the higher caste group among them performs the ritual. In the evening the elaborate ritual is performed and the sacred text dealing with the significance of the Osha is read out. After this, the girls break their fast. The participants take only vegetarian diet (ଅହାରୀ) and fruits. The image is immersed after the last ritual in the evening of the last Sunday before Bhadrav Purnima. In Cuttack town and in other places the image of Khudurkuni is taken in a grand procession and immersed in the nearby river or canal.

Kumar Purnima

The fullmoon day of the month of Aswina is called Kumar Purnima or festival of the youth. "This festival" writes Dr. Mayadhar Mansing, "appears to be the remnant of a youth cult in ancient Orissa. Kumar is Kartikeya, Lord Siva's son, symbolising beauty, youth, bravery and military leadership. It is fascinating to think that the ancient Oriya had taken up this supreme symbol of youth for an annual poetisation, highlighting the excellence of youth cult in the nation's consciousness."¹ On this day the unmarried girls do fasting. They worship the rising sun and moon before the *tulasi chaura*. Bhoga offered to the full moon is called *chanda* (a sweet mixture of Khai, cocoanut, molasses, banana, kornel of the palm and cheese), unmarried girls establish friendship by offering *chanda* to each other and call each other by that name. The *tulasi chaura* is decorated by the girls with various floral designs particularly of Jahni flower and in different coloured powders (Muruja) on the occasion. The girls sing songs typical to the occasion and play *puchi*, which is a kind of frolicking game. The whole night is relieved with song, dance and merrymaking. They sing the most popular song "Kumar Punei Jahna lo Phula Baula Beni". At Cuttack the people organise dance, drama and music as a part of the festival.

1. The Saga of Lord Jagannath by Dr. M. Mansing, p. 29.

In Cuttack, Kendraparha and other places of the district this Purnima is observed as Gajalakshmi Puja. Many images of Goddess Lakshmi are worshipped with pomp and pageantry. Nowadays variety performances and other cultural programmes are being organised on this occasion mostly in the urban areas.

Magha Purnima

Magha Purnima or Agira usually falls in January-February when winter usually begins to subside. On this occasion people worship Agni, the Fire God. People gather bamboos, wood and straw. They prepare a place at the end of the village road crossing and set fire to it after offering prayer and *bhoga*.

Makar Sankranti

This festival commences in the month of Magha (January-February) and marks the entrance of the sun into the house of Capricorn. Makar Sankranti as harvest festival is celebrated joyously as it takes place at the end of the harvesting season. People gather in the Siva temple and worship. They also exchange Makar Chaula (a mixture of *tila*, molasses, *arua chaula*, pieces of cocoanut and peanuts) on this occasion. The significance of this exchange is that sweetness would prevail in all our dealings. The Telugu people residing in the district observe this festival as Pongal. This three-day festival is the biggest event of the year for them.

Mana Basa

This is observed usually on the last Thursday in the month of Margashira (November-December) by the housewives seeking material prosperity. Goddess Lakshmi, the presiding deity of wealth and prosperity is propitiated on this day. The deity is represented by the newly harvested grains kept in a measuring basket. The term Mana connotes measuring basket. Usually the eldest woman in the family observes this Osha as long as she is able and when she is unable to continue, she relinquishes the observance of the Osha in favour of her eldest son's wife or any other woman in the family. The woman who observes the ritual reads the *Lakshmi Purana*. Among the offerings of the deity cakes prepared out of the newly harvested crop are considered obligatory. As convention the offered food is distributed only among the members of the family excluding even married daughters. The lamp is allowed to burn continuously from the beginning to the end of the Puja. The discontinua-

tion of burning means evil things may occur in life. The outsiders are not allowed to see the Mana. The wall and the floor of the house are decorated with *Alpana* or *Jhuti*. All the Thursdays of the month are sanctified to Lakshmi with observation of Puja. On the last Thursday the Puja is culminated with rice, cakes, Khichri and Payas. If for any unavoidable reason the Puja cannot be performed in Margashira, it is postponed to be held in similar manner in the month of Magha.

