



PENTIA

Scheduled Castes and Scheduled Tribes Research and Training Institute
Bhubaneswar, Odisha
2015

FORWARD

Odisha is well known for its colourful tribal communities. Preparation and publication of Photo handbooks of all the tribal communities residing in Odisha is an honest attempt by SCSTRTI, Bhubaneswar; which provide short photographic and ethnographic account of the Odishan tribes in a handy form with the objective to show the readers an account of their traditions, customs, socio-cultural institutions, practices, habits, socio-economic activities, interactions, rituals and festivals etc. Apart from that, it depicts their changing life style in recent times.

This book is the visual portrayal of a little known tribe of Odisha known as Pentia. The place Pentikona of Bastar district, situated in scenic Chotnagpur plateau is said to be their place of origin. From there, they have migrated to be settled in some parts of Odisha. In Odisha they are mostly found in Malkangiri, Deogarh, Nowrangpur, Keonjhar, Sundergarh and Mayurbhanj districts. As per 2011 Census, their population is 10,003.

The Pentia is an endogamous community which has been dichotomized into two endogamous sections like Bado and Sano on the basis of purity of descent. Their mother tongue is Halbi but they predominantly speak Odia. Cultivation is the mainstay of their subsistence economy supplemented by various pursuits like wage earning, collection of minor forest produce, animal husbandry, small business, basketry, khali stitching, rope making etc. They are non-vegetarian but abstain from taking beef and pork, so considered equal in status with the non tribal clean castes. They follow patrilocality rule of residence after marriage and patrilineal rule of descent.

The Pentia profess their autonomous animistic tribal religion along with some elements of Hinduism. They worship *Samalai Thakurani*, *Dartani*, *Nisani Munda*, *Rama*, *Sita*, *Satyanarayan*, *Siva*, *Durga*, Kali etc. on festive occasions. The Pentia possess their own highly organized traditional community council headed by the Bhatnayaak who delivers the final verdict in important customary matters including conflicts pertaining to their tribe. Now-a-days, their society and culture is undergoing a transition due to the impact of modernization and Government interventions in the shape of various developmental schemes.

This book as a glimpse of the lifestyle of the Pentia tribe will be useful to the interested laymen, academicians and researchers. I am thankful to Prof.(Dr.)A.B. Ota, Director, Sri S.C.Mohanty, O.S.D, Sri B.K Paikaray, former R.A and Mrs K. Mohanty, S.A who have painstakingly conceived, designed and produced this colorful Photo Hand Book.

