





# TRIBALATLAS

**Endangered Tribes of Western Odisha** 



Research Centre of Excellence
Regional Development and Tribal Studies

Sambalpur University, Odisha, India 2024



Tribal Atlas: Endangered Tribes of Western Odisha

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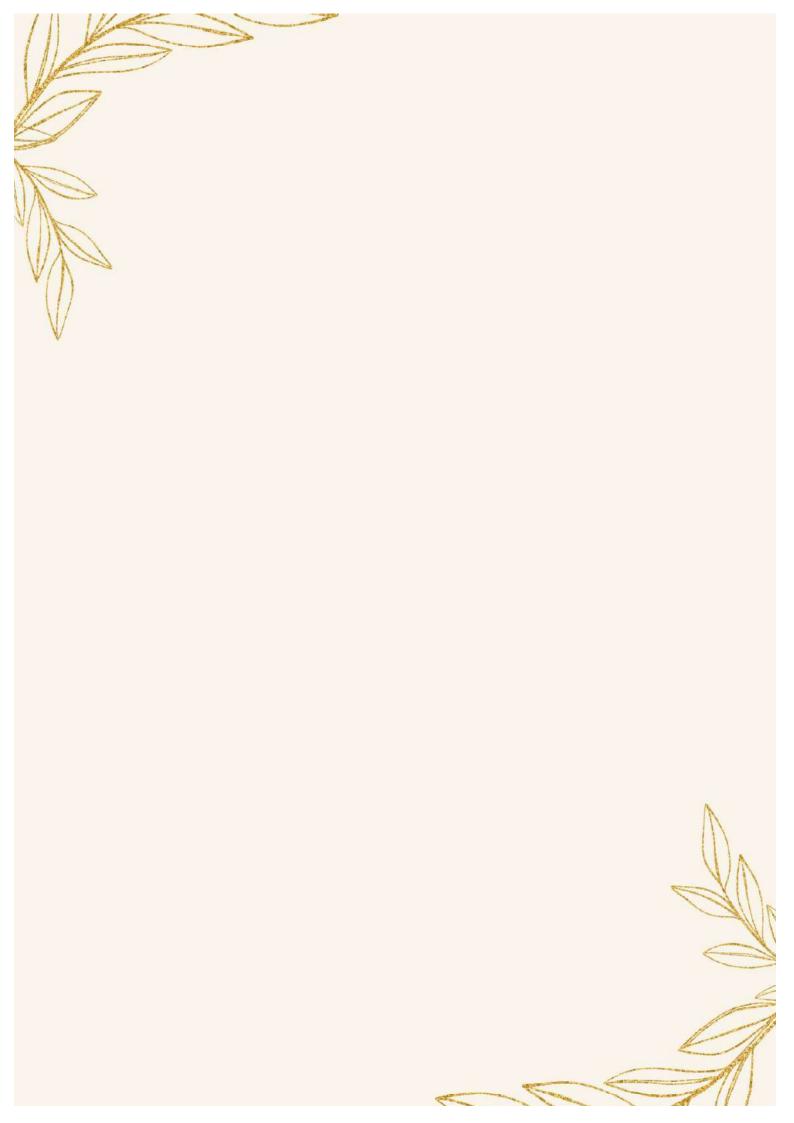
Research Centre of Excellence: Regional Development and Tribal Studies, Sambalpur University, Odisha, India

