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S. K. PALIT A. S.

Dr. K. MOHAPATRA

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A Preliminary Report on the Working Conditions of Some of the Colonies

(This report was prepared by Shri Ajit Kishore Roy, Research Officer and Shri Ch. Prasanta Kumar Mohapatra, Research Assistant of Tribal Research Bureau in the year 1960. The purpose of this report was to evaluate the working of the resettlement scheme for the tribal people. Shri Ajit Kishore Roy has since received his Ph. D. Degree and has left the Tribal Research Bureau. He is now working in Holland doing research in Physical Anthropology. Shri Ch. P. K. Mohapatra is now working as Research Officer in the Tribal Research Bureau.)

The Tribal & Rural Welfare Department, Government of Orissa decided to make an evaluation of the working condition of some of the tribal resettlement colonies of the State for the improvement and expansion of the scheme. The task was entrusted to the Tribal Research Bureau.

The present study is designed to furnish broad assessment of the adaptation of the settlers to their new environment in the colonies. The sample settlements are chosen on random basis. The following is the list of sample colonies which were studied:—

Sl. No.	Name of the Settlement	District Subdivision	Tribes settled
(1)	(2)	(3)	(4)
1	Ekpadi	Sundargarh (Bonaigarh)	Paudi Bhuiya
2	Kunu	Ditto	Ditto
3	Ratakhandi	Ditto	Erengakolha
4	Taldihi	Ditto	Paudi Bhuiya
5	Guhabandh	Ditto	P. Bhuiya & Erengakolha
6	Jhinkrgohira	Ditto	P. Bhuiya
7	Dalaigera	Ditto	Ditto
8	Belamara	Sundergarh (Bonaigarh)	Erengakolha
9	Dhokamunda	Ditto	P. Bhuiyo
10	Thutibar	Kalahandi (Kashipur)	Jhodia Kandha

Sl. No.	Name of the Settlement	District Subdivision	Tribes settled
(1)	(2)	(3)	(4)
11	Kalimela	Koraput (Malka ngiri Taluk)	Koya
12	Nuagaon	Koraput (Gunupur)	Saora
13	Nainguda	Koraput (Bisam Cuttack)	Kandha
14	Parampankh	Phulbani (Baliguda)	Kandha
15	Panigrahipalli	Sambalpur (Rairakhol)	Kandha
16	Girish Chandrapur	Ditto	Kandha

Selection of site and settlement pattern.

The different patterns of dwellings are of specific interest to us from the point of view of their adaptation to their geographical and social environments. Before giving any specific suggestions for improvement let us examine the historical growth of the settlements under study.

The different tribal settlements which are under review are not of uniform orientation in settlement pattern or house types. They differ according to the local climatic conditions and the availability of raw material for the construction of the houses. The policy of the Government regarding the construction of the houses varies from settlement to settlement. In some cases the houses were built and all the expenses borne by the Government while others were allowed to

build their houses according to their own plan. The settlers in most of the cases are given jungle land to be cleared by themselves and they build their houses within the amount granted to them for the construction of houses. In this connection it may be pointed out that the following points may be of great help in selecting the settlement site :—

- (a) The economic conditions and practices of the concerned people.
- (b) Physical environment of the region.
- (c) The social organization of the people. The typical cases in support of the above formulation are cited below—

Cases (1)

The Kalimela colony in Malkangiri region is inhabited by the

'Koya', a primitive tribe. There the houses were built in accordance with the Government plan without consulting the Koyas. The houses were spacious in structure, two-sloped and thatched with grass. The Koyas were not accustomed to such type of houses. They therefore, developed a hankering for the smaller, four-sloped houses with which they were familiar. They complained that it would be difficult for them to meet the heavy expenditure on repair and maintenance. It was also observed that rain water entered inside the house through the wide opening near the upper portion of the mud-plastered walls. Subsequently the policy of the Government was changed and four-sloped and smaller houses were built to suit the local conditions. This type of trouble was also observed in Nuagaon and Nanirgoda colonies where houses were built without any consideration for the local conditions. The Khonds in Nanirgoda colony complained that their dwellings remain damp and moist most of the time. In Dabisera and Dhokmunda colonies in Banaigarh, on the otherhand, the Paudi Bhuiyans and Erenga Kolhs had all their houses built according to their own plan and they were quite satisfied and adjusted to their surroundings. Gradually, the Paudi Bhuiyans and Erenga Kolhs also learnt the technique of manufacturing earthen tiles. They have started construction of more permanent dwellings using tiles of their own manufacture.

Case (2)

The Parampank colony in Balliguda area in Phulbani district is

inhabited by the Khonds. The site was selected and the houses were built before habitation began in this colony. The Khonds of this area were used to fairly big-sized houses. These houses are built as independent structures leaving some adjoining space for outdoor work and kitchen garden. Notwithstanding this situation the houses in the colony were built like barracks having no space for kitchen gardening and out door work. Besides the houses were very small in size compared to the houses, the Khonds were traditionally used to live in. As a result of this none of the settlers could feel the houses to be their own and assume the responsibility of repairing or improving them. Just the opposite mentality prevails in Girish Chandrapur colony situated in Rairakhol Subdivision of Sambalpur district. This colony has all the appearance of a settled village. Here the settlers were provided with equal plots of land and raw materials for building the houses. From the beginning the impression was given to them that it is they who are to live and work in the village and the function of the Government was only to lend them a helping hand. Most of them have taken extreme care of their houses and have laboured to grow profuse kitchen gardens. Hardly half a mile from Girish Chandrapur colony is situated the new colony of Panigrahpalli. It is inhabited by the same tribe with almost identical background but their orientation is completely different. They regard the colony as a transit camp and would not hesitate to desert it on the slightest pretext.

General Observations.

In general the attitude of the colonists with regard to the houses did not seem to be congenial. After interviewing few colonists it was revealed that they feel much cold at night due to the high walls and the large openings therein. Almost all the colonists said that they were feeling more at home in their own houses in their respective walls had fallen down due to heavy rainfall and there had been wide breaches in others. It is impossible to stay in these houses during cold nights. The troubles are further aggravated where the settlers come from a plain area compared to the colonies. During rains also, they say, water leaks through the tiled roofs. This is a common complain of all the colonists. In fact the tiles that have been used in the roofs have been made and burnt by a few of colonists who were given training in that. They are not of very good quality to withstand the ravages of heavy rainfall of these areas. They also said that they would remove these tiles and thatch the houses with 'Piri', a kind of jungle grass, in the coming year.

It was also observed that most of the colonies situated near road-side are not functioning well. The tri-

bal people in general are very shy and suspicious of the outsiders. Naturally therefore they feel uneasy when exposed to frequent contacts with outsiders.

Many superstitions and beliefs also determine the attitude of the tribal people towards a settlement site. It was observed that the Juang settlers of a colony deserted it due to failure of crops in two consecutive years. In another case they did so because of the death of cattle in large numbers. In both these cases the calamities were ascribed to the anger of village Gods and the only remedy preferred was abandoning the cursed settlement sites.

It is very difficult to ascertain the importance of all these factors individually. They are not independent factors, but are closely connected with one another.

Selection of Personnel

The selection of personnel is one of the main factors of social adjustment in the colonies. Different groups of people with widely varying cultural background are brought together for resettlement. The following table shows the pattern of emigration in the sample colonies.

Sl. No.	Name of the Colony	Total number of families settled	Number of families coming from different village		
(1)	(2)	(3)	(4)		
1	Ekpadi	33	Tara	Kumudj	
			31	2	
2	Taldihi	9	Taldihi		
			9		
3	Gahalbandha	20	Gahalbandha		
			20		
4	Kumulota	14	Kumulota		
			14		
5	Jhinkargahira	23	Kundala	Kumura/Ketarua Rada/Sasasu 2 each (4)	
		15		Barala/Silkal each (4)	
6	Dalesisera	49	Talghinia	Oparghinia	Daleisera 12 other village
		19	7	6	17
7	Belmore	20	Belmore		
		20			
8	Dhokamunda	15	Dhokamunda		
			15		
9	Kalimela	32	From about 20 villages		
10	Nuagaon	32	From about 13 villages		
11	Girishchandrapur	40	Opar Hodinga	Bagiri	6 other village
			7	11	22

The chart amply shows that only in Ekpadi, Taldihi, Guhalbandha, Belmore, Dhokamunda and Kumulota settlements, the majority of people came from single villages and the colonies

were also named after their original villages. In the settlements like Daleisera, Nuagaon, Kalimela the settlers came from a large number of villages without any kind of social ties among them.

It may be specifically mentioned that due attention should be given to the kin composition of these settlers. In tribal societies kinship is the basis of social structure and it patterns almost all the social activities including the economic activities. It also provides channels for recreation and festivity. Unless a judicious combination of the agnate and cognate kin is made, social life in a settlement will be severely stultified and shall have no attraction for the people.

Traditional Occupation Colonists

(1) Kalimela—Of the 42 Koya families settled in Kalimela colony, 12 families left the colony for their original villages in different batches. The traditional occupation of the 30 families, present in the colony at the time of investigation is as follows:—

(a) Labourer	...	13
(b) Cultivator	...	113
(c) Cowherd	...	1
(d) Blacksmith	...	2
(e) Goti	...	1

(2) Nanirguda—32 Khond families were settled in this colony in 1954-55. From our enquiry it appears that only 4 families have left the settlement up-to-date, and subsequently these four families have been replaced by others. The

traditional calling of these 32 families are as follows:—

(a) Labourer	..	12
(b) Shifting Cultivator and Labourer.		5
(c) Blacksmith and Shifting Cultivation.		3
(d) Shifting Cultivation	..	8
(e) Shifting Cultivation and Carpentry		2
(f) Blacksmith	..	2

(3) Nuagaon—32 Saora families were settled in this colony. The traditional calling of these families are as follows—

(a) Labourer	..	20
(b) Carpentry	..	1
(c) Goti	..	9
(d) Blacksmith	..	2

(4) Daleisera and Dhokamunda colonies were established in 1949-50. Around these two main colonies a number of settlements have come up since 1950. The Bhuiyans and the Mundas migrated from their original homes with most of the agnate kin of their respective villages. Shifting cultivation and agricultural labour are the main occupation of these settlers.

In general it may be said that of all the colonies surveyed the people living in Daleisera, Dhokamunda Nuagaon and Girish chandrapur are well adjusted to their new surroundings. They have their effective social ties, festivals and rituals. Gradually the village consciousness is growing among them. It is true that as yet they have not acquired the

characteristics of permanent settlers. With proper leadership they are sure to rectify their lacuna.

Suggestions

It is suggested that care should be taken for the selection of personnel. Most of the families should belong to the real cultivator group or those who have inclination to adopt agriculture as their major occupation. Few families of carpenters and blacksmiths may also be included. Two or three moderately educated families will be of great help to the colonists for taking up leadership in the colony.

Nuagaon (Gunupur)

Economy

In general, agriculture is the main source of income of all the settlers. The following analysis of land holdings of some of the settlements gives a clear picture of cultivation as the basis of the economy of the settlers.

In Nuagaon colony which was started in the year 1953 in Rayagada Subdivision of Koraput district the colonisers were given 10 acres of forest land per family. This colony is constituted by the Saora tribe. The following table shows the present position of actual cultivable landholding in this colony.

Wet land in acre	Owned by No. of families	Dry land in areas	Owned by No. of families
1	2	3	4
Up to 1.00	7	Up to 0.50	4
„ 1.50	5	„ 1.0	13
„ 2.0	16	„ 1.50	7
„ 3.0	3	„ 2.0	6
„ 3.50	1	„ 3.50	1
		„ 5.0	1
11.00	32 families	13.50	32 families

It is clear from the above chart, that 50 per cent of the total families own not more than 2 acres of wet land each, 37.4 per cent own 1-1.50 acres each and only 12.5 per cent have land above 3 acres. In case of dry land 74.5 per cent of the families have 0.50-1.50 acres. 18.75 upto 2.0 acres and only 6.25 per cent possess land above 3.50 acres.

Mumutola (Bonarigarh)

Mumutola

This is one of the settlements of Dabiser_a colony in Bonaigarh. The Paudi Bhuiyans have been settled in this colony. The colonisers were given 5 acres of forest land in the beginning. The following table shows the pattern of land holding in this settlement.

Wet land in acres	Owned by No. of families	Dry land in acres	Owned by No. of families
1	2	3	4
Up to 0	3		
„ 0.15	1	Up to 0.15	1
„ 0.20	1	„ 0.33	3
„ 0.25	1	„ 0.35	1
„ 0.33	4	„ 0.66	5
„ 0.40	1	„ 1.00	2
„ 0.66	2	„ 1.33	2
„ 1.00	1		
14 families		14 families	

Of the 14 families in Mumutola settlement 57.14 per cent have wet land varying between 0.33 to 1.00 acres per family. 21.43 per cent of the families have no wet land and almost the same percentage have very small land holding vary-

ing between 0.15 to 0.25 acre per family. In case of dry land 64.29 per cent own between 0.66 and 1.33 acres per family. 35.71 per cent own between 0.15 and 0.35 acres per family.

- The pattern of land holdings reveals that in most of the cases, the settlers could not cultivate the full quota of land allotted to them.

A look into the pattern of land holdings of the settlers reveals that they have not yet adopted themselves to stable cultivation. This is due partly to the nature of the people but the main reason is lack of irrigation facilities. The local agriculture department should actively assist these settlers for better utilisation of cultivable land. It is also observed that the settlers near roadside are now a days working mostly as agricultural labourers or working as hired labourers from miscellaneous jobs. This pattern of employment goes against the spirit of the scheme whose main purpose is to wean away the tribal people from shifting cultivation and to establish them as stable cultivators.

It may be pointed out here that Government grants for land reclamation are given to the settlers on an uniform basis throughout the State, without nature of soil, water facilities and prevalent labour charges. The grants should be given in accordance with the local needs of the different colonies.

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Adjustment with the new Environment.

It may now be examined as to how far the settlers have adopted themselves to their new environments and how they have built up

their socio-economic life accordingly. The following few points of observation may be interesting with relation to their adaptation to the new environment :—

(1) It was observed that where the settlement is in an area, more or less same in its environment to their original villages, the settlers are quite happy and it may be termed as successful adaptation.

(2) In the site of the settlement, when selected with the full consent of the settlers or by their own trusted leaders with due consideration for all their requirements, the settlers feel more homely and adjust easily to the new life.

(3) When they are given all facilities and adequate help for exploiting the physical environment, they try their best to settle down to colony life.

Maladjustment is due to these factors

(1) When they do not come on their own initiative and do not have natural leaders among them.

(2) When they do not get proper lead from the Government authorities for effective and all-round utilisation of the natural resources.

It is therefore established that, there is less necessity for enlarging the rehabilitation grant than for organising leadership for work among the settlers. This can not be done by force or fixed rules and regulations. Careful attention towards the needs and wants and

maintenance of close contact of the people will definitely provide the basis for better organisation of the colonisation scheme.

Lack of self-confidence—Generally it is the common allegation against the tribal people who are settled in different colonies that they lack initiative for hard productive labour. This problem should be considered more objectively keeping in view the following points of reference :—

- (1) The colonies have suffered much from the terrible

shock of being uprooted from their original homes and cultural milieu.

- (2) Right from the beginning the settlers have been demoralised by dole giving and have developed the habit of chronic dependence on Government help.

- (3) The day today needs and wants of the tribal people have not received any careful attention from the Government officials.

Evaluation of the Grain-Gola of the T. & R. W. Department

(This report was prepared in the year 1960 by Shri Kulamani Mohapatra, Research Officer, Tribal Research Bureau assisted by Shri Prasanta Kumar Mohapatra, Research Assistant, Tribal Research Bureau to evaluate the working of the Graingolas run by the Tribal & Rural Welfare Department. Shri Kulamani Mohapatra has since received his Ph. D. degree in Sociology and at present working as Assistant Director, Tribal Research Bureau. Shri Ch. P. K. Mohapatra is at present working as Research Officer, Tribal Research Bureau).

The evaluation of Graingola Scheme requires—

... (1) A socio-economic survey of the areas served by each graingola.

(2) A thorough sociological analysis of the membership.

(3) A Sociological study of the different groups of population in the Graingola areas.

It is needless to point out that such a study requires at least one month for each unit but the time at the disposal of the research staff being very short, summary methods were adopted to confine the analysis to the working of the grain-goals alone.

The following graingolas were included in the sample:—

Sl No	District	Subdivision	Police-station	Graingola
1	2	3	4	5
1	Mayurbhanj	.. Panchpirh	.. Joshipur	.. Mahiagada
2	Do.	.. Bamanghati	.. Tiring	.. Cidighati
3	Do.	.. Do.	.. Rairangpur	.. Sanpakhna
4	Do.	.. Do.	.. Bangiriposi	.. Dhebinisole
5	Do.	.. Sadar	.. Chandua	.. Chandua
6	Phulbani	.. Baliguda	.. G. Udayagiri	.. Sankarakhol
7	Do.	.. Kandhamal	.. Khajuripara	.. Dalapada
8	Do.	.. Do.	.. Kalinga	.. Kalinga
9	Do.	.. Do.	.. Khajuripara	.. Dutipara
10	Sambalpur	.. Bargarh	.. Melchhamunda	.. Sanimal
11	Do.	.. Do.	.. Ambabana	.. Vukta
12	Koraput	.. Koraput	.. Koraput	.. Mohadeipur
13	Do.	.. Do.	.. Nandapur	.. Pitaguda

Findings

1. Membership

A graingola starts *de jure* functioning when at least ten members are enrolled. With this membership a grain-gola can be registered as a co-operative credit society.

As is natural the number of members is very small in the first year. All the Graingolas visited for the purpose of evaluation, except two, started with the minimum number required, that is ten members. The two exceptions are due to the fact that in these cases an intense feeling in favour of grain-gola was created by an influential groups of interested persons. Besides, in these places the membership did not precede, as it should, the giving of the loans. On the other-hand membership fee and shares were deducted from the loans. This could become possible by manipulating dates. Apart from these isolated cases usually the factors responsible for the initial low figure of membership are as follows :—

(a) the local people are not co-operative conscious, (b) they are afraid to accept loans from the graingola because they think that the loans are given by the Government and any sort of Government loan is fraught with danger,

(c) The local money lenders whose interests are affected and who are always influential persons make adverse propaganda against graingola,

(d) the officials of grain-gola have no personal interest in the matter. The V. L. W. is so busy

with multifarious activities that he can hardly spare any time and the secretary, due to lack of sufficient pay, is always a part time worker and does not attend to any thing but routine work.