Commissioner-cum-Secretary
ST & SC Development Department
Government of Odisha

PENTIA

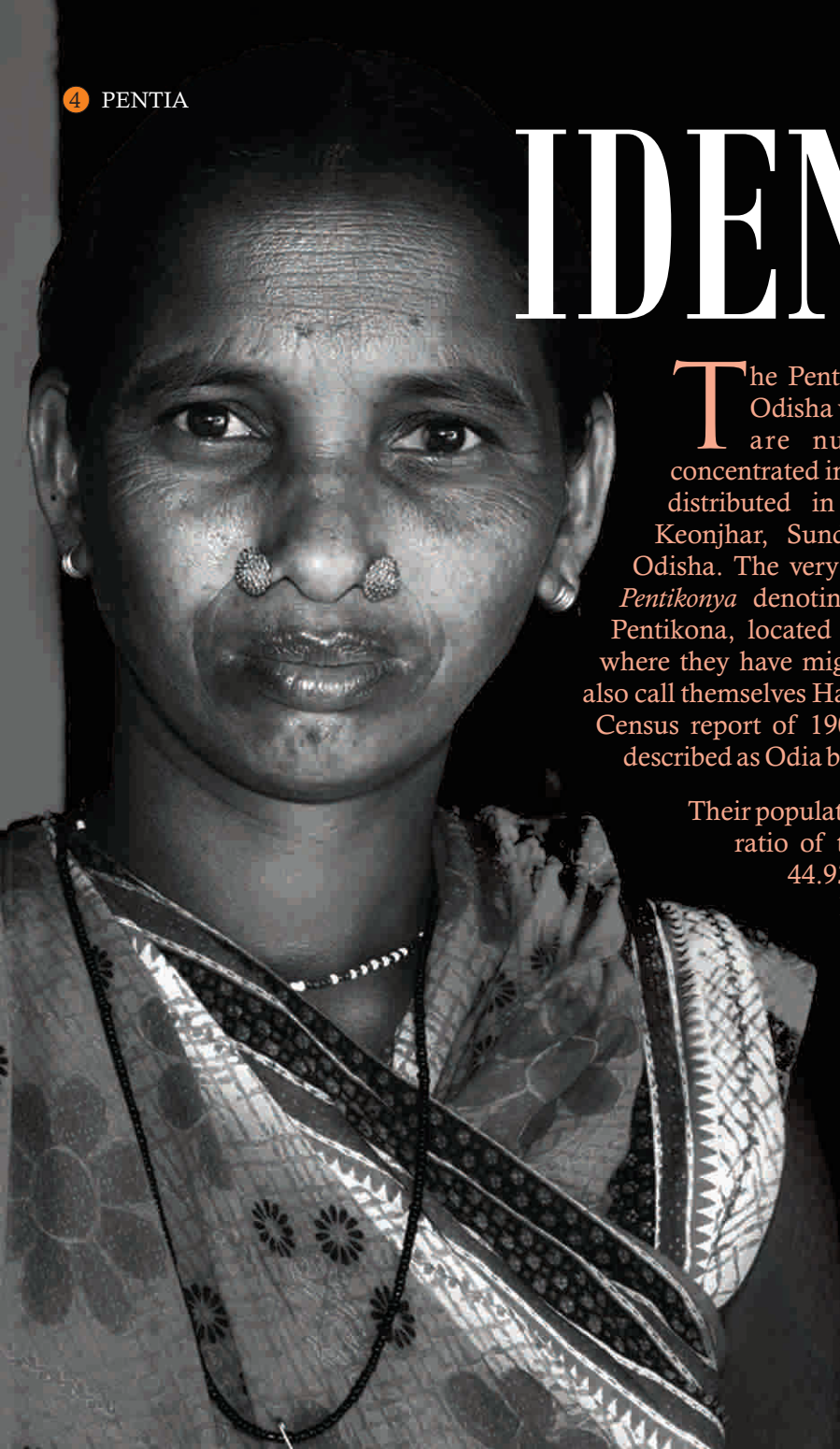
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2015



IDENTITY



The Pentia is a Scheduled Tribe community of Odisha which is synonymous with Holva. They are numerically a small tribe largely concentrated in Koraput district. They are also sparsely distributed in Malkangiri, Deogarh, Nowrangpur, Keonjhar, Sundergarh and Mayurbhanj districts of Odisha. The very name Pentia is derived from the term *Pentikonya* denoting the place of their original habitat Pentikona, located at Bastar district of Chattisgarh from where they have migrated to Odisha during the past. They also call themselves Haluva or Halaba or Halba. In the Madras Census report of 1901, they are designated as *Pentiya* and described as Odia betel leaf sellers.

Their population is 10,003 as per 2011 census. The sex ratio of the tribe is 1054. Their literacy rate is 44.93 percent. However, their females are lagging far behind with 32.59 percent literacy, while 57.99 percent of males are literates.

Their mother tongue is *Halbi*, a non literary semi-autonomous language belonging to the southern section of old *Indo-Aryan family* of languages having affinity with the Chattisgarhi, Odia and Marathi languages. They are well versed with Odia and use its script both for inter and intra-group communication.



charming. Tattooing is done by experienced women belonging to Ghogia community. Now-a-days, the girls of younger generation, have discarded this fashion. With the change of time, the Pentia women of well-to-do families are using expensive gold ornaments and the males are wearing shirt and banyan when they visit the market or relative's house. Glass and plastic bangles and silver necklaces have become very much popular among the women.

