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Village Survey Series No. 1

A MONOGRAPH

ON

VILLAGE PENTHABAHAL

(In Rairakhol Subdivision, District Sambalpur)

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VILLAGE SURVEY SERIES No. 1

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ON  
VILLAGE PENTHABAHAL  
(In Rairakhol Subdivision, District Sambalpur)

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PHOTOGRAPHS BY THE AUTHOR

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## FOREWORD

APART from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five the distribution was to be as follows :

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds. markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organization of cultural life. It was now plainly the

intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognized. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organized in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

NEW DELHI

*The 24th May 1962*

A. MITRA

*Registrar-General, India*



## PREFACE

THIS small monograph is based on a study of the socio-economic structure and the demographic and cultural features of the rural community living in an out-of-the-way village called Penthabahal. The circumstances under which the Census Organization chose to undertake a Survey of this kind and the specific purpose of the Survey have been clearly mentioned in the Foreword of the Registrar-General, India. There was the necessity of continuing the old Indian Census tradition of conducting sociological enquiries, apart from the mere presentation and interpretation of population statistics. Moreover, a study of the existing conditions of villages may, perhaps, be helpful in finding out to what extent the processes of economic and social change coming in the wake of the development activities during the last decade have been helpful in resuscitating the decadent structure of rural communities.

The Registrar-General has laid down certain principles and criteria with regard to selection of villages. The population size of the village, as well as the social, economic and ethnic category to which it belongs must be taken into consideration before the selection is made. These instructions were kept in view at the time of original selection, but it appeared that variations in local conditions would not always permit strict adherence to the criteria fixed. For example, a particular village good for selection on the basis of having one dominant community and belonging to a particular occupational group might not have the other requisite qualification of population size. Departure from the standard was inevitable in such cases. Nor was it possible to undertake the Survey in all the villages originally planned, the primary reason being the non-availability of suitable Investigators. There was indeed the dearth of persons combining sense of keen observation so much necessary in an investigation of this kind, with powers of accurate expression, who might at the same time be willing to live in the far-flung selected village for a couple of weeks or so in order to conduct the investigation on approved lines. Ultimately, the original number was curtailed and a smaller number of villages was taken up for Survey. Village Penthabahal is one of them. Its principal characteristics may be seen in the opening Chapter. Observations contained in this monograph are based on the results of local investigation carried out by the field staff of this Organization.

CUTTACK

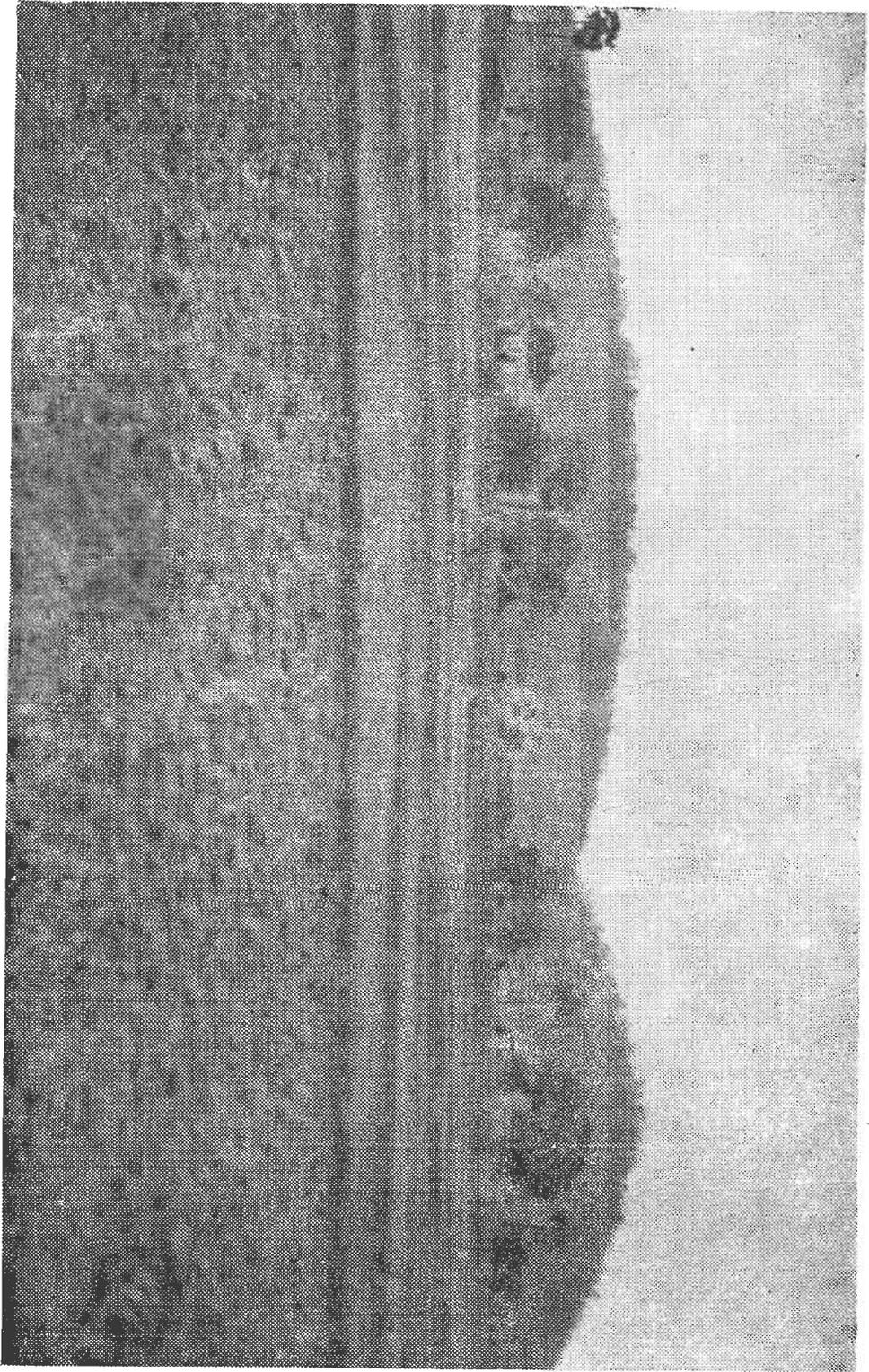
*The 1st July 1962*

M. AHMED





A DISTANT VIEW OF VILLAGE PENTHABAHAL



## CHAPTER I

### THE VILLAGE

#### INTRODUCING THE VILLAGE

Penthabahal is a small village far in the interior of the undeveloped tract of country in Rairakhol Subdivision of district Sambalpur. It is a typical village in the central portion of ex-State areas of Orissa, which continued under the administration of their Rulers till they were amalgamated with the State of Orissa in the year 1948. In the period before the merger of the territory, this part of the country does not appear to have received adequate attention from its administrators in the matter of economic advancement or social welfare of the people.

2. Penthabahal once famous in this part as a centre of production of iron and manufacture of iron implements by indigenous method, still strives to hold its past glory in the face of severe competition from factory-produced ironwares and implements. It is remarkable that in this age of mass production of iron and steel by modern technique, this indigenous industry has not completely died out. The main occupation of the original settlers was smelting of iron and production of iron implements. At that time, it was a single-caste village. But with the passage of time, people of other castes with different economic pursuits, mainly cultivation, came in and settled down. Two factors, namely, immigration of agriculturists and competition of factory-produced implements brought about a change in the occupational groups in the village, although it still retains its characteristic of being the soil of birth of indigenous iron-smelters.

#### LOCATION AND COMMUNICATIONS

3. The village lies within the jurisdiction of Naktideul Police-station in Rairakhol Subdivision of district Sambalpur. It is approximately situated in 21°14' North Latitude and 84°31' East Longitude and is bounded on the North by a hill-stream named Champali Nala and the Reserved Forest, on the South by the Reserved Forest and the Kalapat hill, on the East by village Naktideul and on the West by Reserved Forest and the hill-stream. The village is at a distance of 2 miles and a half from the nearest market place at Naktideul, which also happens to be the seat of Police-station, Post Office, Dispensary and Grama Panchayat Samiti.

4. The village is 17 miles and a half from the Subdivisional headquarters at Rairakhol and 59 miles from the District headquarters at Sambalpur. The nearest bus terminus is Rairakhol with which there is a fair-weather road link also. So it is approachable only by foot and by bullock cart from Rairakhol during the greater part of the year. The unmetalled road passes through dense forests and crosses a number of hill-streams which are not bridged. During rainy season these streams get swelled and cut this village off from outside for spells of a few days at a time. In fair weather this road opens for jeeps and trucks.

#### PHYSICAL ASPECTS

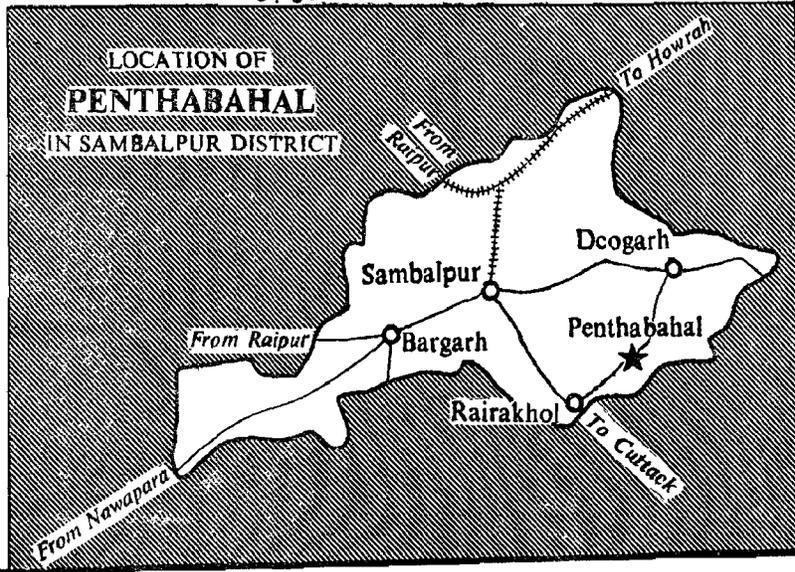
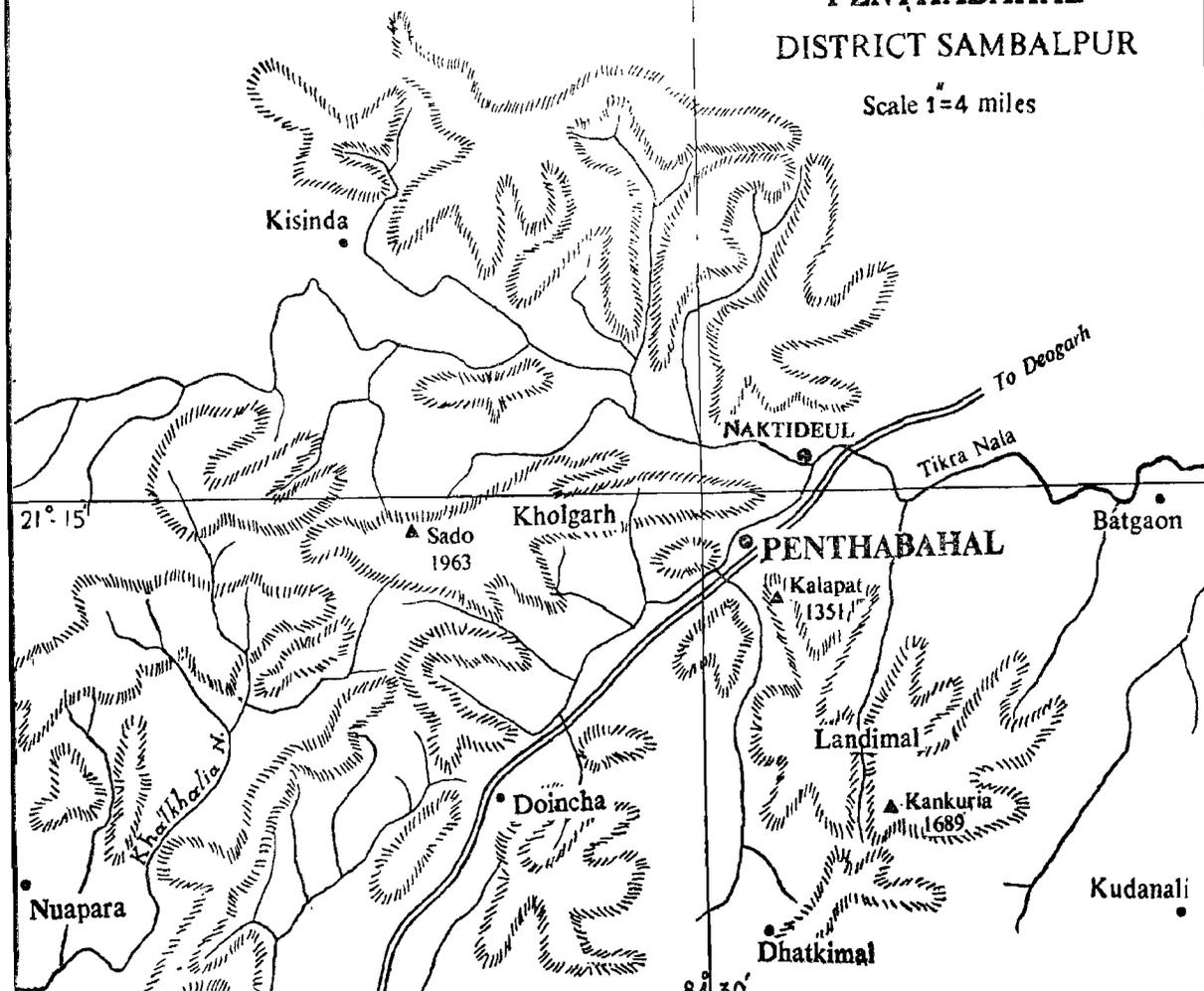
5. Nature is bountiful in its gifts to the surroundings of the village. Apart from the hill-stream Champali Nala encircling the village on three

PHYSICAL FEATURES AROUND VILLAGE

# PENTHABAHAL

## DISTRICT SAMBALPUR

Scale 1"=4 miles



sides, the neighbourhood has isolated ridges and low ranges of hills, and is mostly covered with dense forests. The range of Kalapat hills however rises to a height of 1,351 feet and is to the South-East of the village. The Landimal hill, whose highest peak rises up to 1,689 feet, lies in the same direction and is nearly 5 miles distant from the village. These two hills having joined up stretch out in South-East direction for several miles. The other hill range worth mention is the Kholgarh, whose highest peak is 1,963 feet and which runs from near the Western boundary of the village in a further Westerly direction. These three ranges of hills are not generally accessible because of dense forest growth, and have sealed the village from the Western and South-Eastern sides. With the exception of the only road which runs from South-West to North-East from Rairakhola to Deogarh, the village has no line of communication.

6. The Champali hill-stream flows beside the village. It is a tributary of the river Tikkira, which rises from the hill region of Athmallik and flows near-by the village. During rains the stream swells up and flows swiftly, and at other times of the year it is shallow with a thin and slow current. At places the bed of the stream exposes solid mass of rock covered with only a few inches of water, but the bed is for the most part sandy. This stream supplies water to the villagers throughout the year, but in rainy season when in spate, it overflows and causes heavy damage to the crops and houses, as it did in the year 1960.

#### CLIMATE

7. The village is located at an approximate height of 620 feet above the sea-level and is far away from sea-coast-line. The climate is extreme,

being characteristically hot in summer and cold in winter, as happens in inland tracts. While the near-by reserved forest with its thick growth contributes to keep the temperature cooler, the exposed rocks and hills at a short distance counteract such effects. As usual in the months of April, May and June the heat is intense. The cold weather which commences in November and ends in February generally has uncomfortable cold nights. These months are practically rainless. The monsoon breaks in about the middle of June and continues till the middle of September with occasional showers for a month thereafter. Rainfall statistics show wide variation during the last 3 years ranging from 43" in 1959 to 109" in 1961. The village itself has not got a rain-recording station. Figures obtained from the Meteorological Office at the headquarters station of the district of Sambalpur are given below:

Month	Rainfall in millimetre in the year		
	1959	1960	1961
January	16.4	28.2	0.0
February	3.1	1.9	168.6
March	0.0	35.0	2.2
April	2.8	8.6	72.4
May	11.9	8.5	3.8
June	104.9	315.9	460.1
July	370.0	527.9	720.7
August	268.7	774.1	313.9
September	264.8	187.8	814.5
October	53.9	40.4	180.3
November	0.0	0.0	21.8
December	0.0	0.0	7.1
	1,096.5 or 43.2 ins.	1,928.3 or 75.9 ins.	2,765.4 or 108.9 ins.

### SOURCES OF WATER

8. The Champali Nala is the main source of water for the villagers. As this stream flows close by the village, the villagers use it for drinking, bathing and washing purposes throughout the year. There is also one masonry well excavated at the cost of Government about 10 years back. This is used for drinking purpose. This well is located in the main Basti inhabited by the Chasas, Konds, Jharas, Gouds and Baisnabs. All of them use the well. The washerman who lives in this Basti and the Kamars and Gandas who live in separate hamlets which are at a distance from the main Basti are not allowed to draw water from this well. The village has got one tank (*bandha*) and three irrigation tanks (*katas*). But none of them were renovated for some decades and are lying silted up and unused.

### FLORA AND FAUNA

9. The village and its surroundings are rich in Flora and Fauna. The climate and soil are particularly suited to the growth of various species of vegetation and animal. The principal varieties of large-sized trees are Banyan, Pipal, Mango, Jack-fruit, Date-palm, Palmyra-palm, Sal, Mahua, Kendu, Asan, Dhaura, Palas, Agamathu, Kusum, Karanja, etc.