RCOE-RDTS, Sambalpur University, 2024

## **PREFACE**

This work "Tribal Atlas: Endangered Tribes of Western Odisha" is an outcome of the research undertaken by the Research Centre of Excellence: Regional Development and Tribal Studies, Sambalpur University funded by Odisha State Higher Education Council (OSHEC), Government of Odisha. This atlas compiled to throw lights on the threat on the existence of tribes of Western Odisha. In the first phase, the Research Centre has made a humble attempt to analyse the ten different tribes (both tribes and PVTGS) that are in the verge of extinction in the western part of Odisha. There are several reasons like: migration, detribalization, change into Hindu caste structure, prevalence of chronic diseases, malnutrition, anaemia, climate change, deforestation, scarcity of food, mining, and industrialization etc., have led many tribes to be gradually vanishing away. They are in a way losing their cultural identity, traditional beliefs and practices, indigenous methods of livelihood, age-old rites and rituals. The study has been conducted among the Kol, Kutia Kondh, Chuktia Bhunjia, Paudi Bhuyan, Dal, Parenga, Kulis, Sabara, Dharua and the Malhar of western Odisha. The Research Centre has tried to analyse the demography, racial classification, food habits, dress pattern, economic organization, political organization, linguistic classification, and identity symbol of these tribes. After a systematic mapping of these tribal population the degree of vulnerability was assessed, where the causes of the crisis were sought out. This paved a way to evolve the means for preservation and conservation of the culture of these tribes. Further it has emphasised of its transmission to the next generation, which will help us preserve our rich cultural heritage of Western Odisha.

Nodal Officer



# **KOL**

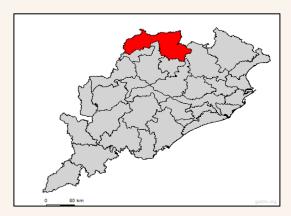
#### About the tribe

The Kol is a tribe found primarily in India's central and eastern regions. They are belonging to the **Proto-Australoid** ethnic stratum. In Odisha they live in Sundargarh, Mayurbhanj, Keonjhar districts and they are well-known for their traditional culture, which includes a strong emphasis on community living condition, livelihood, clothing, house pattern and so on. They are classified as a scheduled tribe in India. Their traditional jewellery attracts others, as well as their agricultural and hunting abilities. Many Kols have also become involved in various forms of labour and wage work in recent years. The name "Kol" may come from the Mundari word *ko*, meaning "they." Alternatively, it may be derived from *koro* or *horo* (meaning "men"), a term the Kol use to identify themselves.



## **Demography**

According to the Census report 2011, total population of the Kol tribe in Odisha is 4058, out of which male population is 2028 and female population is 2030. The sex ration of the tribe is 1001 in 1000 male population. The literacy rate of the tribe is 46.26 %. Male literacy rate is 57.01% and female literacy rate is 35.47%.



#### **Geographical Location**

Keonjhar, Sundargarh, Mayurbhanj

#### **Racial Classification**

- The Kol tribe descended from the Proto-Australoid stock
- Dark skin tone
- Short to medium stature
- Low forehead
- Sunken nose
- ❖ Dark complexion and curly hair are characteristics of this group

#### Linguistic Classification

The Kols have their own language, which they call as Kol (Mundari, Austro-Asiatic). It belongs to the ancient language family's Munda branch. They speak related languages described as "Kolarian", which are known today as the Munda languages. The tribes include the Santal, Munda, and Ho.

## **Economic Organization**

- ❖ Agriculture-Cultivation of paddy
- Hunting- Wild Animal and Birds
- ❖ Gathering- Flower, Fruits, Mushroom, Vegetable, Seeds, Tuber
- Fishing- in Rivers, pond and stream water
- ❖ Pastoralism-Goat, Bullock, Cow, Sheep, Cock and hen
- ❖ Basketry Basket making from locally sourced materials such as Bamboo, Grass, and Clay is the artistic work of Kol.



#### **Food Habits**

Rice, Maize, Traditional Cake from rice, leafy vegetable, forest Tubers

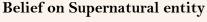
## **Fairs and Festivals**

- ❖ Sarhul
- Karma
- Sahrai
- Jawara
- Bahaparab

## **Religious Functionaries**

The 'Sarhul' is one of the most important festivals, worshipped the village deity before to start harvesting of paddy in their agricultural field. They offer fruits and cooked foods to the deity to seek blessing for good harvesting. It is related with the cultivation of paddy in the month of April. They celebrate

in the community involves them in singing and dancing along with offering to Village deity and a feast.