PERSONAL ADORNMENTS:

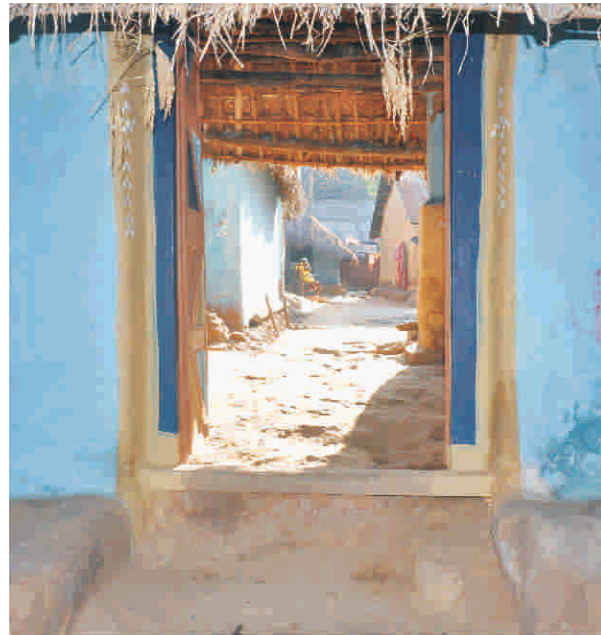
They exhibit no exclusiveness in their dressing pattern. Although they are very neat and clean, they wear very simple handmade and mill made clothes. Males dress themselves with a short dhoti which covers up to their knees only and women wear sarees devoid of any undergarments. They adorn various jewelries of gold, silver and aluminum like noli and phuli for the ear, dandi for the nose, beads made of pohala and gold for neck, khadu and glass bangles for wrist, brass and aluminum paunris for ankle. Tattooing is a very old fashion. Women are fond of tattooing their body, specifically in their limbs (arms and legs) with beautiful emblems such as sun, creeper, stars, dots, peacock, snake, ladder, flowers and jhoti marks in order to beautify themselves and to look attractive and



SETTLEMENT AND HOUSING

The Pentia villages are generally homogenous. They are located near hill slopes or foot hills with amazing picturesque topography with mild humidity and average rainfall. Perennial hill streams provide them drinking water through out the year and also they channel its flow to their crop fields for irrigation. In the plains, specifically in ethnically heterogeneous settlements they usually dwell in separate hamlets keeping distance with other ethnic groups and maintaining their own cultural identity. They prefer to remain socially excluded from other caste people. In a village, houses are arranged in a linear pattern and the parallel rows of houses face the wide village street.





The Pentia houses have verandahs in front, which are usually higher than the floor of the house and the walls are constructed with mud over bamboo wattles. The roofs are thatched with straw or piri grass or country made tiles. Some people make ceilings on their living room by bamboos fixed on the walls. The houses lack windows for ventilation. Their women keep their walls cleanly polished using red, white or yellow coloured soil paste and the verandah with black clay and cow dung paste. They construct separate shades near their house to accommodate their livestock. Pentia keep their surroundings very neat and clean.





Prior to house building they choose an auspicious site by burying rice in traditional way. They consult the Hindu almanac to find suitable day for foundation lying. Before construction, they dig the spot three times making offerings of flower, sandal wood paste, incense etc. They also consult the astrologer to find out auspicious moment before occupying the house. They arrange a feast for their kith and kin on the day of first entering their house.

As regards their household articles, most of the families possess earthen vessels, string cots and leaf umbrellas, husking leaver, aluminum

utensils, brass plates, jars and glass tumbler, lantern, clothes etc. Bicycle, radio, umbrella, torch lights are found only in well-to-do households. All agricultural implements like plough, yoke, plough share, leveler, sickle, digging stick, ankudi, spade, axe, katuri, knife, fishing nets and traps are stored in their living room. Some families possess their traditional swords and guns as their ancestors were recruited as soldiers in the army of the then feudal chiefs. They also possess their traditional musical instruments like drums, tamak, madala, gini and thal which they use during performing their folk dances on festive occasions.