Pana Sankranti

The Maha Bishuba Sankranti is held on the first day of Baisakha (April-May). On this occasion people offer Chhatua made of crushed wheat or gram and Pana (drink made of milk products, etc) to the deities. Pana is an important item of this day. It is relished by all. Hence the other name of Maha Bishuba Sankranti is Pana Sankranti.

From 23rd March the sun moves northwards from equator. As a result, the heat of the sun-ray begins to increase. This helps to dry the sources of water. Hence offering of water during this part of the year is treated as noble work. To quench the thirst of the passengers, from this day for a period of one month upto Brusha Sankranti, religious persons offer water on the road side. Hindus on this day construct temporary sheds under the Chaura in which Tulasi (holy basil) plants are worshipped. They hang an earthen pot having a small hole at the bottom. After bath they pour water in the pot every day. Water falls drop by drop on the plants for the whole month. Hence the other name of this Sankranti is Jala Sankranti. From this Sankranti, the speed of the wind begins to increase. To get relief from wind and fire people worship Hanuman, the son of wind god. People observe Hanuman Jayanti in honour of this great devotee of Sri Rama.

Raja

This is a very important agricultural festival in the district observed for three days, i.e., from the last day of the month of Jyestha called 'Pahili Raja' upto the 2nd day of the month of Asadh, known as Bhuindahan or Bhumidahan. All the three days are called "Raja Kamei" i.e., full leisure and rest without any work to earn livelihood. The first day of the month of Asadh is called 'Raja Sankranti.' Mother Earth is supposed

to be *rajaswala* or under menstruation for these three days and all agricultural operations like ploughing, digging, sowing, etc. are suspended for the period. In Hindu households, cooking is stopped on the first and the 3rd day of the festival and girls are forbidden to walk on earth with bare feet for the three days. The day preceding 'Pahili Raja' is observed as the day of preparation for the festival. Various kinds of dishes, *pithas* or rice cakes and sweets are prepared. Raja is chiefly a festival of feasting and merrymaking of the Oriyas, particularly in coastal districts. The young men play various outdoor games, particularly Kabadi or Bagudi with stakes, the boys and girls enjoy the swing and sing songs, and the elderly people play dice and cards. The festival ends on the day following 'Bhumidahan' when Mother Earth is given a ceremonial bath. This is called Basumati Snana.

Ratha Jatra

The Ratha Jatra or Car Festival of Lord Jagannath is held on the second day of the bright fortnight in the month of Asadh (June-July). Jagannath, Balabhadra, Subhadra and Sudarsan are brought in procession from the main temple and placed in the Ratha. After *chherapahanra* ceremony, the chariots are pulled by hundreds of devotees accompanied by bawdy songs. The spectacular procession starts from the Singhadwara of the temple to Gundicha Ghara. After a stay for a period of seven days at Gundicha Ghara the deities are carried back to the temple. The return car festival is known as Bahuda Jatra. This festival is observed in all the Tahasils of the district. At many places three deities are taken in one Ratha. But at a few places three Rathas are used to carry three deities. Generally *Kirtan* parties take part in the procession.

Ram Navami

Sri Ram Navami is observed on the ninth day of Chaitra (March-April) in memory of the birth day of Sri Rama, the celebrated hero of the Ramayana. Rama and Krishna are universally regarded as divine incarnations of Vishnu and are the most popular Gods of the Hindus. Temples dedicated to these deities are centres of congregation and worship in the district. On this occasion devotees read The Ramayan, all the seven Kandas of Tulsi Ramayan, the holy book and arrange religious discussions on Sri Rama at several places in the district.

Saraswati Puja

Goddess Saraswati, the presiding deity of learning, is invoked on the fifth day of the bright fortnight of Magha (January-February) by the young generation to achieve success in learning at School and College as well as for acquiring general proficiency.

The devotees raise subscriptions in order to hold the function collectively at a common place. On the day of celebration they instal a clay image of the deity on a decorated dais and engage a Brahmin priest to perform the Puja. The devotees keep fast from morning till the *puspanjali* is offered. They put on new garments and remain on vegetarian diet until the deity is immersed. Normally the deity is propitiated for three days. Saraswati Puja is also known as Basanta Panchami or Sri Panchami because on this day the first spring festival of Lord Krishna is performed. This day augurs the advent of the spring season.