Sing Bonga, Dharam Bonga



## **Identity Symbol**

Arrow and Bow



#### **Dress and Ornaments**

Men Wear-Traditional woven fabric and baniyan, similarly women wear sari woven by the local community. Females wear- Ear-ring, neckless made on silver, silver bangle

## **Political Organization**

The Kol has a council comprising three elderly personages including a malik (headman) selected by the villagers. In Kol society a malik is a highly



respected man. His son may become malik if the villagers so decide. On the death of a malik, his wife may perform the duties of her husband (as malik) until the villagers choose a new one.

#### Threat on Existence

At present, the Kol tribe is under the threat of existence because of permanent migration of youth to urban areas and high death rate due to prevalence of diseases such as TB, Malaria and malnutrition.

# **KUTIA KANDHA**

### About the Tribe

The Kutia Kandha is a tribal group found in the Kalahandi and district of Odisha, India: They are the sub group of the Kandha Aboriginal. The Kutia Kandha is one of the primitive sections of Kandha tribe who live on the top of the hill and valleys. They are classified in to several groups such as those who live in high land and near the streams are called Dongria Kandha and those, who are residing in plain area are known as Desia Kondh. The Kutia Kandha of Kandhamal is one of the Particularly Venerable Tribal Groups of Odisha in Eastern India. Their superstitious belief, myths are very curious to know the tribal culture of the state. The Kutia Kandha used to practice human sacrifice, hunting, myth, and superstition.

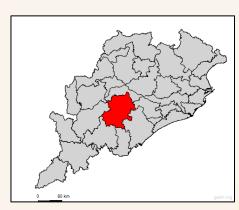


## Demography

They are part of the larger kandha tribe, which has a population of over 1.7 million (2011 census). The sex ratio is 1050 females per 1000 males. Male literacy: 40%, Female literacy: 20% or less.

## **Geographical Location**

- \* Kandamal (Belghar and Tumudibandha area) and Kalahandi (Southern Part of Lanjigarh and Thuamul Rampur area).
- Regions are remote and surrounded by dense forests.
- ❖ Latitude: Between 19.5°N and 20.5°N
- ❖ Longitude: Between 83.0°E and 84.5°E



## **Racial Classification**

- The Kutia kandha are part of the Proto-Australoid race, a subgroup of the broader Austro-Asiatic racial classification.
- Skin: Medium to dark brown.
- ❖ Height: Generally, of shot to medium stature.
- \* Facial Features: Prominent cheekbones, broad nose and a rounded face.
- Hair: Typically, black and wavy or curly in texture.

## Linguistic Classification

The Kutia Kandha speaks the Kui language which belongs to the Dravidian linguistic family.

## **Economic Organisation**

- Shifting Cultivation- Growing Ragi, small Millets, and Oil seeds.
- ❖ Food collection- Mushrooms, Roots, Tubers, Mangoes, and Jackfruit.
- Sells- Lac, Honey, Gum, and leaf cups.
- ❖ Domestication of animals- rear Cows and Chickens for consumption, and Goats and Sheep for financial requirement and livelihood.
- ❖ Collection, processing and sale of nontimber forest produce



#### **Food Habits**

Conventional foods: Rice, finger millet, and pulses Naturally occurring foods: Mango cornels, wild beans, tamarind, bamboo younglings, and wild mushrooms

Forest produce: Edible leaves, Wild Tubers,

Mushrooms, Bamboo shoots, and Wild Fruits and Berries

#### Fairs and Festivals

Burlang Yatra

### **Religious Functionaries**

The Kutia Kondh worship nature and have no deities. They also practice animism, which is the belief that spirits inhabit natural objects. They perform magico-religious practices to appease spirits and gods, including animal sacrifices. In the past, they practiced human sacrifice, but now they usually sacrifice buffalo or sheep.