LIVELIHOOD

Mainly the Pentia are settled agriculturists. Cultivation as well as shifting cultivation are the mainstay of their subsistence economy. As most of them are landless or marginal farmers, they pursue supplementary economic activities like wage earning both in agricultural and non agricultural sectors, share cropping, forestry, small business, service, seasonal hunting, fishing, basketry, rope making, *khali* stitching and animal husbandry. Apart from collection of fuel wood, they collect various seasonal minor forest produce like fruits, roots, tubers, fodders, bamboo, wild grasses for house thatching and various medicinal herbs from the forest. They grow vegetables in the backyard. Fishing and hunting are pursued occasionally.

They grow rice in their low lands and in their dry land they raise paddy dhan (hill paddy), ragi (*mandia*), *kandul*, maize, *jhudung* (cow pea) and semi (pea). In their up lands they produce various kinds of millets such as kangu, kosla, suan and gurzi pulses like *kandula*, *kulthi* (horse gram), *biri* (black gram), *dangarani*, *bodhei* and red gram etc. All of them possess a small patch of kitchen garden adjacent to their houses where they raise varieties of vegetables like brinjal, cabbage, radish, tomato (*patalghanta*), cow pea (*jhudung*) and various type of peas, cauliflower (*gobi*), pumpkin (*kumuda*), gourd (*lau*), cucumber (*kakudi*), leafy vegetables, maize and chilly etc. for their domestic consumption.



They rear domestic animals like cow, buffalos, fowls, sheep and goats but do not rear pigs. Women have important roles in contributing to their family income by participating in the field of agriculture, wage earning, animal husbandry, forest collection, basketry, *khali* stitching, besides their various routine household works. Their significant socio-economic roles in the maintenance and upkeep of their families have accorded them an influential social position to have a say in the affairs of their families and enjoy a respectable position in society.





Food Habits:

The Pentias are non-vegetarians. Cereals like rice and ragi are their staple food. But, they relish on mutton, chicken, fish, dry fish, snail and frog etc. and abstain from taking pork and beef. They generally abhor the people who eat these forbidden food stuffs. The flesh of fowl is their favourite non-vegetarian food. Besides, they consume other cereals such as *Suan*, *Kangu*, *Khetjanna*, *Janna*, Maize, Gurji etc., pulses like Kandul, Black gram and tubers-pitakanda, ranikanda etc. and various seasonal vegetables and fruits like mahul flower, mango, mango

kernel, jackfruit etc. They use kusum, sal (tola), niger and til oil as cooking medium. Use of milk and milk product is common and use of spices has recently been adopted.

They are addicted to alcoholic beverages like country made *mohuli* liquor, *pendum*, *landa*, rice beer *handia/pachhi* etc. which they prepare in their homes or purchase from local liquor vendors. The juice of the Sago Palm tree that abundantly grows in the area called Salap are consumed in all occasions. Both males and females smoke hand rolled cigar - pika or bidi and chew tobacco paste (gurakhu).





SOCIAL LIFE

The tribe is divided into two endogamous sections such as *Bado* (big) -genuine or purer section and the other is *Sano* (little) who are regarded as the illegitimate descendants of *Bados*. These sections are further divided into a number of totemistic and exogamous septs viz. *Sonakeria* (vulture), *Dhanogundia* (a kind of paddy), *Mankara* (monkey), *Bagha* (tiger), *Surya* (Sun), *Karna* (the great warrior in the epic of Mahabharat), *Kachhop*

or *Kurum* (tortoise), *Koktia* and Nag (cobra). They revere their clan totemic objects and refrain from doing any harm to it. In the local social hierarchy they claim equal status with those of Bhumia, Bhottada, Omanatya, Rana, Kotia, Barhatika Paik and higher status than Paroja, Gadba and Kandha. They place themselves in the Shudra Varna of the four Varna systems. They are served by washer man, barber and Brahman a priest and also accept cooked food and water from the Brahman Khandayat, Gauda and Omanatya. They use Dalai, *Nayak*, *Halva*, *Majhi*, *Pradhani*, *Patra*, *Pujari*, *Randhari* and *Chalan* etc. as their surnames.