Savitri Vrata

This is observed by the Hindu married women (excepting widows) on the fourteenth day of dark fortnight in the month of Jyestha (May-June) in honour of Savitri who is believed to have brought her husband back to life by dint of her devotion, loyalty and love for him. Married women observe this for long life of their husbands. Those who observe it take bath early in the morning, put on new clothes and observe fast until afternoon when the ritual is completed. The ritual is usually performed in the temple. At least seven different varieties of fruits and peeled Mung are offered to deity. After the ritual only the sanctified fruits are taken by those who have observed this fast and then distributed among family members and neighbours.

Siva Ratri

This is observed both by men and women in all the Siva temples on the 14th day of the dark fortnight in the month of Phalguna (February-March). Like Janmastami, this Vrata is considered most sacred and its observance confers ritual merit on a devotee and expiates sin. Its proper observance also helps in the fulfilment of cherished desires during lifetime. The devotees are required to observe complete fasting during the whole day and to keep vigil during the night for worshipping Siva and getting a Darshan (glimpse) of the holy Mahadipa (lamp) being taken aloft the crest of the temple. The devotees break their fast after Darshan of the Mahadipa. This festival is observed with great devotion and sanctity in all the Siva temples in Cuttack district. But the Siva temple at Dhabaleswar near Mancheswar village, Paramhansa (Cuttack Sadar P. S.), Sankarpur (Chaudwar P. S.), Kisannagara (Kisannagar P. S.), Lekhanpur (Salepur P. S.), Panasapur (Mahanga P.S.), Korkor (Jagatsinghapur P.S.), Naradia (Ersam P. S.), Banito (Tirtol P. S.), Ratalang (Binjarpur P. S.), Kesarpur

(Kendraparha), Polimi (Aul P. S.), Pathapur (Banki P. S.), Kayan (Jajpur P. S.), Sribantlapur (Dharmashala P. S.), Duburi (Sukinda P. S.), Cnandma (Korei P. S.), Narsinghapur (Narsinghapur P. S.), Baneswarpada (Tigiria) and Amareswar (Cuttack town) attract a large number of devotees.

Shamba Dasami

This festival takes place on the tenth day of the bright fortnight of Paush (December-January) and is devoted to worship of the Sun God. Regarding the origin of this festival the legend has it, that Shamba, son of Lord Shri Krishna and Jambawati, who suffered from leprosy for his folly, could get rid of it by propitiating the Sun God.

Sudasha Vrata

This is observed by housewives in honour of goddess Lakshmi, the presiding deity of wealth. The ritual is observed on the Dasami (10th day) of a bright fortnight that coincides with a Thursday in the month of Margashira (November-December). A devotee is required to observe the ritual vow at least for six consecutive years. The three essential observances for a devotee are (1) complete fasting during the ritual day, (2) scrupulous avoidance of non-vegetarian diet on all Thursdays and (3) wearing of a cotton string around the arm as a symbol of the ritual.

Sunia

Sunia is celebrated on the 12th day of the bright fortnight in the month of Bhadrav (August-September). Traditionally this marks the beginning of the Oriya new year as the regnal year of the Gajapati Maharaja of Puri is counted from this day. In the past Sunia was being observed with much eclat by the Rajas and the zamindars who used to receive Bhetis (presentation) from the tenants and the artisans in their Zamindari. With the abolition of feudal system the importance of Sunia has gone. However, it is still observed with a simple ceremony by the old feudal families and the Rajas of the district. A few shops and commercial establishments also open their new account books from this day.

Tribeni Jatra

On Tribeni Amabasya day in the month of Magha people take their holy dip in the river and go to the nearby temple for Darshan of the deity. On this occasion usually fair is held at many places in the district. Of the places Tribeni at Sujanagar near Antarbedi Matha in Niali (Banamalipur) Sri Narayani under Salepur P. S., Balia under Jagatsinghapur P. S. and Kundeshwar near Alakanadi are important.

