

ORAON

(AN AGRICULTURAL TRIBE OF ODISHA)



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2013



FOREWORD

One of the most culturally vibrant tribe 'Oraon' constitute a major tribal community of Odisha. They call themselves as 'Kurukh' (*Kurukh*) which also is the name of their mother tongue. Their cultural life is enriched with their tradition, dance, music, arts and crafts. The Oraon who once upon a time was more conservative, are now in a transitional stage due to impact of modernization. The impact of mining and industrialization in their habitat and Christianity which many of them have embraced has changed their traditional way of life to a great extent. The heinous practice of buffalo sacrifice is no more prevalent in their society. Though they are traditionally animists, now there is a perceptible change in their life style because of planned change and development. This Photo Hand Book has tried to portray their age-old traditional life style along with the change at present.

All the photographs presented in this Photo Hand Book have been taken from the Oraon inhabited areas of Bisra, Balisankara, Lahunipada and Subdega blocks in Sundergarh, Panposh and Bonai Sub Divisions of Sundergarh district of Odisha.

The efforts of Prof. P.Panda, former Director of SCSTRTI and Smt. A. Mall, Research Officer, SCSTRTI for bringing out this publication is praiseworthy. The present Director, Prof (Dr.) A.B. Ota has done everything to complete the work and publish it. The concerned staffs of SCSTRTI namely Shri B.K. Chinara and Shri A.P. Ray have taken the hardship of visiting the Oraon inhabited areas to take the photographs. Shri S.C. Mohanty, OSD (Research) has done the editing work in spite of his several preoccupations. All of them deserve my thanks since they have worked hard to accomplish the task. I hope the learned readers will appreciate this Photo Hand Book and find it useful.

Commissioner-cum-Secretary
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ORAON



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INTRODUCTION

The Oraon is one of the major Scheduled Tribes of Odisha. History reveals them as a daring community who fought against the British for the historical injustices done to them through curtailing their rights over natural resources. During post independent period, the perpetual exploitation of the unscrupulous traders, middlemen and recently the industrial and mining activities in the area have pushed them to margins. The Oraon trace their origin to some places in Southern India from where they migrated to Chhotanagpur plateau covering the border districts of Odisha, Bihar, West Bengal, Chhatisgarh and Madhya Pradesh. In Odisha, mostly they are settled in Sambalpur and Sundargarh districts.





The original dialect of the Oraon is '**Kurukh**' which is classified as an off shoot of Dravidian language. At present, they are conversant with other languages like Laria, Hindi, Ho, Kui, Oriya and Saunti, which are used by them in different localities.



They call them as '**Kurukh**' (*Kurunkh*). The word '**Kurukh**' is named after the traditional tribal hero king '**Kurukh**' or a peasant tribe '**Krishan** or **Kurukha**'. Another mythical story describes that the first parents

of the Oraon were born out of the blood from the chest of a holy ascetic. Thus, their descendants were known as Uragaon Thakurs or Uraons. The generic term 'Oraon' is not generally used in their own language. Most probably the name Oraon has been their exonym given by their Hindu neighbors. They were also called 'Raonaput' or the descendants of Ravana, and Oraon is the present form of it. Besides, in certain areas they are called 'Dhangar', which means unmarried young man who used to work for wage.



Numerically, the Oraon people constitute the tenth major Scheduled Tribe in Odisha. As per 2001





census, the Oraon population in Odisha accounts for 0.82 per cent of the Odisha's total population. Oraons numbering 3, 08,931, have a sex ratio of 1007 females per 1000 males. Their literacy rate is leveled at 54.20 per cent. Over the decade of 1991-2001, they have registered a population growth rate of 19.82 per cent. Their literacy level has jumped from 38.30 per cent in 1991 to 54.20 per cent in 2001. Their female literacy has also recorded an increasing trend from 26.57 per cent to 42.77 per cent during the same period.