The Second year in all cases shows an increase in membership which varies from nine to ten times that of first year. This apparently high figure does not indicate any appreciable increase in the co-operative activities of the people. There are always a group of selected persons in every areas who are always ready to adopt any new measure. Usually those are the most conscious among the educated and the well-to-do. A sample study of the members enrolled, during the first and second year of the functioning of a graingola showed that 55% to 80% of them were literate out of whom more than 50% could read and write fluently. Areas covered for evaluation have a very low percentage of literacy which in some areas of Phulbani district comes as low as 01%. Even this small figure is not evenly distributed and has a high degree of positive co-relationship with caste and economic status.

This is illustrated by the sample study which shows that about 60% of the members enrolled during the first two years had a land ownership which ranged from 4 acres at one end to 10 acres on the other. In more than 90% cases the biggest land owners having land from 40 to 300 acres were in this group. This clearly indicates that the grain-golas at the initial stage attract only that small fraction of population

which are the most advanced-economically and educationally. Though almost in all cases they admitted that they were approached by the local V. L. W. to join the Grain-gola, the fact remains that his persuasion was nothing but a formality. These people are the pressure group in the local communities and the benefits of the grain-gola, as of other community development activities, become cumulated on them.

This analysis is brought into focus by the sharp fall in the rate of membership increase in the third and a still sharper decrease in the fourth year of the functioning of the graingolas. It seems that after bringing the pressure group into its fold, the graingolas lose their capacity for further expansion.

A graingola roughly serves an area inhabited by five to six thousand people, which, calculated on the basis of average size of the families comes to about one thousand to fifteen hundred families. It should be the aim of every grain-gola to have a member from each family. Therefore its membership target should be to approximate one thousand as nearly as possible. But the maximum number of members of a grain-gola, included in the sample is 288—a figure much less than half of the required number, whereas the minimum comes to as low as 110.

2. Internal Structure

(a) The Board of directors—At present all the boards of directors consist of eleven members. Out of these 5 are elected in the general

body meeting and six are nominated by the Collector. The V. L. W. is nominated on the ground that he can render technical advice. The Collector always exercises this function by proxy as he is too busy to attend to it personally.

What actually happens is that the local cooperative extension officer in consultation with the V. L. W. suggests the panel of names which is approved by the Collector. These nominated members have a number of advantages over the elected members both functionally and juridically. They are not subject to censure by the general body meeting, they can continue to remain in the board of directors even if they suffer from such disabilities as being defaulters in repayment of loans and are not members of the grain-gola.

Interviews with the Co-operative Extension Officers shows that they have a strong bias in favour of the pressure groups. This is due to two-fold reasons. Firstly most of the C. E. Os. come from and by their outlook and thought process belong to these groups. They do not have sufficient orientation to work in tribal areas and to identify themselves with the lowest strata of the population. The preponderance of the nominated members, made effective through them, helps to maintain the status quo of the interest stratification in the community.

The second reason is that the C. E. Os. are always after material targets, regardless of the quality of work, as their success in service depends on that. No qualitative assessment of their work is ever done by any Governmental agency.

(b) *General Body Meetings*—The practice of nominating a majority of the Board of directors has always an adverse effect on the elected directors and the mode of their election. The lack of interest of ordinary members is evinced by the fact that in more than 90 per cent cases there had been no contest. The general body meetings which were witnessed in the course of the present evaluation work could with much difficulty attain the required quorum. The quorum in all the cases was dominated by the cent per cent attendance of members from two to three villages whereas in the case of most of the other villages attendance was nil. Before the commencement of every meeting attending members were interviewed separately. The interviews show that about 60 per cent of the members had no idea about election. They attended because they were asked by some "influential persons" to do so and they were there to do as these influential persons directed. The rest of the attending members could cite five or six names who were "going to be elected" because they were "influential people who are clever enough to do the job". In all cases these "influential persons" were elected in the general body meetings.

The process of election is summarily conducted everywhere. A president is elected but sits among the members and does not take any part in the proceedings. The meeting and the election are always conducted by the Co-operative Extension Officer. One or two members propose all the names after which the C. E. O. declares the panel to be

elected. Contests are only held when a name, unwanted by the influential persons, is proposed. Such people are eliminated by open voting.

Not more than one meeting is held during the course of a working year, the first year being the only exception. In the first year a public meeting is convened, before starting the graingola, to explain its purpose. The provision for requisition meetings is only on paper and was never utilised by members of the sample grain-golas.

Nothing but elections find a place in the agenda of the general body meetings. Other proposals are only briefly started for the sake of formality, after which they are recorded graingolas.

(c) *Meetings of The Board of Directors*—Compared to the lethargy of the general body the Board of directors in all cases, seem to be very active as far as meetings are concerned. The average number of meetings comes to one every month. Besides this, informal meetings are held whenever any official visits the place.

An examination of the proceedings of these meetings show that furthering the aims of co-operation or problems for the expansion of the activities of graingola are never discussed. Discussion on loan applications is always the only item in the agenda of the meetings. These items are not considered on merits but on the basis of group and individual favouritism. It is needless to point out that the discussions which follow are contradictory to the spirit of co-operation.

(d) *Office bearers*—The post of the president of the graingola is honorary. He is only expected to exercise a popular control over its affairs. But exercise of popular control presupposes popular participation which is utterly lacking. Preceding analysis shows that the presidents instead of exercising popular control are actually engaged in keeping the tribal people away from the activities of the graingolas.

The Secretary of the graingola who is a paid servant is the person who can and should take initiative in making the organization wide-spread and effective. At present there are no whole time Secretaries in any graingola. The reasons are obvious. The remuneration of Rs. 20 per month, which a Secretary gets is very low compared to the nature of his work and the amount of his responsibility. Even this small remuneration is not given to him regularly. Excepting only in 5 per cent cases everywhere the complaint is that Secretaries do not get their pay for years together. In about 50 per cent cases they have not received any remuneration since the beginning of the scheme. Besides his own work a Secretary is burdened with the extra duties of the salesman, accountant, store-keeper and record maintainer.

The role of the Co-operative Extension Officer has been dealt with in detail earlier in this report.

3. Location of The Graingolas

It is surprising to note that more than 50 per cent of the graingolas, thriving on tribal and rural welfare

grants, are situated in villages where the scheduled tribes and the scheduled castes taken together form a minority. In all these cases it was observed that there are villages nearby with an overwhelming tribal population. The caste and group factors adversely affecting the functioning of the graingolas have been dealt with earlier in this report. The selection of the sites is an glaring evidence, which proves the veracity of that analysis.

4. Credit

(i) The total amount of credit available in the sample graingolas covers only 1/500th of the felt credit requirements of the area which they serve and it is only 1.5 to 3 per cent of the amount offered by private credit systems in those areas. It is of special significance to note here that in areas like Mayurbhanj, where the tribal people are economically more advanced the ratio between graingola credit and private credit is lower than Phulbani where the tribal people are comparatively less advanced. The gross amount of credit however is higher in Mayurbhanj than in Phulbani.

(ii) *Availability of Credit*—Credit from graingola is available only against the security of mortgaged property. There is also provision to advance loans up to Rs. 25 or paddy worth the same amount on personal security. It was found out in course of the present enquiry that more than 90 per cent of the tribal people living in the areas of the sample panchayats have no recorded land. The only type of credit from the graingolas available to them is

loan on personal security. In places like Mayurbhanj the land-less labourers, where the tribal people mostly belong, are not eligible for any type of credit from the grain-gola.

The provision of giving loan on mortgaged property rather than on the consideration of the needs of the people is contrary to the principle of co-operation. It keeps out those who should come first. The credit-worthiness of the tribal people from the point of view of repayment of loans, in the sample areas is very high. This is ascertained by the fact that private money lenders are always eager to lend them money on no security. By manipulation of accounts, which is an easy job in these areas, the tribal people are made to pay for years and they do it faithfully and regularly.

(iii) *Short-term loans*—Short term loans are meant to be taken in the sowing season and to be returned after harvesting. Thus the farmer only keeps such loans for about six months but pays interest for the whole year. The rate of interest in case of paddy being 25 per cent this puts a heavy burden on him.

(iv) *Middle-terms and long-term loans*—Middle-term and long-term loans are repayable in three and ten years respectively. These loans are helpful for reclamation of land and to meet other requirements of transforming a gleaning and sporadic economy to a settled one. Again these loans are not available to the tribal people from the grain-

golas because here also mortgage of property is a condition for taking loans.

(v) *Fertilizers and manures*—The utilisation of fertilizers like amonium sulphate, superphosphate, calcium nitrate, etc., require constant expert advice. Once a certain fertilizer is used a chemical analysis of the soil is required before using any fertilizer for the second time. The only expert constantly available to the graingola members is the V.L.W. whose expert knowledge is less than adequate for the purpose.

Green manures like Dhanicha and Sunhemp are cheaper than chemical fertilizers and can be used without expert advice as it is balanced manure. Besides it makes the farmer self-sufficient as he can grow it himself after the first year. In none of the graingolas any effort has been made to make green manure available to the tribal people.

(vi) *Seed Paddy and Nucleus paddy*—Seed paddy is not given as loan in about 50 per cent of the graingola but is sold on cash terms. The amount, both sold and lent is very small compared to the actual needs.

Suggestions and Recommendations

1. A full-time secretary should be appointed for each graingola who should be paid Rs. 60 per month, from the T. & R. W. Department for ten years in places like Phulbani, Koraput, Keonjhar and for five years in other tribal areas. As far as possible he should be an outsider with rural background, so

that he can be free from local factionalism and yet feel at one with the people. He should have thorough training in co-operative extension and should also have adequate tribal orientation training. There should be an accountant-cum-salesman, who should be a local man. He should be paid Rs. 20 per month for such time as mentioned above. The pattern of district administration of T. & R. W. Schemes should change. The D. W. Os. should be recruited directly from among candidates having degree in Anthropology and training in tribal orientation. They should be subject to more effective control by the T. & R. W. Department, the District Magistrate having the powers of inspection and supervision.

4. Government subsidy to each graingola should be increased twenty times than the credit advanced during the year 1959-60.

5. Seed should be given without interest.

6. Interest on paddy should be reduced to $12\frac{1}{2}$ per cent and should be charged only for the period the loan is with the farmer. Interest on cash should be reduced to 4 per cent.

7. Transactions on chemical fertilizers should be totally stopped. Transactions on green manure should be increased tenfold.

8. The approved maximum loan of Rs. 250 should be made available to the tribal people without any mortgage. Credit worthiness should be judged on the capacity of work and honesty of the

individuals. Relevant information on the matter can be obtained from the Tribal Research Bureau.

9. Long and middle-term loans should be made available on the above conditions.

10. The graingolas should be located in such villages where the Scheduled Tribes and Scheduled Castes taken together form more than 60 per cent of the total population.

11. The co-operative rules should be so changed as to exclude the following:—

(a) Money-lenders

(b) Landowners having more than 30 acres of land

(c) Persons engaged in any type of litigation.

(d) Persons who take leading part in village factions.

12. The rules should be so changed as to give priority to the following in giving loans:—

(a) Scheduled Tribes

(b) Scheduled Castes

(c) Landless labourers (including persons without recorded land).

13. There should be ten elected members and one nominated member in the board of directors.

14. General body meetings should be convened once every month.

15. Elections should be held by secret ballot.

16. There should be provision that the nominated member of the board of directors should belong to a Scheduled tribe.

17. An additional grant of Rs. 1,000 should be given to every graingola

for constructing an extra room in the present buildings.

18. The graingolas should be required to furnish monthly information charts to the T. & R. W. Department and they should be inspected and reported upon from time to time.

Report on Deflection of Population in Chandrapur Out-Post of Koraput District

(This report was prepared in the year 1963 to ascertain the reasons for the short-fall of population in the Chandrapur out-post of Koraput district in the census of 1961. This report was prepared by Shri Kulamoni Mohapatra, Research Officer, Tribal Research Bureau. Shri Mohapatra has since received his Ph. D. degree and at present working as Assistant Director, Tribal Research Bureau.)

LOCATION AND GENERAL DESCRIPTION :

The Chandrapur Out-post is situated in the Gudari Police Station of the Gunupur Revenue Division in the Koraput district, Orissa. This area is predominately inhabited by the Kandhs. These Kandhs call themselves Tasua Kandhs. (Tasua means a cultivator). Besides the Kandhs there are two other tribes in the area namely Kondadora and Saora, but they are only found in small numbers and are confined to a few villages. Among other castes mention may be made of the Domb, which is a Scheduled Caste, Paiko, Sundhi, Kumbhar and Gour.

The Out-post occupies an area of 70 sq. miles. Roughly 50 per cent of the area is mountainous. The whole area is thickly forested. Communication is sparse and the area is completely cut off from the outside world during the rainy season.

The main occupation of the people in the hill area is shifting cultivation and gleaning. The main occupation of the plains people is regular plough cultivation.

THE CENSUS OF 1951 AND 1961

In the 1951 Census Chandrapur Out-post was enumerated as a separate unit. The total population of the Out-post in the 1951 Census has been shown to be 6,711 out of which 3,390 are males and 3,321 are females. The total number of villages, according to this census is 97.

In the 1961 Census the out-post was not enumerated as a separate unit but was treated as a part of the Gudari Police Station. An effort was made to sort out the villages of the Out-post from the 1961 Census list of the Gudari Police Station. It was found that from among the 97 villages of the 1951 list only 65 were to be found in the 1961 list. This shows a discrepancy of 32 villages. Out of the villages which have been left out 9 have been shown to be uninhabited. Another six villages have not been counted as they have been transferred to the adjoining Police Stations as a result of delimitation of areas. This reduces the discrepant figure to 17. On local enquiry the location of these villages within the Out-post was ascertained. The reasons for omitting these villages

from the 1961 census list is not known. It was also ascertained by local enquiry that a number of villages find no mention either in the 1951 census or the 1961 census. I personally came across 23 such villages.

In spite of these discrepancies the villages which are common to both the census are fairly adequate in number are distributed all over the area belonging to different socio-economic strata to which the population can be divided. However, the total population figure of the 1951 census is not comparable with that of 1961.

The population of the sixty five villages which are common to both

the censuses, is 4,737 for 1951 census and 5,236 for 1961 census. This shows an increase of 499 or 1.54 per cent (approximate). These figures indicate that there is no actual decrease but the percentage population growth is very small. Compared to the decennial growth of population for 1951-61, which stands at 21.50 and 19.82 for India and Orissa respectively, it appears to be extremely low.

The population of the sixty-five a slight increase, rate of variation of population in the villages indicates a high range of unevenness. The following lists give a picture of such unevenness.

VILLAGES WHERE POPULATION HAS DECREASED

Sl. No.	Name of the village	Population		Number of persons decreased	Percentage of decrease
		1951	1961		
1	2	3	4	5	6
1	Majiguda ..	118	114	4	3.39
2	Wapuchi ..	85	63	22	25.88
3	Mudiguda ..	99	76	23	23.23
4	Baligada ..	34	14	20	58.82
5	Gunakhalo ..	56	45	11	19.64
6	Rangidi ..	181	129	52	28.73
7	Nuaguda ..	125	77	48	38.40
8	Kurtigarda ..	47	35	12	25.53
9	Ranaguda ..	85	68	17	20.00
10	Bakaguda ..	65	59	6	9.07

Sl. No.	Name of the village	Population		Number of persons decreased	Percentage of decrease
		1951	1961		
1	2	3	4	5	6
11	Padi ..	24	14	10	41.66
12	Lundurguda ..	89	24	65	73.03
13	Chandrapur ..	328	322	6	1.82
14	Ambima ..	159	103	56	35.22
15	Gandesi ..	57	53	4	7.01
16	Kampadar ..	51	43	8	15.68
17	Surisamal ..	32	20	12	37.50
18	Patnagudi ..	38	35	3	7.89
19	Kadisoor ..	66	58	8	12.12
20	Khaigeda ..	24	17	7	29.17
21	Barichiguda ..	23	19	4	17.39
22	Kambariguda ..	114	74	40	35.09
23	Jarpa ..	86	76	10	11.63
24	Ajipanga ..	59	50	9	15.25
25	Bandagudi ..	166	35	131	78.91
26	Ankenguda ..	34	25	9	26.47
27	Meriapati ..	101	79	22	21.78
28	Badagaliguda ..	53	51	2	3.77
29	Makangudi ..	236	200	36	15.21
Total ..		2,635	1,978	657	24.93

II. VILLAGES WHERE THE POPULATION HAS REMAINED STATIC

Sl. No.	Name of the village	Population	
		1951	1961

1	Sasuguda	10	10
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III VILLAGES WHERE THE POPULATION HAS INCREASED

Sl. No.	Name of the village	Population		Number of increase	Percentage of increase
		1951	1961		
1	2	3	4	5	6
1	Gurungagada	31	61	30	96.77
2	Kanidi	11	328	317	2881.81
3	Raguda	13	19	6	46.15
4	Sarkima	13	34	21	161.53
5	Reptabali	36	39	3	8.33
6	Bangesi	13	18	5	38.46
7	Bandhagaon	133	179	46	34.58
8	Belamguda	149	151	2	1.34
9	Kambiguda	42	74	32	76.19
10	Lunduriguda	41	42	1	2.44
11	Hanumantpur	91	112	21	23.08
12	Dakdhera	18	49	31	172.22
13	Singamundi	72	100	28	38.89
14	Sanagaliguda	57	64	7	12.28
15	Batala	71	91	20	28.17
16	Balamguda	25	53	28	112.00
17	Muchuliguda	43	80	37	86.04
18	Galagudi	126	199	73	57.94

Sl. No.	Name of the village	Population		Number of increase	Percentage of increase
		1951	1961		
(1)	(2)	(3)	(4)	(5)	(6)
19	Demagudi	58	96	38	65.52
20	Bijapoor	200	251	51	25.50
21	Kampadar	65	66	1	1.54
22	Kirama	89	116	27	30.34
23	Rabiguda	51	60	9	17.65
24	Galideka	75	109	34	45.33
25	Balimuchiki	37	40	3	8.10
26	Jariguma	27	41	14	51.86
27	Gedahari	16	34	18	112.50
28	Sulakama	15	30	15	100.00
29	Gadabali	13	24	11	84.61
30	Sitapanga	75	121	46	61.33
31	Gardanghata	58	59	1	1.72
32	Giampukudu	31	61	30	96.77
33	Gourriheda	30	55	25	83.33
34	Bandiri	311	330	19	6.11
35	Bhogubadi	52	56	4	7.69
Total		2188	3262	1074	49.08