Trinatha Mela

There is no specified date in the calendar for the observance of this ritual. It is observed on any suitable day for the fulfilment of a desire or in satisfaction of a desire for which a vow had been made. It is generally performed at home in the evening. The presiding deities of this ritual are Brahma, Vishnu and Maheswar. The deities are represented symbolically by three areca nuts, each placed on a separate betel leaf at the ritual. The devotee engages a Brahmin priest to perform the ritual who recites the text from the booklet called "Trinath Mela". A devotee usually invites his neighbours and friends to attend the ritual. Ganja is one of the main items of offering. It is taken as Prasad with other items. Others smoke it by using *chilam* (clay pipe). There are many Trinath Shrines where a small crowd gather in the evening to listen to Bhajans and smoke Ganja.

Christian Festivals

The Christians of the district observe Christmas, New year's Day, Good Friday and Easter. They also participate in the Hindu festivals like Dasahara, Dipavali and Holi.

Muslim Festivals

The important Muslim festivals are Bakrid, Id-Ul-Fiter, Ramzan, Sheb-e-barat, Bara Wafat and Muharram. On festive occasions they visit mosque and offer prayer. They also co-operate with Hindus in celebrating their festivals and participate in some of their festivals like Durga Puja.

National Festivals

National days like the Independence day, Republic day, birth day of Mahatma Gandhi are observed with parades and arranging public lectures and variety entertainments. Besides these, first day of April (Utkal Dibas) is observed as it is on this day that Orissa became a separate province (State). For detailed list of fairs and festivals in this district readers may refer to the District Census Handbook, Cuttack, 1961, Vol. I pages, 329 to 341.

Recreation

Leisure and recreation are essential part of life. People of the district, in general, are religious minded and usually gather in temples, mosques, churches and Gurudwars to offer their prayer to the almighty God to get mental peace and satisfaction. The Hindus meet at a common place

(Tungi, Chaupadhi, Bhagabat Ghar and Mandir) where the priest recites and explains from the religious texts like Bhagabat, Mahabharat, Ramayan, Haribansa and other Puranas. Singing of Bhajan, Kirtan and other devotional songs, accompanied with musical instruments like Khanjani, Gini, Mrudanga, Tabla, harmonium, etc. is also another popular form of entertainment. Similarly Muslim, Christian and Sikh priests recite from their respective religious books to enlighten the people. The large number of different festivals and other social functions round the year provide welcome relief and gaiety. The people also enjoy folk performances like Danda Nacha, Kandhei Nacha, Chaiti Ghoda Nacha, Daskathia, Pala and Sangeet. There are professional opera parties in the district. They stage Yatras or drama based on mythological, social and modern theme. In addition to these, people in ex-state areas get pleasure in tribal dances. Occasionally acrobatic feats, monkey dance, bear dance and snake charming performed by itinerant professional groups also provide entertainment to the people. Hunting, fishing and cock-fighting also provide opportunity for recreation. Cinema is now a common source of entertainment. Since the eighties, T. V. watching has become the most common and important form of entertainment. Out of 45 cinema houses in the district 18 were found in Sadar Subdivision till 1991. Besides cinema, circus shows and theatre parties particularly in winter also provide entertainment to the people. Sometimes exhibitions are arranged by Government and non-Government organisations to enlighten the people about the progress made in different fields. There are a number of clubs and associations which provide entertainment to the people by organising various cultural programmes, sports and athletic meet. To encourage and promote team spirit, the Cuttack Athletic Association and the Orissa Olympic Association conduct various tournaments regularly. Besides, Guchi Tandu, Puchi Khela, Bagudi Khela, playing card and dice play bring pleasure to the young folk. Kite flying is a popular pastime among the youths especially in Cuttack Town. Lalit Kala Academy, Orissa organises painting and Chita or Alpana competition every year to promote creativity among the children and women respectively.

Goddess Sarala at Jhankada, Goddess Charchika at Banki, Goddess Viraja at Jajpur, Goddess Bhattarika at Badamba, Lord Baladev at Kendraparha, Dhabalshwar at Athagarh, Mahavinayak at Chandikhol, Barabati fort at Cuttack, Ansupa Lake at Athagarh, Paradeep Port at Paradeep, Gahiramatha and Bhitara Kanika are important tourist and

picnic spots in the district. Apart from these, the Buddhists monuments found at Udyagiri, Ratnagiri and Lalitagiri also attract a number of tourists every year.