SETTLEMENT & HOUSING

The Oraon people live in multi-ethnic villages in separate wards maintaining their cultural identity. In a ward, houses of ten to thirty families or so cluster round a small space having the dancing ground as the common platform. The houses are found scattered and connected with irregular lanes. But now-a-days, due to their immediate contact and interaction with the neighboring castes, they build houses on both sides of the common street. The houses are opened to the courtyards or to the kitchen gardens which are protected by wall or fence.





A typical Oraon house is constructed with low mud walls. Its roof is slopped and thatched with *naria* tiles, which are locally called as *khappar*. The house has high verandah at the back and low verandah at the front. The Oraons living in Bonai area use paddy straw or wild grass for thatching the roof. Now-a-days the well-to-do Oraons construct the walls of their houses by burnt bricks and have *pucca* houses with cemented floor. Windows are conspicuously absent in the house, but small windows are found in few houses. A house has two rooms; one is used as living room and the other, as kitchen. The cow shed and pigsty are built close to the house.



Household Articles:

Among household articles, *khatti* (*charpay*) of wooden frame woven with thin rope is found in the majority of the houses. Besides, *patia* (mat) made of wild date palm leaf are also used in every household. Well-to-do Oraons have cot, chair, table, almirah in their houses. The household utensils comprise plates and pots of various sizes made of brass, bell metal or aluminum.



AUDAKA
(Measuring Pot)



Duva
(Dish for water rice)



CHHIPNI
(Small curry container)



BATLAHI
(Jug)



TUMBA
(Gourd Container)



BAGIRKA (Wooden comb)



TUKUDI (Spindle)

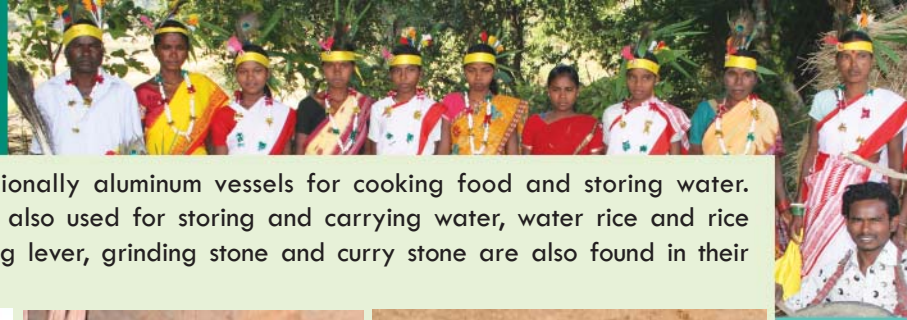


THARKI
(Wooden Cowbell)



PARCHAKHOL
(Record keeper)





They use earthen vessels and occasionally aluminum vessels for cooking food and storing water. Brass vessels, dry bottle gourds are also used for storing and carrying water, water rice and rice bear to the agricultural field. Husking lever, grinding stone and curry stone are also found in their houses.



Different varieties of baskets and bell metal and earthen utensils are purchased from the local market. Now the Oraons possess modern articles like torch light, suitcase, umbrella, buckets, Tape Recorder, Radio, TV, Cell Phone, MotorCycle etc. for their use. The musical instruments such as flute, *nagara*, *madal* are individually owned and kept in their house for use in community gatherings, dance and song performances.





Dress and Ornaments :

The Oraon generally use their traditional dress. The males use 'Kareya' and female use 'Khanria' made out of self-made yarn and woven by a weaver Scheduled Caste called Ganda. Small boys dress themselves with a small kareya and girls wear *putti* tied around the waist. Now the younger generations are using ready made garments and foot wears which are generally purchased from the local markets.



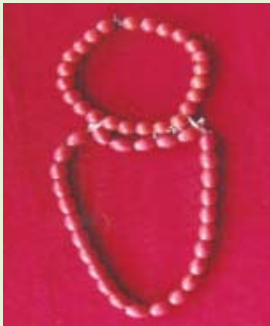
PAGRI (Head dress)



KURUNA KICHARI (Saree)



CHADAR (Wrapper)



MUNGA
(Bead necklace)



BALA (Bracelet)



JHATIA (Toe ring)



HANSULI (Neckband)



CHANDUAMALA
(Coin necklace)





The Oraon women adorn themselves with varieties of ornaments made of gold, brass, nickel or aluminum. They put on ear ring (*sana*), coin necklace, beads, glass and metal bangles, finger rings, toe rings and different nose ornaments like *dandi*, *guna*, *nakachana* like the Hindu women. Now they wear different varieties of hairpins, hair clips, hair net, ribbon and flower designs made of metals.