IV. RANGE OF POPULATION DECREASE

(a) The range of population decrease in percentages stated in descending order is as follows:—

Rank Number	Percentage of decrease
1	78.91
2	73.03
3	58.82
4	41.66
5	38.40
6	37.50
7	35.22
8	35.09
9	29.17
10	28.73
11	26.47
12	25.88
13	25.53
14	23.23
15	21.78
16	20.00
17	19.64
18	17.39
19	15.68
20	15.25
21	15.21
22	12.12
23	11.63
24	9.07
25	7.89

(a) The range of population decrease in absolute figures stated in descending order is as follows:—

Rank Number	Number Decreased
1	131
2	65
3	56
4	52
5	48
6	40
7	36
8	23
9	22
10	22
11	20
12	17
13	12
14	12
15	11
16	10
17	10
18	9

Rank Number	Number Decreased	Rank number	Percentage of increase
19	9	10	84.61
20	8	11	83.33
21	8	12	76.19
22	7	13	65.52
23	6	14	61.33
24	6	15	57.94
25	4	16	51.86
26	4	17	46.15
27	4	18	45.33
28	3	19	38.89
29	2	20	38.46

V. RANGE OF POPULATION INCREASE

(a) The range of population increase in percentages stated in descending order is as follows:—

Rank Number	Percentage of Increase	Rank number	Percentage of increase
1	2881.81	21	34.58
2	172.22	22	30.34
3	161.53	23	28.17
4	112.50	24	25.51
5	112.00	25	23.08
6	100.00	26	17.65
7	96.77	27	21.28
8	96.77	28	8.33
9	86.04	29	8.10
		30	7.69
		31	6.11
		32	2.44
		33	1.72
		34	1.54
		35	1.34

(b) The range of population increase in absolute numbers stated in descending order is as follows:—

Rank number	Number of Increased
1	317
2	73
3	51
4	46
5	46
6	38
7	37
8	34
9	32
10	31
11	30
12	30
13	28
14	28
15	27
16	25
17	21
18	21
19	20
20	19
21	18
22	15
23	14
24	11
25	9
26	7

Rank numbers	Number of Increased
27	6
28	5
29	4
30	3
31	3
32	2
33	1
34	1
35	1

An analysis of the above tables indicates as follows:—

1. The population decrease shows a very high range of unevenness. The lowest percentage of decrease is 1.82 whereas the highest is 78.91. Six villages show a decrease which is below 10%. In Seven villages the decrease is within 10% to 20%. In eight villages the decrease is within 20% to 30%. In four villages the decrease is within 30% to 40%. Two villages show a decrease which is above 40% but below 60%. The decrease in the remaining two villages is above 70%.

2. The population decrease in absolute figures shows an equal unevenness. The highest number of decrease is 131 whereas the lowest number is 2. The break up is as follows:—12 villages below 10, 6 villages within 10 to 20, 4 villages within 20 to 30, 1 village within 30 to 40, 2 villages within 40 to 50, 2 villages within 50 to 60, 1 village within 60 to 70 and one much above 100.

3. Population increase shows a higher range of unevenness than population decrease. The lowest percentage of increase is 1.34 % whereas the highest is the almost incredible figure of 2881.81 %. The break up is as follows : 10 villages below 10 %, 2 villages above 10 % but below 20 %, 3 villages above 20 % but below 30 %, 4 villages above 30 % but below 40 %, 2 villages above 40 % but below 50 %, 2 villages above 50 % but below 60 %, 2 village above 60 % but 70 %, 1 village above 70 % but below 80 %, 3 villages above 80 % but below 90 %, 3 villages above 90 % but below 100 %, 2 villages above 100 % but below 120 %, 1 village above 120 % but below 170 %, 1 village above 170 % and the remaining one shows an increase of 2881.81 %.

4. Population increase in absolute figures also show a very high range of unevenness. The lowest figure of increase is only 1 whereas the highest figure is 317. The break up is as follows; 11 villages below 10, 6 villages within 11 to 20, 8 villages within 21 to 30,

5 villages within 31 to 40, 2 villages within 41 to 50, 1 village within 51 to 60, 1 village above 70 but below 80 and 1 village 317.

To check up these figures a survey was made in the area. A sample of 30 villages were taken for this purpose, consisting of an equal number of villages from the villages which showed increase and those which showed decrease. As it was impossible for one research worker to cover such a large number of villages in detail the help of the local workers was taken. The workers of the Leprosy Eradication Scheme (Organised by the Gandhi Smarak Nidhi) who are engaged in familywise survey of the population of the area rendered very valuable service in this respect. In order to achieve more accurate results a sample checking of the data was made in the field.

The population figures assessed by the survey along with the figures of the 1961 census, for comparative study are given in the following table.

Sl. No.	Name of the village	Survey	Population	Difference
			1961 Census	
1	2	3	4	5
1	Chandrapur	.. 326	322	4
2	Balamguda	.. 54	151	97
3	Muchuliguda	.. 59	U. I.	59
4	Bondiri	.. 334	330	4
5	Ajipanga	.. 36	50	14

Sl. No.	Name of the village	Survey	Population	Difference
			1961 Census	
1	2	3	4	5
6	Bagvadi ..	47	56	9
7	Kirama ..	135	116	19
8	Anbilima ..	125	103	12
9	Goldeka ..	110	109	1
10	Garlagudi ..	191	199	8
11	Demagudi ..	67	58	9
12	Sulkama ..	22	30	8
13	Jariguma ..	46	41	5
14	Jarapa ..	85	76	9
15	Encenagula ..	22	25	3
16	Gilamkapuda ..	69	61	8
17	Padhi ..	21	14	7
18	Badagaliguda ..	53	51	2
19	Singamundi ..	118	100	18
20	Nuaguda ..	78	77	1
21	Raptabali ..	33	39	6
22	Mediapeta ..	92	79	13
23	Kurutigada ..	37	35	2
24	Gur..nggudi ..	38	81	43
25	Bondagudi ..	45	35	10
26	Baligada ..	21	14	7
27	Wapuchi ..	70	63	7
28	Mundiguda ..	90	76	14
29	Rangidi ..	150	129	21
30	Nuaguda ..	102	77	25

After collecting these figures a detailed study of the villages, showing diminishing population, was undertaken.

The following method was adopted for the study.

1. Familywise enumeration

In each village a familywise enumeration of the population was made. The age and sex of the individuals were noted.

2. Collection of Vital Statistics

Familywise vital statistics for the period of ten years (1951 to 1961) were collected in each village. Death and births for each family for this period was recorded. The reasons for each death and the age and sex of the dead were also recorded. In case of deaths by disease information about the treatments accorded were also noted.

3. Movement of Population

The movement of population was ascertained by collecting the number of migrations and emigrations for the period 1951-61. The reasons of the migrations and emigrations were also ascertained.

4. On the basis of the above information a backward projection of the population figure was made for every village to ascertain the population of 1951.

5. Economic data was collected for each family to find out the correlation between decreasing

population and economic conditions. Economic data was collected on the following heads:—Land (for the family), Occupation (for each adult person), Income (for each adult), Loan (for the family and the individual).

Besides the sample villages studied above a special study was made of the two villages which showed the maximum increase and maximum decrease.

After conducting the study on the above lines the reasons of population decrease were ascertained as follows:—

1. Defective Enumeration in the 1951 Census:

It has been mentioned earlier that a backward projection of population statistics was made in the villages where the population was reported to have decreased. This was done to ascertain the veracity of the population figures of the 1951 census.

The backward projection revealed that in two villages out of fifteen the actual population was 10 per cent less than the population enumerated in the 1951 census. In the rest of the villages such variation was between 1 to 3 per cent. Those villages which were most difficult to approach and where the population was entirely tribal, showed the maximum variation. It shows that in the 1951 census enumeration was done indifferently. On local enquiry it was reported that the enumerators of 1951 census did not visit these villages, which were difficult to approach.

2 DEFECTIVE ENUMERATION IN THE 1961 CENSUS

In the 1961 census the enumeration has been done more meticulously. The enumerators visited all the villages and collected information on the spot. In spite of this, due to their lack of acquaintance with the techniques of investigation among tribal people, the following defect was observed which is responsible for lower estimation of population.

During any type of enumeration the tribal people do not mention old and infirm persons, widows, the blind, persons deformed by leprosy, persons who have suffered from small-pox, those who are considered as paupers and very small children, as they are not considered to be worthy of enumeration. This is a general practice which was found to be prevalent in Chandrapur area during the enquiry. The difference between survey and 1961 figures in some villages roughly correspond to the number of such persons in those villages. The omission of such persons is responsible for an artificial diminution of population. This defect was observed in every village which showed diminishing population.

2. Cyclical Migration

In three villages it was observed that migration to a nearby temporary settlement occurred in regular cycles. In one village it occurred every year. In the other two villages it occurred at the interval of two years. The majority of people of these villages have a

substantial amount of land at a distance of four to five miles, which they utilise for shifting cultivation. When the agricultural operations demand constant attention and when it is no longer possible to carry out these operations from the main village a section of the people move out to those places with their families and set up a temporary settlement there. They stay in these temporary settlements for a period of three to four months. In two villages such migration affected more than 70 per cent of the total population in one and more than 50 per cent in other. This migration occurred during the time of census enumeration and was not taken cognizance of by the enumerators.

4. Casual Migration

In four villages migration occurred casually, that is at irregular intervals. The reasons of such migration is same as that of cyclical migration. However two very significant differences were observed in this respect. In case of cyclical migration the villagers migrated to cultivate the same land at regular intervals. In the case of casual migration each time fresh land was cleared for cultivation. Again, cultivation of extra-village land constituted regular productive activity in case of villages where cyclical migration occurred, but casual migration occurred due to contingent reasons like crop failure and ravage by wild animals.

This type of migration affected more than 70 per cent of the population in one village and between 30 per cent and 40 per cent in the rest of the villages.

5. Permanent Migration X

It was observed in five villages that between 10 per cent to 25 per cent of the population had permanently migrated and set up new settlements. These migrations occurred between eight months to two years before the enumeration for 1961 census took place. All these new settlements have now acquired the sociological status of villages but have not been officially recognised as such. The population of these villages were omitted from the 1961 census. This factor is especially significant because all these settlements, except one, are situated within the area of the Chandrapur Out-post.

6. Disproportionate Sex Ratio

It was found out by the backward projection (mentioned earlier) that in one village there was a preponderance of the females over the males in the age group 6-16 during the time of the enumeration for 1961 census. The females in this age group numbered 23 whereas the males numbered only 4. By the time of 1961 census all the females had been married out.

During this period only one male from the corresponding age group was married. Thus the migration of 23 persons due to marriage was not compensated by emigration of one female and left a gap of 22.

This factor is responsible for the deflection of population in individual villages but it does not affect the total population of the out-post as the migration from one

village is compensated by corresponding emigration to other villages.

7. Enquiry was made about the lethal factors, namely, infant mortality, death due to child birth, incidence of diseases and deaths due to them. It was found that they do not contribute towards deflection in population. In this connection the local hospital staff and the workers in charge of Gandhi Memorial Leprosy Foundation were also consulted. They are of the opinion that though the hygienic standard of the people is very low it does not actually contribute towards depopulation and does not affect the longevity of the people. It was also found that though the tribal people resorted to magic cure for illness, they also utilised such medical facilities which were available to them

CONCLUSION

The foregoing study establishes that

(1) Deflection of population due to defective enumeration is artificial. However these defects may be noted by research workers for guidance.

(2) Deflection due to disproportionate sex ratio is purely artificial. It is not lethal and is not also indicative of any disturbance of normal life. Though it is responsible for deflection of population in individual villages it does not contribute towards general deflection.

(3) Deflection of population due to migration in search of cultivable land is not lethal but is indicative of disturbance of normal life and acute economic distress.

In this connection it may be mentioned that a plan for intensive development of the area has been

drawn up and will be put to operation very soon.. Reclamation of land to the tune of 5000 acres is also going to be done with the help of Dandakaranya Development Authority. This will put the economy of the area on a stable basis and will completely check the dislocating migrations.

Resettlement and Development Programme in the Chandrapur Out-Post of Koraput District

(This scheme was drawn up by Shri Kulamani Mohapatra, Research Officer, Tribal Research Bureau in the year 1963 on the basis of research findings. Shri Mohapatra has since received his Ph. D. degree and at present working as Assistant Director, Tribal Research Bureau.)

GENERAL FEATURES OF THE AREA

"The Chandrapur Out-post is situated in the Gudari Police-Station of the Gunupur Revenue Division in the Koraput district. This area is predominantly inhabited by the Kandhs. These Kandhs call themselves Tasua Kandhs. "Tasua means a cultivator". Besides the Kandhs there are two other tribes in the area, namely, Kondadora and Saora, but they are only found in small numbers and are confined to a few villages. Among other castes mention may be made of the Domb, which is a Scheduled Caste, Paiko, Sundhi, Kumbhar and Gour.

The Out-post occupies an area of 70 Sq. Miles. Roughly 50 per cent of the area is mountainous. The whole area is thickly forested. Communication is sparse and the area is completely cut off from the outside world during the rainy season.

The main occupation of the people in the hill area is shifting cultivation and gleaning. The main occupation of the plains people is regular plough cultivation.

There are at present five Panchayats in the area namely (1) Chandrapur (2) Bijapur (3) Hanumantpur (4) Budibali (5) Dang-suruda.

REHABILITATION OF TRIBAL PEOPLE IN AGRICULTURAL SETTLEMENTS

About four thousand acres of land is going to be reclaimed in the Chandrapur area at Raibiji with the help of the Dandakaranya Development Authority. If land is allotted at the rate of seven acres per family, more than five hundred families can be resettled under this Project. When this scheme is completed it will be the largest single project of its kind for tribal development in whole of the State. In view of this there should be proper and detailed planning right from the beginning and there should be thorough evaluation at every stage for rectification and improvement of the programme.

The colonisation scheme worked out in different districts has not produced satisfactory results. In most of the cases the settlers have never been able to treat the colony as their home, rather they have

developed the mentality of staying in beggars' homes, perpetually depending on charity. Desertions are a regular feature in almost every colony. In many of the colonies the settlers go to the nearby hill sides to practise shifting cultivation, thus defeating the main purpose of the scheme. It is, therefore, of utmost importance that care should be taken, from the very beginning, to avoid the repetition of the past mistakes. This problem therefore needs to be discussed in detail.

THE APPROACH TO THE PROBLEM

Whenever any resettlement programme is taken up its purpose should be clearly stated and its scope properly defined. It is currently assumed that the tribal people suffer from chronic poverty and their economic condition is very often assessed to be much below the subsistence level. The main reasons of this acute under-development is two fold. Firstly, the technology of the tribal people is very primitive. For most their material needs they depend on the bounty of nature. The second reason is the isolation of the tribal people from the rest of the world. This isolation is not merely geographical. If it were so it could be easily ended by opening up the tribal areas by a network of roads and other communication. The most pertinent factor about the isolation of the tribals is that they are segregated from the main currents of national life and their isolation is based on radical differences of culture and society. Their economic life, which is a segment of the larger social life should not therefore be treated as

similar to that of our own, only differing in degree. To change their economic life we have to cross the barrier of cultural difference.

When the prospects of a development project are held out before, they are faced with the problem of choosing between their traditional way of life and the promises of an alien one. The new way of life should therefore be sufficiently alluring in order to induce the people to adopt it. This point is not properly appreciated when any resettlement programme is launched. It is true that the necessities of life are provided in a resettlement colony and compared to the material conditions prevalent in the original tribal villages, the standard of life in a colony is higher. A tribal however does not abandon his traditional way of life when the balance sheet of material prosperity is slightly tipped in favour of a new one. He is only induced when the material benefits of the new life are overwhelmingly higher. This type of mentality is not confined to the tribals only, it is a necessary component of human personality.

The tribal people therefore should be made to feel that the life spent in a colony is much better than life in original tribal villages. This can be made possible by a three fold measure. Firstly, the material and cultural needs of the people should be properly assessed. The tribals concept of a "Very comfortable and happy way of life" should be ascertained and efforts should be made

So conform to that ideal as far as possible. In many cases it would mean higher expenditure which should not be shirked. If necessary there should be a quantitative curtailment for qualitative improvement. Dialectically such curtailment would result in the expansion of the programme because the successful rehabilitation of a group would induce others to take initiative in adopting the new way of life. However it is not always possible to conform to the ideas of a people which may sometimes conflict with the ideal of economic development. Here the guiding principles is to be liberal in giving amenities and comforts and strict in making the people work and in eradicating undesirable habits.

The second point is that a symbolic cultural continuity should be maintained. The people should not feel uprooted from their culture and alienated from the way of life to which they are accustomed. In no case this should be construed to mean that habits and practices, which are inimical to economic progress and healthy life, should be encouraged. The culture of a people encompasses many ingredients which have no direct bearing upon their material prosperity and which may apparently seem illogical from the utilitarian point of view. Nevertheless, they are vital for social existence of the people and their eradication causes disbalance both social and personal. The dances and festivals, the worship of tribal gods, the attribution of ritual significance to various objects, specific types of dress and ornaments etc. do not mar economic progress. These should be accepted as the cultural core which

should be furnished with a new material and economic content. Economic and material development may engender forces which will sweep away many of the traditional traits by a natural process and also enrich others which may even be adopted by modern civilisation. But then these would be homoeostatic processes which would cause no disbalance.

The third point is that the privacy of people in the settlement should be properly respected. It is the general practice that various categories of officers continually visit the resettlements, supervising, criticising and advising the people, and it becomes a part of the daily routine of the people to appear before them. This prevents the people to adopt the settlement as their home and develop for it the same attachment which they have for their original tribal villages. These practices should be totally discouraged. Only a small number of people who are directly concerned with the work of the settlement should be allowed to keep regular contact with them. In no case the settlers should be called upon to line up for inspection by a dignitary. They should not be expected to accord ceremonial welcome to any body though nothing should prevent them from doing so spontaneously. This should never mean that the settlers should be prevented from mixing with outsiders. They should freely mix with every body and all efforts should be made to achieve their integration with the larger society.