10. There are also many small plants and shrubs which usually grow in tropical forests and the item deserving mention is Panasi or Sabai grass which is a commercially valuable product, being required for manufacture of paper, ropes, etc.

11. The forest adjoining the village is rich in wild life and several varieties of animals are seen. Important ones are Deer, Sambar, Wild Boar, Nilgai, Panther, Leopard, Tiger, Bear, Kutra, Wolf, Wild Dog (*Balia*), Rabbit and Porcupine. Similarly there is a

large variety of colourful birds in the surroundings of the village, namely, Peacock, Pigeon, Duck, Sparrow, Parrot, Bat, Kite, Vulture, Bani, Bhadabhadalia, Kochilakhai, Dahuka, Koel, Sari, Haladibasant, Kumutia, Ghaturuguma (*Hunhan*), Gendalia and Dove.

### HISTORY OF THE VILLAGE

12. The village is situated in Rairakhhol which was formerly a Zamindary subordinate to the Ruler of Bamra and later made into an independent State within the cluster of Garhjats of the Central Provinces. In the year 1867, Rairakhhol was recognized as a Feudatory State by the British Government and was given a *Sanad* accordingly. The State was transferred in October 1905 from the Central Provinces to the Orissa Division which was within the Province of Bengal and continued to be ruled over by Chouhan Rajput Chiefs. Rairakhhol continued to be a Feudatory State until the 1st of January 1948 when it was merged with the State of Orissa, constituting one of the subdivisions of district Sambalpur.

13. As it appears, village Penthahal was far away from human habitation till the early part of the 17th Century. The surrounding area was inaccessible and had dense forests full of wild animals moving about in the hills and dales near-by. The Konds who usually live in such regions, first came to settle down at the foot of the Kalapat hills about 2 or 3 miles away from the present village site, probably being attracted by the discovery of iron-bearing stones lying exposed on the surface of the hill. They took to smelting of iron by the traditional process. They also cleared and reclaimed some areas of the forest close to their habitation and thus started cultivation.

14. As it was later seen, cultivation did not ultimately prove to be attractive for them, because they were too poor to afford to purchase cattle or agricultural implements necessary for tilling the virgin rocky soil. Visitation of droughts and natural calamities appeared to have led them to decide in favour of total migration from the village. The locality relapsed to a state of wilderness for sometime, after which a section of adventurous Chasas mostly belonging to the North who knew better techniques of reclamation and cultivation, immigrated into this village and settled down round about the fields previously reclaimed by the Konds. The people belonging to other castes and tribes gradually came and settled down here, as the pioneers broke down the conditions of isolation and wilderness. The Kamars took to smelting of iron and manufacture of iron implements as the sole means of livelihood, while the rest of the communities resorted to cultivation. A regular village thus sprang up about two centuries ago.

15. Since its establishment, the composition of communities of the village has been changing from time to time. Some households have migrated, while many new families have come into the village. Table I appearing in the Appendix relates to the settlement history of the households and shows that there are at present 8 different communities in the village. The Chasas numbering 15 households constitute the majority, out of which 11 households appear to be living here for over 5 generations, 3 households between 5 and 4 generations and 1 household between 3 and 2 generations. Three Kamar households settled down 5 to 4 generations back. The largest number of settlers are of the category of 3—2 generations, among

whom are Kond 5 households, Ganda 4 households and Goud 2 households. The remaining 8 households belonging to different castes are the settlers of the present generation. Among the new settlers the maximum number are Kamars, as three households have freshly migrated into the village during the present generation. These Kamars were attracted by the iron-smelting industry which is conducted in the village, though it is just good enough for their subsistence. The other five households who have settled in the present generation chose the village for settlement in a casual manner. The Baisnab was appointed as a village school master and he decided to settle down. The Dhoba found that there were no washermen in the village and so he stepped in. The Jhara, the Goud and the Kond came in because they had some amount of acquaintance in the village.

16. Thus the original settlers, namely, Konds deserted the place completely and went away elsewhere. A few of them are reported now to be living in village Musakani at a distance of 4 miles. The present-day inhabitants are either newcomers or descendants of a later batch of immigrants.

17. Reliable information is not available with regard to emigration. As far as enquiries reveal, 25 households of different communities seem to have left the village during the last 50 years. The number of households that have thus left are—Kamar 12, Chasa 6, Kond 3, Goud 2 and Ganda 2. Most of them have gone to different villages of Rairakhol Subdivision itself while a few have gone to Deogarh and Athmallik Subdivisions which adjoin Rairakhol.

### LEGEND

18. There is more than one account why the village was so named. Two of them relate to the central location of the village with regard to matters which were considered important in earlier times. The term 'penthā' in local expression means a centre or central place and the term 'bahal' relates to the superior nature of the land as compared with other areas. Thus the name of the village indicates, according to local notions, a centrally situated good piece of land. The village came to acquire such a distinction in the following way.

19. As mentioned earlier, the Konds were the first to discover the occurrence of iron-ore in the locality and started extracting iron for some years till they migrated from the village for better living conditions elsewhere. The village lay uninhabited for some time, but ultimately when the new settlers came, there were some skilful and enterprising Loharas (blacksmiths) among them. They revived the industry of iron-smelting and of manufacture of iron and steel

implements necessary for agriculture, hunting and domestic purposes. The village then served as a centre for production and sale of iron and steel implements. According to another version as given by an old Kamar of the village, the process of smelting iron is locally called 'penthoi'. The village therefore acquired the name Penthabahal, signifying a land of processing iron. In spite of the difference in these two versions, it appears that the naming of the village is closely associated with the indigenous industry of production of iron.

20. Another legend, which however does not find much support, relates to a story how the members of the royal family used to camp in this village frequently in their shooting excursions. The Ruler's subjects belonging to the neighbouring villages were bound to attend the royal camp and take part in hunting or shooting arrangements. Thus the village became a central camp or a 'penthā' for shooting excursions of the royal family and acquired its present name.

## CHAPTER II

### THE PEOPLE

#### POPULATION

The village has a population of 165 persons, which has increased from 136 in 1951, an increase of 21·3 per cent in 10 years. The present population comprises 77 males and 88 females, and shows not only the liberal proportion of women in the total population but also their growth at a rate much faster than that of men of this village. It is a noticeable characteristic of this village that women are dominant not only numerically, but also in all social and domestic sides of life.

#### Area and density

2. The area of village is 847·16 acres or 1·32 square miles. Table 1 below gives the density of population of the village :

TABLE 1 : AREA AND DENSITY

Area	Popula- tion	Density per square mile	Number of houses	Number of house- holds
847·16 acres or 1·32 sq. m.	165	127	37	37

It appears that the village with an area of 1·32 square miles has a population of 165 which works out to a density of 127 per square mile. This is much lower than the average density of the district which is 223 or the average density of the State which is 292. The total number of houses being 37 only, the village can be classified as a small-sized one.

3. The density of population being low, the village is apparently capable of sustaining a larger population in future but in fact its resources in agricultural land or cottage industries are poor as might be seen in a later review on the subject. Unless such resources are increased by various development measures, a higher density of population in future may lead to correspondingly greater amount of poverty.

#### Age-groups

4. Table 2 given below shows the population by sex and age-groups :

TABLE 2 : POPULATION BY  
SEX AND AGE-GROUPS

Persons	Males	Females	0—14		15—24		25—59		60 and over	
			{		{		{		{	
			M.	F.	M.	F.	M.	F.	M.	F.
165	77	88	33	38	12	11	30	35	2	4

5. In the age-group 0—14, the population is maximum being 71 which is 43 per cent of the total population. The percentages for this age-group for the State and for the district of Sambalpur are 39 and 36 respectively. It will thus appear that the number of children is larger in this village than the average, which is an indication of rapid increase of population in future. The percentage of aged people is rather low which may indicate unsatisfactory state of public health, or inadequate nourishment

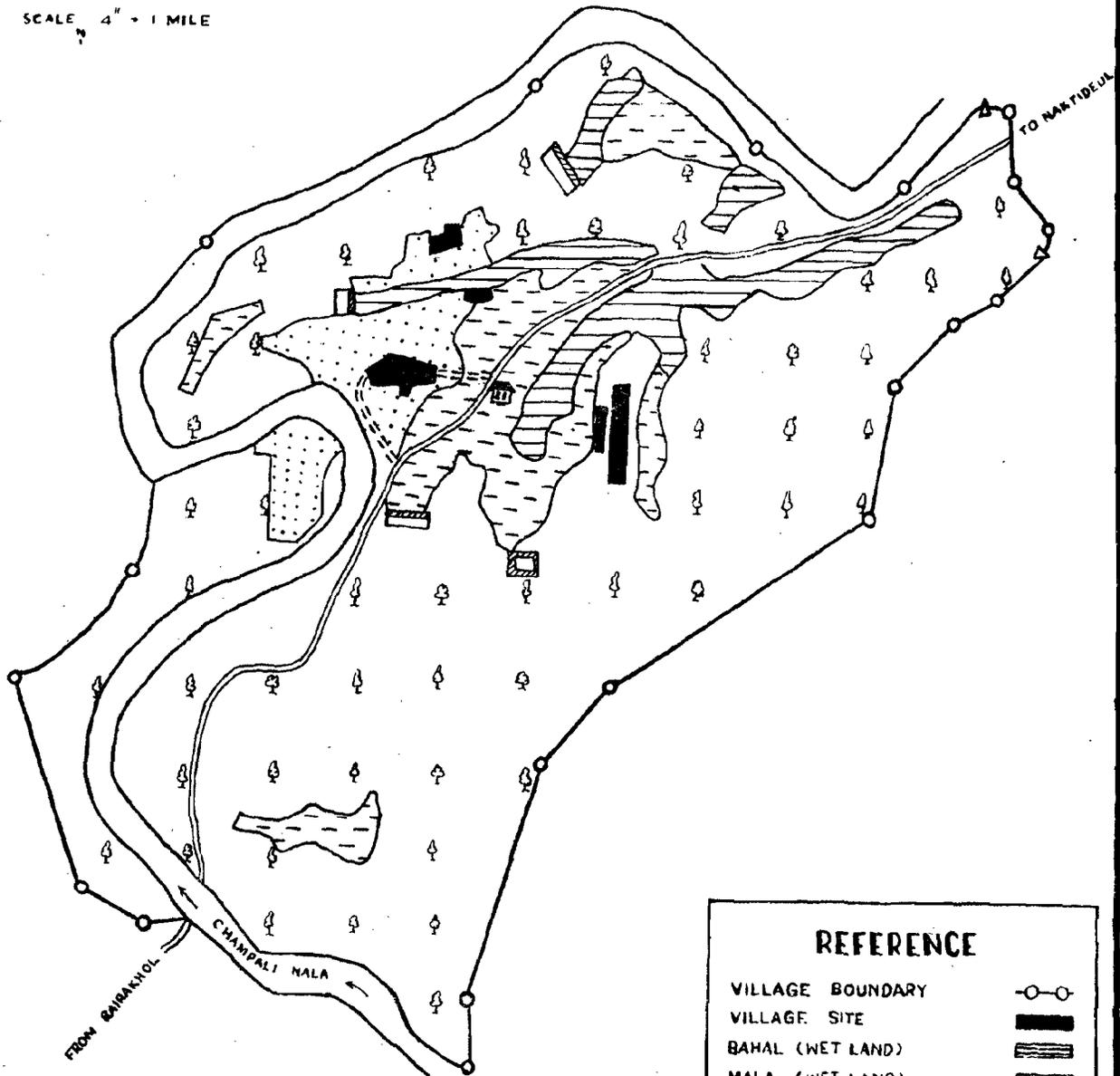
# VILLAGE PENTHABAHAL

PS NAKTIDEUL

SUB-DVN RAIRAKHOL

DISTRICT SAMBALPUR

SCALE 4" = 1 MILE



## REFERENCE

VILLAGE BOUNDARY	—○—○—
VILLAGE SITE	■
BAHAL (WET LAND)	▨
MALA (WET LAND)	▬
ATA (DRY LAND)	▮
FOREST	🌳🌳
SCHOOL	🏫
ROAD (PWD)	—
RIVER	~
TANK	☑
IRRIGATION TANK	☑
VILLAGE ROAD	- - - -

or some other unfavourable condition. The middle age-groups have no special feature.

### RELIGION, CASTE AND COMMUNITY

6. All the villagers are Hindu by religion. The villagers are divided into 8 castes and communities as given in the Table below :

TABLE 3 : CASTES AND COMMUNITIES

Caste/ Community	Sub- caste	Number of house- holds	Population			Remarks
			Per- sons	M.	F.	
Chasa	..	15	67	30	37	
Kond	..	6	28	13	15	Scheduled Tribe
Kamar	..	6	24	12	12	
Ganda	..	4	22	8	14	Scheduled Caste
Goud	..	3	8	5	3	
Dhoba	..	1	8	3	5	Scheduled Caste
Jhara	..	1	3	2	1	
Baisnab	..	1	5	4	1	

7. A majority of the people in the village are Chasa by caste, numbering 67 out of 165 persons. Other castes having appreciable number of population are Konds numbering 28, Kamars numbering 24 and Gandas numbering 22. The village has a small number of Scheduled Caste and Scheduled Tribe population, the strength being 30 and 28 persons respectively.

8. The people belonging to Chasa caste are divided into two sub-groups, i.e., Bisi and Sahu. The Bisis are comparatively prosperous as they belong to the family of the village Gountia. The Kamar caste though comparatively small in number is divided into three sub-groups, namely, Penthoi, Behera and Padhan. None of them are agriculturists by profession.

They maintain themselves by indigenous industry of manufacture of iron implements. The Kamars are very dark of skin and have flat nose with marked depression in the portion between the eyes. This feature is so prominent that even a stranger to the village cannot fail to observe it. The Kamars are of muscular built but suffer from skin diseases. The Chasa community owning major portion of the cultivated lands is prosperous and influential. Their men and women are healthy. The village headman, Mukund Bisi, belongs to this caste. Percentage of literacy among them is fairly high while the Kamars are noticeably backward in this regard.

### HOUSES

9. The village has 37 houses divided into three clusters. The largest of them is the main Basti of Penthabahal having 21 houses, the other two being its hamlets situated within hailing distance of one another. These hamlets are called Kamarpara and Gandapara and contain six and ten households respectively. The main Basti consists of two rows of houses with a village road lying in between and they present an orderly look. But the houses in Kamarpara and Gandapara are located here and there without any symmetry or order. Both the hamlets are linked with the main Basti by a footpath.

10. Persons belonging to Ganda caste live in Gandapara in a separate and segregated group because they are treated as untouchables. The Kamars also live in a separate and compact group in a hamlet of their own for the facility of running their industry. All other communities, namely, Chasa, Baisnab, Jhara, Kond and Dhoba live in the main Basti.

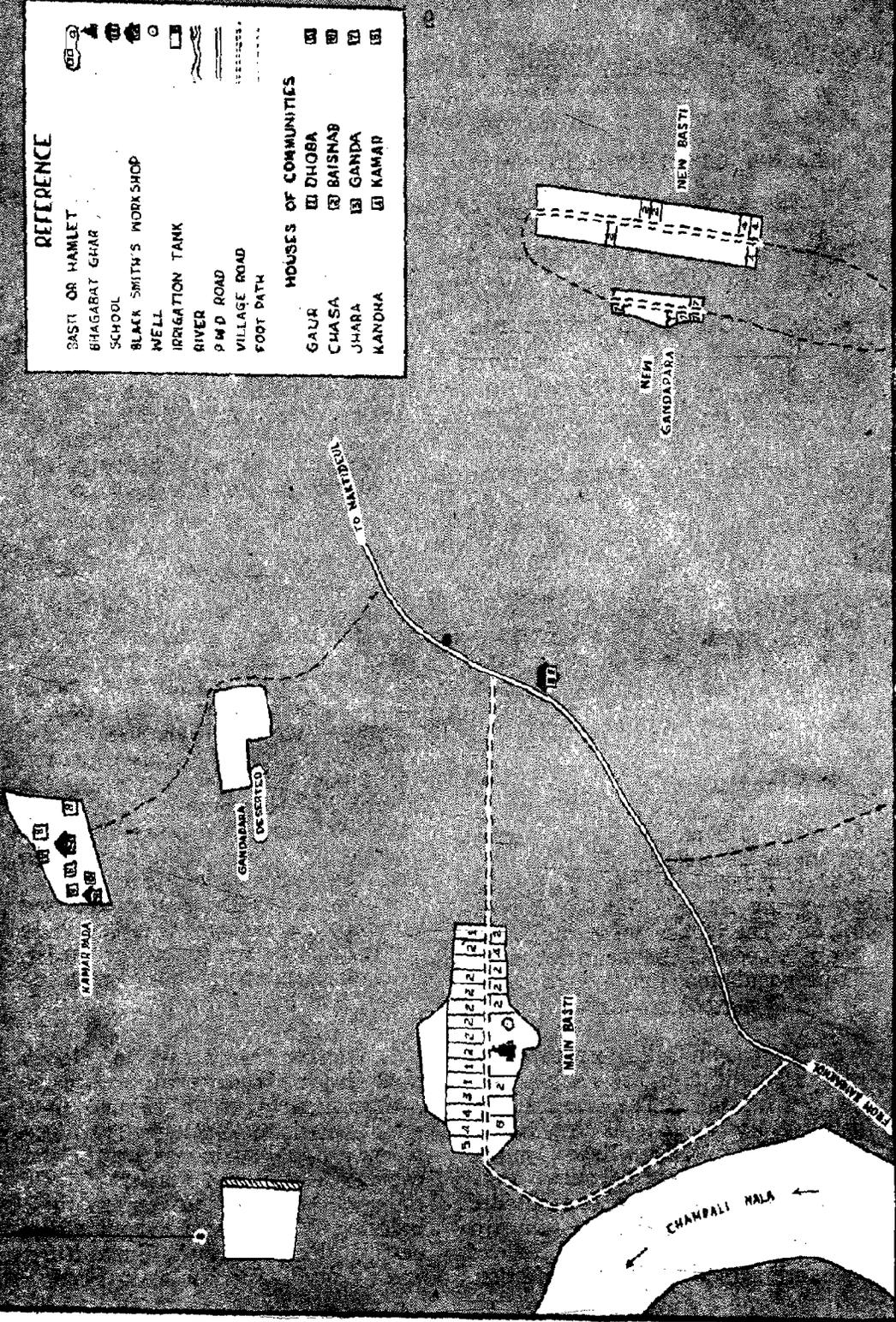
# LAY-OUT OF VILLAGE PENTHABAHAL

**REFERENCE**

- BASTI OR HAMLET
- BHAGABAT GHAR
- SCHOOL
- BLAKER SMITH'S WORKSHOP
- WELL
- IRRIGATION TANK
- RIVER
- PWD ROAD
- VILLAGE ROAD
- FOOT PATH

**HOUSES OF COMMUNITIES**

- GAUR
- CHASA
- JHARA
- KANDHA
- DHORA
- BAISHAB
- GANDA
- KAMAD





A street of the main Basti

11. In the year 1960, the village faced an unprecedented flood and the villagers were affected severely when their houses were submerged and their property damaged. With the permission of the Revenue authorities, some of them shifted to a new site within the village which is high in level and therefore safer than the old site. Some of the villagers have gradually shifted to the new site. All

the households of the Ganda caste have moved to the new site preferring to confine themselves to a separate and compact portion of the site. Six other households belonging to different castes have also shifted to the new site while some more are planning to shift in the near future.