Pentias' follow patrilocal rule of residence after marriage and patrilineal rule of descent. The eldest son succeeds his late father's social position.



Family

Pentia families are predominantly nuclear consisting of married couple and their unmarried children. They follow patrilocal rule of residence after marriage and patrilineal rule of descent. The eldest son succeeds his late father's social position. Inheritance of parental property follows the rule of equigeniture in male line only. In the family having no male successors, the married daughters inherit the ancestral property and if the family has no issues, it may adopt a male child from the nearest kin of the patri-lineage who may inherit the ancestral property.

They possess also certain kinship relationships governed by rules of avoidance and joking. Rules of avoidance prevail between mother-in-law and son-in-law, daughter-in-law and father-in-law, a man and his younger brother's wife. A woman with her husband's younger brother, a man with his wife's younger brothers and sisters, grandparents and grand children enjoy joking relationships.



LIFE CYCLE

Pregnancy, Child Birth and Afterwards

Bearing child is a matter of pride for a Pentia woman. By getting pregnant she brings joy to herself and to the whole family. Pregnant woman has to adhere to certain restrictions regarding her food and movements such as exposure during solar or lunar eclipses, visiting the cremation ground, to sleep alone during night, to cross the river or stream and to eat the flesh of the animal ritually scarified etc.





Delivery takes place in the living room of the house. They engage a mid wife (*suturani / bondigharani*) - an experienced elderly woman of the tribe, to assist the pregnant woman during the child birth for easy delivery of the baby. She cuts the umbilical cord using a broken earthen ware (*jhikirakati*) and disposes it by placing it in an earthen pot covered by an earthen lid along with the placenta that is buried at the backyard of the house. This is done to avert evils done by witches or sorcerers that may hurt the baby or mother.





They also observe post-natal care and rites. The mother is treated with serving of boiled *kulthi* water which is believed to act as pain reliever. She is forbidden to eat certain foods like brinjal, ladies finger, dried fish, sour food items and is given bitter foods for a quick recovery from weakness.

Birth pollution is observed for a period of twenty one days or till the umbilical stump drops out but the mother is allowed to touch water after twelve days. At the end of this period, the purificatory ceremony (*ekosia*) is conducted as per the *Disari's* (astrologer) prescriptions. On this day, they observe the name

giving ceremony (*Handidharni* or *Nadharni*) in which the new born is given a name by the Disari as per the name of the day of the week the child takes birth. They also perform the ear-piercing ceremony (*kanabida*), nose piercing (*nakbida*) on nose septum for boys and girls done by an experienced man on the same day or after the baby becomes six months old. The child is given a ceremonial bath. Then dressed with new garments his/her ear lobes, nasal septum are pierced by using a new needle and nim sticks are

inserted in the hole. Castor oil and turmeric paste is applied at the injuries for quick healing. On this occasion, the house and clothes are cleaned. New earthen pots are put in use and the family hosts a non-vegetarian feast for their kinsmen. They also observe the tonsure rite (*bal utrani*) when the baby attains one year of age. The child is given first cereal feeding in a ceremonial way when he or she crawls. Rice, molasses and milk are boiled together and given to the child.





Puberty Rite :

At the onset of the first menstruation (*yubat*), the girl is kept segregated for nine days in an isolated room wherein her mother attends her. The girl is prohibited to look at or to be looked at by any male, to enter into the kitchen and cook food and pursue any indoor or outdoor works. Certain dietary restrictions are also imposed upon her. She is allowed to eat only *joka bhat* i.e black gram and rice boiled together served by her mother. At the end of nine days, the pollution period is over and she is escorted to a village rivulet accompanied by her friends where she takes the purificatory bath. After bath she is presented with new clothes by her family. She is also given some indigenous medicine by the female *Disari*. When the girl approaches the village entrance the *Disari* pours holy water on her and also conducts some rite, after which she becomes free of pollution. On the evening the family hosts a non-vegetarian feast along with country liquor to the lineage members.