After these broad formulations the following specific proposals about the resettlement scheme at Chandrapur may be taken into consideration. Though drawn up in response to problems in a specific area, these proposals have relevance for the relevancy scheme in general.

I. PRECONDITIONS OF RESETTLEMENT

One of the fundamental defects of the colonisation scheme is that the preconditions of resettlement are not properly assessed and the preliminaries not properly executed. It is therefore proposed that the following should be completed before the people are brought to the settlement.

(a) Sufficient amount of land should be reclaimed before the resettlement operation starts. The authorities should be able to provide at least five acres of reclaimed land to each family at the initial stage. Land allotted to a family should be compact plot the boundary of which should be clearly demarcated. Land should be adjacent to the home stead plot of the family to which it is allotted.

(b) Irrigation facilities should be completed before land is allotted. It should be so arranged that the water provided for irrigation can be utilised for bathing and cleaning purposes.

(c) There should be ample provision for drinking water.

(d) Measures should be taken to arrangements for strong fencing wild animals. There should be protect life and property against and guns may also be provided to the sattlors.

2. THE VILLAGES FORM WHICH PEOPLE SHOULD BE BROUGHT

There are a large number of villages in the Chandrapur area which are situated on the hills. Communication to these villages is difficult. Land is extremely scarce. The economy of these villages is based on wasteful shifting cultivation and glening from the forests. The efforts to induce the people for resettlement should be concentrated in these villages. It is often found that people are brought from the plains villages, for resettlement, as it is easier to persuade them than the people in the remote hills. These people come for some temporary monetary gain and take the first opportunity to desert.

The following is a list of hill villages of Chandrapur, the people of which should be given priority over others for resettlement:—

Name of village	Total number of families
1. Munargaon	75
2. Kuttama	29
3. Balamguda	14
4. Muchuliguda	14
5. Gadar Padar	12
6. Bondaguda	11
7. Bonderi	92
8. Ajipanga	12
9. Bagvadi	15
10. Chutargaon	15
11. Kirama	25
12. Lotiguda	6
13. Ambilima	26

14. Charchamilu	..	5
15. Goldeka	...	26
16. Penakadu	..	48
17. Ondingi	..	12
18. Pukura	..	5
19. Brahguda	..	12
20. Garlagudi	..	53
21. Demagudi	..	20
22. Gurungudi	..	19
23. Kurtiguda	..	10
24. Mediapati	..	14
25. Gaiguda	..	2
26. Gilamkapudu	..	13

In approaching these villages a large number of unrecorded villages may also be discovered the people which should also be taken into consideration.

3. THE TERM 'COLONY' SHOULD BE ABOLISHED.

The agricultural settlements should not be termed as 'colonies'. The word 'Colony' creates a psychological atmosphere where the resettled people think themselves to be insignificant participants in a Government programme for which they have little or no interest. The villages should be given such names which are considered auspicious in Kandh language.

4. LOCATION OF THE SETTLEMENTS.

If possible the settlements should be near some established village. People feel to be in an alien atmosphere when these settlements are situated far away from any habitation. The atmosphere also appears as artificial when it is extremely desolate.

5. THE SIZE OF SETTLEMENTS

A large number of families should not be settled at a place all at once. Every settlement should start with a very modest number of families. In their enthusiasm to put up a good show the organisers of a settlement very often bring in a large number of families, which they are not able to manage. Human relations being very complicated, it always becomes very difficult on the part of a very large number of people to make adjust amongst themselves.

It is, therefore, always advisable to start with a closely knit group. After this small group takes root in the settlement and develops a pattern of adjusted life, other families may be brought in.

6. SELECTING THE PIONEERING FAMILIES.

It is very important to select a number of pioneering families who can undergo the difficulties which inevitably creep up at the initial stage. These people should also be suitable to be experimented upon for different welfare measures. It is always the habit of the grass root organizers to bring in the most lethargic and easygoing people at the early stage. These people come with the expectation of living on doles without doing any work. When the doles are discontinued settlers also disappear. This practice should be reversed. In almost every tribal village there are self-reliant, hard working people who are eager to improve their economic conditions and are willing to sweat for it. They have an apparently arrogant and defiant personality.

and it is very difficult to persuade and tackle them. But these are the only people who can act as pioneers. Specially trained people should be selected to tackle and persuade them. If only a few of these families are brought in, they will prove to be the nucleus of the settlement around which the whole structure will grow up.

7. OFFICERS OF THE SETTLEMENT.

One responsible officer should be in full charge of the settlement. He should have wide powers and should be authorised to make suitable alterations and modifications within an accepted framework. He is to be the only officer through whom the work shall be directly executed in all its aspects. Thus a multiplicity of officers, which creates confusion, can be avoided. He should be designated by a term which should be in vogue in the local Kandh terminology, meaning "leader" or "elder brother". The officer should reside in one of the houses of the colony. It would be better if he has training in agriculture and orientation in action-anthropology.

8. HOUSING

The settlers should build their own houses in the settlement. The Government should give financial, material and technical help but should not undertake to build the house for the settlers. This would make the people feel that the houses are their own and then they would take proper care for maintenance and repair. In most of the settlements people feel that the houses

belong to the Government and the maintenance and repair is the responsibility of the Government. Such an outlook gives rise to a sense of non-attachment. This never makes a stable corporate life possible. All efforts should be made to check such a tendency.

9. OTHER HOUSING PROVISIONS

There should be provision of sanitary latrines (Barpali type) for each house. The use of these latrines should be insisted upon and people should be shown how to clean them properly.

Separate bathrooms for each house need not be provided. There should be communal bathing places, separately for men and women. These should be small and shallow cemented ponds enclosed by walls. These ponds should be daily fed with running water from the irrigation canals.

10. PATTERN OF SETTLEMENT

The houses should not be built in rows so as to look like a barrack. The settlers should be permitted to choose their own plots. They should also have the option to choose the shape and size of the houses without violating hygienic conditions.

11. CEREMONIAL INITIATION

The settlement should be formally and ceremonially initiated on a recognised festival day, either in the spring or in the winter. There should be eating and drinking on that day on a lavish scale. The

ceremony should not be confined to the settlers alone. People from nearby villages should also be invited to participate. The function should be presided over by a recognised tribal leader and the rituals performed by a tribal priest. The settlers should fix up the agenda of the ceremony and issue invitation to others to participate. The function should include the performance of tribal rituals and a tribal God, which is considered auspicious, may be formally installed that day. The whole function should look like a tribal festival. It is usual for some officers and outsiders to preside over such functions and deliver long speeches. This should be strictly avoided. The officers should remain in the background to watch and observe and should allow the people to manage the whole show.

12. PROVISION FOR ANIMALS

Each house should be provided with a separate cowshed and accomodation for other animals and poultry. These should not be adjacent to the houses but should be quite near so that proper care can be taken of the animals.

13. ARRANGEMENTS FOR FOOD

There should be ample provision for supply of meat to the settlers. For this purpose there should be farms for rearing poultry, pigs, goats etc. There should also be provision for the supply of rice and cereals at the initial stage. All efforts should be taken to avoid bureaucratic delay in the supply of food. At the initial stage food materials may be supplied on credit.

If the supply of food is secured, this would be the greatest attraction for the people to stick to the settlements.

14. COMMUNITY CENTRE

A community centre should be provided for the settlement to organize recreational activities. This should be lodged in a spacious house. This house should have wide corridors on all sides and be of a height of at least fifteen feet with a concrete waterproof roof. There should be an wide open space in front of this centre. It should however be noted that a house is not enough for a community centre, it only functions through peoples' participation, which should be properly ensured. The following steps can be taken to achieve this:—

(a) The building of the community centre should not be utilised for purposes other than those for which it meant. It is often found that the buildings are utilised as offices or stores and sometimes as guest houses or officers' quarters. Settlement officials also sometimes reside there due to want of quarters. These should not be allowed. There should be separate buildings for offices, stores and provision should also be made for guest houses and quarters separately.

(b) One of the leading settlers should be appointed (elected if possible) as the secretary of the centre. The term 'Secretary' can also be avoided and some appropriate local Kandh word may be substituted for it.

(c) The centre should be provided with a good radio, musical instruments and facilities for indoor and outdoor games and dancing. The colony officials should see that the facilities are properly utilised. Proper care should be taken to see that the radio does not go out of order.

(d) There should be provision for monthly festivals which should include a feast and award of prizes on different competitions. This is required at the initial stage to make life attractive.

(e) The centre should also be utilised for traditional festivals of the people, which should be encouraged side by side with modern modes of recreation.

15. CARE AND UPBRINGING OF THE CHILDREN.

It is correctly pointed out by some planning anthropologists that *though* the adults of the tribal society, who have been accustomed to the traditional way of life for a very long period, may not properly respond to the developmental measures; the reverse may hold true for the tribal children. They may be weaned away from the undesirable traditions, drastically and completely, by bringing them up in a new atmosphere right from infancy.

The tribal children do not belong to any society or culture. They are extremely plastic material to be moulded and shaped into any form by their environment and upbringing. It is therefore necessary to plan for the children and allot the maximum possible amount of money for that purpose.

The children who are weaned away from the traditional life and reared up in a healthy and happy atmosphere are not only the proud products of a developmental plan—they are also the agents of change and progress in their societies. When they visit their hearths and homes, when they go to a village where people live their traditional lives they carry with them all the blessings of modern civilisation. No other effort would induce the people more to accept the modern ways than the very sight of these children. If only twenty such children are brought out in Chandrapur area, the entire face of the area may be changed.

The following proposals are submitted for the care and upbringing of the children:—

(A) *Establishment of a nursing centre for infants*—A nursing centre should be established for infants up to the age of five. The parents may be very reluctant to part with their infants completely. The infants therefore may be permitted to sleep with their parents during the night but they should spend most of the day in the nursing centre. (The centre may be given an appropriate Kandh name). The following are some of the activities which should be carried on by the centre:—

Bathing and cleaning—The infants should be given bath in warm water and soap twice daily—one in the morning and once in the evening.

Feeding—All the feeding needs of the infants should be met by the centre so that there would be no necessity for them to eat at their

homes. Nutrition experts may be consulted for fixing up the diet of various age-groups in the nursing centre. Food items which are available locally should be given preference but emphasis should always be on the nutritional value of food. Cooking of food should be done under hygienic conditions and all modern but cheap methods of cooking should be adopted. The cooking place should also serve as a model kitchen where the housewives can learn modern methods of cooking.

Medical Care and Check-up:—A doctor should visit the centre at least once a week and check up the health of the infants. A special ward may be provided for the sick. Monthly records of height and weight of each infant should be maintained.

Play and Exercise.—Suitable playing and exercise implements should be maintained in sufficient quantity. The infants should be kept as much engaged in play and exercise as possible. Swings for small infants should also be provided.

Clothing:—All the clothing requirements of the children should be met by the centre. Each infant should be provided with three sets of dresses and one towel. These should be kept in the centre. Every infant should be dressed in washed and ironed clothes every day. There should also be provision for shoes and stockings.

(B) *Establishment of a Residential School*—A residential school after the pattern of a Public School should be established in the settle-

ment. All the infants who pass out of the nursing centre and other children above the age of five should compulsorily be admitted to this school. Though there should be separate hostels for boys and girls there should not be separate schools for them. Co-education should be given at all stages and free mixing of sex should be allowed. Some good items of tribal culture such as dancing and archery should be introduced in this school. The pattern of Public schools are so well established that no further details need be given on the topic. It is only necessary to standardise its functioning in accordance with local conditions.

(C) An optimum number of four hundred families are scheduled to be resettled in the establishment. It should therefore be expected that there would be at least 1,200 children below the age of twelve. Out of these at least 400 would be infants below the age of five. The financial and staffing requirements should therefore be calculated on the basis of these figures.

OTHER PROPOSALS FOR DEVELOPMENT

Communication:—

Communication is very scarce in the area. Most of the area is wholly cut off during the rains. Almost all the hill villages and many villages on the plains are very difficult to approach throughout the year. This is the main reason why the economy of the area is very backward and the technology very primitive. Articles of consumption.

like salt and loin cloth, sell at a very high price, usually at a rate 400 per cent to 500 per cent higher than the ordinary market price prevalent at Muniguda the nearest railway station. Contrasted with this the local products fetch a very low price for the actual producers, though they fetch a handsome return for the traders. Communication should therefore, be given high priority for the development of the area.

Muniguda being the nearest railway station, there should be all weather communication with it. At present there is one all-weather road from Muniguda to Kutraguda. There should be one all-weather road from Kutraguda to Chandrapur. Kutraguda is now connected with Chandrapur only by a cart track which is jeepable during dry session. The length of this road would be thirty miles. There are three river crossings on this road namely (1) Vansadhara river at Matraguda, (2) Vansadhra river at Bangarada, (3) Chauldhua river at Hanumantpur. The first two crossings can be avoided if the road is diverted towards the allweather P. W. D. road which runs from Kutraguda to Bhanjnagar. As part of the road is already there only a small portion is to be laid afresh. This would however increase the distance from Kutraguda to Chandrapur by about eight miles. If the road is not diverted bridges have to be built at Matraguda and Bangradu. A bridge at Hunumantpur has to be built in both the cases. Another all-weather road should be built from Gudarī to join the Chandrapur road at Raibiji. The distance is

about twenty miles. This distance is now covered by a fair-weather road. There is one river crossing across this road near Raibiji. (Paladinala river, local name Fulfulia).

Out of the five panchayats in the area, Chandrapur, Hanumantpur, Budibali and Dangsuruda are either by the road side or very near to the road. Only Bijapur is very far away from roadside. It should be connected with Chandrapur if the latter becomes the headquarters of the Tribal Development Block. It is now connected with Chandrapur by a very round about track covering a distance of about 36 miles. A shorter road can be built from Chandrapur via Kirama. At Kirama the road will join the forest road (under construction) to Bijapur. The entire distance would be about eighteen miles out of which fresh road is to be built only for five miles. It should be mentioned that there is a small ghat section along this road near Kirama over which a mountain road is to be built. The ghat section of the road would considerably costlier than ordinary roads.

The proposal for roads may give an impression of colossal expenditure. The expenditure would however be fully justified. Chandrapur area is very rich in jungle products and there is bound to be heavy commercial traffic along these roads which would be beneficial both to the local people and outsiders.

Postal Communication :—

Postal communication is as undeveloped as road communication in the area. At present there are branch post offices at Dangsuruda and Bijapur which are border villages. Therefore the whole of the Chandrapur area remains untouched by postal service. The Government of India should be moved to open branch post offices at Chandrapur, Hanumantpur and Jarapa (to cover Budabali). Regular postal service can only be possible if there would be daily bus service from Muniguda to Gudari via Chandrapur.

Bus Service:—

Gudari, Gunupur and Muniguda are the three important places which should have regular bus connection with Chandrapur. There should be a daily bus service from Gudari to Muniguda via Chandrapur. There should be two route buses which should start simultaneously from Gudari and Muniguda early in the morning. There should be corresponding bus service from both Gudari and Muniguda to Chandrapur. This would open up the whole area for communication with the outside world.

HEALTH AND SANITATION

Primary Health Centre in the Chandrapur area.

The present T. R. W. Government Hospital at Chandrapur should be converted into a Primary Health Centre to provide an inte-

grated form of medical care both curative and preventive to the people living in the area including the Bijapur, Chandrapur, Hanumantapur and Budibali Grama-Panchayats.

The T.R.W. Hospital should be shifted to the Dangsuruda G. P. to look after the needs of that area which is on the other side of the river. In due course when communications have improved and an allweather Road is established the Chandrapur Primary Health Centre could also extend its programme in the area across the river. For the time being all the programmes should be taken up by the Maniguda Primary Health Centre, (in the Dangasuruda G.P.).

FUNCTIONS OF THE PRIMARY HEALTH CENTRE

The main services that will be provided for the people from the Centre are:—

1. Medical Relief
2. Maternal and child health care including family planning.
3. School Health
4. Health Education
5. Environmental Hygiene and Health Education.
6. Control of communicable diseases with priority for Malaria.

7. Collection of vital statistics
8. Co-operation with the Leprosy Control Project Staff, which works in the area.

Besides the institutional care that would be available in the Primary Health Centres, its main object should be to take both curative and preventive medical care to the people in their homes. For this purpose it is essential that the medical as well as the auxiliary staff should arrange a regular programme of visits to all villages coming under their care. It should be a team work for the development of better health and creation of healthful environment in which there must be close co-ordination not only between the members of the medical and health staff but also with all other public workers, such as village Level Workers and School Masters.

Health education must form an essential part of the Health-Programme.

For the improvement of environmental sanitation priority must be given for the provision of sterilised drinking water and adequate disposal of human excreta.

Staff—The minimum staff mentioned below should be provided if the above objectives are to be attained.

Medical Officer,	...	1
M. B., B. S.		
Compounder or Technician	...	1
Lady Health Visitor	...	1
Midwives	...	4

Sanitary Inspector	...	1
Auxiliary Staff	...	2

It is suggested that the Lady Health Visitor and one midwife will be located at the Primary Health Centre while the other three midwives will be located at 3 Maternity and Child Welfare Sub-Centres in

Bijapur, Hanumanthpur and Budibali or it may be even better at Jarpa. These three places are convenient to the people from where the midwives can render prompt service.

Transport :—The Medical Officer of the Primary Health Centre should be provided with a Mobile Unit (best would be a Land-Rover converted into a Medical Unit). Distances between the different Headquarters are far and unless a Mobile Unit is provided the Medical Officer may not be able to visit the different villages. This Mobile Unit should also be at the disposal of the other staff when Emergency calls are to be attended to.

To make the Health Programme attractive the Mobile Unit should be given, once a month, a Projector and some Films, so that wherever possible, the staff can show Films on Health, Disease and its Prevention.

Only if a Primary Health Centre is established in the area the tribal people will get the full benefit of a permanent Health Service.