## **Belief on Supernatural entity**

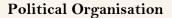
- ❖ Burapennu, Tada Pennu, and Pitedipennu- (Jagannath, Balabhadra, and Subhadra) were the Kutia Kandha's chief deities.
- ❖ Danzupennu-The Sun GOD, who was worshipped as Bella.
- Sandhi pennu- A GOD of boundaries or limits.
- Pizupennu-The Rain GOD.
- ❖ Boorbipennu-The GOD of new vegetation and first fruits.
- **&** Lohapennu-The Iron GOD.
- ❖ Gossapennu-The Forest GOD

## **Identity Symbol**

Palm leaf knitted head-band, designed bead necklaces, and the engraved.

#### **Dress and Ornaments**

- ❖ Women wear a short Skirt or Ratang wrapped around the waist.
- ❖ An Urumi covers the upper body. Bangles, Ornaments, Bangles and Nicklesses.
- Styling hair decorated with large and small hair pins, A glass head band
- Men wear loin cloth on the body both lower and upper portion



The 'Jani' who is basically a magicoreligious head of the village also act as the leader of the village council. The above post is based on hereditary; however, if necessary, in exceptional situation a new person may be selected.



#### Threat on existence

The recent phenomena of climate change have affected livelihood of Kutia Kandh tribal people as many of forest products are in the process of extinction and it also causing scarcity of foods, hunger. Various health issues like anaemia and malnutrition that results on high mortality in the community.

# **PAUDI BHUYAN**

#### About the Tribe

The Paudi Bhuyan is one of the major sections of Bhuyan tribe. They are mostly found in Bhuyan pir of Keonjhar, Banai mountainous areas, hill tracks of Sundergarh and Angul districts. The Paudi Bhuyan community is considered as the primitive tribe of Odisha. They are living in the Sundargarh, Keonjhar, Mayurbhanj, Sambalpur and few parts of Angul district. They are also known as the Hill Bhuyan. Paudi Means Hill and the word Bhuyan indicate the name of a primitive community. The name "Bhuiya" might have



derived from the Sanskrit word "Bhumi" meaning land or earth. This tribe is also known as Bhuiya, Bhuiyan, and Bhuinya. That means these primitive Tribal peoples are living on the hills and depends on the forest resources and practice of shifting cultivation.

## Demography

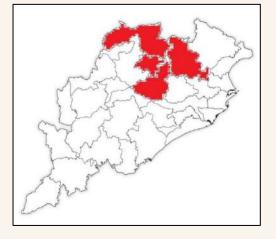
According to the census report 2011, this Tribal population in Odisha is 2, 46,573 out of which 121,951 are males and 1, 24,622 are females as per the census report 2011.

## **Geographical Location**

Sundargarh, Keonjhar, Deogarh, Angul

#### **Racial Classification**

- The Paudi-Bhuyan comes under the Proto-Australoid Racial Group. They are well-proportioned.
- Muscular, of medium height and light build.
- The hair is black and plentiful on the head, but generally not present on the rest of the body.
- ❖ The thick Mustache and beard are occasionally found among them.
- **The hair is wavy in the feature.**
- ❖ The mouth and teeth are well formed,
- The eyes are straight and of medium size.
- \* Their heads are dolichocephalic,
- Nose is broad and lips are thick.
- ❖ The skin of the Paudi Bhuyans is of a lighter brown





## Linguistic Classification

Austro-Asiatic language under Munda sub family group. Paudi Bhuyans speak their (Bhuyan) dialect as their mother-tongue, although they speak Oriya.

## **Economic Organisation**

Agriculture - Shifting Cultivation (Mixcultivation) (Paddy, Maiz, Millet, Pumpkin, Green Gram, Black Gram, Lady Finger)
Hunting - Dear, Birds, Rats
Fishing - In the stream water
Gathering - Mahua flower, Tubers, Seeds
Pastoralism - Cow, Bullock, Goat, Hen, Cock



#### **Food Habits**

Rice, Ragi, Mandia, Jowar, forest tubers and roots, fruits, seeds, mushrooms, wild greens.