Among parks and gardens the name of Gopabandhu Park, Gourisankar Park and Deer Park at Cuttack town may be mentioned.

The industrial areas at Cuttack, Jagatpur, Chaudwar and Jajpur Road attract business people for trade and commerce.

Hotels, restaurants and lodging houses are also places for gathering and amusement. There are good hotels, restaurants and lodging houses at Cuttack, Paradeep, Kendraparha, Jagatsinghapur, Athagarh, Jajpur and Banki.

Impact of New forces

As agriculture is the main source of livelihood of the people, social, economic and political life in India is largely dependant upon the pattern of land ownership and management. Abolition of intermediaries and land reforms measures undertaken since Independence which have been discussed in detail in Chapter XI (Revenue Administration) has brought about substantial agrarian changes in their social and economic life. The class structure of society has undergone almost revolutionary change in the past few years. This process has been greatly strengthened and accelerated by political change particularly after universal adult suffrage which has armed the common man with right to vote. There is today in the district an acceptance of social equality and the sharing of power and opportunities which has also its share of tension at the village level. The zamindars have become extinct as a class and tended to take to other professions and trades. The weakening of the caste system with its rigid notions of high and low also greatly added to the transformation of a feudal and ascriptive society into a more egalitarian structure. Through successive five-year plans, attempts have been made to provide all infrastructural facilities (education, health, communication, energy, small scale industry, etc.) in the rural areas to prevent migration of the villagers to urban areas. But unfortunately lack of employment opportunities on land, and the growth of population has made large scale migration to urban inevitable and continues unabated. Once a member in a family is educated upto Matric level, he tends to shun all physical labour and gives up learning the traditional occupation of the family and goes in search of white coloured jobs, failing which he joins the band of unemployed youths to form the brigade of one political party or the other. He will also not work in any labour intensive projects now being taken up on a large scale in the rural areas by the Government except as a petty contractor or sub-contractor.

CUTTACK
APPENDIX I

Population of Scheduled Castes, Cuttack District, 1981 Census*

Sl. No.	Name of Scheduled Castes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
1.	Adi Andhra ..	829	819	1,648
2.	Amant, Amat ..	11	8	19
3.	Badaik ...	6	2	8
4.	Bagheti, Baghuti ..	7,483	7,180	14,663
5.	Bajikar ...	11	7	18
6.	Bari ..	21	14	35
7.	Bariki ..	941	884	1,825
8.	Bauri ..	68,362	66,635	134,997
9.	Bauti ..	15	17	32
10.	Bavuri ..	12	7	19
11.	Bedia, Bejia ..	1	...	1
12.	Baldar ..	2	2	4
13.	Bhata ..	239	243	482
14.	Bhoi ..	5,532	5,450	10,982
15.	Chachati ..	2	—	2
16.	Chakali ..	1	—	1
17.	Chamar, Mochi, Muchi, Satnami	16,164	15,861	32,025
18.	Chandala ..	156	138	394
19.	Cherua, Chhelia ...	6	3	9

*Census of India, Orissa, Part IX(ii), Special Tables for Scheduled Castes, 1981, pp. 402—458.

Sl. No.	Name of the Scheduled Castes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
20.	Dandasi ..	41	26	67
21.	Dewar ..	1,444	1,393	2,837
22.	Dhanwar ..	24	27	51
23.	Dhoba, Dhobi ..	49,085	48,458	97,543
24.	Dom, Dombo, Duria, Dom	5,483	5,609	11,092
25.	Dosadha ..	5	5	10
26.	Ganda ..	22	12	34
27.	Ghantarghada ..	41	24	65
28.	Ghasi, Ghasia ..	247	245	492
29.	Ghogia ..	18	26	44
30.	Ghusuria ..	973	981	1,954
31.	Godagali ..	3	..	3
32.	Godari ..	3	4	7
33.	Godra ..	4	2	6
34.	Gokha ..	18,090	16,995	35,085
35.	Gorait, Korait ...	1	..	1
36.	Haddi, Hadi, Hari ..	10,469	10,831	21,300
37.	Irika ..	14	17	31
38.	Jaggali ..	9	10	19
39.	Kandra, Kandara ..	1,00,007	96,407	1,96,414
40.	Karua ...	228	258	486
41.	Katia ..	61	65	126
42.	Kela ..	2,999	2,861	5,860