12. The size of the households in the village is given below:

TABLE 4 : SIZE AND COMPOSITION OF HOUSEHOLDS

Total number of households	Single member		2—3 members		4—6 members		7—9 members		10 members and above						
	Households	Male	Households	Male	Households	Male	Households	Male	Households	Male					
37	2	..	2	8	12	8	21	46	54	6	19	24	..	..	..



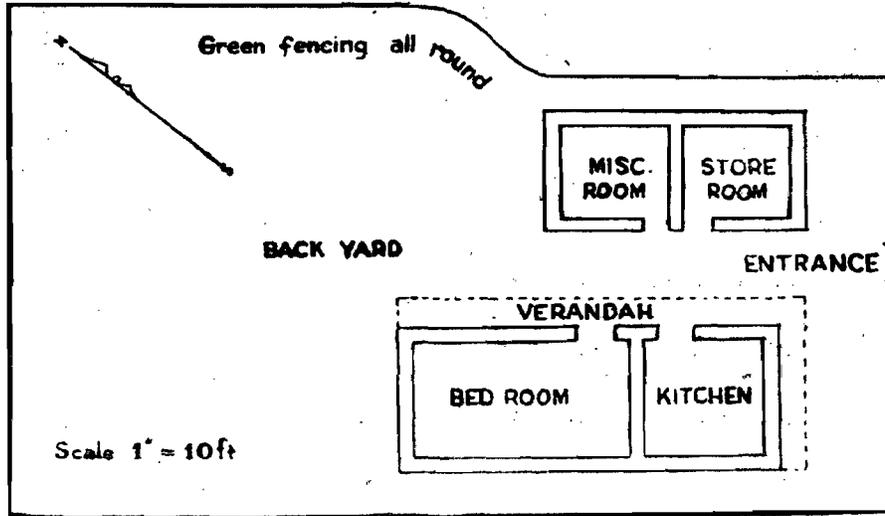
One-roomed and low-roofed house of a Kamar

13. Out of 37 households 6 are large-sized, each containing 7 to 9 members while 21 households consist of 4 to 6 members, 8 consist of 2 to 3 members and only 2 consist of a single member each. So the majority of the households have a composition of 4—6 members, or in other words it is a village of average-sized families.

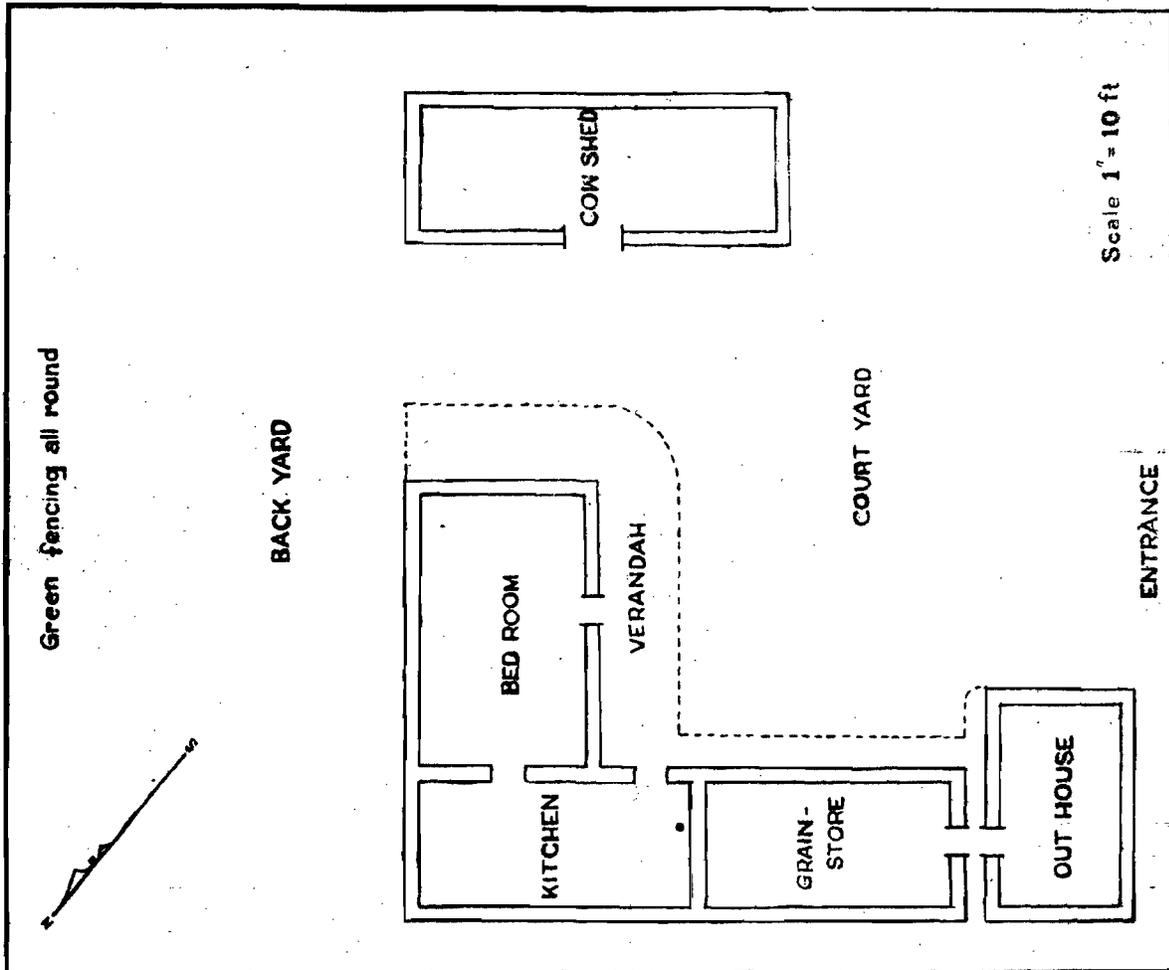
#### House type

14. Most of the houses are of kutch type and consist of one room only which is generally rectangular in shape. They have no separate compound but a few well-to-do persons whether Chasa or Kamar by caste have more commodious houses with three or even four rooms as shown in the illustrations. Two sketches are given showing the plan of the house and compound of one Kamar named Sridhar Penthoi and one Chasa

named Arjun Bisi both of whom are well-to-do as compared with other members of the caste. The premises of both the houses have green fencing all round. The house of the Chasa is more elaborate with a bedroom, a kitchen, an outhouse and a grain store. It has also a commodious cowshed and an extensive courtyard for receiving grains or stacking straw. The Kamar does not require all such paraphernalia and is content with a house containing rooms lesser in number and smaller in size. Apart from a small-sized bedroom and a kitchen, the Kamar has two tiny rooms measuring 6 feet by 5 feet each for miscellaneous or storing purposes. All the houses in the village do not face towards one common direction. Each one selects its frontage and direction according to its actual location in the village site.



Ground plan of the house of Sridhar Penthoi, Kamar by caste



Ground plan of the house of Arjun Bisi, Chasa by caste

15. Table 5 given below shows the number of rooms and the persons occupying them :

TABLE 5 : NUMBER OF ROOMS AND NUMBER OF MEMBERS LIVING IN THE HOUSEHOLDS

Total number of households in the village ..	37
Total number of rooms in all the households ..	47
Total number of inmates in all the households ..	165

Classification of households according to number of rooms	One-roomed	Two-roomed	Three-roomed	Four-roomed	Larger than four-roomed
Number of households ..	31	3	2	1	..
Number of members living ..	133	13	12	7	..

Out of 37 households, 31 households have one room each, 3 have two rooms each, 2 have three rooms each and only one has four rooms. Thus the typical house is a single-roomed structure. Sometimes, however, there might be a small thatched structure outside the living room for being used as a cowshed or for similar purpose and such a structure has not been taken into consideration. But in view of the composition of the households as seen in Table 4, the size of the houses and the number of members living therein are rather deplorable. It is obvious that in

many of these houses, one single room is used as bedroom as well as for cooking food and storing of grains and valuables, and that the married and the unmarried sleep in the same room, though sometimes they provide a flimsy partition to keep privacy.

16. Construction of the type of houses which the villagers have is simple and economical. The materials used are bamboo, wooden poles, thatch grass and string. Just a shallow foundation is enough but very often no foundation is given at all. The superstructure rests on wooden poles driven to the ground. The walls and doors are made of split bamboo and the roofing is done with bamboo and straw. Beneath the roof some sort of wooden ceiling is occasionally constructed with a view to keep household goods and grain bins also. The Kamars who cannot afford even this type of roof, content themselves by covering a flimsy roof frame with date-palm leaves.

17. The floor is levelled by earth-filling and is finally plastered with cow-dung and liquid mud. Walls are also coated with mud and given a cow-dung wash. No windows are provided in the rooms ; as a result the rooms remain dark even in daylight. Only six houses in the village have wooden doors in the living rooms, the rest having split bamboo doors.

18. The construction of a house begins by digging a hole for erecting the first wooden pillar on the ground on an auspicious day. Later, the remaining pillars are fixed to the ground and walls are constructed with split bamboo and twigs. A coating of mud is plastered on both



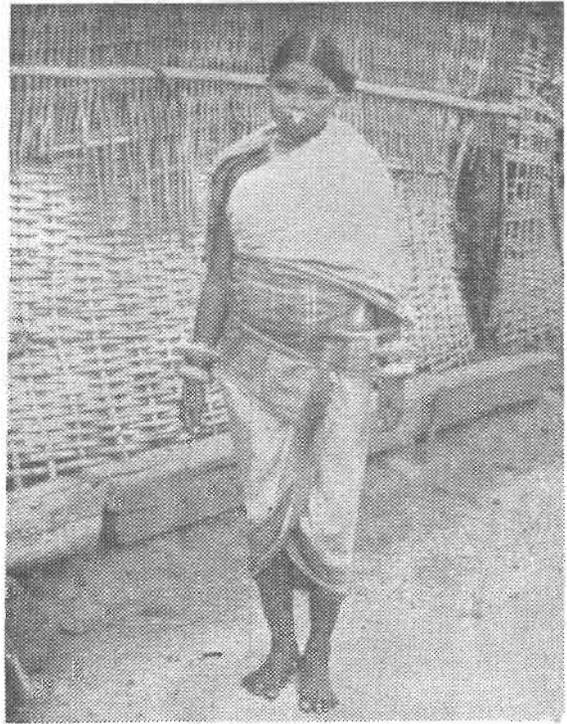
A SNUB-NOSED KAMAR

The Kamars are very dark of skin and have flat nose with marked depression in the portion between the eyes.

—See page 9



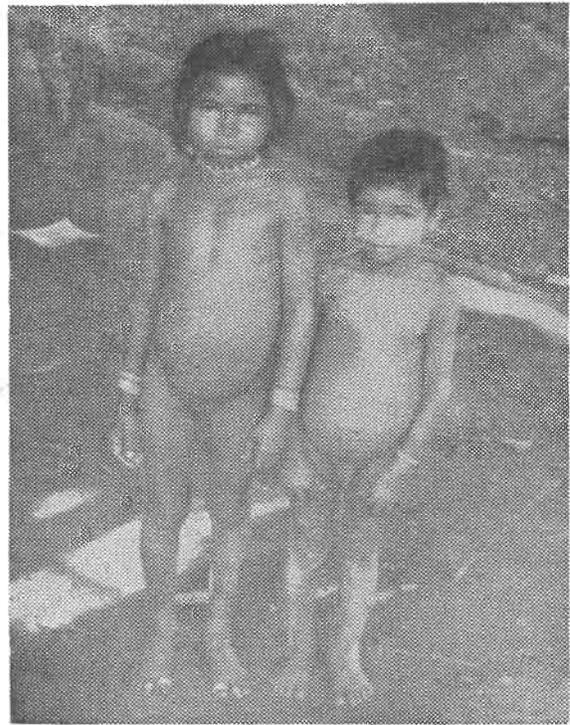
A WELL-TO-DO CHASA



A CHASA LADY



A WORKING WOMAN'S STYLE OF DRESS



NAKED BOY AND GIRL OF KAMAR CASTE

sides of such a structure. In such construction, there is no need to dig for foundation. Walls of the type described are constructed up to a maximum height of 9 feet, over which the roof is built. The roofs have mostly two simple slopes in the usual manner.

19. There are five brick-walled houses in the village which belong to Chasas. In case of these houses, foundation is dug up to a depth of  $2\frac{1}{2}$  feet in the maximum with a breadth of 2 feet and it is filled with layers of rubble up to the ground level. Walls of brick-in-mud are erected over this foundation. The usual breadth of the brick wall is 15 inches.

20. The approximate cost of construction of a typical house of an average Chasa family is Rs. 150. The house of a Kamar costs about Rs. 50 and the cost of a brick-build house is about Rs. 500. After the construction of the house is complete, a 'Pratistha' (inauguration) ceremony is performed on an auspicious day. The practice, however, is confined to the Chasa community.

#### DRESS

21. The villagers generally use clothing of cheap and coarse varieties, restricted almost to bare necessity. Till about the last decade, men and women used to wear handloom fabrics woven by Pans or Bhulias. The recent years show signs of changing taste and some of the villagers are taking to mill-made cloths. But even now a larger number of men and women are to be seen in handloom cloths which are produced in Talcher, Dhenkanal or

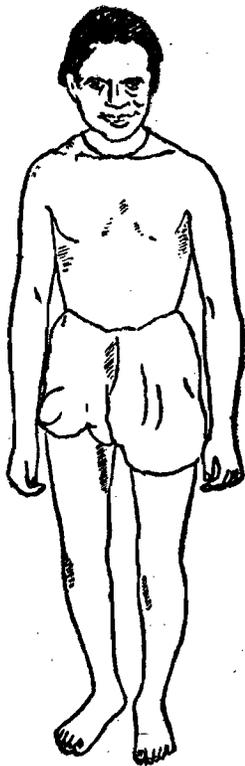
Angul and are available on sale in the market at Naktideul. Women of Kamar or Ganda caste prefer Sarees of small size but the women of Chasa community use Sarees which are 12 cubits long and 45 inches broad. Women who are not tall or fat use Sarees of smaller dimension, namely, 11 cubits by 42 inches. The Saree has usually a floral border or a border of traditional artistic design about 3 or 4 inches wide. Red-coloured border is popular. The Saree is worn in a manner so that 6 to 8 inches of the upper portion are held closely together and tied in a rope-like fashion round the waist. So ultimately the Saree hangs down up to a level just below the knees with no tendency to flutter in movements. This style is good for them and has practical utility as it is comfortable for household work. Aesthetically it is commendable as it allows a Chasa belle to expose her well-formed calves and shapely legs in the same manner as ladies of Western countries like to do.

22. Men invariably wear Dhotis either handloom or mill-made. The Chasas have taken to banians and occasionally to ready-made shirts to cover the upper portion of the body. But the other castes do not use them. Children up to 6 to 7 years and sometimes more remain naked particularly among the Kamars and Gandas. School-going boys put on half-pants while the girls use small-sized Sarees. Poor children who do not go to a school use tatters of their parents' old and torn clothes, the smallest of which is just sufficient to cover the genitals. It is known as *Kaupuni*, being a piece of cloth 18 inches long and 6 inches broad, passing through the centre of thighs and held by a piece of thin string bound round the waist.

23. On festive occasions the well-to-do families wear a little better type of clothes but most of the villagers have no special clothings for such occasion. In the winter they cover themselves with a sheet of cloth or an extra Dhoti or Saree. The poor who cannot afford even this, sleep

protection against the hot sun. Only 6 persons in the village have got shoes or some kind of footwear.