Tattooing is very popular among the Oraon women and they get different parts of their body tattooed. It is believed that in the past, when women from different communities worked for the Muslim kings, in order to distinguish Oraon women, they started giving these tattoo marks. Such marks on different parts of the body are seen among the old women which is slowly losing its popularity among the young women. In some villages the boys are also found to have their body tattooed. Except some conservative Oraons, they dress like Hindus and speak Odia language.

Food habits :

The Oraons are an agrarian community. The staple food of the Oraon is rice which is taken with dishes of some edible leaves. They generally prefer to take watered rice. Well-to-do Oraons take *dal* and vegetable curry with rice.

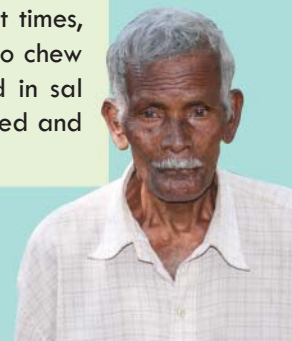




All Oraons except Bhagat Oraons were almost omnivorous. But now almost all of them abstain to take those items which are considered unclean by high caste Hindus. They are fond of taking fish. Edible fruits, roots and tubers, collected from the nearby forests supplement their diet. They generally do not milk the cows or take milk or milk products. But with the contact of Hindu castes, use of milk is gaining popularity among them.



The Oraons take rice bear, *mahua* liquor and tobacco powder both in ritual and festive occasions and also in their day to day life. Rice bear popularly known as *handia* is their favorite traditional drink. It is home made. Guests and relatives are offered with rice bear. The feasts, festivities, marriage ceremony and other rituals are celebrated with the consumption of the rice bear. At times, it is also purchased from the neighbours and local market. Both Oraon men and women like to chew tobacco powder mixed with lime. They also smoke country made cigarettes, tobacco rolled in sal leaf, locally known as *bidi*. Now *bidi* and cigarettes are gaining popularity among the educated and urbanized Oraons.





LIVELIHOOD

Their primary occupation is settled agriculture. Paddy is their principal crop. The agricultural activities are supplemented by secondary occupations such as wage earning, hunting, fishing, and collection of Minor Forest Produce. They are experts in the rural



arts and crafts like carpentry, tile and brick making and rope making. Women weave mats from date palm leaves and prepare broom sticks from the wild grass.

While the major segment of the Oraon population who own some agricultural land adhere to agriculture, there has been considerable diversification in occupation in these days. The occupational pattern among the Oraon is different from other tribes of the state. Dependency on agricultural labour is less among the Oraon, while the participation of workers in mining, quarrying, manufacturing, processing, servicing and repairs within the industrial sector has shown a rising trend.





Bullock, buffalo, goat and pig are common livestock of the Oraons. Fowls are also kept in Oraon houses which are sacrificed on different socio-religious occasions and ceremonies. At the times of need, the Oraon people also sell eggs and fowls for money. They also keep pet dogs for watch and ward of their houses.

Hunting expeditions are related with several ceremonial occasions. Ceremonial hunting (*Bisusikar*) is done in the month of 'Baisakh' (April-



May). Previously when an able bodied person was unwilling to go for hunting, he was being imposed fine by the *village Pancha*. But now it is optional. The bow and arrow are the common weapons used in hunting. Nets and traps are also used during catching and hunting of birds, rats, squirrels etc. They usually catch fish by traps and nets during rainy season.

During leisure time, they collect different roots, fruits, tubers, mushrooms for personal consumption and greensal leaves for preparation of leaf plates and cups. They collect fibers and date palm branches for making ropes and mats and broom sticks, respectively. Besides, they collect firewood and kenduleaf for self-consumption and also for sale.