Report on Survey of the Submersible Villages under Balimela Project of Orissa

(This report was prepared in the year 1964 by Sarbasri Choudhury Prasant Kumar Mohapatra, Bhagirathi Chowdhury, Uma Charan Mohanty and Siba Prasad Rout, the then Research Assistants Tribal Research Bureau. Shri Prasant Kumar Mohapatra and Shri Bhagirathi Chowdhury are now serving as Research Officers in the Tribal Research Bureau. Shri Uma Charan Mohanty is now working as Lecturer in the Department of Anthropology, Utkal University and Shri Siba Prasad Rout is serving as Research Officer in the Department of Social Welfare, Government of India. The work was done under the supervision and guidance of Dr. Kulamoni Mohapatra, Assistant Director, Tribal Research Bureau).

SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

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SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

INTRODUCTION

When the Balimela Project was proposed to be started, the problem of rehabilitating the people of the villages to be affected by the construction of the dam, became an urgent task. The State Tribal Research Bureau was called upon to suggest to the authorities concerned a planned rehabilitation scheme to be implemented in the area. The problem was studied from various angles and the possibilities of resettling the displaced persons in colonies were explored. The pattern of settlement, social life and economic conditions of the people in the affected villages were first investigated into and their attitude towards rehalitation in the new environment was assessed. Besides this, it was considered useful to find out the working condition of the existing colonies in the same locality established by the authorities of Machhkund Project. In this connection study of two of the existing colonies of Machhkund Hydro Electric scheme were taken up. The findings though not exhaustive, are useful in many ways for establishing the new colonies and resettling the people.

A list of 38 villages was provided to the staff of Tribal Research Bureau for investigation out of which, it was pointed out that 18 villages were to be wholly submerged, and about the rest there was no clear indication. It was mentioned that these latter villages may be wholly, partially or not submerged at all as surey work was not complete to indicate the

level of submergence. As such, the study of 18 villages coming under completely submergence was taken up at the outset. A preliminary report on 16 such villages was submitted in April, 1963 and the study of the rest were taken up subsequently.

During the course of field investigation an additional number of 34 villages were found to exist within the area of submergence. These were not at all mentioned in the list of submerged villages as were established by the immigrants to this area during the last 10 years and as such were not located in the maps. Some of these villages are certainly to be fully submerged as they lie in the close proximity of the course of river. A detailed survey of these villages need be taken up for ascertaining the actual position. However, due to dearth of time, inaccessibility of the area during rains and transport difficulties all of these villages could not be properly covered. Two of the Social workers were provided by the R. D. O., Malkangiri to furnish preliminary data about these villages which have been presented in this report.

The Project authorities were unable to provide the investigating staff with accurate information regarding the number of villages that are actually coming under submergence. This was pointed out to the Secretary to the Government, Health Department and Collector, Koraput in the meeting held on 8th June 1963 at Koraput. Administrative Officer, Balimela Project

agreed to the point and said to provide with actual position regarding the number of submerged villages. The information did not reach till the survey was completed.

In view of the above difficulties, it was decided to present the data collected in three parts. Part I consists of data regarding the villages which are to be completely submerged and have been taken up in detail. Part II contains some preliminary data regarding the villages which have been enlisted but without any clear indication to show their actual position. Part III

is a short description of those villages which are not mentioned in the list at all, but have been found out by the staff, during their field work to be lying within an area which is very likely to be wholly or partially submerged.

Table Nos. 1 to 4 contain details of the villages to be completely submerged. Table Nos. 5 to 8 contain details regarding the villages to be partially, wholly, or not submerged, while Table Nos. 9 to 12 furnish the details of new villages.

PART I

CHAPTER—I

Wholly Submerged Villages

Location of the village

The villages described in this section come under the 'wholly submersible' category and number eighteen out of which one has been excluded as it has no other habitation save the Police Out-post. Hence, study of the rest seventeen villages was taken up in detail and here a description concerning various aspects is presented which is apt to throw light for planning of rehabilitation of the people living therein.

The river Machhkund flows within a narrow valley which is bounded by two hill ranges on both sides. On the western side after Bonda hills starts the Kondakamberu hill range which stretches as a continuous wall of the plains of Malkangiri. The hill ranges on the eastern side are not continuous as it is broken by the tributary river Gurupriya and at places fertile valleys have dovetailed into it. The valley is very narrow at Chitrakonda where the dam is going to be constructed. This would join the hill ranges on both side as a consequence of which a reservoir would be formed naturally. The eighteen villages which are definitely known to be submerged lie on either side of the

river Machhkund up to a distance of thirty miles from the Chitrakonda dam. Most of the villages are situated within a distance of two miles from the course of the river. Each village stands close to one or more streamlets which flow from the hills and fall into the river Machhkund. The area around the villages are hills with dense forests. At places the river banks are covered with dense forests, most of which are reserved. The only communication to these villages are by foot tracks and no other conveyance can move in the area due to difficult terrain. At harvest times packed bullocks and mules owned by business men carry commodities like niger from this isolated area to nearest business centre at Ankadoli. A brief description of the seventeen villages is given below.

The village Muduliguda came up some 35 years ago when some Kondh families came away from the village Jantri and settled down in this area. Subsequently people from other villages came here in search of land. Arapadar is the most recent in the group, as only one year back the village was

SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

started by fourteen Didayi families and seven Kondha families. According to people of Arapadar, they came from the old village Gisingbeda which was situated on the hill slope and was completely denuded by soil erosion making habitation impossible. This made the people to settle in the new village on the bank of river Machhkund.

The village Sanyasiguda came into existence some 40 years back. At first five families belonging to the Golari clan of Kondh tribe came from Narayanpatna. They remained for some years in the village Khadsapada and finally they settled down in Sanyasiguda. Later, persons belonging to the Kila clan and Kara clan of the same tribe came and settled in the village.

The village Totaguda is an offshoot of the village Jantri. It looks like a nearby hamlet of Jantri. A few Didayi families established the village some 30 years back along with some Kondh rayats. Recently some Ronas and Parenga Porojas of Nandpur area have also settled down in this village. A colony has been established by the Machhkund Project authorities at the site of the old village of Jantri.

The village Rava, a very prosperous Kondh village, originated nearly 38 years back by some Kondh families of Baliguda of Andhra agency. Prior to this a single Didayi family was living here, but it left the village when the head of the family was killed by a tiger. Later came Gaudas from Buriguda, Kandhas from Bukuli and Doms from Kadamguda.

The village Kenduguda was started some 40 years or 45 years back by some Didayis. After the construction of Jalaput Dam some Jhodia Poroja families have settled down here. Only a year back some Kondadora families, who came to work in Balimela Project, have cleared the forest and constructed their use.

According to the local traditions the village Bondamamidi was set up some hundred years ago.

Villages like Bukuli, Ladiguda, Ramaguda and Konnangi are in existence since many generations but the other four villages came into existence fairly recent, within a period 30 years. Migration to this area is still continuing at present. Most of the villagers of Nuaguda, the Jhodias of Ladiguda and the Gauda family of Ramguda have migrated to this area within a period varying from four to ten years.

The village Sindhiguda is situated at the apex of the submerged area i.e., the juncture of Bonda hills and Nandapur Taluk on one side and the out lying tract of Andhra Pradesh on the other. Formerly the village was just on the right bank of the river Machhkund and was constantly affected by the flood water after construction of Machhkund Dam. Since five years the villagers shifted to a higher altitude which is only one mile from the Bonda hills. The depredations of Bondas was the chief factor in disintegrating the village and nearly 40 families of the original village have migrated elsewhere. The present village comprises 20

Didaxi families on the flat top of a hillock which may not come under submergence save a few patches of cultivated land lying at the foot of the hill.

Janvai (commonly known as Janva a very old village is situated on the bank of Gurupriya, a tributary of Machhkund river. A fair-weather road from Chitrakonda to Narsipatnam Railway station runs close to the village. There is neither school nor any Government institution in the village. The village has a bigger quota of Kondh population. Recently four families of Poroja and Kondadora tribes have come from Nandpur area and settled down here.

Communication

The villages are extremely difficult to approach, as a result of which the villages are in a way detached from the outside world. The villages lie on both the ranges of the Kondakamberu mountains of the eastern ghats which has an altitude of more than 3000 feet. Approach from the Block or Panchayat Samiti headquarters is over the hills from a place near village Orangi lying at a distance of 4 miles from Kudumulguma, the Panchayat Samiti headquarters. Climbing over the hills involves an arduous task as the path leads up and down hills, to reach the villages

lying on the other side of the hills. It covers a distance of about ten miles approximately to cross the entire manountaneous range, through the most inaccessible hills and forests. There is another route for approaching these villages from the Block headquarters which is a round about one. This approach is through a Kachha road from Kudumulguma to Balimela. From Balimela a jeepable road extends upto the village Bandamamidi over the hills of Kondakamberu at an altitude of 2000 feet. From Bandamamidi and Konangi which are close to each other, a foot path leads northwards through a most densely forested area over the hills to the villages on the right bank of the river.

Most people are accustomed to go to plain areas of Joypore via Anakadoli. They walk along the bank of Machhkund upto Anakdoli and catch the Jeypore bus there. With the development of Balimela area this road is losing its importance as regular bus is plying from Jeypore to Balimela (Orkel) via Govindpalli during summer. Besides, the depredation of the Bondas render the path unsafe to some extent. On the eastern and southern direction spreads the Andhra State. Most people go to Bhusput market of Andhra walking on foot.

CHAPTER—II

The People

Didai

It seems, the portion of Machhkund valley, which is going to be submerged (i.e. both Muduliguda and Panaspur Panchayat) was completely desolated for pretty long time being covered with dense forests which were infested with wild beasts. The ancient Nilakantha temple of Kondakamberu and the ruined Ganapati temple of Rava definitely indicate that a very advance people lived in old days in the valley. But according to local informants, excepting a few solitary Didai hamlets the entire area was uninhabited untill Kandhas came from the north. As Bonda hills are the habitat of the Bonda, the Kondakamberu hills can be said to be the habitat of the Didai, who have settled there since time immemorial.

The Didai Poraja is a small tribe and is found only in this isolated pocket. Linguistically they belong to the Mundari branch, the other sections of which are the Bondas and Gadabas in other parts of Koraput district. But Didais appear far more advanced than the Bondas who still now lead a secluded and primitive life on the tops of the hills without ever caring to become a law-abiding and peace loving people. On the other hand

Didais have never tried to spread far and wide, like the Gadabas, and they have strong attachment to the area they reside. They have gone far ahead in adopting the local Hindu culture. They worship a number of Hindu gods such as Budha Bhaira, and other goddesses besides their tribal gods, the spirit of the fountain and presiding deity of the village and a number of Dumas (spirit). Though it appeared that they have lost their dormitory institution, music and dance still survive in their social life.

They are the oldest inhabitants of the area and claim themselves to be the 'Matia Raitas'. They generally live on mountain tops, practise Podu cultivation with the help of a few primitive tools like axe and Kodki (spade), and seldom use plough in their Podu land. As shifting cultivators they change their settlements occasionally but they do not go very far away from their old villages.

The Didai villages can be divided into two groups, those that are on the hills and those that are on the plains. It seems in course of time Didais have settled down in the valley of Machhkund and the plain villages have adopted plough

cultivation. There are old and populous Didai village such as Konangi and Jantri in the valley. But according to the informants the area really improved after the migration of the Kandhas who introduced plough cultivation most intensively in this area. According to Kandha informants the Didais are becoming more attracted to the plain land of the valley in recent years after learning plough cultivation from them (Kandhas).

Kandha

If Didais are the oldest inhabitants the Kandhas are the most numerous in the valley. The Kandha informants narrated that their fore-fathers were living in Kalyansingpur and Narayanpatna area. But they were forced to leave their home land; some sixty or seventy years ago, being oppressed by the Doms who used to rob them very often. It seems that though Dom oppression might have been the immediate cause of migration for some families, the practice of shifting cultivation was perhaps the real reason of such migration. The Kandhas practise Podu cultivation. They settle down in a particular village and when find the land insufficient or infertile they move in search of fresh virgin land. The Kandhas of the vally speak Kui language but they also understand Oriya. They worship the village deity Hundi and other Kandha gods and goddesses.

The communal and corporate life of the Kandhas is very interesting. Compared to the other tribes, they follow the advice of the village headmen more faithfully

and retain the communal life to a greater degree. Solitary Kandha families are very rare, While migrating they always go in groups, the closer kins forming small units. According to available information most of the Kandha villages have been set up within the last 50 years. But within these two generations they have improved the area substantially by clearing the forests, reclaiming cultivable land and above all by establishing very prosperous villages.

Gouda and other Castes

Along with Kondhas a few Goudas, Doms and other service-caste people have migrated to this area. Goudas were leading semi-nomadic life by grazing cattle. They either came as herdsmen to Kandha villages or migrated to the area independently but ultimately settled down as cultivators when they found the land virgin and fertile. Doms came to the area for business. Kamars came to serve as blacksmith in the newly set up plough cultivating villages and they settled down in course of time.

During the last few years Ronas, Kondadora, Gaudas and Parojas of Nandapur and Pottangi side and also the Kandhas of Andhra Agency areas have infiltrated into this area as land in their areas is either scarce or less fertile. They have reclaimed the virgin land of the vally and have settled down either in already established villages or set up their own hamlets. The process was further accelerated when people of the submerged

SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

INTRODUCTION

When the Balimela Project was proposed to be started, the problem of rehabilitating the people of the villages to be affected by the construction of the dam, became an urgent task. The State Tribal Research Bureau was called upon to suggest to the authorities concerned a planned rehabilitation scheme to be implemented in the area. The problem was studied from various angles and the possibilities of resettling the displaced persons in colonies were explored. The pattern of settlement, social life and economic conditions of the people in the affected villages were first investigated into and their attitude towards rehalitation in the new environment was assessed. Besides this, it was considered useful to find out the working condition of the existing colonies in the same locality established by the authorities of Machhkund Project. In this connection study of two of the existing colonies of Machhkund Hydro Electric scheme were taken up. The findings though not exhaustive, are useful in many ways for establishing the new colonies and resettling the people.

A list of 38 villages was provided to the staff of Tribal Research Bureau for investigation out of which, it was pointed out that 18 villages were to be wholly submerged, and about the rest there was no clear indication. It was mentioned that these latter villages may be wholly, partially or not submerged at all as surey work was not complete to indicate the

level of submergence. As such, the study of 18 villages coming under completely submergence was taken up at the outset. A preliminary report on 16 such villages was submitted in April, 1963 and the study of the rest were taken up subsequently.

During the course of field investigation an additional number of 34 villages were found to exist within the area of submergence. These were not at all mentioned in the list of submerged villages as were established by the immigrants to this area during the last 10 years and as such were not located in the maps. Some of these villages are certainly to be fully submerged as they lie in the close proximity of the course of river. A detailed survey of these villages need be taken up for ascertaining the actual position. However, due to dearth of time, inaccessibility of the area during rains and transport difficulties all of these villages could not be properly covered. Two of the Social workers were provided by the R. D. O., Malkangiri to furnish preliminary data about these villages which have been presented in this report.

The Project authorities were unable to provide the investigating staff with accurate information regarding the number of villages that are actually coming under submergence. This was pointed out to the Secretary to the Government, Health Department and Collector, Koraput in the meeting held on 8th June 1963 at Koraput. Administrative Officer, Balimela Project

cultivation. There are old and populous Didai village such as Konangi and Jantri in the valley. But according to the informants the area really improved after the migration of the Kandhas who introduced plough cultivation most intensively in this area. According to Kandha informants the Didais are becoming more attracted to the plain land of the valley in recent years after learning plough cultivation from them (Kandhas).

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During the last few years Ronas, Kondadora, Gaudas and Parojas of Nandapur and Pottangi side and also the Kandhas of Andhra Agency areas have infiltrated into this area as land in their areas is either scarce or less fertile. They have reclaimed the virgin land of the vally and have settled down either in already established villages or set up their own hamlets. The process was further accelerated when people of the submerged

villages of Duduma Project were either rehabilitated in this area or settled themselves in villages which were up to their choice. A number of Parenga Poroja which is a section of the Gadaba, and Jhodia Porajas of Jalaput area, who are well accustomed to wet cultivation have settled down in the area after the construction of Jalaput Dam. As settled cultivators they are further improving the paddy fields by constructing bunds in the fields. This process of migration and settlement is yet a continuous process and during investigations three hamlets were noticed which were established only last year. Even some Konda Poraja families who came as labourers of Balimela Project were found to have settled down in Kenduguda village when they found the surrounding forests to be suitable for Podu cultivation.

The only exception to this process is the village Bandamamidi which is the southern most village on the right side of Machhkund river. The village is inhabited by Telugu cultivators who belong to Gajal Kampu Caste. According to local tradition the village was established nearly hundred years ago when a number of families of the above caste came from Andhra (village Golgonda) and set up this village. Unlike other ragi cultivating villages Bandamamidi contains an extensive areas of wet land which are well bounded and very fertile. Up to the period of aboli-

tion of Jeypore Zamindary most families were the Muthadars and Zamindars of the locality but now they have become common cultivators.

The four villages Bukuli, Mundiguma, Taimal and Janvai are inhabited mainly by Kandhas. Ramaguda, Ladiguda, Limaguda Sandhiguda and Konnangi are mainly inhabited by Didais. Nuaguda is a village of mixed communities like Kandha, Gauda, Paraja and Domb. Except village Konnangi all others have become mixed community villages in course of time due to immigration of Kandhas, Gaudas, Ranas, Dombs, Parajas and Jhadias from the north.

Reason of immigration may be summed up as follows. The Kandhas came in search of land and virgin forest from the north and settled near the bank. The Gaudas and Ranas of village Bukuli, Ramguda said that they were forced to abandon their original settlements on the Bonda hills due to the oppression of Bondas who forcibly carried away their cattle and other belongings. The Parojas of Nuaguda related that their land and houses were submerged due to Jalaput dam and they came in search of land from their original settlements in the Nandapur Taluk. They said that they were given compensation for their loss of land. After lapse of an year they set out in search of land.

CHAPTER—III

Pattern of Settlement

In this connection it is interesting to note the process of migration since all these villages have been set up through the process of hiving off from old villages. This process has almost become habit of the people and hence people do not undergo much hardship as they leave their old villages and construct new ones. In an over populated village when land becomes scarce a group of people decide to shift another area. Here the role of leadership is very important. There is the headman of the village called 'Naika'. The old Naika may, but most often a new leader comes up to take the responsibility of searching a suitable area for setting up a village.