25. Villagers wash their own clothes. Only a few Chasas occasionally use the services of one single washerman in the village. The village



A Kamar



A Kamar woman

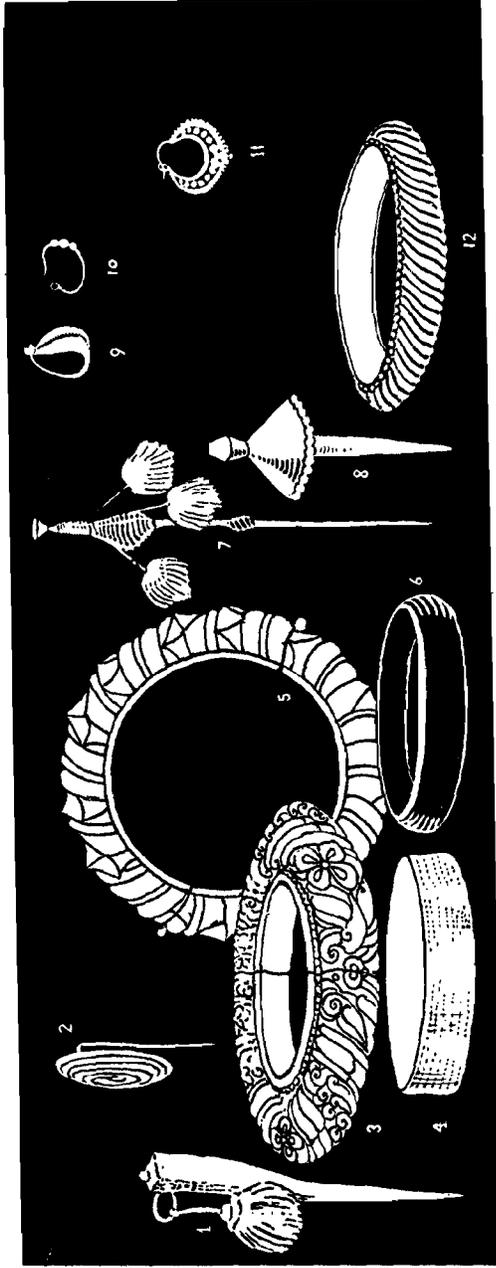
near-by a fireplace in winter nights. A single young man in the village who is a student in a college at the District headquarters uses pants and shirts. Only 2 or 3 well-to-do persons use woollen sweater in winter months. They also use woollen blankets for protection in cold nights.

24. No villager uses any kind of head-dress. When a Chasa is at work in a paddy-field he sometimes ties a piece of napkin on the head for

washerman does not press the cloth he washes, for he has no washerman's iron. The poor people use caustic ash obtained by burning a piece of log of Asan tree for cleaning their cloths.

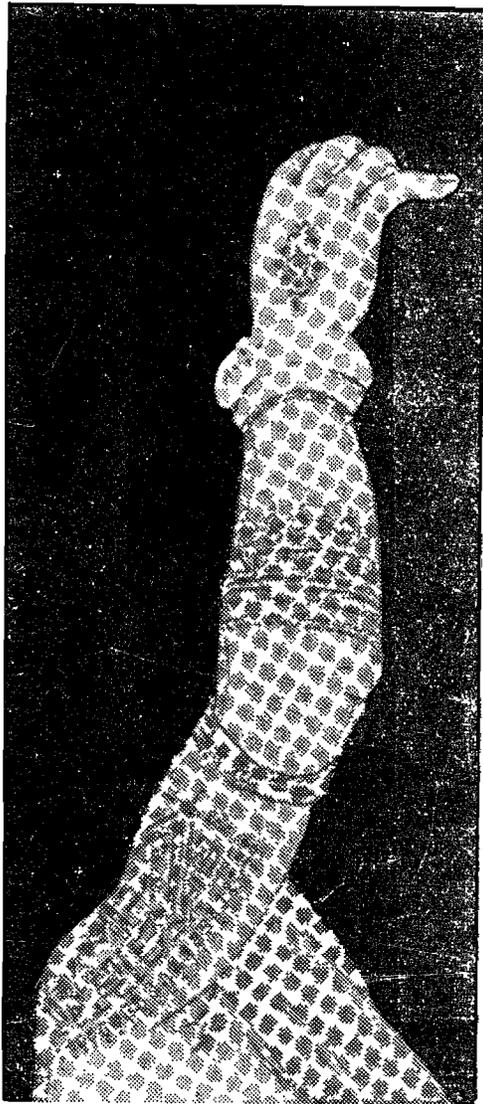
#### ORNAMENTS

26. Women are fond of heavy and large-sized ornaments. They wear as many as 22 kinds of different ornaments for personal decoration. Men do not use any kind of ornament



WOMEN'S ORNAMENTS

- |               |             |                 |             |
|---------------|-------------|-----------------|-------------|
| 1. Gojkathi   | 4. Mathi    | 7. Chauurimundi | 10. Phasia  |
| 2. Mundaphula | 5. Bandaria | 8. Chauurimundi | 11. Dandi   |
| 3. Kaluri     | 6. Churi    | 9. Noli         | 12. Kataria |



TATTOO DESIGNS ON ARM



HAIR STYLE OF CHASA WOMEN



TATTOO DESIGNS ON BACK OF PALM AND FOOT

except the Kamars who sometimes put on wristlets (*Bala*) made of white metal or of some other cheap material.

27. A few of the popular ornaments are mentioned below :

- (i) Phasia and Noli worn on the ear.
- (ii) Nakaputki, Dandi, Nakchana and Phuli worn on the nose.
- (iii) Kataria, Bandaria, Kaluri, Mathi, Kankan and Churi worn on the wrist.
- (iv) Bahasuta and Tada worn on the arm.
- (v) Mundaphula, Chaunrimundi, Gojikathi and Panapatra worn on the head.
- (vi) Sankhimali, Pohlamali and other types of necklaces worn on the neck.
- (vii) Rings worn on fingers
- (viii) Antasuta worn on the waist

28. Ornaments worn on nose and ear by Chasa women are generally made of gold and ornaments which adorn head, hand and fingers are either made of silver or brass. All these ornaments are not worn everyday nor does every woman possess all of them.

#### Hair style

29. Hairdressing is simple and exclusive in style. In most cases women help themselves, but occasionally the assistance of another lady of the household is taken to finish the dressing. Parted in the middle of the head, two locks are combed straight

on the scalp with little curling or plaiting, finally tucking one tuft into another and turning it into a pear-shaped knob at the back of the head left inclined. Dressed usually with unscented til oil, the abundance of healthy long black hair looks glossy and is particularly elegant at the knot held tangentially above the broad well-formed shoulders. The knot which the villagers call *Khosa* in their language, is then decorated with a variety of hair-pins and pegs, namely, Gojikathi, Chaunrimundi and Panapatra. A *Khosa* is allowed to stand for about 3 or 4 days at a stretch, receiving attention usually twice a week. The mode of hairdressing among men is simple, limited to combing straight after application of til or Karanja oil. Older generations used to keep a *Chuti*, or a scalp-lock but the present generation has grown to consider it obsolete and has therefore abandoned the style.

#### Tattoo

30. Women are fond of tattooing various types of designs, mostly floral or geometric, on different parts of their body including arms, legs, back of the palm, shoulders, upper part of chest and forehead. They do not use any type of coloured polish on nails, nor even the coloured paint called 'alta' on the foot. The use of vermilion on the forehead is also not in vogue except on the day of marriage. No cosmetics in any form is known. Women use wooden combs mostly for dressing hair while men have grown a liking for horn or plastic combs now increasingly available in the Naktideul market. Only 18 households out of 37 possess looking-glass of cheap variety : others manage dressing and care of the head and face without depending on mirrors.

### HOUSEHOLD EQUIPMENTS

31. The villagers excepting a few persons of the Chasa caste do not seem fond of furniture. The need for owning and using furniture is connected with the standard of living, education and economic condition. The villagers are at a much lower level in these matters and so it is not expected of them to possess household equipments up to an average level.

32. The village having 37 families and 165 inhabitants has 26 Khatias or Charpois (stringed cots). They are owned by Chasa households mostly. The village has just one single chair and one single table, which are in the possession of one family related to the Headman of the village. Many of castes living in the village, namely, the Kamars, the Jharas, the Gandas and the Dhobas have no furniture whatsoever. Table 6 below shows the items of furniture in the possession of different castes of the village :

TABLE 6 : POSSESSION OF FURNITURE

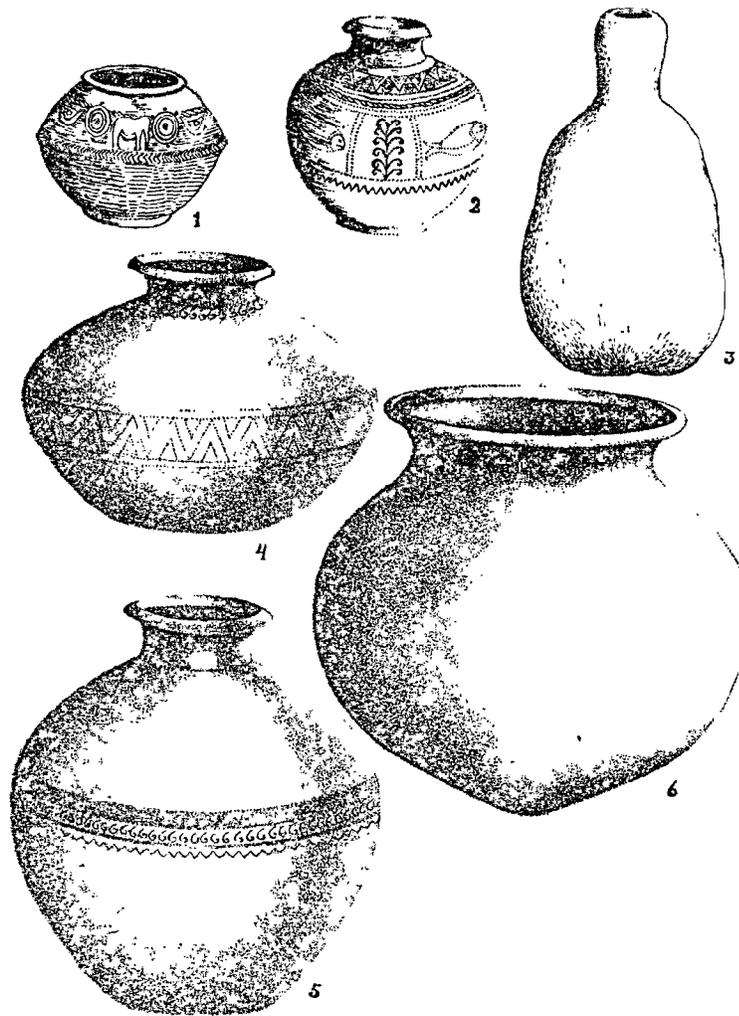
Caste or Community	Number of households	Number of households owning						
		Bedstead	Charpoi	Chair	Table	Bench	Stool	Wall-shelf
Chasa	.. 15	.. 15	1	1	..	..	..	
Kond	.. 6	.. 2	..	..	..	..	..	
Kamar	.. 6	..	..	..	..	..	..	
Ganda	.. 4	..	..	..	..	..	..	
Goud	.. 3	.. 3	..	..	..	..	..	
Dhoba	.. 1	..	..	..	..	..	..	
Jhara	.. 1	..	..	..	..	..	..	
Baisnab	.. 1	.. 1	..	..	..	..	..	

33. The position with regard to domestic utensils is, however, more satisfactory. Almost every household possesses one or more items of

brass utensils, such as a *kansa* (a large-sized cup for taking watered-rice), a *gina* (a small-sized cup for taking curry), or a *thali* (plate). The Chasas use brass pitcher while Kamars and others use earthen ones. All cooking pots are earthen, although a few aluminium utensils and brass *handas* (large pots for cooking rice) are also available with the villagers. The earthen pots serve different purposes, viz., storing of water, rice and other grains besides cooking food. The brass *handas* are brought into use particularly during ceremonial occasions. A peculiar utensil found in the houses of Kamars is *laoo-tumba*, which is the hardened and dried shell of white gourd with the whole of kernel taken out. This serves as an excellent receptacle for keeping drinking water cool.

34. A few Chasas are seen using steel trunks or suit-cases which are becoming popular in place of wicker-work chests called *pedis*. Such *pedis* are even now to be seen in every household particularly among the poorer sections. Paddy and grains are stored for the year in a receptacle made specially for the purpose out of stout straw ropes which are bound round a bundle of grains. Such receptacles are called *pudugs*, and are generally seen in the house of Chasas. Many of the households have got *dhinki*, a large wooden device for hulling paddy.

35. Use of mosquito curtain is unknown except in the case of one single family of Chasa caste. The villagers are not in the habit of using pillows on their beds. They just keep a pack of wearing cloth below the head and go to sleep. The Khatias (stringed cots) have no mattress but occasionally a *kantha* (a mattress of torn cloths stitched together) is spread over it



HOUSEHOLD POTS

1. *Mana* (a brass pot for measuring paddy and grains)
2. *Gadu* (a brass water-container for washing purposes)
3. *Laoo-tum'a* (a dried and hardened shell of white gourd used for storing water)
4. *Mathia* (an earthen pitcher)
5. *Gara* (a brass pitcher)
6. *Ghuma* (a large earthen receptacle for storing grains, etc.)

before one lies down. Those who have no Khatias sleep on the floor on a date-palm-leaf mat on the ground or even on the bare ground. Sixteen

households send their clothes to washerman for washing, out of whom 15 belong to Chasa community and the remaining one to Baisnab.

36. Consumer goods are used to a limited extent. Table 7 below shows the possession of consumer goods communitywise :

TABLE 7 : POSSESSION OF CONSUMER GOODS

Caste or Community	Number of households	Number of households possessing				
		Lantern	Petromax	Torchlight	Bicycle	Radio
Chasa ..	15	14	..	10	3	..
Kond ..	6	6	..	..	..	..
Kamar ..	6	4	..	..	..	..
Ganda ..	4	4	..	..	..	..
Goud ..	3	2	..	..	..	..
Dhoba ..	1	1	..	..	..	..
Jhara ..	1	..	..	..	..	..
Baisnab ..	1	1	..	..	..	..

Out of 37 households, 32 possess hurricane lanterns. There are 3 bicycles and 10 dry-cell torches in the village, all of them belonging to Chasas. There is one muzzle-loading gun in the village belonging to a Chasa, who uses it for crop protection and for shooting wild animals. Only one household in the village occasionally uses toilet soap, the monthly income of this household being Rs. 150 out of cultivation.

### FOOD AND DRINK

37. The staple food of the villagers is rice which is the largest single item in their diet. Rice is taken throughout the year in whatever quantity, inadequate or adequate; it may be available. Out of 37 households, 36 take

their food in some form or other three times daily, namely, in the morning, at midday and early in the evening. Items and quantity of food vary according to the economic status of the households.

(i) *Morning meal*—The poor are content with a stomachful of 'torani', which is the local name of water allowed to stand over a quantity of cooked rice throughout the night, turning a little sour by process of fermentation. Some people also take parched or fried rice. Those who are well-to-do take 'pakhal', that is, watered-rice prepared in the preceding evening, with chillis, onion or condiments, and sometimes with 'sag' (boiled edible green leaves).

(ii) *Midday meal*—This consists of an adequate quantity of freshly cooked rice which is taken with vegetable curry and dal. Chillis, tamarind, onion and salt are taken either as separate items or mixed with curry and condiments.

(iii) *Evening meal*—This is almost the same as midday meal.

38. Occasional addition of some more items of food to the above menu is seen on special occasions. The villagers are non-vegetarian and relish meat and fish whenever available. Meat is available when they kill deer, Sambar, wild boar or such other animal in course of watching cultivated crops or occasional hunting in groups. If the quantity of meat is more than is necessary for the day, they get it dried by keeping it in a basket close to the hearth for 2 to 3 days. The meat thus dried up can be preserved for a couple of months or more. On religious or social festivals, goats are sacrificed or killed for consumption.

Fish is not available except some small varieties, and that too on rare occasions, but domestic fowls are occasionally cooked and served for food. Milk and milk-products are not practically taken by anybody regularly. There are only 7 head of milch cattle in the village and the yield is small, viz., less than half a seer by each cow. But the villagers supplement their usual food by occasional visits to the forests, resulting in procurement of additional items of food, such as Mahua, mushroom, sprouts of bamboo, wild roots and fruits. On festive occasions, the Chasas take sweetened rice, *khiri* (porridge) and rice-cakes.

39. The medium of cooking is oil pressed from either Mahua, til or Sal seed. Vegetable ghee or Dalda is bought on special occasions from the market for preparing rice-cakes or dishes of meat or fish. Use of spices is limited to the simple items of Dhania, Jira, turmeric, etc.

40. No one in the village is a regular addict to liquor. While Chasas and a few other castes completely abstain from taking liquor, the Kamars and the Gouds are seen indulging only on the occasion of the Karma and other festivals, as well as on some social occasions. Tea is not taken habitually by anybody. A few Chasas know its use and prepare it on special occasions.

41. It will thus appear that the food taken by the villagers is mostly ill-balanced due to the preponderance of cereals. Fats, milk and its products, meat, fish and egg seldom constitute items of food for them. Though the intake of protein is ensured in somewhat inadequate quantities from some

of the vegetables that they take, the quantity of animal protein is still more inadequate, and taken at long intervals. There is marked absence of protective foods in their diet. Such an unsatisfactory dietary condition is likely to lead to higher mortality, particularly among the vulnerable groups of the population. This fact probably explains why there is such a small percentage of aged people in the general population of the village.