SOCIAL LIFE

Though the Oraons live in multi-ethnic villages they retain most of the unique features of their customs, traditions, rituals and social life which clearly distinguish them from the neighboring communities. The family, lineage, clan and village are their important units of social organization. The tribe is divided into a number of totemic clans, the origin of which is shrouded in mystery. Animate and inanimate totemic objects are tabooed for consumption by the concerned totem group and are treated with reverence.





Among the Oraon of Odisha, only 18 totemistic groups could be found. These are (1) Tirki (mouse), (2) Lakda (tiger), (3) Kerketa (hedge sparrow), (4) Gidhi or Gidhiar (Vulture), (5) Toppo (a species of fish) (6) Khalkho (a species of fish), (7) Minj (a species of fish), (8) Kachchu (tortoise), (9) Bakla (a kind of grass), (10) Barla (*FicusIndica*), (11) Khes (paddy grain), (12) Panna (iron), (13) Bekh (salt), (14) Kujur (a variety of wild fruit on a creeper), (15) Kispatta (pig's entrails), (16) Bandra (monkey), (17) Khakha (raven) and (18) Gidhra (vulture).

All members of a clan regard themselves as the descendants of a common ancestor, and as such marriage relations are strictly prohibited within the clan. Thus clans are exogamous and any sexual relationship among the members of the same clan is considered incestuous. A person, whether male or female, breaking this rule is ex-communicated, this being irrevocable.





LIFE CYCLE



After marriage, an Oraon woman and her family members expect child irrespective of gender bias. When it is confirmed that a woman is pregnant, she has to observe some socially prescribed taboos with utmost devotion and sincerity. Experienced and elderly women act as midwives at the time of delivery. After the delivery, the new born baby is bathed and the mother cleans her body in tepid water.



Birth pollution continues for ten days. It differs from locality to locality. During this period the family does not take part in any ritual activities. No member of other families will accept food from this family. A fowl is given to the Oraon priest to perform a sacrifice to protect the baby from evil spirits and the evil eye.

Chhati (purification rite) is observed soon after the stump of the umbilical cord dries up and drops off. On this day the houses are cleaned and all the clothes used by family members are washed. The traditional midwife (*kusren*) and other women who conducted the delivery wash the clothes and mat used by the mother. The ceremony ends with bathing of the child and mother after being anointed with oil and turmeric paste and the male members getting their hair cut and the females pairing their nails before taking bath. The houses are purified by sprinkling water dropped with the help of *tulsi* (*Osimum Sanctum*) leaves. All those who have assisted at the time of delivery are entertained with a feast and rice beer.





The name giving ceremony is held on 15th or 21st day of the birth. But in some areas it is performed after a year. Names are selected by the rice divination. Selection is made from the names of the dead ancestors either from father's side or from the mother's side. It is believed that the deceased ancestors are reborn in the house. On this occasion the baby's hair is cut for the first time.

When child attains the age of 8 to 9 months, the well to do Oraon families perform the **first cereal eating ceremony** by preparing rice porridge in a new pot and feeding the child with rice porridge, milk and ghee in the presence of invitees and guests. This is followed by a feast to the guests. When the child becomes two years old, his or her ears are perforated by an elderly woman. For the girl child, her nose is also perforated. After a year or so, the girl is given tattoo marks on her forehead, temples, cheeks, and chin and on left wall of her nose. All these occasions are celebrated with drinking of rice beer in group.



On first menstruation, a girl is considered ritually unclean and polluted and forbidden to take part in any socio-religious activities till she is ritually purified through **puberty rite**. When the menstruation period is over, she takes bath, wears new clothes and becomes clean to take part in all normal activities.

The traditional institution, **village dormitory** separately established for boys and girls in the past was a school of socio-economic training for Oraon youth to make them useful members of the community. Now with the disappearance of dormitory, the youth association has become obsolete. Instead of attending the dormitory, the Oraon boys in the age group of 9 to 15 years watch cattle and help parents in agricultural works and the girls do the household works, if they are out of the school.