The villages are always situated near some perennial streams. It is interesting to note that the villagers never use the water of Machhkund for either drinking or bathing purposes and always depend upon the streams although stream water sometimes become stagnant and polluted. Apart from the source of water as a factor determining settlement, the nearness of forests on which they depend for more than one reason is also a very important factor. They gather fuel from the forest which they need

not only for cooking but also for keeping themselves warm during the winter and other seasons. Secondly they collect wood, bark fibre and wild grass as house building materials.

They thatch their houses with the wild grass that grows abundantly in this area. Thirdly, they collect various roots and fruits from the jungle and in fact collection of roots and fruits are one of the important factors in their economic pursuit. Fourthly, they like to hunt wild animals at the time of Chaitparab which they observe like other communities of Koraput district. The other factors taken into consideration are land where Ragi, which is their staple food, can be cultivated without any difficulty and lastly a market place where they can exchange commodities for their necessities like clothing, agricultural and household implements.

Before the final selection of the village a magico-religious rite is performed. The Kandh Naika of the village calls a 'Disari' or priest to worship the Hundi. The Disari puts seven grains of rice in a Siali leaf which is put under a stone. In the next morning if the rice remains undisturbed the site is

considered to be auspicious. Then the Disari installs the Hundi and sacrifices a cock, a pigeon and a pig near the Hundi goddess.

The priest of the Didais carries 'Katkula' (winnowing fan) by means of which he determines the direction in which a good site may be situated. This is done by holding the Katkula in balance in an open space where it turns according to the direction of the wind. Other communities like Rana, Kondadora, and Paranga Poraja observe similar rituals before finally settling on a particular site.

The villages of the Kandh are built in the traditional way with two rows of houses in between which there runs a wide street from one end to the other. Each row of houses seem to be placed under one long roof. The cow-sheds are constructed at the rear. The castes or communities other than Kondha living in a Kandha village build their houses separately at one end and keep up their separate identity. In each of the villages with a mixed community the separate identity of each can be clearly discerned. The Kondha villages in general give an impression of compact unit whereas in the Didai villages the pattern is different. The Didai houses are built in an individualistic manner. They have no systematic row of houses and are scattered all over a village with their house boundaries

marked by split bamboo fencing called in their language as 'Turrah'. An open space around the house of a Didai is known as 'Bazar' in the front and 'Gudia Sang' in the back. The houses mainly consist of two rooms. The big one where the Didais sleep and cook is called 'Mannah Duan'. The rooms of a house is divided by giving a partition wall of mud of height 4' to 5'. The houses are always with a front verendah known as 'pleda' where they sit and work.

The houses are constructed with the available raw materials of the locality. The roofs are double sloped thatches excepting a few four sloped houses of Didais and Telugus. These are thatched with either locally available grass 'Dab' or with 'Chindi' (Bhuin Khajuri), i.e., date palm leaves. The walls are constructed very quickly by plastering the plaited bamboo mats.

The wooden posts are used as pillars in the construction of the house. No brick or stone is used in the construction of the house. Kandhas do not put any enclosure before or around their houses for privacy but Didais put such bamboo enclosures very often. On the other hand each Kandha possesses an extensive kitchen, garden which is well protected with very closely woven bamboo fences. It seems that other communities are not as careful as the Kandhas in the preparation of kitchen gardens.

CHAPTER—IV

Economic Life

The economic condition of these villages has some peculiar features as the area is extremely isolated, being cut off from the rest of the world by the two hill ranges of Kondakamberu. Though, the area is hilly, the narrow valley in between the hills is very fertile and well covered with forests. This isolation and the availability of fertile land make the economic competition less intensive, and majority of the people follow agriculture as mainstay of their life. Again, in agriculture they produce variety of crops for consumption and a few cash-crops in exchange of which they purchase their clothes, and other necessities of life. Both forests and fields make their economic life smooth, and they lead a comfortable life, if not prosperous. These villages enjoy self-sufficiency to a great extent in the sense that they either produce or collect most of the things they require. Their wants are limited to minimum required clothing, simplest expenditure on health, transport and possible diet and with very little other amenities. They lead a care-free, economically balanced life inspite of their traditional agricultural practices and primitive technology.

Excepting very few people such as cowherds (Gauda), blacksmiths (Lohar), potters (Kumbhar), and a

few itinerary business men (mainly Dombs), who follow their traditional occupations, all practise agriculture. Though scarcity of land is not a problem in this area as tribals very often reclaim either the reserved or unreserved forests and turn these into their fields, there are a few landless people who work as agricultural labourers. Most of such people either come from outside or are destitutes who have no family members to co-operate in their agricultural operations.

Whether wage-earners or settled agriculturists majority of the people depend on forest economy to a great extent. Edible roots and tubers, bamboo shoots, fruits, mushroom and various types of green leaves supplement the staple food of the people in lean months. Yet broadly, the people can be divided into three occupational groups. The primary group consists of those people who depend on settled agriculture chiefly, i.e., who have plain land where they practise plough cultivation. People belonging to the second category depend on shifting cultivation mainly. They cultivate the slopes or forested areas with their only cool spade, after cutting and burning the bushes of forests at regular intervals. There are a third category of people who chiefly depend on wage earning. They are

either the Gauda, Lohar. At a separate place their rates of remuneration etc. would be discussed, but here it will suffice to say that these broad divisions are very often overlapping. People depending on settled agriculture as their main occupation also practise shifting cultivation, to a certain extent where they grow pulses like Kandula, Dangar-rani, Jhudunga and food grains such as Suan and ragi. Similarly those who depend on wage-earning chiefly also practise shifting cultivation to some extent. Keeping this point in view the table Nos. 4, 8, 12 may be seen where percentage of occupational groups have been shown. In all the total 63 villages of wholly submerged, partially submerged and new villages 62.2 per cent of families depend on shifting cultivation mainly while 12.5 per cent of families depend on wage earning chiefly.

The land and its use

It is difficult to assess as to how much land is possessed by an individual cultivator as there is no record of land holdings. The people say that there has not been any revenue settlement in this area. They pay revenue according to the number of ploughs they possess for cultivating their land. An amount of Rupees three is paid for one plough. Land possession of individuals is demarcated by the trees and the stumps of trees. The land possession of one village is also demarcated from another in the same way.

Actual possession of cultivating land of an individual can be approximately assessed by the amount of seeds he broadcasts. It was gathered, as to how much produce can be expected usually by using a particular measure of seeds. It is as follows:—

Amount of seed	Output of produce
1 <i>man</i> of Ragi	.. 5 putis (One <i>man</i> is equivalent of 3 K. G. & one puti is 20 mans.)
1 <i>man</i> of Paddy	.. 1 puti
1 <i>man</i> of Suan	.. 1 puti
1 <i>man</i> of Alsī	.. 1½ putis
1 <i>man</i> of Kandul	.. 1 puti
1 <i>man</i> of Biri	.. 9 mans
1 <i>man</i> of Rasi	.. 9 mans
1 <i>man</i> of Kolath	.. 2 putis
1 <i>man</i> of Chilli	.. 6 to 7 putis
1 <i>man</i> of Maize	.. 20 to 22 putis
1 <i>man</i> of Jada	.. 1 puti
1 <i>man</i> of Bean	.. 2 putis,

The people of this region mainly differentiate between four types of land. The Didais and Kandhas have their respective terms for each type of land. The hills which are used for shifting cultivation is called 'Guebar' by the Didais and 'Haru' by the Kandhas, and 'Dangar' in general. The hill slopes or the comparatively high land where water can not be stored is called 'Tikra' by the Didais and 'Gudia' by the Kandias and 'Pada' in general. The third type of land is low land, where water is stored and paddy is cultivated, is called 'Jabaloi' by the Didais and 'Sabha' by the Kandhas or Beda by the common people. The fourth type is called Badi by both the communities which lie close to the villages and where tobacco and vegetables are grown.

When a new village is set up, the villagers depend, for the first three or four years on Podu cultivation and varieties of crops are grown together. Thus on a single plot are sown three types of seeds such as ragi, millet (Kojana), and red gram ('Harod'). After this phase most of the podu land of the village are prepared for stable cultivation. Yet in every village there remains some amount of Dangar land where podu cultivation is practised. Though rare, each village has some Beda i.e. wet paddy land.

In these villages hollow depressions or water channels have been turned to Beda land where paddy is produced. Finally there is the *Atal* land which lies on the beds of rivers or streams. These are very fertile and silt gets deposited during

every flood. Paddy, tobacco, castors and vegetables are grown in such land.

Most people have got both Pada and Dangars while only a few people have got Beda and Atal land. Though all the villages possess mostly ragi-producing dry land, in Bandamamidi and Konangi all the fields are paddy fields which have regular bounds to hold water. Every village has got extensive area around it. As yield in *Pada* land is comparatively poor they try to cultivate extensive area for ragi. Besides the habit of practising podu requires an extensive forest land. Thus in this area extensive cultivation is followed.

The crops that are produced in the various types of land is given below:—

- (1) *Guebar* or *Horu* (Hills)-
Ragi, *Suan*, *Biri* (black-gram) *Kandul*, *Kolath*, *Mung*, *Rasi*, Millet, *Jhudang*, and *Danger-rani*.
- (2) *Tikra* or '*Gudia*' (high land or slopes). *Alsi*, *Niger* *Suan*, paddy (*san-dhan*), Ragi and *Biri*.
- (3) *Atal* Castor, Vegetables and Paddy, tobacco.
- (4) *Badi*-Maize, tobacco, vegetables (Brinjal, Plantain, Tomato), castor, peeper, etc.

An important point to note here is that the pressure of population on land is comparatively less in this area as people migrate very often

from one place to another. Such migration may be due to various reasons but chiefly they go to new places in order to reclaim fresh fields. In this area land is not a commercial commodity in the strict sense. Land is sold on very few occasions. So long a person cultivates his own land he is the owner of his land. When he shifts away to another village either his land is given to his affinal kins or it goes to the Naika of the village who either cultivates these as his own land or reallots the same to other needy persons of the village or to fresh migrants. Though land is sold rarely the standing fruit trees such as Mango, Oranges or Jack fruit trees are sold by migrants who quit their old villages.

In this area people have very little capital except the skill of cultivation in their traditional pattern. With a few axes, some spades and ploughs they start cultivation. Most people know a little carpentry which is required for preparing their agricultural and household articles. The need of money only arises at the time of purchase of bullocks or buffaloes. But this problem is solved to a great extent through the 'Baka' system in which poor cultivators borrow both bullocks or buffaloes for a year by paying Rs. 3 to Rs. 5 per each cattle head. Previous to the Kandha migration, Didais on the hills used to keep a large number of cattle mainly for the purpose of meat as they do not use plough very often in the hill slopes. Both Didais and Bondas give these cattle in the month of *Baisakh* to the needy cultivators and these are returned in the

month of '*Pousa*' when agricultural operations of the year is closed.

When land is not very scarce and capital is not a serious problem, labour is the most important factor in the agricultural operation. As a matter of fact there are no aristocratic class or rich section who would hire the labour of others. Of course there are a few rich men. They possess a large quantity of land, which is mostly wet paddy land. These people are in a position to employ a good number of day labourers at the time of weeding, and harvesting. The labour rates varies from Re. 0.25 for reaping, transplanting or weeding to Re. 0.50 for ploughing per day. For harvesting no fixed amount is given. After working for two or three days a person gets only a basket or half of the basket of grains towards his remuneration. But for cutting the forest or ploughing, the payment is made on contract basis, called *Gutta*, where a fixed amount is given for a piece of work.

Amongst Kandha there is a custom of working co-operatively which is known as '*Sardu Paiti*' or communal work. At the time of '*Bihan Topa*' ceremony any person can offer a cock and invite the entire village to render assistance at the time of ploughing, reaping or constructing a house. For ploughing each family supplies a plough to the person concerned and they get a square meal and liquor for their drink. Employment of servants or *Goti* is very rare.

Every family supplies the labour required for the agricultural work. Since the custom of marriage by service is prevalent, occasionally persons serve as Goti for three years instead of paying the bride price. Besides some people render service as partners locally known as 'Bhida Misa' when a person serves for a year and gets some share of the yield either half, one-third or just a nominal amount towards his services.

Finally in each village, there are service caste people such as Gouda

and Kamara. A Goud grazes all the cattle of the village throughout the year and gets 5 *mans* of grain for each pair besides daily fooding. Similarly the Kamar collects five *mans* of grain per plough from each family for doing the work of blacksmith all the year round.

Economic cycle

The economic cycle of almost all villages remain the same with slight difference from each other which is outlined below.

Name of the months	Work cycle	Other foods eaten except rice, ragi, or Suan	Important festivals
1	2	3	4
Landi Jeth (May-June).	Ploughing after the first shower. Sowing of Suan, Maize, mamimandia and Danger Dhana. Agricultural labour.	Mango	
Asadha (June-July)	Ploughing, sowing of paddy and Ragi, Vegetables and Chillis. Agricultural labour.	Mango Kernel	
Bandapun (July-August)	Sowing of niger. Biri Muga Weeding of paddy and ragi, Collection of roots from the forests.	Roots and tubers, bamboo shoots.	Jana Parab or 1st maize eating ceremony.
Bhod (August-September)	Ploughing and sowing of ragi and other grains, weeding.	Maize,	
Dasara (September-October)	Reaping of early varieties of ragi, paddy, and Suan. sowing of niger, Biri, Kolthi.	Maize.	First rice eating ceremony.

Name of the months	Work cycle	Other foods eaten except rice, ragi or Sean	Importance festivals
1	2	3	4
Diali (October-November)	Reaping of paddy suan and ragi.	Mamimandia	Diadi parab or cattle festival.
Pond (November-December)	Reaping of niger and ragi. Harvesting.	Get sufficient food.	
Pus (December-January)	Reaping and harvesting of ragi.	Ditto	Simbi parab pus parab.
Magha (January-February)	Reaping of paddy and ragi and harvesting. Cutting of forest for Podu.	Ditto	Bihan topa festival. Marriages are performed in this time.
Fagun (Feb.—March)	Ragi harvesting, collection of wood, and thatching materials clearing of forest and setting fire.	Ditto	Visiting relatives house.
Chaita (March—April)	Cutting of bamboo in the forest. Preparation of bamboo fences. Forest burning, thatching, ploughing hunting.	Ditto	Chait Parab First mangs eating ceremony.
Baisakha (April—May)	Ploughing, thatching	Mango & Suan	Janapara b or maize eating ceremony

In this area both mixed cropping and cultivation of crops in rotation are followed. In rotation of crops if ragi is produced in a patch of land in the first year Suan is shown in the second year and niger is shown in the third year. At times paddy, Suan and Biri are cultivated in rotation. The Dangar land is given up after every three or four years when it loses its fertility.

Bari land is cultivated most intensively as it brings substantial cash besides supplying vegetables for domestic consumption.

Market in the village economy

Agriculture being the only source of income, market assumes great importance in the economic life of these people. In the self-sufficient

economy of these villages there is hardly any need of cash, but weekly market is the media through which money economy enters into these villages. In the market, though money is used as media, barter is followed to some extent. Ragi and 'Marich' (chillies) are bartered for paddy and rice. Besides the weekly market, itinerary Dom business men go from village to village selling earthen pots, cloths, salt etc. In exchange they collect kandula, vegetables and other crops for the weekly market. Niger is the chief cash crop of the area both in ragi cultivating and paddy cultivating villages. But it is difficult to

transport ragi to distant market places. Business men from Duduma side collect niger and transport it through pack bullocks.

From the weekly markets people purchase iron tools, earthen and aluminium pots, clothes, dry fish, onion, salt, kerosine and cattle. At times people do a little business by purchasing some articles of one market and selling it in another. As for example people of Kenduguda purchase ragi from Jamuguda market and sell it in Jabagada (Maheswarapur) market while rice is purchased in Jabagada market for sell in Jamuguda.

CHAPTER—V

The Attitude of the People Towards Resettlement

Before offering suggestions for rehabilitation of these people their attitude towards submergence and rehabilitation may be indicated briefly. No doubt it is a great shock to the people to hear that their homes, villages and fields which are so dear to them would be submerged under water. But the intensity of this feeling varies from community to community. Perhaps it shocks the Didais to the maximum extent. They are the original inhabitants of this area and they are confined to this region chiefly. They feel themselves to be the Matia Raitas (the original tenants). In their psychology their region is the abode of their gods and the spirits of their ancestors, which to them are inseparable and are a source of inspiration in their daily life. During interviews many of the Didais burst into tears which indicates the depth of their agony. The Kandhas are no doubt sorry but they are a migrant tribe and are accustomed to move from village to village. They have come to this region within last fifty or sixty years. However within this short period they have set up prosperous hamlets and nexus of their social relations spreads throughout the region. Yet if equitable compensation and adequate facilities are provided they

can seek their fortune with added enthusiasm in new place where they would be settled. Castes like Gouda, Domb, Lohar, Bamboo workers-Dora, etc., very often change their villages. For their profession they go to different areas. They have fair amount of common sense and general outlook to adjust to the changed circumstances. So they are also not likely to be seriously affected on account of submersion. Finally there are some people who have come from Jalaput side whose villages were submerged on account of Machhkund project. Such people in a sense are not very much perturbed as they hope for lump sum amount of compensation, yet many of them complained that they have already prepared their fields, dug their tanks and bunds with great difficulty.

Thus, though the impending danger of submersion affects different communities to different degrees all of them almost think in the same line. When asked what they would do if their villages are submerged, all of them showed their helplessness and expressed that Government should give them land and they would do as Government would direct. After further interrogation they expressed their

inner feelings. Leaders of different villages said that they want to go to different places in the forested areas. If they find suitable place Government should allow them these sites for reclamation. Further, Government should give them compensation for their houses and fields. Thus these people in a sense want to follow their old pattern of life. They want to reclaim fresh forests and lead their secluded life in the interior areas. These people have no idea of a Welfare State. Government to them means a set of police staff or forest guards and revenue inspectors who very often harass and exploit them rather than do any real benefit. It is natural on their part to think on their own line and to build their villages in their traditional pattern. As for example the villagers of Bandamamidi clearly expressed, "We do not want any help from Government. Government need not construct houses, roads or fields for us. We want to select our own site and within ten to fifteen years we would reclaim our fields, construct our houses and plant our groves. Government should only allow us the site which we should select for reclamation". After hearing about submerssion some villagers have gone a step ahead and have selected some sites into which they are planning to shift.