### PUBLIC HEALTH

42. A village existing in the surroundings of a thick reserved forest where the soil is not adequately exposed to sun-light might not have healthy climate but in case of Penthahal it is not so. The village site itself is a fairly open space and has good drainage due to the undulating character of the locality and the existence of a stream near-by. Public health has been of average standard and no occurrence of epidemics, such as smallpox or cholera is reported for the last few decades.

43. The principal ailments of the villagers appear to be bowel complaints skin diseases and fever at times. There is no physician in the village. In case of illness the villagers either allow it to drag on till it automatically subsides or go to the nearest Dispensary at Naktideul, 2 miles and a half distant. Those who like to take recourse to Ayurvedic system of medicine visit a Kaviraj in village Pandua, 4 miles away. There is also a Homoeopathic practitioner at Naktideul whose clientele, however, is not extensive. Touring vaccinators occasionally come from Rairakhol and attend to the villagers.

44. The village does not maintain a correct record of vital occurrences although the village Chowkidar is supposed to do so and to report the figures to the Police-station. It is,

therefore, not possible to give figures of mortality caused by different diseases or the number of births and deaths occurring from year to year.

## CHAPTER III

### ECONOMY

#### ECONOMIC RESOURCES

The economic life of the villagers is simple and in most cases marginal. A high proportion of them is engaged in the production of food, women and children not excluded. Though they mainly depend on agriculture for their subsistence they have not caused any improvement to the technique which continues to be simple and old-patterned. Consequently the production is low.

#### Cultivated area

2. Out of the total area of the village which is 847.16 acres, roughly 1/6th or 128.14 acres has been brought under cultivation. The remaining area is covered by extensive forests and undulating tracts unsuitable for reclamation and some pasture lands.

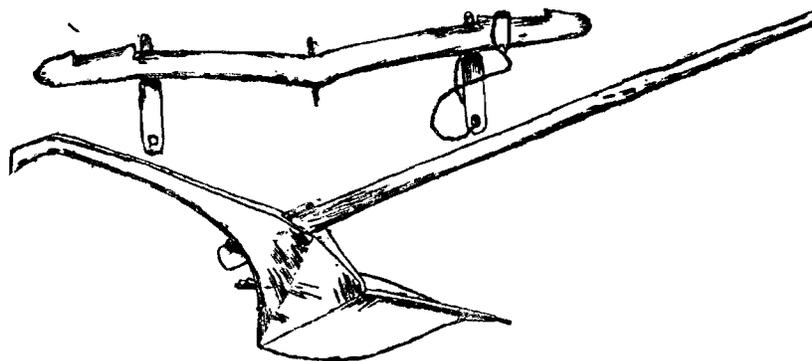
3. All the cultivated lands are rain-fed because the village has no facility for irrigation at present. There were 3 irrigation tanks (*katas*) in old days, which now lie silted up and unused. Cultivators, therefore, entirely depend on monsoon rains, which in most years is not evenly distributed, thus bringing disaster to cultivation. The agricultural lands are divided into 3 classes, namely, *Bahal* or first class wet lands, *Mal* or second class wet lands and *Aat* or dry upland. *Bahal* and *Mal* lands grow paddy while *Aat* lands grow *Rabi* crops including pulses, oil-seeds, vegetables and fibres.

#### Lands held by different communities

4. Nearly half the population of the village is landless. Eighteen households in the village have got cultivated lands while 19 have got no such lands. The Chasas are the most dominant land-owners, as 12 such households out of 18 in the village possess lands. The remaining 6 households of land-owners belong to Kond, Ganda and Dhoba castes. Although the number of households of the Chasa community owning lands forms two-thirds of the total land-owning households of the village, the percentage of area of cultivated land under possession of the Chasas is nearly 87, the remaining 13 per cent being divided among the 6 households of other castes. Even this small remainder is inclusive of Chowkidari Service Jagir land which is 3.76 acres in area. Thus the Rayati lands outside the possession of Chasa caste are really small in extent. Table II in the Appendix shows the relevant position.

#### Agricultural practices

5. The agricultural practices are traditionally old ones. No modern machinery or technique is used in the operations. Paddy being the main crop of the village, receives the greatest attention. Ploughing is done a number of times to prepare the soil for sowing of seeds. Such ploughing is done at least once before the rain breaks in June. The sowing operation starts on 'Akshyaya Trutiya' day, the third day of the second fortnight of the month of Baisakh. Paddy seed is sown when the field is wet.



Plough and Yoke—unchanged since earliest times

This method is locally called 'baturibuna'. Sowing of paddy is generally completed before heavy rains set in. The next important operation known as 'beusana' takes place early in Sravan when the plants are about one foot high. This is done by running a light plough right through the plants in the field, thus uprooting a large number of plants and leaving the rest sticking loosely to the soil. This operation is done with a view to destroy the weeds, besides thinning the paddy plants. When the operation is over about 4 or 6 inches of water is allowed to stand on the fields in order to hasten the decomposition of grass and weeds and to stimulate growth of paddy plants. Lands which are deep or low and get accumulation of water in early rains, are not subjected to the sowing operation as indicated above. A different type of operation, namely, transplantation is done there. Seedlings grown on seed-beds elsewhere are brought and planted in rows on such lands. These lands undergo 'beusana' (weeding) operation in the month of September.

6. Paddy ripens in the month of Kartik and harvesting commences in early Margasir. Dried plants are cut and tied into bundles and carried to the threshing floor either by head-load, or on a sling-on-shoulder or by bullock carts. Paddy seeds are then threshed out and separated from the straw. The yield from one acre of *Bahal* land is about 7 *pudugs* and from *Mal* land about 4 *pudugs*. A *pudug* of paddy is equivalent to 4 standard maunds and calculating at the present market rate of paddy, viz., Rs. 8 per maund, one acre of *Bahal* land producing 7 *pudugs* of paddy fetches Rs. 224 as value of paddy grown. It was ascertained that the average cost of cultivation in a *Bahal* land varies from Rs. 60 to Rs. 70 per acre. Thus a cultivator makes a net profit of nearly Rs. 150 out of one acre of *Bahal* land and Rs. 80 from the same extent of *Mal* land.

7. Chash-crops including *Rabi* and vegetables are grown in *Aat* land. Double-cropping is not generally done in any land of the village. This may be due to the absence of any irrigation

facility. The agricultural practices with regard to other crops grown

in the village are indicated in the following statement :

Name of crop	Month of sowing seeds	Month of harvest	Yield	Cost of cultivation	Gross profit	Net profit
			per acre	per acre	per one acre	per acre
			Mds.	Rs.	Rs.	Rs.
Mung	.. Aswin	Pausa	6	40	100	60
Biri	.. Bhadra	Kartik	7	30	90	60
Kulthi	.. Aswin	Margasir	8	15	65	50
Mustard	.. Kartik	Pausa	4	25	100	75
Til	.. Sravan	Margasir	5	30	80	50
Jute	.. Asar	Aswin	5	20	120	100

8. Besides the above crops, the villagers also grow in small quantity tobacco, chilli, vegetables, such as cabbage, cauliflower, tomato, lady's finger, peas, potato, radish and brinjal.

9. The cultivator has immense reverence for god Indra who is the god of rains. But at the time of reaping crops he worships goddess Laxmi, the goddess of wealth. He also observes Laxmipuja on all the Thursdays in the month of Margasir to please the

goddess Laxmi on the eve of harvest. Married women are particularly engaged in offering *Bhoga* and worshipping this goddess in order to evoke blessings for plenty and prosperity in their respective households.

#### Folk-song

10. When in happy mood, cultivators sing folk-songs and recite proverbs relating to agricultural season and its prospects. A few of them are given below :

Text

୧ । ମୁଖିଲ ଶ୍ରାବଣ, ମୂଳିଆ ଚୋରୁଅ  
ଅଶ ମାସରେ ନ ଲଗେ କାଦୁଅ  
କାର୍ତ୍ତିକ ମାସରେ ଘନ ବରଷା  
ହଳ ଡେଇଁ ପାଏ ଚାଷୀ ।

୨ । ଗ୍ରାବ: ମାସରେ ଅଧି ବରଠା  
ମୁଦି ଦିଗ ପ ମେଘନ ଭଠି  
ଦକ୍ଷିଣ ଦିଗରୁ ବହଇ ବାଆ  
ପଶ୍ଚିମ ବୋଇଲ ଗୁଣ୍ଡଣୀ ଲେ !  
ଦ୍ଵାର ଛାଡ଼ି ଦେବାନ୍ତର ପାଆ ।

#### Translation (free and not rhymed)

- I. When Sravan is dry and  
Bhadra is dusty,  
When Aswin has no mud nor  
mire,  
But Kartik has incessant  
showers,  
Cultivator throws the plough  
and retires.
- II. Till fourth of dark fortnight  
of Sravan,  
If clouds fail to overcast  
all round,  
Instead, South wind starts  
blowing,  
Cultivator urges his better half,  
Leave hearth and home and  
migrate sharp.

୩ । ଫଗୁଣେ ଚଣ, ସୁନା କଣ  
 ଚଇତେ ଚଣ, କୁରୁମ୍ଭ ଶୋଷ  
 ଚୋଶାଚେ ଚଣ, ହାଳମ ଶୋଷ  
 ଜ୍ୟେଷ୍ଠେ ଚଣ, ବେଳକୁଁ ଖସ ।

୪ । ଯଦି ବରଷଇ ମାଘର ଶେଷ  
 ଧନ୍ୟ ସେ ରାଜା ଧନ୍ୟ ସେ ଦେଶ ।

୫ । ପୁଷ୍ପ ବରଷେ, ସର୍ବ ନାଚେ  
 ମାଘ ବରଷେ, ସୁନା ଧାସେ  
 ଚଷା ଭାଇ ଖୁଲୁ ଖୁଲୁ ହସେ ।

#### Forest-products

11. The village site adjoins the Landimal Reserved Forest which is a thick-grown forest containing many large-sized trees, such as Rengal, Bija, Kendu, Sal, Mahua, Asan and others. These forests are good for ancillary economic purposes of the villagers. They get supply of timber and bamboo for house-building purposes, fire-wood for domestic purposes, and Panasi grass and Kendu leaves for sale to forest contractors. They collect Mahua from the forest not only for pressing edible oil but also for use as an item of food, namely, cakes or boiled stuff. The seeds of Karanja and Kusum are pressed for purpose of oil used for anointing on the body, while the seeds of Sal are used for obtaining oil for cooking purposes. Many kinds of wild fruits and roots, such as bamboo shoots, Kadaba, Pitalu and some leafy vegetables, such as Chakunda are brought from forest for being cooked and eaten. Panasi grass apart from sale to the contractors is twined into strings used for making Khatias. Quantities of surplus strings are sold in the market. Collection of Kendu leaf gives an approximate income of 6 to 8 annas per head per day in the

III. Plough the field in Phagun and reap gold,  
 Plough the field in Chaitra and sustain family,  
 Plough the field in Baisakh just to pay the taxes,  
 Plough the field in Jaistha if you want no harvest.

IV. If end of Magh has heavy rains,  
 King as well as the country gains.

V. Rains in Pausa bring adversity,  
 Rains in Magh bring prosperity,  
 And make the cultivator roll in plenty.

months of May and June when the forest contractors come to buy at 2 nP. per 100 leaves. Lac and honey are also collected from the forests and sold to dealers coming from outside. The forests also serve as grazing grounds for the cattle and as hunting ground for the villagers on certain occasions when they shoot or kill deer, Sambar, wild boar and fowl.

#### Livestock

12. Being primarily cultivators by caste and profession, a majority of the villagers are interested in keeping cattle and other domestic animals. Table III in the Appendix shows the livestock statistics of the village. There are altogether 220 head of cows, bullocks and buffaloes out of which only 7 are milching and 68 are draught animals. There are also 29 head of sheep and goats and 28 numbers of fowls.

13. Villagers sell he-goats but keep she-goats for breeding purpose. Cows are kept mainly for the purpose of cow-dung manure and for breeding but not for milking. The yield of milk being quite small, the villagers like to keep bullocks in larger number

than cows. Bullocks are given somewhat substantial food, namely, boiled Kulthi, paddy husks and *peja* (thick starchy liquid discharged from cooked rice). They are also given sheaves of straw particularly at night. The cow does not get so much attention and is merely allowed to graze or given a few sheaves of straw. There is a cowherd in the village who tends the cattle in the village grazing grounds and in the forests and gets wages at the rate of one rupee per annum per head of grown-up cattle.

### ECONOMIC ACTIVITIES

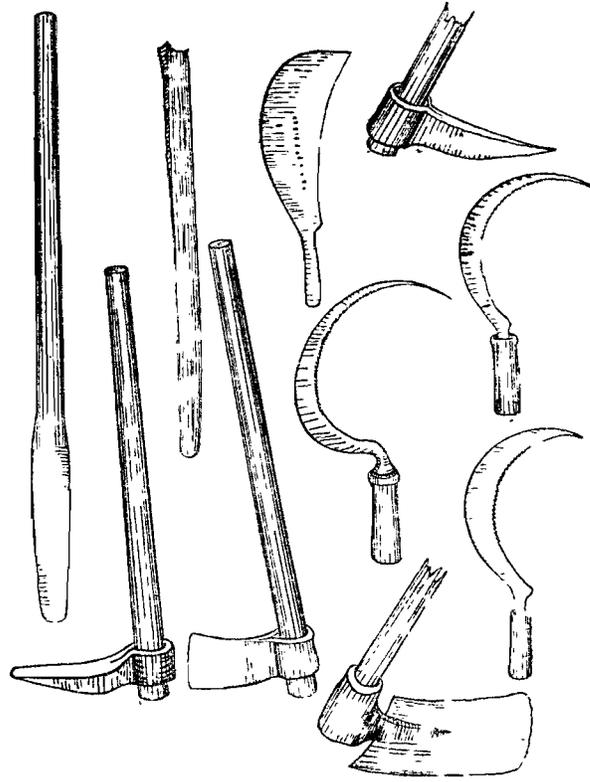
14. The classification of villagers into different occupational groups has been given in Table IV of the Appendix. There are 91 workers out of a population of 165 in the village. Out of them, 32 workers are engaged as cultivators, 40 engaged as agricultural labourers, 15 in household industries and the remaining 4 in other services. These figures include part-time workers or housewives who come to assist their husbands or other principal workers in carrying on the economic activities of the household after the domestic duties are over, but do not include those who only occasionally, and not as a regular measure, render such part-time assistance. The participation of women in the economic activities is notable. More than half the number of workers, namely, 47 out of 91 are women.

15. The most popular occupation in the village is agricultural labour which is the largest single occupation in the village claiming 40 persons including 21 women. This fact at once shows the poor economic condition of the village. There are two classes of agricultural labourers, namely, '*halia*' and '*mulia*'. A *halia* is appointed on

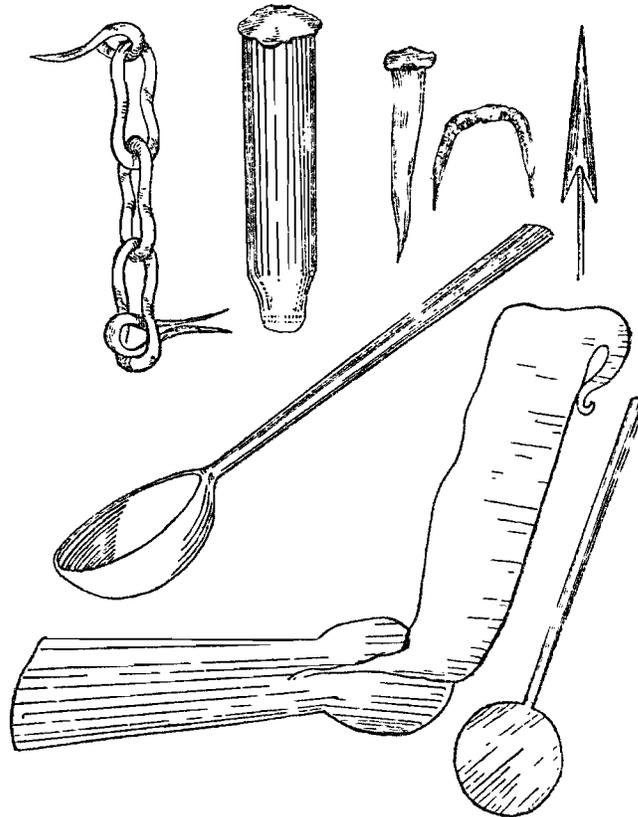
one-year term and has actually to work for 11 months and enjoy leisure for one month. He gets four pieces of Dhotis and 4 to 5 *pudugs* of paddy per year as his wages. One *pudug* is equal to 4 standard maunds. He merely carries out the directions of the land-owner and exercises no powers of control or supervision, or any kind of decision connected with the cultivating operations. A *mulia* is an agricultural labourer appointed on the basis of daily wages. He gets 5 seers of paddy as wages per day. He is not bound to turn up for work to any particular cultivator nor to work everyday. Women *mulias* get a lesser quantity of daily wages of 3 seers of paddy.