#### **Fairs and Festivals**

Karam, Mage-Parab,

## **Religious Functionaries**

The Paudi Bhuyan tribal people consider Dharam Devta as supreme being and Basukimata as supreme deity who look after people in all respect. The other deities are Boram, Birda, Pats, Galsiri and Thakurani. Apart from their indigenous deities they also worship Hindu Gods and Goddesses.



## Belief on Supernatural entity

Gram Devta (Village Deity)

### **Identity Symbol**

Tatto (Body Art), Men wear Dhoti and Loin cloth. Women wear-Traditional saree

#### **Dress and Ornaments**

Man wear Dhoti, Benion and Shirt Women wear Neckless and Ornaments like Metal Bangles, Earrings, Anklets made with Brass, Copper and Aluminium.



## **Political Organisation**

The Head of the political organization is called as "Pradhan" who is administrative head of the village. The place where the meetings are held is known as "Durbar". This place is usually located in the middle of every Bhuyan village.

### Threat on Existence

Paudi Bhuyan people lives on the top of the hill areas in Sundargarh district of Odisha. To sustain in the geographical area, they fully depend on the forest resources and cultivation. Due to deforestation now these tribal community are struggling to maintain their livelihood. Also, this tribal community is facing acute health issues such as kidney diseases, tuberculosis infection, and malnutrition that resulting high morality in



the community. The community is also observing high out permanent migration of youth.

# DAL

#### **About the Tribe**

The Dal is a scheduled minor tribal community primarily lives in the Western parts of Odisha. Their major occupations are cultivation of paddy in their agricultural Field, Working as a labour in the Agricultural field and construction work. They Collect foods from the forest. They also grow tobacco in their kitchen gardens and sells those in the local markets for earning. The Mahua seeds that



they collect and sells to the local brewers. They live in a smaller group comprising of 1000 populations. They are found in Muribahal and Khaprakhol blocks of Balangir District. They have claimed that by the divine wish of Lord Jagannath of Puri, a section of them have taken up priesthood in Harishankar temple in Bolangir district and in some other Hindu temples. Hence the Hindu people treat them like a clean caste community.

## Demography

According to the census report 2011, this tribal population in Odisha is 25598, out of which 126626 Male and 12972 are Female. The sex ration is 1027 females per 1000 male population. literacy rate is 43.20, Male-58.99% and the females literacy rate is 27.89%

#### **Geographical Location**

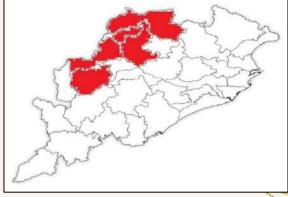
Bolangir (Muribahal and Khaprakhol block), Nuapada, the hilly and forested area of Sambalpur, Bargarh, Jharsuguda,

Sundargarh, Deogarh and a part of Kalahandi Districts.

#### **Racial Classification**

The Dal is rooted in the Proto-Australoid stock, their racial identity is shaped by distinct Physical and cultural characteristics:

- Medium to Short stature
- Dark skin complexion
- Broad noses (Platyrrhine)
- ❖ Wavy or curly hair
- They maintain distinct tradition, languages and social structures that have been preserved over generations.



## **Linguistic Classification**

They speak the Indo- Aryan branch Language. They speak 'Kui' language as their mother tongue and communicate with others in Odiya in the geographical boundary.

## **Economic Organisation**

- ❖ Agriculture (Ragi, Kodua, Paddy, Pulses and seasonal vegetables)
- ❖ Tobacco is grown in kitchen gardens
- ❖ Food Gathering (Mahua seeds, flower)
- Hunting,
- \* Brick and tile making
- ❖ Wage labour are other part-time activities.



Rice, Ragi, Kouda, Pulses, Seasonal vegetables, food Collection, edible flowers, seeds edible forest vegetables.

#### Fairs and Festivals

- Pushpunei,
- ❖ Ashadh Khai,
- ❖ Mati Yatra,
- Panchhada Pooja.

## **Religious Functionaries**

The Dal Community people are nature worshipers. They worships their deities on their sacred grooves and sacrifices animals.