Sl. No.	Name of Scheduled Castes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
43.	Khadala	232	200	432
44.	Kodala, Khodalo	3	4	7
45.	Kori	3	4	7
46.	Kummari	154	127	281
47.	Kurunga	2	..	2
48.	Laban	2	4	6
49.	Laheri	171	154	325
50.	Madari	10	2	12
51.	Madiga	137	120	257
52.	Mahuria	698	712	1,410
53.	Mala, Jhala, Malo, Zala	261	242	503
54.	Mangan	3	3	6
55.	Mehra, Mahar	20	19	39
56.	Mehtar, Bhangi	356	377	733
57.	Mewar	20	3	23
58.	Mundapotta	63	46	109
59.	Nagarchi	13	11	24
60.	Namasudra	1,076	979	2,055
61.	Paidi	6	6	12
62.	Painda	6	5	11
63.	Pan, Pano	111,184	106,986	218,170
64.	Panchama	68	58	126

Sl. No.	Name of Scheduled Castes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
65.	Panika ..	3	..	3
66.	Panka —	4	1	5
67.	pantanti ..	814	769	1,583
68.	Pap ..	96	97	193
69.	Pasi ..	91	69	160
70.	Patial Patikar, Patratanti, Patua	609	576	1,185
71.	Rajna ..	312	283	595
72.	Relli ..	68	64	132
73.	Sabakhia ..	215	184	399
74.	Samasi ..	6	5	11
75.	Sanei ..	287	330	617
76.	Sapari ..	29	24	53
77.	Sauntia, Santia ..	8	8	16
78.	Sidhria ..	1	2	3
79.	Sinduria ..	2	5	7
80.	Siyal ..	1,497	1,438	2,935
81.	Tamudia ..	15	7	22
82.	Tanla ..	4,754	4,526	9,280
83.	Tiar, Tior ..	1,192	1,170	2,362
84.	Ujia ..	1	1	2
85.	Valamiki, Valmiki —	20	26	46
Total ..		4,15,198	4,02,675	8,17,873

APPENDIX II

Population of Scheduled Tribes, Cuttack District, 1981 Census *

Sl. No.	Name of Scheduled Tribes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
1.	Bagata ..	22	16	38
2.	Baiga ..	2	1	3
3.	Banjara, Banjari ..	9	2	11
4.	Bathudi ..	375	309	684
5.	Bhottada, Dhotada ..	3	2	5
6.	Bhuiya, Bhuyan ..	233	211	444
7.	Bhumia ..	3	..	3
8.	Bhumij ..	2,798	2,860	5,658
9.	Bhunja ..	7	5	12
10.	Binjhal ..	25	19	44
11.	Birhor ..	6	5	11
12.	Bondo Poraja ..	2	..	2
13.	Dal ..	4	1	5
14.	Desua Bhumij ..	3	38	41
15.	Dharua ..	76	63	139
16.	Gadaba ..	50	54	104
17.	Gandia ..	2	1	3
18.	Ghara ..	1	1	2
19.	Gond, Gondo ..	310	278	588

* Census of India, Orissa, Part IX (IV), Special Tables for Scheduled Tribes, 1981, pp. 248—284.

Sl. No.	Name of Scheduled Tribes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
20.	Ho ..	455	433	888
21.	Jatapu ..	1	1	2
22.	Juang ..	384	381	765
23.	Kandha Gauda ..	340	305	645
24.	Kawar ..	12	10	22
25.	Kharia, Kharian ..	423	395	818
26.	Kharwar ..	5	7	12
27.	Khond, Kond, Kandha, Nanguli Kandha, Sitha Kandha	2,890	2,915	5,805
28.	Kisan ..	75	64	139
29.	Kol ..	165	154	319
30.	Kolah Loharas, Kol Loharas	129	116	245
31.	Kolah ..	7,238	6,993	14,231
32.	Koli, Malhar ..	370	318	688
33.	Kondadora ..	13	10	23
34.	Kora ..	6	6	12
35.	Korua ..	15	16	31
36.	Kotia ..	8	5	13
37.	Koya ..	4	5	9
38.	Kulis ..	6	4	10
39.	Lodha ..	583	557	1,140