16. The next economic activity, in order of the number of workers attached, is cultivation of personal type which gives employment to 32 persons. These persons are the owners of the land they cultivate, which they do either themselves, or with the assistance of hired labourers. All these lands have full occupancy rights except 3.76 acres of land which is Chowkidari service land held by the Chowkidar of the village. The total cultivated area of the village, which is 128.14 acres, is held by 18 households, namely, Chasa 12, Kond 2, Ganda 3 and Dhoba 1. The Chasas hold 111.31 acres which come to nearly 87 per cent of the total cultivated area of the village, leaving the remaining 13 per cent to other communities, viz., Kond, Ganda and Dhoba.

17. The only household industry in the village is the smelting of iron and manufacture of iron implements. Six households of Kamars living in the village are engaged in this work. These Kamars are whole-time men



Iron implements made by Kamars



Household articles made of iron

for this particular industry, and they have no other source of livelihood, such as cultivation. They are assisted by their wives and sometimes by children on part-time basis. The economic aspect and other matters connected with this household industry are the subject of a special study embodied in the Monograph on indigenous process of iron-smelting in village Penthabahal.

18. Only 4 persons of the village are employed in 'Other Services', such as a helper of the forest contractor employed on the basis of monthly pay, a private teacher who teaches children of a different village, and two others who maintain themselves by menial service rendered to villagers.

#### Non-workers

19. As the village has 91 persons - classified as workers, the remaining 74 persons may be treated as non-workers. This category of population comprises 33 males and 41 females. To a large extent it is constituted of students, namely, 18 boys and 14 girls and also of dependents constituting infants, aged and other types of dependent persons who are 39 in number. The number of persons engaged in unpaid household duties is only limited to 3 women, as most of the women of the village were found to be housewives or other adult ladies who render part-time work, assisting the principal worker of the household in the main economic activities.

#### Occupational mobility

20. Pronounced conservatism is noticeable in the matter of choice of occupation. Villagers prefer to stick

to the traditional occupation of their forefathers. A change in occupation involves risk as well as strain in course of getting used to a new form of economic activity. A certain amount of ambition and spirit of adventure is also necessary for undertaking a voluntary change. The villagers have hardly displayed such character or temperament. As a result, they have stuck to the profession of their forefathers. Only two persons in the village have changed from the ancestral profession of cultivation to the present profession of 'Other Services', namely, a teacher in the village school and an employee of a forest contractor.

#### Income

21. For study of the income of villagers, they are suitably divided into 5 groups, namely, those whose monthly income is :

- (i) Up to Rs. 25
- (ii) Rs. 26 to Rs. 50
- (iii) Rs. 51 to Rs. 75
- (iv) Rs. 76 to Rs. 100
- (v) Rs. 101 and above

On this classification, the village has 4 households in the first group, 22 in the second group, 4 in the third group, 5 in the fourth group and 2 in the last group. The above estimate comes from a local enquiry although it was evident that the people were generally unwilling to disclose the correct amount of their income.

22. The largest number of households of the village in any one particular income-group is in the second

group, namely, those who earn between Rs. 26 and Rs. 50 per month, the number of such households being 22. Almost the whole population of agricultural labourers of the village, or to be more exact, 15 such households out of 16 are in the second income-group. The number of households who are in the highest income-group of Rs. 101 and above is only 2, comprising the village Gountia and his cousin.

23. When cultivation season is over, the agricultural labourers seek livelihood by daily labour by working under the Public Works or the Forest Department. In such a case they earn approximately Re. 1.50 nP. while a woman's income is Re. 1 per day. They generally work on contract basis in earth-filling work on roads. In such a case they earn at a little higher rate, although the number of idle days are many.

24. The income derived from the only household industry of the village, namely, blacksmithy, in which 6 households are engaged, is less than that from daily labour. Such income, as worked out in a separate Monograph on the indigenous method of iron-smelting in village Penthahal, comes to Re. 1 only per day per head. Cultivators, however, are somewhat better off in this regard than either the agricultural labourers or the household industry workers, as Table VI in the Appendix indicates.

#### **Expenditure**

25. Table VII in the Appendix shows the average monthly expenditure per household of different occupation-groups and of income-groups. The expenditure on food and on items other than food has been separately shown.

It will appear that among the higher income-groups the expenditure on other items is comparatively much more than the expenditure on food. Households who are in the highest income-group of Rs. 101 and above spend on the average Rs. 112 for food and Rs. 205 for necessities other than food. The comparatively high expenditure of Rs. 205 per month on necessities other than food is limited to two rich families in the village. In one case a young member of the family is undergoing higher education in a college and requires a substantial amount every month. In the other case the pay and emoluments of permanent cultivating labourers account for the high expenditure. As the amount of income decreases in successive groups, the proportion on expenditure of food increases as compared with expenditure on other necessities of life. In this manner, the lowest income-group which incurs an expenditure of Rs. 15 for food per month per household, limits its expenditure on all kinds of necessities other than food to Rs. 2 to Rs. 4 per month per household. Four such households appear to be living in dire want and poverty and they have practically nothing to spare beyond food and the minimum quantity of clothing.

#### **Indebtedness**

26. One of the economic problems facing the village is its involvement in considerable amount of debt. The proportion of villagers who are in debt and the size of the debts appear to be high as compared with the sources of income of the villagers. Table VIII in the Appendix gives the relevant figures.

27. As many as 25 houses out of 37, or over two-thirds of the population of the village are under debt.

The size of indebtedness can best be judged by its relation to the debtors' income which in the case of village Penthabahal ranges in amounts equivalent to from one month to three months' income. For example, the average debt per household in the income-group of Rs. 51 to Rs. 75 amounts to Rs. 171. The actual situation is perhaps much worse than these figures indicate. The loan is mostly raised from private money-lenders either in cash or paddy. No villager appears to have gone to the Co-operative Grain Credit Society at Naktideul for purpose of obtaining paddy loan. This is because the rate of interest is the same in either case and the villagers prefer the village money-lender rather than the distant Co-operative Society. Secondly, the money-lender is willing to advance a second loan even if the first one has not been fully repaid. He also does not insist on security always and does not claim his money back by a certain definite date. The interest rates charged by the Society or by the money-lender are usually 25 per cent which is high indeed. The debt is incurred mostly for food and clothings as well as for agricultural purposes. The reasons for such indebtedness may be that the villagers live on the margin of subsistence and as soon as some unforeseen or special events are faced, they are compelled to seek help from the money-lenders.

#### **PROSPECTS OF INDUSTRIALIZATION AND URBANIZATION**

28. The village is located far in the interior of hilly and forest tracts and is unconnected by a motorable road. There is no urban area within a radius of 30 miles and the nearest Railway line may be 60 miles away from the village. There is no power transmission line within a range of 50 to 60

miles. As such the prospects of its industrialization and urbanization are remote. Yet the villagers are influenced by occasional visitors coming from urban areas, or by their occasional visits to urban areas, so that ultimately urban notions and habits are gradually spreading. The villagers are gradually exhibiting signs of being affected by urban tendencies in matters of clothing, use of consumer goods and general habits and manners.

#### **Marketing facilities**

29. For obtaining their domestic requirements and necessities of life, the villagers depend on the weekly market at Naktideul held every Monday. This market is one of the largest in that area, the gathering amounting to about 1,000 persons. Cultivators of the village sell either paddy or cash-crops while the Kamars sell ironwares manufactured by them and they purchase cloth, salt, oil and other requirements.

#### **LAND REFORMS AND OTHER MEASURES INFLUENCING ECONOMIC LIFE**

30. The revenue system of the village as it existed a few years back was known as Gountiahi system prevailing in the whole of Rairakhol and other neighbouring ex-State areas for centuries. Under this system the village Headman or Gountia was responsible not only for collection of rents and revenue but had also general administrative and executive functions. The system was abolished by order of Government of Orissa with effect from 1st June 1961. The principal effect on the Gountia was that he lost his status as the intermediary and ceased to exercise

revenue powers, as the function of collection of rent and revenue passed to the permanent Government establishment, namely, Naib Tahsildars. The *Bhogra* lands attached to the office of the Gountia in lieu of his services were settled with him with occupancy rights on fair and equitable rent. A portion of the *Bhogra* land, however, was taken away and made over to the Grama Sabha in order to create financial resources of such Sabhas. The Gountia has now the right to transfer the lands, which right was forbidden to him under the old system.

31. After the merger of the ex-State of Rairakhol with the State of Orissa, a number of land reform measures are automatically applicable to the villagers. A tenant can now transfer his Rayati land, while under the Durbar laws he could not do so. A tenant can also cause improvement to his agricultural lands while under the previous laws specific permission of the State was necessary. He can cut at present green trees standing on his land, but under the old laws he could only appropriate dead trees or wind-blown branches but not the green trees.

32. A tenant could not partition his lands among the co-sharers or successors without the specific permission of the State. The restriction is no more in existence now. In matters of succession a tenant has now got all the privileges conferred by the recent laws. But under the old laws, if he died without a son the property used to revert to the State.

33. Rayats were bound to render free compulsory labour as *bethi* and *begari* for road building and other

similar purposes and were bound to attend the royal palace or camp. A welcome change has now come and the practice has been completely abolished.

#### VILLAGE ORGANIZATION

34. There is a village committee consisting of five members. The dominant members are the village Headman and a cousin of his. This committee decides small disputes among different households and castes amicably. It also discusses problems of the village and brings them to the notice of the Grama Panchayat. The decision of the committee is final and the villagers invariably accept and comply with it. As a result none of the cases brought before the village committee has ever been challenged or fought outside. The village committee is an old institution and probably came into existence as a result of initiative of the villagers themselves at a time when the administration of the day was too far away to take care of their day-to-day problems and difficulties.

35. Each of the main castes living in the village, the Chasas, the Kamars and the Konds have got caste Panchayats. This is attended by prominent members of the caste either from the village itself or occasionally from neighbouring villages. The caste Panchayat hears all complaints arising within the fold of the caste on such matters as divorce, illegitimate relations or some such small social matters. Sometimes they pass orders of excommunication of the person found guilty and this is obeyed. The orders are, however, lifted if the party at fault gives a feast to the castemen. In one instance, two brothers of Kamar caste married a mother and

her step-daughter respectively and were subjected to excommunication. The social ban was removed on payment of fine imposed by the caste Panchayat.

36. The inter-caste and inter-hamlet relation is cordial. The villagers help each other at times of difficulty and work together for mutual welfare.

#### ADMINISTRATIVE ORGANIZATION

37. Penthabahal has one single officer, namely, the village Chowkidar. It is a hereditary post, subject to rendering satisfactory service. The Chowkidar is expected to maintain birth and death records and to report such occurrences as well as events of special importance and crimes to the local Police. He has also some responsibility to the Grama Panchayat. He holds rent-free Jagir lands to the extent of 3.76 acres in lieu of his service.

38. During the Durbar Administration there was no village organization officially sponsored. During recent years when the Orissa Grama Panchayats Act came into force, village Penthabahal was brought within the jurisdiction of a Grama Panchayat with its headquarters at Naktideul. This Grama Panchayat was formed in the year 1955 consisting of 35 villages regrouped into 25 wards. Members are elected by adult men and women of every ward to the Grama Panchayat. Village Penthabahal is within the ward comprising two villages, Penthabahal and Naktideul which is known as Naktideul Ward. The member elected from this ward belongs to village Naktideul and has been finally elected as the Sarpanch.

39. The Grama Panchayat decides simple disputes and looks after development works of the villages.

It has no civil or criminal powers, but it decides between 20 to 25 simple disputes per year. Development works executed by the Panchayat are to the tune of Rs. 5,000 per year. This includes village roads, school buildings, excavation of wells, tanks and *katas*. Apart from the grants received for development works, the Panchayat has its own sources of income from fishery, cattle-pound, river *ghat*, weekly market, etc. The total income from these sources for the year 1961 stood at Rs. 2,112 and the annual expenditure, borne mostly on account of the pay of the Secretary of the Panchayat, came to Rs. 686 only. The balance was taken as savings of the funds of the Panchayat.

40. The Panchayat is now subordinate to the Panchayat Samiti of Naktideul which has got a large number of Grama Panchayats under its jurisdiction. The Samiti came into existence in the year 1961 and its achievements have yet to be seen. The villagers, however, feel that the Grama Panchayat organization has been useful to them.

41. There is a Grain-gola Co-operative Society at Naktideul initiated by the Co-operative Department. It has been in existence for about 6 or 7 years and has been loaning out paddy for seed and consumption purposes to the needy members within the jurisdiction of the Grama Panchayat. In addition to a small Government grant which built up the nucleus capital of the Society, individual members contributed their membership share in paddy and in cash. Membership is confined to land-owners within the Grama Panchayat area, capable of paying one Khandi of paddy (10 standard seers) and Re. 1 in cash as

share and subscription. An individual is free to purchase more than one share, because this gives the advantage of eligibility for a higher amount of loan, which is usually given up to a

maximum of 10 times the value of the shares purchased. The present number of members of the Society is 196, out of which only 9 are villagers of Penthahal.

## CHAPTER IV

### SOCIAL AND CULTURAL LIFE

#### SOCIAL CUSTOMS

##### Birth

Customs and practices relating to birth of a child are simple and conventional. When a woman conceives, she continues routines of her life as before and does not get the privilege of any change in her diet, work or rest. It is not uncommon to see a woman big with child working till the last day before delivery. No amount of relaxation from normal burden of domestic or part-time professional work is possible because of the need to work for bread day after day.

2. Birth takes place ordinarily in the main living room. No protection or preparation is made in anticipation of the childbirth. In final hours of confinement or immediately when labour pain starts, one or two old women of the same household or of the same caste come to attend and render midwifery functions. After delivery the child is washed in warm water and is given a small feed of milk of cow or goat.

3. In the post-delivery period, the mother is subjected to certain restrictions. For a period of 7 days she is not allowed to touch or mix with others. She is given doses of water of boiled leaves of Kalara or Neem as a prophylactic measure during this period. She is forbidden to take fish or meat or sour substances. On the 7th day of birth, Chasa households clean their houses by cow-dung wash and also wash their clothes and start cooking in new earthen pots. The Kamar does the same, but not before

the 21st day of the birth. The father of a Kamar child does not shave or cut hair during this period of 21 days. The nursing mother is allowed physical rest for 21 days. No offering or Puja is done in the household till the cleaning day is over. The child is mostly breast-fed and continues to suckle for two years and a half or a little more. He does not get any clothing or ornament but is wrapped in his parents' old cloth when any sort of covering is necessary.

4. The Chasas observe the name-giving ceremony on the 21st day, when castemen and relatives are invited and a Brahmin priest offers Puja and blesses the child. When the child is in the teething stage and grows fit to take solid food, the 'Annaprasana' or the rice-eating ceremony is performed to initiate the child to rice diet.

##### Attainment of puberty

5. Girls attain puberty about the age of 14 years. This is rather late, considering the extreme climate, but factors, such as malnutrition may be playing a part. Among the Kamars, a girl who starts her first course of menstruation is kept under segregation, not being allowed to mix with others or to do any household work for a period of 7 days. During these days she is not allowed to take daily bath or to take any non-vegetarian food or any other heat-generating diet. On the seventh day, she anoints turmeric paste on her body and takes bath and resumes her domestic and social activities as before. A Chasa girl does not have to

go through all these ordeals. During the period of the first menstrual course as well as during subsequent ones, she freely moves and mixes in the usual manner. She takes bath as usual and also takes normal food.

### Marriage

6. Marriage is a common and compulsory feature of the social atmosphere of the village. There is no child marriage and also no instance of inter-caste or civil marriage. The village has 38 males who are married and 39 who are not married ever. Among the females numbering 88, there are 37 who are in married state now, and there are 12 who are widows and one who is divorced. The number of married persons according to different age-groups has been shown in Table IX in the Appendix. It will appear that no one whether a boy or a girl is involved in marriage at the age of 14 years or less. There is thus the total absence of child marriage in the village. In the age-group of 15 to 24, the number of married women is low, namely, 11, while in the next age-group 25 to 59, the number is considerably high, namely, 26. The practice of late marriage has resulted in the absence of youthful widows, aged 24 years or less. Widowhood is confined to the age-group 25—59 and over.

7. Marriage customs are not the same among different communities of the village. In the Chasa community a girl is offered in marriage when she attains puberty and sometimes two or three years later. The usual age of marriage for girls varies from 15 to 20 and for the boys from 18 to 22 years. Negotiations are initiated in the following manner. The father or an elderly relation of the bride along with two or three members of the caste comes to the village of the bridegroom. Both the

parties discuss the proposal and if they agree, final decision is taken in the presence of the village elders. Then a brief ceremony, namely, 'Kanya-chhida' (elsewhere known as 'Nirbandha') is performed and the date of marriage is fixed. Some offerings are given to the village deity as a token of securing blessings for the prospective couple. The bride receives a small present in the shape of a Saree from the other party on this day.

8. The date of marriage is fixed on an auspicious day as might be indicated in the 'Panji' (Almanac). A general feast is given on the day previous to the marriage. Invitation is extended to the guests by sending or by handing over a quantity of turmeric powder. On the date of marriage the bridegroom with his elders, relations and friends proceeds to the bride's village in accompaniment of country music and with as much of social formality as his caste traditions have laid down. According to the custom prevailing a few years back the bridegroom used to be carried in a decorated stringed cot, but at present he moves on a bullock cart. On their arrival in the bride's house, the party is received by the bride's relations. Brahmin priests of both the parties then commence the ceremony with utterance of *slokas* and *mantras* when the adorned bride sits facing the bridegroom on a special platform (*bedi*). As the village has no Brahmin priests, they are engaged from a neighbouring village, Jagannathprasad, three miles away.

9. When the religious part of the ceremony ends all the invitees take part in the feast. The items served depend on the economic condition of the parties. But generally sweetened rice, dal, vegetable curry, mutton

curry, 'khata' and some sweets, such as 'bundia' and 'khiri' are served. Poor people entertain the guests with rice, dal and curry only.