Marriage:

Adult marriage and monogamy is their traditional norm but, polygyny is also allowed in the cases where the first wife is found to be barren or suffers from chronic diseases. Child marriage was a past tradition which is not practised at present. Marriage arranged through negotiation (*mangani*) is regarded as ideal and prestigious mode of acquiring a life partner and is very popular although it is more expensive.

In the Pentia society payment of bride price (*jholla*) is obligatory in all regular types of marriages. It consists of two hundred fifty rupees in cash, one saree for bride's mother (*guhhaluga*), a cloth for bride's mother's brother (*mamumada*) and a golden ring (*chinamudi*), bead necklaces, vermilion and eyeliner (*kajal*) for the bride and gifts for bride's friends (*chinaluchani*) including some coins, a fowl, *lia* (fried rice) and cakes .

In negotiation marriages, the boy's party visits the girl's house carrying gifts like some flattened rice, molasses and liquor to put forth the marriage proposal. In the next phase, the girl is taken by her kinsmen to the boy's village. She enters the boy's house at an auspicious moment fixed by the Disari and is left there. She is allowed to stay there as a member of the household but not as the boy's wife. This is called *gharmondani*. She performs all household chores there as a member of that house. She may visit her parents and come back after a couple of days. Disari is consulted for



fixing an auspicious day suitable for marriage.

Their marriage rituals are quite elaborate and last for two days. On the first day, known as *nita* or *neuta*, the bridegroom and his party go to the bride's village with the customary bride price. They present these articles along with some rice, beer and food and take rest in a separate house. Then the bride and bridegroom are given ceremonial bath in turmeric water, dressed with marriage apparels and wear the marriage crown made with mango twigs. The bridegroom is also given the sacred thread to wear. It is followed by *legandin* rite i.e., the worshipping of village deity by the

Disari. At the marriage place, pandals are raised using five sal poles for the bride and nine sal poles for the groom to which a pot containing some anla, harida, bahada fruits and arua rice is tied. The bridegroom sits on his father's lap and puts on the sacred thread given by the Disari. A cloth is hung between them like a screen. At the advent of the auspicious hour or the *lagana*, the cloth is removed, the couple's right hands are united (*hataganthi*) and after that they start encircling seven time round the marriage altar. The Disari performs the homo. It is followed by the *bandani* rite in which the newly wedded couple receives gifts and presents from the guests and relatives.

The second day is known as *kadahandi*, characterized by a peculiar kind of game played by all the persons irrespective of age and sex by throwing mud at each other. The bridegroom is smeared with mud and turmeric paste by the women folk. They go for a bath. At the end, they are given a grand feast with special servings of locally brewed liquor and the marriage ceremony comes to an end. The bride and groom are given permission to start living as husband wife. After some days the newlywed visit the bride's parental home and stay there for five to nine days as per their convenience which is called *bahura*. The Disari fixes an auspicious day (*ghardiani*) for

Death rituals :

Occurrence of death in the family is mourned with deep sorrow and pain. They practise both cremation and burial to dispose of their dead. On occurrence of unnatural death i.e. by tiger attack, snake bite, suicide and child birth or by accident the corpse is disposed of in a lonely place of the jungle as they believe that the dead person's soul might become an evil spirit and cause harm to the villagers.

The news of death is conveyed to all the villagers and relatives by a special messenger and after their congregation the corpse is removed for disposal. The dead body is given a bath anointed with turmeric paste and wrapped with a new cloth.

Then it is taken to the cremation ground on a *maradandi* (bier) made with bamboo or sal poles. At one end of the bier rice, paddy and earthen lamps are placed. It is buried or cremated with its head



union of the newly wedded couple and on that day the marriage is consummated.