There was the practice of making scars known as *sika* by placing burning wick on the left forearm of each Oraon male when they take admission into the dormitory. It is believed that anybody found without this mark during the time of death will have to undergo this operation in the underworld. This practice is now losing importance with the disappearance of the dormitory.

Oraon marries to procreate and continue his progeny. **Marriage** in Oraon society follows with elaborate rites and observances. Some new elements are also borrowed from the neighboring caste people



and included in the rites. The marriage procedures vary from place to place.

The rule of clan exogamy is very strict and even the Christianized Oraons follow the rules. Clan solidarity is found at the inter-village level. On important socio-religious ceremonies, there is closer interaction among the clan members.

They practise adult marriage. Preferential marriages to cross-cousins and levirate and sororate marriages are still practised. However, most of the marriages are negotiated. In this type of marriage, several visits are exchanged by both parties to fix the amount of bride price and the date of the marriage. Both the parties, at least five from each side, sit in an open arena at the perspective bride's house and the social interaction continues, with jokes, riddles, and finally over a few cups of home brewed liquor shared among the participants and the kinsfolk. The participants take oath holding fistful of rice, vermilion and turmeric powder sprinkled with liquor to finalize the marital ties. Before they consume anything they offer the same to their ancestors and tutelary deity. The parties thereafter hug each other and share the feast organized by the host.

The wedding takes place in the girl's village. Putting vermilion on each other's forehead is the binding ritual. The occasion is celebrated with singing and dancing which continues for three to four days in both villages. The guests and relatives are entertained with festive meals and rice beer.



The other socially recognized forms of marriage and mode of acquiring mates are cross-cousin marriage and marriage by elopement, marriage by force, levirate and sororate, marriage by service, widow remarriage. They also practice of polygyny if the wife is barren. Divorce by either side is permissible on grounds like adultery, laziness and bad temper, with approval of village *panchayat*.





Death rites

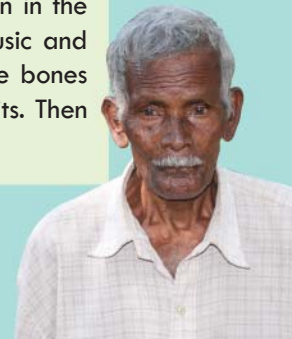
When a person is about to die, the relatives offer the person boiled gram (*urid*) to eat and water to drink with the belief that he / she should not die hungry. The deceased, with the exception of children and pregnant women, are generally cremated. Death of a person is followed by loud wailing and lamentation. The dead body with cotton thread, paddy grain and favorite possessions (incase of male



only) is carried to the cremation ground with a wooden bier. In the past, the women were joining the procession as well as carrying the corpse to the cremation ground. Now, they only accompany the corpse to the cremation ground but do not carry it. In the cremation ground, the corpse is placed on the pyre with its head to the south.

After cremation, a flag is fixed near the spot. All the male members who attended the funeral cut their head hair. Both men and women who attended the funeral take a bath and return to the deceased's house to purify themselves from the smoke emerging from the fire in grain husks and by sprinkling water mixed with turmeric and oil on their heads. After this all present are entertained with rice beer. On the same day or on the following day, the bones of the dead are brought by a group of women in a new vessel covered with a new cloth and kept safely in the deceased's family.

Different clans of the village perform the bone immersion ceremony on the same day only for all deaths occurring among the families in the year. Once in a year, when harvest is over, the earthen vessel containing the bones of the deceased Oraons are carried in a procession for immersion in the nearby stream or river which is referred to as 'Ganga'. The procession is accompanied by music and dance. For immersion, each clan has a separate place called *kundi*. At *kundi*, men relegate the bones to the water and smash the vessel and offer homage to the soul to live with the ancestral spirits. Then they take bath and came back and perform the ceremony by dancing, singing and feasting.





RELIGIOUS BELIEFS AND PRACTICES

The religious beliefs and practices of the Oraon though basically centers around animism, are now considerably influenced by Hinduism and Christianity. They believe in the existence of a number of Gods, Goddesses, ghosts and spirits who they believe control their mundane life. Their benevolent supreme being is *Dharani* –the Earth Goddess who in accompaniment with the Sun God is worshipped on every religious ceremony. Besides in their pantheon there are several deities of nature, their ancestors whom they worship offering sacrifices on various occasions to seek their blessings and protection for their wellbeing.