10. Dowry is not compulsory but in actual practice ornaments are given to the bride according to the status of the bride's father. The customs of divorce and widow marriage are prevalent among the Chasas from old times. Cases of divorce are generally settled by the caste Panchayat.

11. Among the Kamars the customs of marriage are slightly different. On the date of 'Kanya-chhida' ceremony the bridegroom's party goes to the village of the bride with some presentations, namely, sweets and ornaments. The father or an elderly relation of the bridegroom observes fasting till the 'Kanya-chhida' ceremony is over. During this period the bride is given a bath and she puts on a new Saree and some ornaments. The ceremony begins by the father of the bride promising to give his daughter as a gift to the father of the bridegroom in the presence of invitees of both the parties. Then the bridegroom's party gives a sum of Rs. 12 to the bride's party for purchase of liquor and fowls for a feast that day.

12. On the day of marriage the bridegroom puts on new clothes and also a crown of coloured Sola-pith. On his arrival at the bride's place, the bridegroom is given some sweets to eat. A priest belonging to the Jyotish caste chants *mantras* and *slokas* and concludes the marriage. After the ceremony is over, the bride's father entertains the castemen in a general feast. The next day the bridegroom returns to his village with the bride and with gifts of dowry. No bride-money is paid but when the bridegroom commences journey back to

his village the relatives of the bride demand and collect a sum of Rs. 5 for taking liquor. On the fourth day of marriage, the 'Chauthi' ceremony is observed after which the couple start living as man and wife.

13. Divorce and widow marriage are allowed among the Kamars in the same way as among the Chasas. Polygamy is permissible but actually there is no such case in the village. In case a son is not born on lapse of a reasonable period after the marriage, Kamars and Chasas generally take a second wife who may either be an unmarried girl or a widow. Consanguineous marriage is not permissible among either of the castes.

#### Death

14. Dead bodies are usually burnt by the Chasas and buried by the Kamars, but in case of children and unmarried persons the dead bodies are buried by all castes.

#### Customs of cremation among Chasas

15. The dead body is anointed with turmeric and is washed and a new cloth is wrapped up. It is then carried in an inverted Khatia or on a bier made of bamboo or logs to the burning-ground by the relatives. The body is taken round the pyre seven times and then deposited there with head towards the North. Females are laid on their back with face upwards and males with face downwards. The pyre with the corpse is then set on fire by the eldest son.

16. The funeral rites of the deceased are performed according to age-old Hindu customs on the 7th, 9th and 11th days after death. A Brahmin priest is engaged for performing these rites. On the 10th day, the near blood-relations undergo shaving of

the head and put on new cloths. A Brahmin priest is engaged for performing the 'Dasaha' rites on this day by dropping some til seeds in a brass pot, with offerings of water in a river-bed or a tank. The relations are then entertained in a feast that day. On the 11th day a bigger ceremony takes place when the cousin and other relations shave head and beard and are entertained in a feast given to the castemen and to the Brahmins. New cooking pots are brought into use on this day. After the feast is over, the Brahmins are paid a small cash amount called *Dakhina*. On the 12th day the Brahmin priest continues chanting of *mantras* and is presented with new cloths and utensils. Well-to-do persons also give cattle as gift. All this is done with a view to keep the departed soul in peace.

#### Customs of burial among Kamars

17. According to the customs prevalent among the Kamars, corpses of either sex and of all ages are buried in a grave. The grave is dug about 4 feet deep and has adequate length to accommodate the dead body. The grave is filled with earth after the dead body is deposited there. The ceremony of 'purification' takes place on the 11th day under the guidance of a priest of the Jyotish community. Old cooking pots are thrown away and the houses and clothings are washed and cleaned. A feast is offered to the castemen. At about 9 P.M. the son and the other relatives go to the place where the old cooking pots were thrown away. They carry with them a painted new pot and some quantity of 'arua' rice which is left on the ground in a small heap and is covered over by the painted pot. Outside the pot they keep a small quantity of rice, dal, etc., and they withdraw a few yards away and invoke the spirit of the departed

person to come and partake of the meal. The next morning, that is, on the 12th day they revisit the spot and if the 'arua' rice which was left overnight is found to spread, it leads them to believe that the spirit came and accepted the offering. They bring this rice in the painted pot to their house and keep it with all reverence and worship it, as they consider the pot to be the departed soul. The pot is preserved for one year and occasionally given offerings on auspicious days. They thus keep the spirit satisfied, and prevent him from doing any mischief to the family.

18. If the dead person happens to be a pregnant woman she is buried according to the customs of the community of the village. But before burial, her womb is cut open by the husband and the dead child is taken out. The dead bodies of the mother and the child are then separately buried.

#### STRUCTURE OF THE FAMILY

19. In course of review made earlier about the composition of households in the village it was seen that the size of an average family comprises 4 to 6 members and in fact 21 out of 37 households in the village belong to this size. A family in this village conforms more or less to the pattern of a family in other villages of the neighbouring areas. An average family consists of a married couple with a few children and occasionally with old parents. The family-tie is close till one of the sons marries. Thereafter there is a tendency for married sons to break up. Where such tendency is not noticed, the size of the family increases with the birth of grand-children bringing difficulties in their wake which may be either economic or due to lack of personal adjustment. This leads ultimately to

the dismemberment of the hitherto compact family giving rise to a new household. Thus in most of the cases the size of a family is maintained at the average level of 4 to 6 members. In a small number of cases married sons continue to live cordially, even sometimes with married sisters and their children. The sister does not take any share of the paternal property but she continues to enjoy the advantages of a common household for her lifetime or part of her lifetime.

20. When the question of partition arises, the sons get equal share but at times the eldest gets a little more. If the sons get separated in the lifetime of an old father, the father is maintained by one son after the other by rotation. Sometimes a portion of the cultivated land is allowed to continue in possession of the father for his maintenance.

21. The inter-family relationship in the village appears to be cordial. Different families of the same caste join together in social and religious functions and offer mutual help. Presents in cash or kind are exchanged during such functions as marriage and death.

#### LITERACY AND EDUCATION

22. Literacy has been defined as the ability to read and write a simple letter. According to this criterion, the village has 46 literate and educated persons, namely, 35 men and 11 women. This works out to a literacy of 28 per cent which is satisfactory considering the general level of education in the district. But the number of persons having attained any educational standard is small. Persons who have completed the Primary or Basic stage are 5 men and 3 women, while the number which has gone above this stage is

just one single person, who is a student of B. Sc. classes. Excepting him there are no Matriculates or persons of equivalent standard of education in the village.

23. As it appears, villagers send a few children to the Primary School of the village but their education comes to an end either in course of studies there or just after passing out of that School. Among the aged persons of the village there is no literate or educated. But among the younger age-groups there are some to be seen. Among the females there is no literate beyond the age of 25 but there is one such in the age-group below 14 years. This shows a trend of increasing education among the present generation. The Primary School was established in the year 1953 after which some amount of education among the girls has spread. The School has now on its roll 32 students out of whom 14 are girls. Table X in the Appendix gives figures relating to literacy and education among the different age-groups in the village, while the next Table (XI) shows to what extent villagers possess general information.

#### SOCIAL LEGISLATION AND REFORMS

24. Although some of the villagers have vague notions of the Untouchability Act, they are not yet inclined to accept or enforce its provisions. Members of Ganda caste are treated as untouchables. They have no access to public places of worship or social gatherings. They do not freely mix with the villagers as they themselves suffer from a sense of inferiority and do not assert themselves in social atmosphere due to their backwardness in education and economic condition.

25. An interview was conducted in course of the present investigation to test if the villagers know that untouchability in any form has been prohibited under the law. Out of 37 persons interviewed only 13 appeared to have an approximate idea of such prohibition, among whom there were 8 Chasas, 4 Gandas and 1 Baisnab. Although a few Gandas have some sort of vague ideas in the matter, they did not have the opportunity of knowing the specific rights and privileges bestowed under the Act. With a half knowledge in the matter and with time-old low social status, they have not been able to stand up in defence of their present legal position.

26. With regard to the awareness of other social reforms, only 6 persons belonging to Chasa caste know that some sort of changes in the Hindu Adoption and Succession Acts have taken place. None of them cared to know or had opportunity to know the actual provisions of law or to give effect to them.

27. Villagers are not aware of the fact that the latest legal reforms provide for inheritance of properties by daughters. When the subject was raised, they generally expressed disapproval of such a measure and appeared to believe that succession by sons only is the correct order of things.

28. Child marriage is not prevalent in the village, not as a measure of acceptance of the legislation on this subject but on account of the usual customs prevailing among the castes and communities of the village.

#### RELIGIOUS INSTITUTIONS

29. All the villagers are Hindus. Apart from the general beliefs and practices of the Hindus of the locality there are communal deities

worshipped by one or the other caste of the village. The principal caste gods are named below.

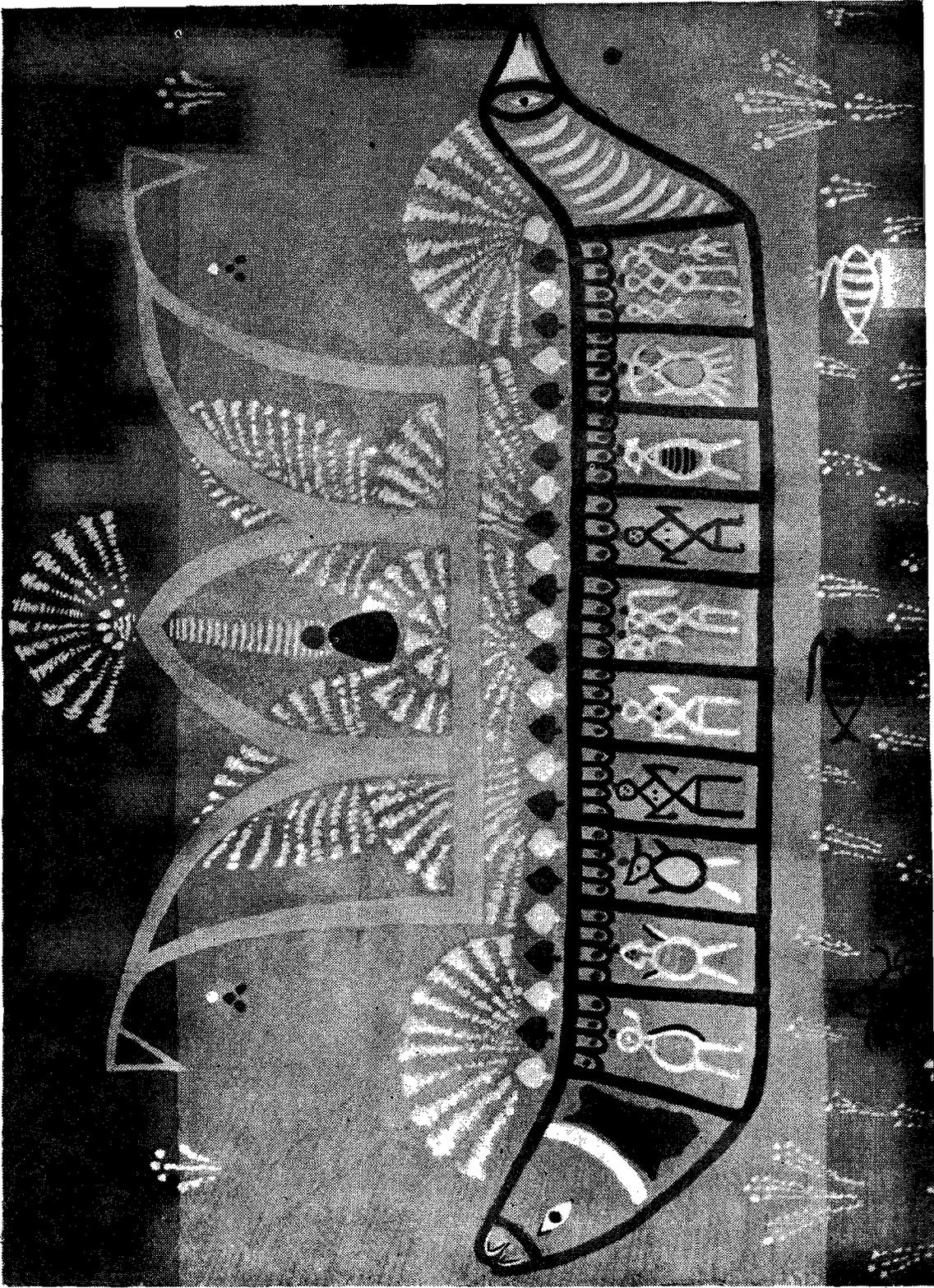
30. *Panchakhanda Thakur*—This god is worshipped by the Chasas in the form of 3 or 4 pieces of stones under the shade of a Sal and Mohul grove in the forest about 2 furlongs from the village. Every year in the month of Bhadra the deity is worshipped on Sundays and Wednesdays. This deity was originally worshipped by the Konds who happened to be the first settlers of the village two or three centuries back. Although the Konds abandoned the village, the subsequent group of settlers, namely, the Chasas continued to worship the deity. Animal sacrifice was in vogue during the time of Konds. It is not known when such sacrifice was stopped, but at present the offerings comprise of cocconut, milk and 'Ukhuda' (fried and sweetened rice).

31. *Gramadebati goddess*—She is the village deity, having the functions of looking after the safety and prosperity of the village and is worshipped by all castes of the village. She physically exists in the shape of a few pieces of stones located under the shade of a group of six or seven trees in the jungle near the village. In the month of Bhadra a goat is offered in sacrifice to the goddess with a view to ensure that there will be a good harvest that year.

32. *Bhimapidha god*—The god is located under the shade of a tree near the village. In the month of Bhadra he is worshipped and offerings are made to him.

33. *Manli Thakurani*—The goddess is located in the South-East corner of the village in a piece of land owned by a Chasa of the village. In the





SOMNATH KOTHI—A DEITY OF KONDS

month of Margasir she is worshipped after the harvest is over, by way of thankfulness.

34. *Bhagabat Thakur*—Epic literature and 'Purana' are kept in the Bhagabat Ghar. These books are read by a literate villager, while others listen. All the villagers excluding the Kamars and Gandas visit the Bhagabat Ghar.

35. *Kalapat Thakur*—The Kamars get iron-ores from Kalapat hills for the manufacture of iron. So they worship the hill in the name of Kalapat Thakur. At a distance of half a mile from the village, there is a heap of stones under a Sal tree, which is thought to be the incarnation of this deity. Just near the Kalapat Thakur, there is another god named Satbahuni. As the Kamars are not economically well off, they are not able to perform the Puja regularly every year. But whenever it is done, the worship is conducted by the 'Dehuri' (village priest). On the Puja day, 7 fowls and one she-goat are killed and are offered to the deity and then eaten by the members of the community.

36. *Karamasani goddess*—This is the goddess worshipped by the Kamars on the occasion of the Karma festival. A description of this festival is given in Section on Community Festivals.

37. *Somnath Kothi*—This is a household god worshipped by the Konds. The deity is painted on the wall of the bedroom and is worshipped on the 10th day of second fortnight of Aswin. The Somnath Kothi is believed to be the abode of Siva. The illustration of the deity as obtained from the village is reproduced. It looks like a boat carrying some men or other creatures and floating on water full of fish and a crab. The significance of such representation could not,

however, be explained either by the worshipper or by anybody in the village.

#### BELIEFS AND PRACTICES

38. The villagers believe in the auspiciousness or otherwise of a particular time or period according to the Hindu Almanac. Before undertaking a journey or finalising a negotiation, or laying foundation of a house, they consult if the time is going to be propitious and if the final result will be good for them. The sight of a deer, a cow, a pitcher full of water, a quantity of curd or fish and a bird called 'Bhadabhadalia' is considered to be auspicious while the sight of a snake, a vulture and an empty pitcher is considered to be inauspicious. Journey is generally undertaken on Monday, Wednesday and Friday of the week with the belief that these days are auspicious. The Chasas do not get hair-cutting done on Tuesday and Saturday. At night they do not sleep with their heads to the North. They believe that a woman who dies in a state of pregnancy turns an evil spirit and pelts stones or throws dust at passers-by. At night a villager will not go to the burial or cremation ground out of fear of ghosts. The villagers believe in evil or good spirits.

39. Among the different castes of the village the Kamars though markedly backward in education and economic condition are much less superstitious than others. They do not have any restriction regarding cutting of hair or undertaking a journey or starting a negotiation on any particular day.

40. The Chasas have traditional reverence for the Tulsi plant which is planted in their households on a raised platform. The plant is an

object of veneration and everyday an oblation of water is offered after bath and a small wick is lighted in the evening. A religious-minded Chasa abstains from taking fowl or liquor, but the other castes do not mind any such restriction.

#### COMMUNITY FESTIVALS

41. Numerous festivals, mostly minor ones, are observed in the village. A few of them are observed by a particular caste or castes while others are observed in general by all castes of the village. The festivals of Nuakhai, Pausa Purnami and Makar Sankranti are observed by all sections of people of the village.

(i) *Nuakhai*—Every year when the harvest season begins and new rice is available, the cultivator considers it obligatory as a matter of gratitude to offer the first quantity of new rice to the deity. This offering is done by observing what is known as Nuakhai festival. After the early paddy is harvested this festival is observed generally in the second fortnight of Bhadra on a day fixed by an astrologer. Cakes (*Pitha*) made of new rice are prepared and offered to the village deity. This is followed by the villagers taking new rice mixed with milk.