The other modes of marriage are by capture (*jhika*), by service (*gharjuan*), by exchange (*badal kania*), by mutual consent (*monoraji*), by elopement (*udulia*) and by intrusion (*paisamundi*) etc. Cross-cousin marriage is allowed and marriage with paternal aunt's daughter is preferred.

A widow, widower and divorcee are allowed to remarry. A widow can preferably marry younger brother of her deceased husband. In case of her marriage to someone else, the second husband has to pay back the compensation to her deceased



husband's younger brother as decided by their community council. In case of divorce no compensation is given.

pointing towards north and face upward. In case of cremation, the eldest son sets the fire on the mouth of the corpse and in case of burial, he throws the first fistful of earth to the pit. After cremation or burial, the pall bearers (*mada boha*) return after taking bath and eat rice and mourn in the house of the deceased.

The death pollution lasts for a period of ten days. During this period of mourning and mortuary pollution, the family members observe certain taboos in respect of their food and works like relishing on non-vegetarian foods, giving alms, worshipping of deities, observances of rituals and festivals, use of oil, visiting sacred places and sexual union. All activities connected with socio-religious and economic spheres are suspended.

They observe the first purificatory rite (*Pitabad*) on the third day. A small vegetarian feast is hosted for friends and relatives. On the tenth day i.e., the day of final mortuary rite, they observe the *dasa/badbud* rite. On that day the mourners go to the river, take bath and get their beard, moustache and nails cut by the barber. All mourners wear new clothes and sacred threads. A feast is given to the relatives. This rite marks the end of the death pollution.

Thereafter, the annual *Shradha* ceremony is performed by them every year by engaging a Brahman priest on the death day to commemorate the dead. Some well-to-do families immerse the bone of the deceased in holy rivers or streams for salvation of the departed soul but do not construct any monument in honour of the dead.

RELIGIOUS BELIEFS AND PRACTICES



The Pentia profess their own endogenous tribal religion of animism with an admixture of some elements of Hinduism. Their pantheon includes a number of deities of nature and by the impact of their prolonged cultural contact with the neighbouring castes they have also started worshipping many Hindu gods and goddesses. Consequently, they are observing many Hindu festivals and rituals besides their own.

They worship *Dartani* (Goddess Earth) and her consort *Nisani Munda* as their supreme deities installed in the sacred grove at the outskirts of their village who are worshipped by their

traditional priest - *Disari* or *Pujari*. *Samalai Thakurani* is their important deity worshipped on all important occasions as also on the outbreak of epidemics like smallpox, cholera etc. They worship *Thakurani* their village deity. They install their family deity in the corner of their kitchen, worshipped by their females. They worship the female deity *Kamini* on Saturdays. Nobody accept anything from the house where she is worshipped, as she is a malevolent goddess who may accompany him and urge him to become her devotee and can do harm if not appeased properly. Besides, they propitiate many Hindu deities like *Rama*, *Sita*, *Satyanarayan*, *Siva*, *Durga*, *Kali* etc. on festive occasions. Their places of





pilgrimage are Gupteswar temple in Koraput, Jagannath temple at Puri and Lingaraj temple at Bhubaneswar.

Their sacred specialists called *Pujari* and *Disari* are chosen from their own community to officiate in various rituals. Their services are sought for appeasing the deities. Their religious belief and practices have been greatly influenced by Hindu tradition. They also believe in astrology. The Pentias are said to offer rice and other things to Brahmans, once in a year on the new moon day in the month of *Bhadrapadam* (September-October).

They observe *Nuakhia* (ceremonial first eating of new crops) in the month of *Bhadrab* in respect of some newly harvested crops and specific food



items. They celebrate *Amnuu* in the month of *Chaitra* for new eating of mango, *Dhannua* in the month of *Bhadrab* for new eating of paddy. *Nisani* is worshipped during *Puspuni*. During *Diwali* they perform cattle worship. *Balijatra*, *Chait Parab*, *Mondai*, *Pus Parab*, *Osa Parab* are their other important festivals. Besides, that they also observe *Ratha Jatra*, *Gamha*, *Dussera*, *Diwali* and *Raja Parab* etc. They perform sacred thread ceremony on reaching of adulthood of the boys or before marriage.