Thus the above spirit indicates that people have not lost their self-reliance though their thinking is in traditional pattern in which podu cultivation is considered to be the only way of living. This is in contrast to the ambitious programmes of the Government, who not only desire to help these destitutes equitably but want to resettle them in planned model villages with all the amenities of modern life like good roads, pre-fabricated houses, etc. In such villages, schools, dispensaries, and facilities for rural industry would be provided. Youngmen would be given vocational training for suitable employment while each family would be provided with irrigated and fertile land.

Under these circumstances care should be taken so as to harness the enthusiasm of people to co-operate with Government in fulfilling their objectives. These people are satisfied with little and follow their traditional life which is the product of their cultural milieu. They may not readily respond to the demands of the present situation, they have to change their level of aspiration gradually in order to lead a higher standard of living. Therefore care should be taken so as to change the condition of these people by gradual steps keeping in view their cultural background.

PART II

Partially Submersible Villages

Under this part of the report, attempt is made to give some general informations about the villages under category II (i. e. villages which may be partly submerged, wholly submerged or may not be submerged at all). Out of the twenty villages under this category, information about five villages, which belong to Andhra Pradesh are not given here as the people stubbornly refused to part with any information.

In the rest twelve villages, there are altogether 201 families with a population of 973 persons (table 5).

Among them people belonging to Kondh and Proja tribes and Gauda (Milkman) are numerous (table 6). More than fifty percentage of the families have four to six members each (table 7). About 43.8, and 42.3 per cent of the total families depend on shifting cultivation and agriculture respectively as their main occupation. Rest depend mainly on daily wages the scope of which is very limited in the area (table 8). The general economic features of these villages are same as those of the wholly submersible village.

PART III

New Villages

Besides the villages which would be wholly or partly submerged, there are thirty-four other villages found to be situated in between the listed villages. These villages have been categorised as 'New villages' in this report. 22 villages out of 34 have been established during and after 1961. 20 villages are

situated in the reserved land. There are altogether 907 families out of which 774 families belong to Scheduled Tribes. Percentage of families having two to six members is 90.7. The general economic features of these villages are same as those of the wholly submerged villages.

On the basis of the study of above 33 villages with 1411 families the following aspects are to be considered for rehabilitation as well as for general improvement of their

Conclusions and Recommendations

During investigation three categories of villages were studied. In category (I) come those villages which would be fully submerged. In category-(2) come villages which may be partly submerged, wholly submerged or may not be submerged at all. The villages coming under category-(3) are the new villages which have not been included in the list of submerged villages. Most of such villages have been set up within last ten years. Since such villages are situated just on the bank of the river Machhkund or its tributaries, it is expected that they must come under submergence. Out of 18 villages belonging to category-(I) one Viz-Kondakamberu is just a police out-post only. Hence it has been excluded from the list. Out of 20 villages under category (2) people of five Andhra villages did not co-operate with the investigators, while three of the other villages could not be traced. Finally the list of 34 new villages of category-(3) is in no sense exhaustive. Before making any comprehensive and precise scheme it is highly necessary on the part of the Balimela Project authorities to ascertain the exact number of villages to be affected by submersion. However pending such detailed survey, intensive data from 17 villages of category-(1) and basic information from 46 villages of category-(2) and (3) have been collected.

On the basis of the study of above 63 villages with 1611 families, the following aspects are to be considered for rehabilitation as well as for general improvement of their

standard of living. Out of the total families of 1611, 1313 are tribal families, 20 families belong to Scheduled Castes while the rest belong to other castes. On the whole 7332 persons are to be rehabilitated. This figure may be further augmented by the inclusion of the five Andhra villages and any other villages which may come under submersion after proper demarcation of the submerged area.

Before giving our suggestions we may point out here that all these villages have never been surveyed for land revenue. Hence it is very difficult to ascertain the amount of land that each family possesses. Number of ploughs or seed capacity may give some approximate picture (and in fact attempt has been made to assess the quantity of land on that basis) but such figures may lead to further complications for want of accuracy. It is therefore necessary that a quick survey should be made by the Revenue Department for assessment of individual land holdings of families in the area so that due compensation can be given to these people, if needed.

While executing planned rehabilitation for the affected people, their cultural background and their attitude towards resettlement as mentioned earlier should be kept in view. In this connection we may discuss the concrete problems that may arise for the resettlement programme.

Area of Resettlement :—

The area of resettlement has not yet been fixed. However tentatively some area around Balimela may be selected for such settlement. This area is heavily forested and sparsely populated. Besides if people of the submerged area are settled here they can get opportunity for employment in the Balimela Project work. The area could not develop in the past due to dense forests, ravage of wild beasts, and acute scarcity of water. It should be hoped that the Balimela Project would eradicate all the impediments and give ample scope for the planned development of the area. The scope of such development can be ascertained from the following extract.

"The water of 2100 cusecs of regulated flow, the share of Orissa will be taken from the common reservoir by $1\frac{1}{2}$ mile power channel and 13000' long tunnel and then dropped 980 ft into Potteru valley of Malkangiri to generate 13500 K. W. of electric power at $\frac{1}{2}$ L. F. The water after power generation can be utilized for irrigation of an extensive plain area of 240,000 acres in Malkangiri Taluk. This area gets absolutely dry from March onwards till the monsoon starts in the middle of June and during this period even drinking water becomes scarce. So this vast area has remained undeveloped. By introduction of regular irrigation system the acute shortage of water, will be completely removed and extensive virgin land will rapidly develop and soon become one of the granaries of Orissa.

This is an area ideally suited for scientific farming on co-operative basis with large scale mechanisation and has the potential to feed a population of 15 to 20 lacs."

Thus the above picture given by the Project authorities is extremely hopeful and encouraging. Therefore efforts should be made to make the maximum opportunities of the Project available to the local people. They should be rehabilitated in the area to be directly benefited by the irrigation scheme of the project.

Selection of site for resettlement

In selecting the sites for the resettlement of the people in colonies, the following points should be kept in view.

(a) As far as possible the site should be on a comparatively high land. This will facilitate avoidance of water-logging in the rainy season. Besides such site has other advantages. In such land kitchen-garden can be raised with profit. The surroundings of the village should be cleared of all forests and bushes. The tribal people generally prefer the foot of hills. Nearness to hill helps them in collecting the edible roots, tubers and fuel and other necessary commodities. There is only danger that people near hills may start 'Podu' cultivation in no time. But if sufficient wet land is provided, people may not practise 'Podu'. Proper watch should be kept to prevent this. If villages can be set up at the foot of hills the very environment can be made an attraction to them.

(b) The villages should be established by the side of the roads. This is essential for the around progress of the villages. If the sites would be selected on out of way places in consideration of its other facilities care should be taken to connect them with the main roads of the area.

(c) Care should be taken to set up these villages near some natural streams. Of course with deforestation many of the streams would dry up, yet nearness to fountains is a definite advantage and attraction. There may be wells and tanks in the villages but perennial sources of water of natural fountains are very useful in many ways. The future irrigation project may take some years for implementation. In the mean while the streams, can be turned into water reservoirs and can be utilized as minor irrigation projects. Investigation in two of the Machhkund Hydro-Electricity resettlement Colonies namely, Pandiripani and Maheswarpur, revealed how the colonists are suffering from acute shortage of drinking-water and irrigation facilities.

(d) Depredations of wild animals make the tribal life most miserable. They destroy the crops and their very existence is a continuous meance to human life. Care should be taken to make the area free from the ravages of wild animals.

(e) While selecting the village site, the headman and important villagers of each village should be consulted. They should be shown the area. They should be allowed to test the selected land in their

traditional way (i.e. through a magico-religious rite as mentioned in Chapter-III) and scope should be given for testing the suitability of the site by applying other traditional ways. Where tradition should go against a suitable site, efforts should be made to explain to the people its real worth. The Tribal Research Bureau may be consulted in specific cases.

Average Size of the Village

Out of the sixty three villages studied the smallest village Niruaguda contains three families with a population of 13 souls. The biggest villages Jodamba contains 87 families with a population of 374 persons. In average all these villages contain less than twenty six families. Thus though generally people of the submerged villages live in small hamlets they do not object to remain in big villages. There are other communities such as Kondh, Gaud, who definitely like to live in big villages. Roughly each colony should be constructed for settlement of 50 to 75 families. Thus for 1,611 families 25 colonies may be set up at present.

Caste and Tribewise composition of the colonies

The settlements should be caste & tribewise to ensure cohesion and unity by avoiding conflict. For example, Kondhs do not want that the Goudas should settle in their villages. On the other hand Goudas and the Doms do not like to live with the Kondhs, who take excessive amount of beef and kill

cows every now and then. It should be hoped that with the changes in the basic ways of life these culture-oriented antagonisms would also go and make way for more cordial relationships. Attempt should be made to accelerate the growth of such cordial relationship. The Doms of this area who are comparatively a shrewd and intelligent community should be kept under watch in the initial stage.

In selecting the persons for a particular colony care should be taken so that two or three adjoining villages can be joined together. Independence should be given to affinal kins to choose any particular colony where their relations would be resettled though such people may belong to different villages. The service castes like blacksmith and milkman may be settled in each villages, if liked by the settlers. The bulk of the settlers in a colony should belong to a single tribe or caste at the initial stage. Gradually efforts may be made to make the population more heterogeneous.

Pattern of Housing

It is the decision of the Government to provide pre-fabricated houses to the tribal people. In this respect opinion survey was made in several villages. Some of them appreciated the idea, but the majority expressed that such houses may bring them misfortune. So it is better to avoid the construction of such houses at present. Houses may be constructed on the basis of the requirements of the people who should be made to build their own houses with Government help and

guidance. The model houses according to the general pattern are double roofed with two doors opposite to each other and no window. A house with two living rooms in the size of $7\frac{1}{2}' \times 10\frac{1}{2}'$ and $10\frac{1}{2}' \times 13\frac{1}{2}'$, and a kitchen may be constructed. As the tribal people are not used to spacious windows they should be enlightened about the necessity of ventilation. Spacious varendahas at the back and the front should be constructed for meeting the multifarious needs.

An atu (a roof made of bamboo or wood and mud below the thatch) should be constructed to serve the purpose of a store room. The cow shed and other sheds for the pig, fowl, goats, etc. should be constructed separately. Two doors in the opposite directions may be constructed for the main room. Separate houses should be provided to each nuclear family.

Occupation :—

(a) Agriculture and land.

Primary occupation of these people being agriculture, minimum land necessary for each nuclear family should be 7 acres of wet land. As they require land for cultivation of a variety of crops of which ragi is the principal food crop, suitable land should be provided accordingly. After ragi, Suan and paddy come next in importance. Experience in Balimela area shows that ragi can be produced in wet land. The Ranas of the area produce ragi successfully by transplanting ragi seedlings instead of

broadcasting the seeds. If this technique can be taught to new settlers the felt need for getting their staple food ragi would be served. Whenever possible uplands may be allotted for ragi cultivation.

The importance of Bari land for each individual family needs no emphasis. They produce their major cash crops, vegetables, castor and other important annual crops such as millet and maize in their Bari land. All may not take up agriculture as their main occupation, but each family may like to have some amount of Bari land where they can practise intensive cultivation of cash crops.

Pasture land and land for village orchards should be kept separately in each village. For each five to ten villages model agricultural farms can be established to train people in scientific methods of cultivation. It will also supply plants, seeds and other tools to the farmers.

(b) Vocational Training

Youngmen between 13 to 20 years may be given vocational training. Some of them can be trained in technical school preferably in the dam site to make them skilled workers. If necessary the educational qualification should be relaxed in these cases.

The craft of bamboo-making can be encouraged and the Doras who engage themselves in this craft may be given subsidies.

Common Amenities for the colonies

The common amenities programme in each settlement should include a school and a village dormitory which can also be used as a recreation centre. A Grainkola and a credit Co-operative Society to advance credit, a fair-price shop are among the institutions which should be provided in each settlement to check exploitation by the money lenders, petty traders and middle men. Each settlement should be provided with permanent source of drinking water. Adequate number of health centres should be established at easily accessible places.

It should be remembered that the economic problems of the tribes and other backward people are integrally linked with their culture. Chronic poverty and instability of living of these people cannot be automatically eradicated by a monotoned programme of economic development. The amenities and opportunities provided by the welfare state are products of cultural values which are alien to them. Therefore it is the duty of the administrators to organise adequate educative propaganda and demonstration to render these values meaningful in terms of the cultural development of the people.

TABLE No 1
AGE AND SEX-WISE DISTRIBUTION OF THE POPULATION OF WHOLLY SUBMERSIBLE VILLAGES

Name of the Village	Total No. popu- lation of fami- lies	Age Categories															
		Up to 4 years								5—12 years							
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
1. Bandamamidi	..	52	259	140	119	12	11	47	34	16	10	37	35	22	25	6	4
2. K. onangi	..	57	262	141	121	12	13	46	37	28	18	28	29	23	19	4	5
3. Kenduguda	..	39	214	116	98	15	18	16	17	18	23	30	28	17	16	10	6
4. Ladiguda	..	21	97	48	49	4	3	16	18	5	4	12	14	9	6	2	4
5. Nuaguda	..	3	13	6	7	..	..	1	3	..	1	3	3	1	..	1	..
6. Ninguda	..	11	60	30	30	1	2	11	10	5	3	8	8	3	6	2	4
7. Taimal	..	28	172	97	75	8	4	22	26	23	11	25	19	16	10	3	5
8. Rava	..	71	365	183	182	25	25	35	37	35	37	51	42	33	35	4	6
9. Muduliguda	..	73	367	200	167	32	20	38	38	38	26	45	46	38	27	9	10
10. Muduliguma	..	8	36	23	13	1	..	6	4	..	1	10	7	3	1	3	..
11. Bukuli	..	20	77	39	38	2	3	6	11	9	3	10	14	8	6	4	1
12. Sinduguda	..	20	55	30	35	6	12	3	4	1	10	13	9	6	..	1	..
13. Ramaguda	..	11	52	28	24	6	4	5	3	4	5	8	7	4	1	1	4
14. Arapadar (Mapadar)	..	21	58	28	30	3	3	3	4	1	4	14	16	7	3	..	..
15. Sanyasienda	..	16	66	31	35	3	2	6	6	5	13	10	6	7	7	..	1
16. Totaruda	..	24	110	55	55	3	3	11	13	12	11	17	16	9	10	3	2
17. Janvai	..	28	153	78	75	8	7	17	23	18	13	15	16	15	15	5	1
18. Kondakamberu	Police Out-post only	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	503	2,426	1,273	1,150	141	130	289	288	218	193	336	315	221	167	58	50

TABLE No I
AGE AND SEX-WISE DISTRIBUTION OF THE POPULATION OF WHOLLY SUBMERSIBLE VILLAGES

Name of the Village	Total No. popu- lation	Total fam- ilies	Age Categories															
			Up to 4 years 5—12 years 13—20 years 21—35 years 36—50 years 51 and above															
			M	F	M	F	M	F	M	F	M	F	M	F	M	F		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
1. Bandamamidi	..	52	259	140	119	12	11	47	34	16	10	37	35	22	25	6	4	
2. Konangi	..	57	262	141	121	12	13	46	37	28	18	28	29	23	19	4	5	
3. Kenduguda	..	39	214	116	98	15	18	16	17	18	23	30	28	17	16	10	6	
4. Ladiguda	..	21	97	48	49	4	3	16	18	5	4	12	14	9	6	2	4	
5. Nuaguda	..	3	13	6	7	..	..	1	3	..	1	3	3	1	..	1	..
6. Nimguda	..	11	60	30	30	1	2	11	10	5	3	8	8	3	6	2	4	
7. Taimal	..	28	172	97	75	8	4	22	26	23	11	25	19	16	10	3	5	
8. Rava	..	71	365	183	182	25	25	35	37	35	37	51	42	33	35	4	6	
9. Muduliguda	..	73	367	200	167	32	20	38	38	38	26	45	46	38	27	9	10	
10. Mudiguma	..	8	36	23	13	1	..	6	4	..	1	10	7	3	1	3	..	
11. Bukuli	..	20	77	39	38	2	3	6	11	9	3	10	14	8	6	4	1	
12. Sindiguda	..	20	55	30	35	6	12	3	4	1	10	13	9	6	..	1	4	
13. Ramaguda	..	11	52	28	24	6	4	5	3	4	5	8	7	4	1	1	..	
14. Arapadar	..	21	58	28	30	3	3	3	4	1	4	14	16	7	3	..	..
(Mapadar)	..	16	66	31	35	3	2	6	6	5	13	10	6	7	7	..	1	
15. Sanyasiaruda	..	24	110	55	55	3	3	11	13	12	11	17	16	9	10	3	2	
16. Totaruda	..	28	153	78	75	8	7	17	23	18	13	15	16	15	15	5	1	
17. Janvai	
18. Kondakamberu	
Total	..	503	2,426	1,273	1,150	141	130	289	288	218	193	336	315	221	167	58	50	

TABLE No. 2

CASTE AND TRIBE-WISE BREAK-UP OF THE FAMILIES (WHOLLY SUBMERSIBLE VILLAGES)

1	2	Name of the Village	No. of family	No. of families belonging to								
				Kondh	Didayi	Poraja	Konda-dora	Pana	Gauda	Domb	Kampu	Lohar
			3	4	5	6	7	8	9	10	11	12
1.	Bandamamidi		52	..	..	..	..	..	..	..	52	..
2.	Kosangi		57	..	57	..	..	..	..	..	..	..
3.	Kenduguda		39	..	14	14	9	..	2	..	..	..
4.	Ladiguda		21	..	9	12	..	..	..	..	..	..
5.	Nuaguda		11	4	..	..	..	..	3	4	..	..
6.	Nimaguda		3	..	..	..	..	..	..	..	..	..
7.	Taimal		28	26	..	..	..	..	1	..	..	1
8.	Rava		71	45	1	3	..	..	11	11	..	..
9.	Muduliguda		73	61	4	..	..	..	6	..	..	2

TABLE No. 3
SIZE AND TYPE OF FAMILY (WHOLLY SUBMERSIBLE VILLAGES)