## **Belief on Supernatural entity**

- Mauli and Dharani
- Ancestral Sprite
- Household deities
- Sacrifice animal
- Offer Country liquor

## **Identity Symbol**

Tattoo and silver Nicklesses

#### **Dress and Ornaments**

Men wear Dhoti and Banion.







Women wear- Saree
Beads- Silver Neckless and Ornaments
Metal- Silver Bangles, Earrings,
Anklets, Copper and Aluminium ornaments.

## **Political Organisation**

The Head of the political organization of Dal tribe is called as "Sardar" who is administrative head of the village. He takes decisions in all matters and also gives punishment. He also forms law for the community.

## Threat on Existence

Dal tribe is under the threat of existence because of permanent migration of youth to urban areas and mobility and identification of themselves in Hindu caste structure causing serious process of extinction of Dal community.

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# CHUKTIA BHUNJIA

#### About the Tribe

The Chuktia Bhunjia tribe comes under the PVTGs of Odisha. The word Chuktia Bhunjia is a combination of two words. 'Chuktia' is derived from the word 'Chok' which means 'pure' and 'Bhunjia' means 'Caste' or 'people'. So that the, Chuktia Bhunjia means pure people. There have their unique cultural practices, beliefs, Gods and Goddesses, livelihood, house structure etc. Which are the major points of identity of Chuktia Bhunjia. Sociocultural identities are distinct with their sacred kitchen-shed, a small one, built little away from other rooms and enclose around to guard it from the touch not any outsider including their married daughter. If any outsider touches the kitchen shed, it is set on fire and razed down to the ground. Until a new shed is built, the food is cooked in a makeshift kitchen in an enclosed/open space.





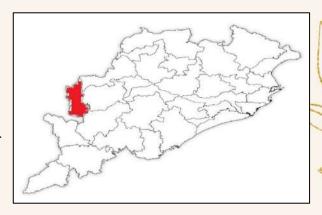
## **Demography**

The population status of Bhunjia was found 9,077 and 11,276 during 1981 and 1991 Census respectively. The Census

2001 highlights the marginal increase status of Bhunjia population i.e. 18,504. In 2011 Census, there are 12,350 Bhunjia people live in Odisha.

#### **Geographical Location**

The Chuktia Bhunjia is a small tribe which is found in large concentration in Nuapada district of Odisha. In Nuapada district, their main concentration is in the Sonabeda plateau, roughly between 21' 30' north latitude and 82' 35' east longitude. It belongs to Komna block of Nuapada district wherein about 75 per cent of the total tribal population resides. Nuapada of Odisha is considered as the homeland of the Bhunjias.



#### **Racial Classification**

They belonging to the Proto- Australoid racial group

## Linguistic Classification

Mixed dialect of Baiga, Sambalpuri, Chhattisgarhari

## **Economic Organisation**

- Agriculture (Ragi, Kodua, Paddy, Pulses and seasonal vegetables)
- ❖ Food Gathering (Mahua seeds, flower)
- Hunting,
- ❖ Brick and tile making
- Wage labour are other part-time activities.

#### **Food Habits**

- Prepare arua rice or sun- dried rice in daily life
- ❖ Eat maize, bazara and minor milate, pluses
- ❖ Vegetable like papaya, pumpkin,
- brinjal, sweet potato, mustard and oil seeds









## Fairs and Festivals

Lalbangla, supreme deity Maa Sunadai, Chatar jatra, Bihan chinajatra, mahulosha, kana bara major identaties of cxhuktiabhunjia

## **Religious Functionaries**

The Chuktia Bhunjia tribe observe many religious fucntions. Worships of Maa Sunadei on Dushehera is their main function in the month of September and October to bring rain and to get prosporous.

## Belief on Supernatural entity

Sunadei, Thakur Dev, Pradhan Dev, Mandal Dev, Kuari Dev, Mania Budha, Budhi Maa,

Patguru, Budharaja, Kalha Bhainra Samnath, Kalhaguru, Dehu Kuanri, Kangalen, Bhat parsi, Kalap kuar.