Sl. No.	Name of Scheduled Tribes	Population		
		Males	Females	Total
(1)	(2)	(3)	(4)	(5)
40.	Madia .	73	85	158
41.	Mahali.	16	10	26
42.	Mankidi	1	..	1
43.	Matya	826	785	1,611
44.	Mirdhas	35	37	72
45.	Munda, Munda Lohara, Munda Mahalis	13,653	13,052	26,705
46.	Mundari.	373	363	736
47.	Omanatya	1	..	1
48.	Oraon	176	118	294
49.	Paronga	5	4	9
50.	Paroja	37	18	55
51.	Pentia	91	75	166
52.	Rajuar	28	35	63
53.	Santal	5,062	4,684	9,746
54.	Saora, Savar, Saura Sahara	11,029	10,990	22,019
55.	Shabar, Lodha	23,774	23,699	47,473
56.	Saunti,	88	49	137
57.	Tharua.	1	3	4
Total		73,262	71,446	144,708

APPENDIX III

Statistics of cases of Atrocities on Scheduled Castes and Scheduled Tribes and cases under Public Civil Right Act, 1955

Scheduled Castes								
Year	Rep.	C.S.	F.R.	P.I.	Con.	Acq.	P.T.	Persons arrested
1988	38	32	6	..	1	6	25	114
1989	26	20	6	..	..	..	20	101
1990	41	18	4	19	..	..	18	49
Scheduled Tribes								
Year	Rep.	C.S.	F.R.	P.I.	Con.	Acq.	P.T.	Persons arrested
1988	1	1	..	..	..	1	..	7
1989	1	1	..	..	..	..	1	1
1990	1	..	..	1	..	..	..	..
P.C.R.Act								
Year	Rep.	C.S.	F.R.	P.T.	Con.	Acq.	P.T.	Persons arrested
1988	5	5	..	..	..	1	4	28
1989	9	6	3	..	..	1	5	30
1990	13	6	2	5	..	..	6	17

N.B.—Rep. (Reported)
 C.S. (Charge Sheeted)
 F.R. (Final Report)
 P.I. (Pending Investigation)
 Con. (Convicted)
 Acq. (Acquitted)
 P.T. (Pending Trial)

CUTTACK

APPENDIX IV

Number of Wills registered in the district

Year		No. of Wills registered
(1)		(2)
1971	..	108
1972	..	106
1973	..	70
1974	..	97
1975	..	79
1976	..	95
1977	..	113
1978	..	93
1979	..	132
1980	..	108
1981	..	139
1982	..	114
1983	..	111
1984	..	139
1985	..	128
1986	..	89
1987	..	113
1988	..	128
1989	..	117
1990	..	..
Total	..	2,079

District Registrar, Cuttack

APPENDIX V

Statistical data on Dowry Deaths (Homicide and Suicide) and Torture cases of Cuttack district

Year	Rep.	C.S.	F.R.	P.I.	Con.	Acq.	P.T.	Persons arrested
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Homicide cases								
1988	14	11	3	..	3	3	3	31
1989	8	6	2	..	2	1	3	13
1990	21	3	3	15	..	..	3	5
Suicide Cases								
1988	26	20	6	..	1	6	13	43
1989	21	16	5	..	..	..	16	39
1990	25	4	2	19	..	..	4	9
Torture Cases								
1988	58	39	19	..	..	5	34	93
1989	67	55	12	..	..	2	53	143
1990	75	21	1	53	..	..	21	54

N.B.—Rep. (Reported)
 C.S. (Charge Sheeted)
 F.R. (Final Report)
 P.I. (Pending Investigation)
 Con. (Convicted)
 Acq. (Acquitted)
 P.T. (Pending Trial)

APPENDIX VI

Houses having toilet facilities in Urban Areas

Tenure Status	No. of Households	Toilet facilities			
		Available		Not available	
		No. of Households	Population	No. of household	Population
(1)	(2)	(3)	(4)	(5)	(6)
Owned	45,070	17,480	1,28,115	27,590	1,50,575
Rented	42,525	24,230	1,08,245	18,295	65,050
Total	87,595	41,710	2,36,360	45,885	2,15,625

SOURCE—Census of India, 1981, Household Tables Part VIII-A and B (II) p. 43.