In each and every Oraon village there is a “sacred grove” called “Sarna” in which all their important deities reside and they are communally worshipped in all important festivals and rituals. They also observe religious rites connected with economic pursuits and important occasions. All the occasions are celebrated with communal dancing and singing.

Their traditional village priest is called called *Naega, Kalo* or *Jhankar* who officiates in the worship of village deities.

According to their belief system the fate of the individual and the community depends on their relationship with the supernatural powers who intervene in human affairs by bringing diseases and other hardship. They believe that diseases are generally caused by three agencies i.e. (1) vagaries of nature (2) human agency (witches and sorcerers) and (3) supernatural agencies i.e., the malevolent





spirits. The traditional method of treatment through magico-religious practices is still in vogue among them. The educated Oraons go to the hospital for modern treatment.

Their important festivals and ceremonies are Phagu in February-March to mark the end of the year and the beginning of new year, Sarhul in March-April before eating the new fruits and flowers of the forest, Bisu-sikar (summer hunt) in April-May, JethJatra in May-June, Jitua in August-September and

Karma in September-October. Besides all these, they also observe Kalipuja and Dasara along with their caste neighbours. The converted Oraons observe the festivals of their new faith. All these occasions, including those connected with birth, marriage and death, are celebrated with appropriate communal singing and dancing.

MUSIC & DANCE

Their traditional dance and music is their main source of recreation. They have specific dances and songs for different occasions. Young boys and girls of neighboring villages in batches also participate in the dance to celebrate the socio-religious ceremonies.

The most colorful and popular dance of the Oraon is *Karma* dance usually performed in Karma Festival observed in the month of September-October. In this festival, they worship the branches of Karma tree. The young boys who observe fasting, chop-off the branches of the tree and take every care that the branches



JHANJA (Cymbal)



separated from the tree should not touch the ground. All the people of the village come forward to take these branches to the *puja pendal* performing the Karama dance. Now-a- days, the Oraon dance groups are taking part in different district, state and national level festivals being organized by different organizations.



DHAMPLA (Single membrane drum)





SOCIAL CONTROL

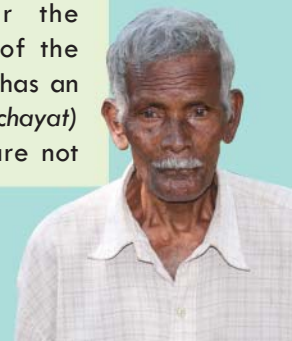
The Oraon had a tradition of managing their own tribal affairs through multi-level *panchayats*(councils) which were democratic in nature. In Oraon settlements, there is a tribal traditional village council headed by the Mahato (the secular headman) and the Naega (the sacerdotal head) who are assisted by the Pujari or Panbhara and the village elders. In later times in western Odisha, the *Gauntia* also called as 'Pargaradar', 'Maufidar', 'Ganjhu' etc in different localities, became the most important village official vested with powers over village affair and collection revenues. The post of *Gauntia* has been hereditary.

The main function of the *village Panchayat* was to maintain law and order and to decide disputes about partition of family property, offences against marriage rules, divorce cases,



violation of taboos, suspected cases of witch craft, cases of other kinds of sexual offences, physical assault and theft etc. The posts of village officials who were elected from the Bhuinhar families (the original settlers of the village) were generally hereditary.

Beyond the village level, a group of 10 to 12 neighbouring Oraon villages constitute a Parha under the leadership of the Mahato of the important village. The *parha* has an inter-village council (*parhapanchayat*) in which the matters which are not





resolved at the village level are settled. The headman of the most important village called Raja presides over *parha* meetings. Other officials like 'dewan' (prime-minister), 'panrey' (clerk), 'kotwar' (bailiff) and 'kartaha' assist him. Besides the maintenance of peace and order and adjudicating the inter village disputes, the main function of the '*parha*' was to undertake communal hunting expeditions in different occasions in the past. Thus, the '*parha*' organization was functioning as a social, judicial and political body.