Sl. No.	Type of Family	Families Having						Total
		One member	2-3 members	4-6 members	7-9 members	10 members and above		
1	2	3	4	5	6	7	8	
1. Nuclear	125	207	23	..	355	
2. Joint	1	32	21	5	59	
3. Extended	27	25	7	59	
4. Others	..	5	9	14	2	..	30	
Total	..	5	135	280	71	12	503	

TABLE No. 4

PERCENTAGE OF THE DIFFERENT OCCUPATIONAL FAMILY GROUP (WHOLLY SUBMERSIBLE VILLAGES)

Name of the Village	Families practising agriculture as		Families practising shifting cultivation		Families on wage earning as		Total No. of families	Percentage of families with agriculture as main occupation	Percentage of families with shifting cultivation as main occupation	Percentage of families with wage earning as main occupation
	Main occupation	Subsidiary occupation	Main occupation	Subsidiary occupation	Main occupation	Subsidiary occupation				
1	2	3	4	5	6	7	8	9	10	11
1. Bandamamidi	44	1	..	..	8	12	52	34.6	..	15.4
2. Konangi	57	..	..	..	..	..	57	100	..	..
3. Kenduguda	29	3	5	6	5	6	39	74.4	12.8	12.8
4. Ladiguda	17	..	3	17	1	..	21	80.9	14.2	4.7
5. Nuaguda	9	..	..	9	2	..	11	81.8	..	18.2
6. Nirnaguda	..	3	3	..	..	..	3	..	100	..
7. Taimal	27	1	1	27	..	..	28	96.4	3.6	..
8. Rava	53	..	2	11	16	10	71	74.6	2.8	22.6

9. Muduliguda	..	56	9	4	6	13	12	73	75.3	5.4	19.3
10. Mundiguda	..	5	..	3	5	..	..	8	62.5	37.5	..
11. Bukuli	..	15	..	5	4	1	..	20	70	25	5
12. Sindiguda	..	..	5	20	..	..	17	20	..	100	..
13. Ramaguda	..	8	2	3	9	..	..	11	72.7	27.3	..
14. Arapadar	..	..	..	21	..	..	10	21	Nil	100	..
15. Sanyasiguda	..	14	..	..	4	2	..	16	87.5	..	12.5
16. Totaguda	..	21	2	..	..	3	5	24	87.5	..	12.5
17. Janvai	..	18	..	6	18	4	18	28	64.2	21.4	14.4
18. Kondakamberu	Police Out-Post only										
Total	..	372	26	76	116	55	90	503	73.9	15.1	11

TABLE No. 5
POPULATION (ADULTS AND MINORS) (PARTIALLY SUBMERSIBLE VILLAGES)

Sl. No.	Name of the Village	No. of family	Population	Working adult	Minor
1	2	3	4	5	6
1.	Muduliguda	10	39	24	15
2.	Mattaguda	6	21	14	7
3.	Boriguda	5	22	14	8
4.	Patraput	37	204	106	98
5.	Kadaguda	6	37	13	25
6.	Nuaguda	14	67	35	32
7.	Dhakarapadar	23	109	55	54
8.	Dadaguda	14	63	31	32
9.	Tharveda	16	70	43	27
10.	Budiguda	22	102	60	42
11.	Gunbheda	23	116	52	64
12.	Kotigondi	25	123	73	50
13.	Bisariguda	Abandoned Village Villages bearing these names not found			
14.	Jantra				
15.	Kanthar				
16.	Malipur	Villages of Andhra Pradesh			
17.	Gumma				
18.	Jodiguda				
19.	Kusumput				
20.	Katijaguda				
Total		201	973	519	454

TABLE No. 6
(PARTIALLY SUBMERSIBLE VILLAGES)
CASTE AND TRIBE-WISE BREAK-UP OF THE POPULATION

Sl. No.	Name of the Village	Total No. of family	No. of family belonging to									
			Kondh	Paroja	Gadaba	Konda-dora	Bonda	Rona	Gouda	Sundi	Kamar	Chris-tian
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Muduliguda	10	..	10	..	..	..	..	..	..	..	..
2.	Mattaguda	6	5	1	..	..	..	..	..	..	..	..
3.	Boiguda	5	..	..	..	..	..	..	5	..	..	..
4.	Patraput	37	20	..	..	..	..	..	10	6	1	..
5.	Kadaguda	6	..	..	..	..	6	..	..	..	..	..
6.	Nuaguda	14	..	5	2	..	..	2	5	..	..	..
7.	Dhokarapadar	23	..	19	3	..	..	..	..	..	1	..
8.	Dabaguda	14	9	..	..	..	..	..	..	..	..	5
9.	Budiguda	22	19	1	2	..	..	..	..	..	..	..

TABLE .No. 7
(SIZE OF FAMILY) PARTIALLY SUBMERSIBLE VILLAGES

Sl. No.	Name of the Village	Number of family	Family having				
			One member	2-3 members	4-6 members	7-9 members	10 and above members
1	2	3	4	5	6	7	8
1	Muduliguda	10	..	5	5	..	..
2	Mattaguda	6	..	3	3	..	..
3	Boriguda	5	..	2	3	..	..
4	Patraput	37	..	6	23	7	..
5	Kadaguda	6	..	1	5	..	..
6	Nuaguda	14	..	3	10	1	..
7	Dhakarpadar	23	..	7	10	5	1
8	Dabaguda	14	..	6	5	3	..
9	Tharveda	16	..	5	10	..	1
10	Budiguda	22	..	6	11	5	1
11	Gumbheda	23	..	6	13	3	1

2	Koligondi	..	25	..	6	14	5
13	Bisariguda	..	Abandoned Village				
14	Jentra	..	} Villages bearing these names not found				
15	Kanthar	..					
16	Maliput	..	} Villages of Andhra Pradesh				
17	Gumma	..					
18	Jodiguda	..					
19	Kusumput	..					
20	Katijaguda	..					
Total		..	201	..	56	112	29
							4

TABLE No. 8

PERCENTAGE OF DIFFERENT OCCUPATIONAL FAMILY GROUPS (PARTIALLY SUBMERSIBLE VILLAGES)

Sl. No.	Name of the Villages	Total No. of families	Families practising shifting cultivation mainly	Families practising agriculture mainly	Families living mainly on wage earning	Percentage families having shifting cultivation	Percentage families having agriculture as main occupation	Percentage families depending upon wage-earning mainly
1	2	3	4	5	6	7	8	9
1	Muduliguda	..	8	2	..	80	20	..
2	Mattaguda	..	5	..	1	82.3	..	17
3	Boriguda	..	..	5	..	..	100	..
4	Patraput	..	15	11	11	40	30	30
5	Kadaguda	..	2	4	..	33.3	66.7	..
6	Nuaguda	..	9	5	..	64.3	35.7	..
7	Dhakarpadar	..	8	11	4	34.8	47.8	17.4
8	Dabaguda	..	6	8	..	42.9	57.1	..
9	Tharveda	..	..	16	..	..	100	..

10	Budiguda	..	22	18	4	..	81.8	18.2	..
11	Gunbheda	..	23	7	5	11	30.4	21.7	47.9
12	Koligondi	..	25	10	14	1	40	56	4
13	Bisariguda	..	Abandoned Village						
14	Jontra	..	} Villages bearing these names are not found						
15	Kanthar	..							
16	Maliput	..	} Villages of Andhra Pradesh						
17	Gumma	..							
18	Jodiguda	..							
19	Kusumput	..							
20	Kotijaguda	..							
Total		..	201	88	85	28	43.8	42.3	..

TABLE No. 9
POPULATION (ADULTS AND MINOR) NEW VILLAGES

Serial No.	Name of the Village	No. of families	Population	Working adults	Minor
1	2	3	4	5	6
1	Guzulmamidi	20	87	54	33
2	Patel	4	12	8	4
3	Kadoguma	9	38	22	16
4	Bailguma	22	125	63	62
5	Silguma	13	48	32	16
6	Karlmal	17	75	42	33
7	Badopoda	21	101	45	56
8	Yangamguda	9	33	24	9
9	Tumbalmamidi	12	45	28	17
10	Alampaka	9	57	36	21
11	Doliamb	27	105	63	42
12	Jontrai	32	127	73	54
13	Darlabeda	73	321	170	151
14	Metagumi	5	22	11	11
15	Jodamba	87	374	192	182
16	Totapalli	41	180	99	81
17	Khahurguda	44	179	104	75

18 Bihangudi	..	59	263	128	135
19 Dombguda	..	24	97	55	42
20 Podakhal	..	7	31	16	15
21 Ghusungapadar	..	49	159	108	51
22 Bachhalpadar	..	17	70	43	27
23 Bajaguda	..	26	99	67	32
24 Amblibeda	..	38	161	96	65
25 Khariguda	..	21	105	61	44
26 Tikarpada	..	28	137	69	68
27 Umaruguda	..	7	29	16	13
28 Sanapanaspadar	..	20	78	51	27
29 Panaspadar	..	32	131	68	63
30 Kutunipadar	..	18	63	42	21
31 Talpadar	..	10	48	23	25
32 Dudumaguda	..	34	166	94	72
33 Kenduguda (B)	..	44	298	112	186
34 Palaspadar	..	28	119	69	50
Total	..	907	3,983	2,184	1,799
Percentage	..	..	..	54.8	45.2

TABLE No. 10

FAMILY COMPOSITION OF THE NEW VILLAGES TO BE AFFECTED BY THE
BALIMELA PROJECT

Serial No.	Name of the Village	Total No. of families	Families Having					10 & more members
			One member	2-3 members	4-6 members	7-9 members		
1	2	3	4	5	6	7		8
1	Guzulmamidi	20	..	8	8	4	..	..
2	Patel	4	..	3	1	..	..	..
3	Kadoguma	9	..	1	8	..	..	..
4	Baiguma	22	..	5	12	3	..	2
5	Silguma	10	..	6	7	..	..	..
6	Karlamal	17	..	8	6	3	..	..
7	Badopedi	21	..	5	12	4	..	..
8	Sanganguda	9	..	4	5	..	..	..
9	Tumbalmamidi	12	..	7	4	1	..	..
10	Alampaka	9	..	2	7	..	..	..
11	Doliamb	27	..	13	11	3	..	..
12	Jontrai	32	..	14	16	2	..	..
13	Darlameda	73	..	19	46	5	..	..
14	Metagumi	5	..	1	3	1	..	1
15	Jodamba	87	..	26	52	8
16	Totapalli	41	..	13	24	3	..	1
17	Khajurguda	44	..	20	22	2
18	Bihangudi	59	..	18	38	3

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19 Bombguda	24	17	16	1	..
20 Podakhal	7	1	5	1	..
21 Ghusungapadar	49	..	1	31	15	2	..
22 Bachhalpadar	17	8	8	1	..
23 Bajaguda	26	..	..	15	10	1	..
24 Ambilibeda	38	..	..	14	22	2	..
25 Khariguda	21	..	..	4	13	3	1
26 Umruguda	7	..	..	3	3	1	..
27 Tikarpada	28	..	..	7	16	4	1
28 Sanapanaspadar	20	..	..	7	11	2	..
29 Panaspadar	32	..	..	11	20	1	..
30 Kutunipadar	18	..	..	12	6	..	..
31 Talapadar	10	..	..	1	7	2	..
32 Dudumaguda	34	..	..	7	21	6	..
33 Kenduguda	44	..	..	12	29	3	..
34 Palaspadar	28	..	..	11	15	2	..
Total	907	4	324	499	73	7	
Percentage	..	0.4	35.7	55	8.1	0.8	

TABLE NO. 11

CASTE/TRIBEWISE DISTRIBUTION OF THE POPULATION OF NEW VILLAGES

Sl. No.	Name of the Village	No. of family	Number of Families belonging to										
			Kondh.	Paraja	Didai	Gadba.	Gouda.	Rona.	Lohar.	Domb.	Konda-dora.	Bonda.	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Guzulmamidi	20	20	..	..	..	..	..	..	..	..	..	..
2.	Patel	4	..	4	..	..	..	..	..	..	..	..	..
3.	Kadoguma	9	9	..	..	..	..	..	..	..	..	..	1
4.	Bailguma	22	21	..	..	..	..	..	..	..	..	3	..
5.	Silguma	13	..	..	..	..	..	..	..	1	..	..	..
6.	Karlmal	17	16	..	..	..	..	..	..	..	..	1	..
7.	Badopada	21	..	..	..	..	2	..	18	1	..	..	..
8.	Sanganguda	9	..	..	..	..	..	..	..	..	..	9	..
9.	Tumbalmamidi	12	..	12	..	..	..	..	..	..	..	..	..
10.	Ala-mpaka	9	9	..	..	..	..	..	..	1	3	1	..
11.	Doliamb	27	5	1	..	..	..	..	..	..	..	..	..
12.	Jontrai	32	..	28	..	..	..	..	..	..	..	..	..
13.	Darlabeda	73	..	56	..	..	8	..	..	6	..	..	3
14.	Metagumi	5	..	5	..	..	..	..	..	..	..	..	..
15.	Jodamba	87	14	69	..	..	2	..	..	2	..	..	..
16.	Totapalli	41	..	30	..	10	..	..	..	1	..	..	..
17.	Khajurguda	44	32	8	..	..	3	..	..	1	2	3	..
18.	Bhangudi	59	..	35	..	..	..	..	18	1	..	..	..
19.	Dombguda	24	..	9	..	..	..	..	2	..	..	3	..

SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

20. Podakhal	7	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. Ghusingapadar ..	49	..	48	..	..	1	..	..	..	..	..	..	..	..	..	..	..
22. Bachhalapadar	17	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Bajaguda	26	..	..	24	..	..	..	..	..	..	..	..	..	..	..	2	..
24. Amblibeda	38	13	..	19	..	2	1	..	..	..	..	..	..	..	1	2	2
25. Khariguda	21	..	..	..	..	..	21	..	..	..	..	..	..	..	..	..	..
26. Umruguda	7	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..
27. Tikarpada	28	12	..	13	2	..	..	..	1	..	..	..	..	..	..	..	..
28. Sarpansapadar ..	20	..	5	2	..	..	..	..	13	..	..	..	..	..	..	..	..
29. Pansapadar	32	..	32	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30. Kutinpadar	18	..	18	..	..	..	..	..	..	..	..	..	..	..	..	..	..
31. Talpadar	10	..	..	..	..	..	..	..	9	..	..	..	..	..	..	1	..
32. Dudumaguda	34	25	..	..	..	..	..	..	9	..	..	..	..	..	..	..	..
33. Kenduguda (B) ..	44	..	26	16	..	2	..	..	..	..	..	..	..	..	..	..	..
34. Palaspadar	28	..	3	..	..	..	..	..	17	..	..	..	..	..	8	..	..
Total	907	193	425	81	12	20	22	87	14	5	41	7	..	..	..	..	..
Percentage	..	21.3	46.9	8.9	1.3	2.2	2.4	--	9.6	1.5	0.1	4.5	0.8	..	..	..	..

TABLE No. 12
PERCENTAGE OF THE DIFFERENT OCCUPATIONAL FAMILY GROUP (NEW VILLAGES)

Sl. No.	Name of the village	Total No. of family	Families practising settled cultivation as main	Families practising shifting cultivation as main	Families living mainly on wage earning	Percentage of families having settled cultivation as main	Percentage of families having shifting cultivation as main	Percentage of families living mainly on wage
1	2	3	4	5	6	7	8	9
1	Guzulmamidi	20	8	11	1	40	55	5
2	Patel	4	..	4	..	..	100	..
3	Kadoguma	9	5	3	1	55.6	33.3	11.1
4	Bailguma	22	9	12	1	40.8	54.5	4.7
5	Silguma	13	4	7	2	30.7	53.8	15.5
6	Karlamal	17	8	9	..	47	53	..
7	Badopada	21	16	3	2	76.8	11.2	9.7
8	Sanganguda	9	7	1	1	77.8	11.1	11.1
9	Tumbalmamidi	12	11	..	1	91.6	..	8.4
10	Alampaka	9	8	1	..	88.8	11.2	..
11	Doliamb	27	24	..	3	88.8	..	11.2
12	Jontrai	32	23	..	9	71.8	..	28.2
13	Darlabeleda	73	62	2	9	84.9	2.7	12.6
14	Metagumi	5	..	5	..	..	100	..
15	Jodamba	87	72	2	13	82.7	2.3	15
16	Totapalli	41	34	2	5	82.6	5.3	12.1
17	Khajurguda	44	14	23	7	31.8	52.3	15.9

SUBMERSIBLE VILLAGES UNDER BALIMELA PROJECT

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18	Bihangudi	..	59	44	7	8	74.5	11.9	13.6
19	Dombaguda	..	24	3	20	1	8.4	87.5	4.1
20	Padakhal	..	7	35	7	100	6.1
21	Ghusungapadar	..	49	..	11	3	71.4	22.5	..
22	Bachhalpadar	..	17	10	5	2	58.8	29.4	11.8
23	Bajaguda	..	26	14	11	1	53.8	42.4	3.8
24	Amblibeda	..	38	24	9	5	63.1	23.6	13.3
25	Khariguda	..	21	11	4	6	52.3	19	28.7
26	Umnuguda	..	7	3	4	..	41.7	58.3	..
27	Tikarpada	..	28	21	4	3	75	14.5	10.5
28	Sanpanaspadar	..	20	13	6	1	65	30	5
29	Panaspadar	..	32	25	2	5	78.1	6.2	15.7
30	Kutunipadar	..	18	16	2	..	88.9	11.1	..
31	Talpadar	..	10	9	1	..	90	10	..
32	Dudumaguda	..	4	27	6	1	79.4	17.6	3
33	Kenduguda	..	44	25	8	11	56.7	18.1	25.2
34	Palaspadar	..	28	23	4	1	76.3	19	4.7
Total		..	907	608	196	103	67	21.8	11.2

TABLE No. 13

SUMMARY TABLE

Description of the Village	Number of villages	Total family	Number of Families belonging to				Total population
			Scheduled Tribes	Scheduled Castes	Others		
1	2	3	4	5	6	7	
1. Wholly submersible villages ..	17*	503	397	15	91		2,426
2. Partially submersible villages	12**	201	142	..	59		973
3. New villages	34***	907	774	5	128		3,983
Total	63	1,611	1,313	20	278		7,382

* This excludes Kondha-Kamberu, which was found to be a Police Out-post only

** This figure excludes five villages situated in Andhra Pradesh and three other villages which could not be traced during the investigation.

*** This list is not exhaustive