APPENDIX VII
Predominant materials of roof, wall and floor of houses in the district

(1) Material of wall	(2) Urban/Rural	(3) Total house-holds	Material of roof								(11) All other materials and material not stated
			(4) Grass, leaves, reeds, thatch, wood, mud, unburnt bricks or bamboo	(5) Tiles, slate, shingle	(6) Corrugated, Iron zinc or other metal sheets	(7) Asbestos cement sheets	(8) Brick stone lime	(9) Stone	(10) Concrete RBC RCC		
All materials of floor											
1. Grass, leaves, reeds or bamboo	U	8,925	8,630	..	25	15	..	..	..	..	255
	R	54,485	52,465	..	85	80	..	..	..	..	1,855
2. Mud	U	24,790	24,255	275	60	135	..	..	..	..	65
	R	553,580	547,400	4,135	915	550	..	..	..	..	580
3. Unburnt brick	U	1,220	845	140	75	50	35	..	..	60	15
	R	2,765	2,250	305	60	95	15	5	30	5	5
4. Wood	U	380	180	45	85	45	..	..	..	..	25
	R	660	485	65	45	30	..	..	..	..	35
5. Burnt Bricks	U	44,710	10,070	4,620	1,985	5,740	3,910	60	17,975	350	
	R	60,690	24,305	11,115	1,710	6,595	4,035	70	12,450	410	

(Contd.)

APPENDIX VII
Predominant materials of roof, wall and floor of houses in the district

(1)	(2)	(3)	Material of roof							(9)	(10)	(11)
			Grass, leaves, reeds, thatch wood, mud, unburnt bricks or bamboo	Tiles	Corru- gated, iron zinc or other metal sheets	Asbestos cement sheets	Brick stone lime	Stone	Concrete R B C R C C				All other materials and material not stated
6. Galvanised sheets or other metal sheets	U	460	55	5	170	90	35	10	95	..		
	R	335	60	10	90	30	15	5	45	80		
7. Stone	U	4,210	735	540	120	720	125	15	1,850	105		
	R	17,565	8,510	2,685	515	1,180	605	90	3,800	180		
8. Cement concrete	U	2,485	120	100	40	215	600	5	1,380	25		
	R	1,315	100	105	10	160	160	10	750	20		
9. All other materials and materials not stated	U	415	45	5	5	5	5	5	5	345		
	R	2,010	365	30	10	15	..	5	25	1,580		
10. All materials (Total)	U	87,595	44,935	5,530	2,565	7,105	4,710	90	21,365	1,185		
	R	6,93,425	6,35,940	18,450	3,440	8,735	4,830	185	17,100	4,745		

All materials of wall

SOURCE — Census of India, 1981, Household Tables, Part VIII A & B (i) p.83 & 194 (Concl.)

APPENDIX VIII

Number of houses provided to SC/ST and others under Indira Awas Yojana

Year	House completed	No. of houses provided to		
		S. C.	S. T.	Others
(1)	(2)	(3)	(4)	(5)
1985-86
1986-87	..	490	380	110
1987-88	..	383	303	80
1988-89	..	569	504	65
1989-90	..	490	405	85
Total	..	1,932	1,592	340

SOURCE—DRDA, Cuttack

APPENDIX IX

Households depending on sources of drinking water*

Area	Total No. of house-holds	Well	Tap	Hand-pump/Tube-well	River/canal	Tank	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Rural	693,425	521,200	7,885	58,815	59,460	31,515	14,540
Urban	87,595	38,195	40,475	4,850	1,760	315	2,000
Total	781,020	559,395	48,360	63,665	61,220	31,830	16,540

*Census of India, 1981, Household Tables, Part VIII, A & B (ii) pp. 158-59.