In the traditional set up, pre-marital sexual relationship is not tolerated in Oraon society as it is considered immoral and unsocial. In such cases the offenders are awarded severe punishment. They have to undergo atonement rites with prescribed worship and sacrifices and to host a feast for the village community.

In modern times, the spread of Christianity and functioning of the statutory *panchayatiraj* has undermined the importance of their traditional leadership as well as the traditional mechanisms of social control. Thus the traditional leadership based on age, experience and heredity has been overtaken by a new form of elected modern leadership.





CHANGING SCENE

Various changes have occurred in Oraon society and culture with passage of time. Oraons have accepted many new cultural elements from the neighboring castes and tribes in course of their prolonged contact with them. Compared to other tribes of Odisha, Oraons have advanced with time. Apart from the Government, the role of missionaries and NGOs has been important in their transformation. The corporate houses as a part of their periphery development under Corporate Social Responsibility (CSR) have contributed to the development of the tribesmen in their own way.



On the other side, the age old traditional social institutions are declining under the impact of conversion and modernization. The bond friendship ties, which was confined to their own community for exchange of grains, vegetables, gifts, has now extended to other castes /tribes. Way of life of the neighbouring castes has made inroads in to the Oraon society and culture. Sacrifice of buffalo or cow is no more prevalent. Due to influence of Christianity, a number of Oraon people have abandoned their traditional beliefs and practices. The converts do not take part in traditional dances on different religious ceremonies. The non-converts do not take food from the converts



through they are not treated as untouchables. The spread of education, establishment of hospitals, and creation of awareness against superstitious belief by Christian missionary have not only influenced the life of converts, but also have enlightened the non-converts.

Government has launched development programmes exclusively for tribal areas and tribal people with two fold objectives i.e economic upliftment of tribal beneficiaries through Income Generating Scheme and area development through

Infrastructure Development Schemes under various sectors of state plan. Urban and industrial development, Government's initiatives by establishment of ITDAs in Oraon concentrated areas has created a lot of positive impact on development of education, agriculture, communication, drinking water, housing, health and sanitation. Initiative have been taken at GP and Block level to create awareness among them on different development schemes so that they can reap the benefit out of it and become prosperous.



Implementation of PESA Act in tribal area has also brought a lot of change in the quality and pattern of leadership among the tribe. Oraon's occupational pattern and means of subsistence have been changed. Money economy has replaced the traditional barter system. Change is observed in their living pattern, social customs, food habits and dress pattern. There is increasing use of modern electronic gadgets, mill made cloths, cosmetics





etc. The importance of religious functionaries has declined and in many cases the rituals are observed symbolically.

At present, in Odisha, the Oraon have become one of the most progressive tribes. In the field of agriculture they use chemical fertilizers, pesticides, improved seeds and modern techniques and hardly suffer from indebtedness. They have availed themselves of opportunities to improve their economic conditions through various special programmes like ITDA, ERRP and IRDP, etc. They are hard-working, and some family members temporarily migrate elsewhere for wage-earning during the period when there is no work at home. A majority earn enough to sustain themselves and to purchase several varieties of modern articles like watches, radios, cycles, motor cycles, dresses and other household articles. Their area has become accessible, and many villages have approach roads and electricity.

The ST and SC Development Department, Government of Odisha under the aegis of Ministry of Tribal Affairs has established a Tribal Museum of Arts and Crafts in the Premises of SC and ST Research and Training Institute (SCSTRTI) at CRPF Square, Bhubaneswar for preservation and exhibition of material culture of different tribes. In this exclusive anthropological museum, the ornaments, personal belongings, hunting weapons, fishing implements, and musical instruments of Oraon tribe have been



displayed in the different show cases which reflect their inherent quality on fine arts and crafts. Besides, the live performance of Oraon dance in the open *pandal* in the Annual Adivasi Exhibition every year starts from 26th January onwards for 15 days and the replica of Oraon house in the ITDA stall expose the richness of Oraon culture to the world outside.





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