(ii) *Pausa Purnami*—This festival is observed after the harvest is over, namely, on the full-moon day of the month of Pausa. The cultivator completes removal of all crops to his threshing floor, and is in the height of jubilation, as he sees before him the fruit of his year's hard toil. The agricultural work for the year is practically over and there is time to relax. This general feeling of joy and merriment is expressed by observing the festival in which meat constitutes a principal item of menu in the feasts held in every household.

(iii) *Makar Sankranti*—This festival is held in the month of Magha on a particular day indicated in the Almanac. It is a simple festival in which vegetarian food, particularly *arua* rice is taken and the family god is worshipped.

42. Among the festivals which are observed by a particular caste, two are important, namely, Akshyaya Trutiya and Karma.

(i) *Akshyaya Trutiya*—This festival is observed by the cultivators on the third day of second fortnight of Baisakh and is associated with sowing of paddy. On this day a cultivator puts on new cloth and takes some quantity of paddy seed, milk, 'Ukhuda' and a plough to the field. He places three handfuls of *arua* rice in front of the yoke and the plough and sprinkles some milk and vermilion on the field. He gives a handfu<sup>1</sup> of paddy to each of the bullocks to eat, and facing towards the East throws seven handfuls of paddy into the field. Then he ploughs the land and returns home. Some days after the ceremony when weather is favourable, sowing of paddy is taken up systematically.

(ii) *Karma*—This festival is exclusively observed by the members of the Kamar caste in the full-moon night of the month of Kartik. A little before sunset, a branch of a *Kuruma* tree is brought from the forest and planted in the centre of a freshly erected earthen platform. The branch is dusted with vermilion and is considered to be the incarnation of the goddess Karamasani. A goat or a fowl is offered in sacrifice and the Kamars, both men and women, drink liquor and perform group dance to the accompaniment of an elongated drum called 'Madal'. A series of dance continues throughout the night with short breaks for

rest and drinking. At times women dance in an exclusive group, but more often the performance is given by a combined group. Old and traditional songs are sung in chorus. The songs contain themes of domestic or social matter. One of the songs collected from the village is given below :

ତୁଳସୀ ବାଣିଲି                      ଧାତୁରେ ମାଣିଲି  
 ତହିଁ ସୁନା ମାଣା ମିଶିଲି  
 ପାଞ୍ଚ ବନ୍ଧୁ                              ଘର ଥାଇ ଥାଇ  
 ଦୁଆରେ ଭେଟିଆ ଶୋଇଲି  
 ଶାଶୁ ମା ଗୋ !  
 ତୁମ ପୁଅ ମୋତେ ନୋହିଲି ।  
 ତେଲ ଗନା ଯିବି                      ପହଞ୍ଚେ ବସିଲି  
 ବାଙ୍କ ହୁଁ ହୋଇ ଶୋଇଲି  
 ଶାଶୁ ମା ଗୋ !  
 ତୁମ ପୁଅ ମୋତେ ନୋହିଲି ।

*Free Translation*

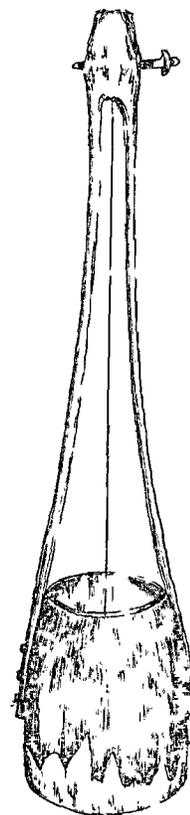
I prepared turmeric paste and  
 besmeared on my body,  
 I then bedecked myself with  
 jewellery,  
 Even though there are five rooms in  
 the house,  
 The young man slept outside,  
 Oh Mother-in-law dear!  
 Your son did not care for me.  
 I waited for hours, with a cup of  
 massaging oil,  
 But he slept turning his face to the  
 other side,  
 Oh Mother-in-law dear!  
 Your son did not care for me.

43. There are many other important and largely attended festivals or fairs held in the locality, though not in the village proper. The Ratha Jatra, the Panchadola Jatra and the Ramnabami Jatra are held at

Naktideul or other near-by villages and are attended by hundreds of visitors from neighbouring villages including Penthabahal.

#### LEISURE AND RECREATION

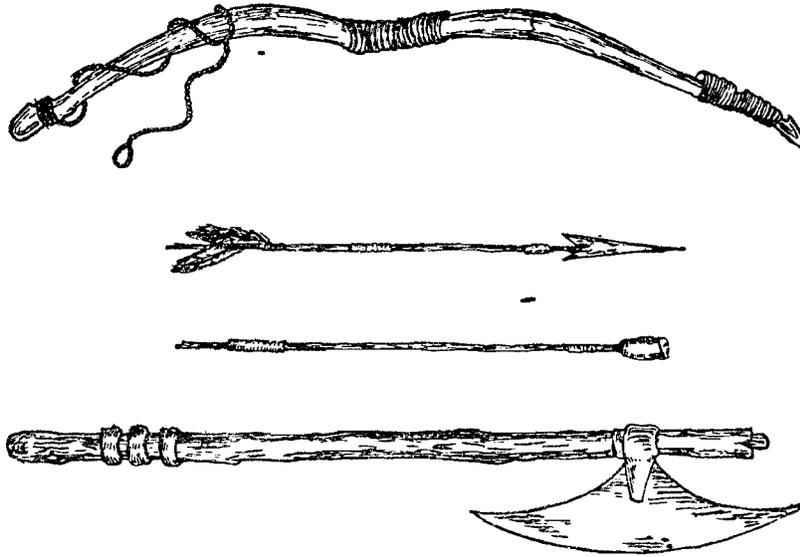
44. The villagers have leisure but not adequate recreation. Being a small village with forest and wild surroundings where population is thin and dispersed, there is no form of commercial recreation such as are available in town or large villages. The villagers have, however, some amount of social recreation in the form of a Nadia Sankirtan party which is in existence for the last 30 years. About 20 persons of different castes excluding Kamars and Gandas take part in the Sankirtan party. The performance is repeated at periodic intervals and particularly on the occasion of religious festivals when the villagers watch it with interest. The party has in its possession a number of musical instruments, viz., Nadia Mrudanga (a long drum), Khanjani (a miniature openback drum), S a n k h a (conch), G h a n t a (bell) and Gini (cymbals). These instruments were purchased from the common village fund. A few individuals also possess their own musical instruments. The Gandas are fond of a single-stringed resonance instrument which is played with the tip of a finger. It is called Gopi-jantra.



Gopi-jantra

45. Another form of leisure is listening to the discourses from the Puranas or the epic literature which is read by one of the Chasas. This is done only during the summer months when the villagers are free from cultivation work.

46. The Kamars and Konds are particularly fond of hunting. They go to the forest with bows and arrows and beat the jungle, and generally succeed in bagging small wild animals, such as hare, Kutra and Godhi. They also get bigger animals, such as deer



HUNTING WEAPONS

- |                            |                                 |
|----------------------------|---------------------------------|
| 1. Bow                     | 3. Arrow with blunt hammer-head |
| 2. Arrow with harpoon-head | 4. Battle-axe                   |

or Sambar at times, and also catch hill-birds. The weapons generally used by them are shown above. These weapons are made by the village blacksmith or by themselves.

47. Playing of cards is one of the pastimes of the grown-up villagers. Such persons do not play any kind of outdoor games. Children play simple country games.

## CHAPTER V

### CONCLUSION

Economic and social backwardness persisting for ages is the noticeable characteristic of the village. Even now, when most parts of the country are pulsating with activities aiming at economic development and social advancement, village Penthabahal has remained comparatively quiet. This is at once the result of the poor state of educational level and lack of intercourse with more progressive localities outside the village. Excepting one young man, no one from the village has gone to a High School. Regular newspaper reading is unknown in the village and if two persons have earned the distinction of being the most well-informed, they have the occasion of perusing newspapers at irregular intervals only. Nobody in the village has ever listened to radio broadcasts. Villagers in general do not know the provisions of law introducing changes and reforms relating to Hindu Marriage, Adoption and Inheritance. Some of them do not even know that untouchability in any form has been prohibited by law.

2. The main occupation of the village is cultivation, but cultivation has no support of irrigation and remains helplessly dependent on weather. No improved methods of cultivation or modern types of implements have been brought into use. If cultivation has attracted a number of villagers, it is not because it is a very profitable proposition, but because the villagers have no choice. Landless

agricultural labourers are disproportionately large, as compared with other livelihood groups, which shows again a poor state of affairs.

3. Next to cultivation, the only scope of earning livelihood in the village is confined to the household industry of the Kamars, namely, the smelting of iron and manufacture of iron implements. The industry is facing obstacles now not only due to the competition of factory-produced articles, but also due to the indifference of local forest officials, who do not give proper facility for making charcoal or bringing iron-ore stones. The old system which entitled the Kamars to get raw materials on payment of a nominal permit fee has ceased to be in force, while a new system has not yet been built up.

4. Though no special sanitary arrangements have been made by the villagers, the village luckily happens to have good drainage as a gift of nature and appears somewhat neat and clean. The living rooms, however, are ill-ventilated because of the total absence of windows. The village is exceptionally lucky in not having any visitation of epidemics for the last few generations. Occasional ailments of the villagers are either left neglected or are inadequately treated by a Kaviraj of a neighbouring village or by the Dispensary at Naktideul where, it is reported, there is no Doctor in charge for a long time and the routine management of the

Dispensary has been entrusted to a Pharmacist. The villagers are docile and are not in the habit of protesting against shortcomings in the administration. The awareness of their

rights and privileges under the law of the land or under the administration is poor indeed. They indispensably need guidance and encouragement on correct lines.

## APPENDIX

TABLE I : SETTLEMENT HISTORY OF HOUSEHOLDS

Caste/Community	Total number of households	Number of households settled				
		Earlier than 5 generations	Between 5 to 4 generations	Between 3 to 2 generations	1 generation ago	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Chasa	.. 15	11	3	1	..	..
Kond	.. 6	..	..	5	..	1
Kamar	.. 6	..	3	..	..	3
Ganda	.. 4	..	..	4	..	..
Goud	.. 3	..	..	2	..	1
Dhoba	.. 1	..	..	..	..	1
Jhara	.. 1	..	..	..	..	1
Baisnab	.. 1	..	..	..	..	1

TABLE II : CULTIVATED LAND HELD BY CASTE/COMMUNITY

Caste/Community	Number of households having no land	Households having land	
		Number of households	Area of the land held (in acres)
(1)	(2)	(3)	(4)
Chasa	.. 3	12	111.31
Kond	.. 4	2	4.85
Kamar	.. 6	..	..
Ganda	.. 1	3	8.58
Goud	.. 3	..	..
Dhoba	.. ..	1	3.40
Jhara	.. 1	..	..
Baisnab	.. 1	..	..



TABLE IV : WORKERS CLASSIFIED BY SEX, BROAD AGE-GROUP AND OCCUPATION

(All workers are divided into 9 Occupation-groups, namely, Occupation-group No. I : Cultivator, No. II : Agricultural labourer, No. III : Workers in mining, quarrying, livestock, forestry, fishing, hunting, etc., No. IV : Household Industries, No. V : Manufacturing other than Household Industries, No. VI : Construction, No. VII : Trade and Commerce, No. VIII : Transport, Storage and Communications, No. IX : Other Services.)

Age-group (1)	Total number of workers			Occupation No. I (Cultivator)			Occupation No. II (Agricultural labourers)		
	Persons (2)	Male (3)	Female (4)	Persons (5)	Male (6)	Female (7)	Persons (8)	Male (9)	Female (10)
All ages ..	91	44	47	32	15	17	40	19	21
0-14 years ..	1	1	..	..	..	..	..	..	..
Above 14 years ..	90	43	47	32	15	17	40	19	21

TABLE IV : WORKERS CLASSIFIED BY SEX, BROAD AGE-GROUP AND OCCUPATION—concl.

Occupation No. IV (Household Industries)			Occupation No. IX (Other Services)			The remaining occupations, namely, Nos. III, V, VI, VII and VIII (17)
Persons (11)	Male (12)	Female (13)	Persons (14)	Male (15)	Female (16)	
15	8	7	4	2	2	Nil
1	1	..	..	..	..	Nil
14	7	7	4	2	2	Nil

TABLE V : NON-WORKERS BY SEX, BROAD AGE-GROUPS AND NATURE OF ACTIVITY

Age-group (1)	Total non-workers			Students		Engaged in unpaid household duties		Dependents		Others	
	Persons (2)	Male (3)	Female (4)	Male (5)	Female (6)	Male (7)	Female (8)	Male (9)	Female (10)	Male (11)	Female (12)
All ages ..	74	33	41	18	14	..	3	15	24	..	..
0-14 years ..	70	32	38	17	14	..	..	15	24	..	..
Above 14 years ..	4	1	3	1	..	..	3	..	..	..	..

TABLE VI : MONTHLY INCOME PER HOUSEHOLD BY OCCUPATION-GROUPS

Occupation (1)	Number of households in the monthly income-groups of					
	Rs. 0- -Rs. 25 (2)	Rs. 26—Rs. 50 (3)	Rs. 51 -Rs. 75 (4)	Rs. 76- -Rs. 100 (5)	Rs. 101 & above (6)	
Cultivation	..	2	2	5	2	
Agricultural labourer	..	15	..	..	..	
Household Industry	..	4	1	..	..	
Trade and Commerce	..	..	..	..	..	
Other occupations	..	2	1	..	..	

TABLE VII : AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME-GROUP AND OCCUPATION

Occupation (1)	Income-groups					
	Rs. 0- -Rs. 25			Rs. 26- -Rs. 50		
	Number of households (2)	Expenditure		Number of households (5)	Expenditure	
		Food (3)	Other (4)		Food (6)	Other (7)
		Rs.	Rs.		Rs.	Rs.
Cultivation	..	..	..	2	35	11
Agricultural labourer	..	1	15	4	15	7
Household Industry	..	1	15	2	4	26
Other occupations	..	2	5	1	1	37

TABLE VII : AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME-GROUP AND OCCUPATION—concl'd.

Number of households (8)	Income-groups								
	Rs. 51—Rs. 75		Rs. 76—Rs. 100			Rs. 101 & above			
	Number of households (8)	Expenditure		Number of households (11)	Expenditure		Number of households (14)	Expenditure	
		Food (9)	Other (10)		Food (12)	Other (13)		Food (15)	Other (16)
	Rs.	Rs.		Rs.	Rs.		Rs.	Rs.	
2	49	11	5	51	23	2	112	205	
..	..	..	..	..	..	..	..	..	
1	48	5	..	..	..	..	..	..	
1	43	20	..	..	..	..	..	..	

TABLE VIII : INDEBTEDNESS

Monthly income-group	Number of households in the group	Number of households in debt	Average amount of debt per household	Reasons for debt	Source of credit
(1)	(2)	(3)	(4)	(5)	(6)
			Rs.		
Rs. 0—Rs. 25	.. 4	1	20	For food and clothing	From local money-lenders.
Rs. 26—Rs. 50	.. 22	17	85	{ 11 for food and clothing. 4 for marriage 2 for agricultural purposes. }	Ditto
Rs. 51—Rs. 75	.. 4	4	171	For agricultural purposes	Ditto
Rs. 76—Rs. 100	.. 5	3	179	Ditto	Ditto
Rs. 101 & above	.. 2	..	..	..	..

TABLE IX : AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	.. 165	77	88	39	38	38	37	..	12	..	1
0—14 years	.. 71	33	38	33	38	..	..	..	..	..	..
15—24 years	.. 23	12	11	6	..	6	11	..	..	..	..
25—59 years	.. 65	30	35	..	..	30	26	..	8	..	1
60 years & over	.. 6	2	..	..	..	2	..	..	4	..	..

TABLE X : EDUCATION

Age-group (1)	Total population			Illiterate		Literate and educated		Literate without educational standard	
	Persons (2)	Male (3)	Female (4)	Male (5)	Female (6)	Male (7)	Female (8)	Male (9)	Female (10)
All ages ..	165	77	88	42	77	35	11	29	8
0—14 years ..	71	33	38	15	28	18	10	16	8
15—24 years ..	23	12	11	6	10	6	1	4	..
25—59 years ..	65	30	35	19	35	11	..	9	.
60 years & over .	6	2	4	2	4	..	..	..	..

TABLE X : EDUCATION—concl'd.

Primary or Basic		Matric or Higher Secondary		Intermediate		Graduate		Any other qualification	
Male (11)	Female (12)	Male (13)	Female (14)	Male (15)	Female (16)	Male (17)	Female (18)	Male (19)	Female (20)
5	3	..	..	1	..	..	..	.	.
2	2	.	..	.	..	..	.	..	.
1	1	.	.	1	..	..	..	..	.
2	..	..	..	.	..	.	..	..	.
..	..	..	..	..	..	..	..	.	.

TABLE XI : RANGE OF INFORMATION

Caste/ Community	Total number of households	Number of Heads of households who know the name of—					Name of principal rivers of the district	Remarks
		Panchayat headquarters	Thana headquarters	Tahsil headquarters Taluk headquarters	District headquarters			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	
Chasa ..	15	10	10	10	10	10		
Kond ..	5	5	5	5	1	1		
Kamar ..	6	5	5	5	1	1		
Ganda ..	4	3	3	3	3	3		
Goud ..	3	1	1	1	1	1		
Dhoba .	1	1	1	1	1	1		
Jhara ..	1	1	1	1	1	1		
Baisnab .	1	1	1	1	1	1		