SOCIAL CONTROL



The Pentia's possess their own highly organized traditional community council headed by the *Bhatnayak* or *Kulnayak* who is assisted by the *Pradhani*, *Umriya Nayak*, *Nayak*, *Dalayi*, *Pujari* (priest), *Randhari* (ceremonial cook), *Bhandari* (store keeper) and *Challan* - the messenger. In important matters concerning village or society these functionaries hold the meeting and pronounce the final decision. Their traditional community council adjudicates cases pertaining to theft, rape, family, disputes, partition of property, adultery, extra marital

relations, premarital pregnancy, divorce or separation, violation of customary norms, molestation, misbehavior, intra and inter community disputes etc. It also performs other functions like organization and arrangement of community festivals, rituals etc. Their traditional community council acts as the guardian of their traditional norms and customs and the office bearers are highly esteemed in their society. The session of the community council sits annually on the day of the *pus parab*.

Bhat Nayak is the secular head of the village. His consultation becomes necessary in every matter. Re-admission of ostracized person in to the society becomes impossible without his approval as it requires elaborate rituals based upon the decision of the community council.

Though with the imposition of Statutory Grampanchayat at present these institutions have lost their importance, still the traditional leaders have retained their clout in customary matters. They still hold the power of imposing cash fines, social boycott etc., depending upon the gravity of the offence.



CHANGING SCENE

As a numerically small tribe who lived in remote area with their age old traditional subsistence economy, the Pentia live a life undisturbed in the remote past with little change and development. But, after independence, noticeable changes have occurred in their way of life as the democratic State and its government has launched many welfare and development programmes for uplifting their socio-economic conditions. Implementation of various income generating and infrastructures development schemes for the benefit of the tribal people has helped their exposure to the modern world and

also influenced their outlook to accept the modernity for self development. With the passage of the time, they have accepted many new cultural elements from the neighbouring communities

Government has established ITDAs in tribal dominated pockets with the objective to uplift the economic condition of tribal people which has brought a positive impact in their developmental attitude, after which visible changes have occurred in the field of their agriculture, communication, drinking water, education, health and sanitation, housing etc. Government has also launched various special protective and promotional programmes like providing the legal aid, establishment of residential schools and hostels, reservation for tribal students in educational institutions, in employment in various sectors and in public representation for them.

The implementation of Right to Education Act 2010, development of infrastructure facilities, economic support by various developmental agencies, construction of Anganwadi centers, P.D.S centers, housing facilities under Indira Awas Yojna (IAY) and Mo Kudia Yojana, vocational and orientation training to youths have brought a great change in day to day life of the



tribe. Particularly the implementation of PESA act in tribal areas has helped them to take active part in village administration and development. They have also been benefitted by the introduction of subsidy linked loan facilities by the Government which help them taking institutional loans at the time of need with low interest rate instead of being dependant on private money lenders who used to exploit them by charging high rate of interest. Marketing facilities for their agricultural produces and minor forest produces has replaced the traditional barter system. It has also saved them from the clutches of middle man.

The ST & SC Development Department on the support of Ministry of Tribal Affairs have established a Tribal Museum in the premises of SC and ST Research and Training Institute located at CRPF Square, Bhubaneswar for preservation and display of Art and Artefacts of the tribes of Odisha including those of the Pentia, that reflects the inherent richness of talent in their arts and crafts.

The Pentia are no longer isolated from the outside world, rather they are slowly but surely advancing towards integration with the mainstream of the society. It is noticed at present that the impact of modernization has gradually influenced the age old traditional traits and usages of tribes. Their age old traditional social institutions are declining under the impact of modernization. Yet they have kept intact their cultural identity.



Photo Handbook on Tribes of Odisha, Series 34 "PENTIA"

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Designing and Printing : Capital Business Service and Consultancy



ISBN : 978-93-80705-36-1