## **Identity Symbol**

Women wear saree and Traditional neckless.

Man wears Dhoti and Banion and put a single Gamchha on the shoulder.

### **Dress and Ornaments**

Chuktia Bhunjia women are necklaces made of beads and coins, glass and brass bangles, anklets and earrings made up of either aluminium or silver. Man wear Dhoti and shirt. Children wear modern dresses.





## **Political Organisation**

The Chuktia Bhunjia of the study area have traditional governing body consisting of Bhal bhai (village headman), Munsi and Gana. Bhal bhai, the village headman, is entrusted with a substantial authority and myriad responsibilities to maintain the peace in the village. Traditionally, his role is to preside over the village meeting and persuade the matter to public for decision. He plays a crucial role in all village festivals, ritual and in settling village disputes. This post is hereditary in nature.

#### Threat on Existence

The biggest threat sustainability of livelihood, as the forest department do not allow them to collect the required forest resources for their sustainability. The heavy youth migration to local towns in search of jobs has caused the decline in their population. Moreover, different types diseases such as malnutrition, anaemia, malaria has caused high maternal and child death in the community.



# **KULIS**

#### About the Tribe

The Kulis comes under the scheduled Tribes in Odisha. They live in a small population in the state. The name Kulis came from the word Kula, which means a cow's Dumb bell used for carding. The word Kulis refers to Kulina, which means clean work. This is referring to their traditional occupation is weaving, and they also practice agriculture and cultivation. They weave cotton saree. Weaving is their primary occupation, involves all. Their woven cotton fabrics are very much demanded in the local markets. The tribe is endogamous and are divided into various exogamous totemistic septs (Gotras) i.e. Bagho (Tiger), (Cobra), (Kakar) Basur (Kakar), Neial (Neula) and Mohanto. Monogamy is common rule in their society. Kulis family is nuclear, patrilocal patrilineal. Inheritance of property follows the rule of primogeniture in male line only



As per 2011 census, the total population of the tribe in western Odisha is 13689, whereas the male population is 6854 and the female's population is 6835.

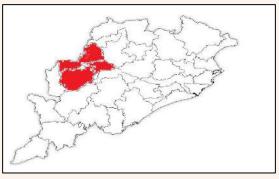
## Geographical Location

Bolangir, Baragarh, Subarnpur and Sambalpur

#### Racial classification

- \* Medium height,
- ❖ Black hair,
- \* Broad face,
- ❖ The hair is straight,
- ❖ Teeth are well forms,
- \* Their eyes are well formed.
- Dark skin





## Linguistic Classification

They speak Kui language (dialect) as their own mother tongue is an Indo-Aryan language. They also speak Odiya and kosoli in the part of western Odisha.

## **Economic Organisation**

Weaving: They practice Handloom weaving of course cotton saree as their primary occupation.

Agriculture: Cultivation of Paddy, Besides, they also take up seasonal forest collection, fishing, petty trade, wage earning, Exchange of labour for the purpose of cultivation and for building or repairing houses is also prevalent among them.



#### **Food Habits**

Rice, Vegetable Curry, Dal, Traditional rice Cake, Fried rice. Edible Tubers Green vegetables

Non-vegetarian - Fish, meat, chicken, eggs, etc.

Food Collection - Edible roots, tubers, green leaves etc. The mangoes collected in the summer. They consume Kolath dal which is very cheap and small fish fry almost every day.

#### Fairs and Festivals

- \* Karamsani pooja
- \* Kalasi pooja
- Kuli Budha and Kuli Budhi pooja
- Matichuan
- Mangala pooja and Laxmi pooja

#### **Religious Functionaries**

Honoring nature, believe on sprits.

Maa Karamsani is their deity worshipped by the community people and with the deity they celebrate feast and festivals in the month of August.

## **Belief on Supernatural entity**

- They profess Hinduism,
- observe Hindu festivals and worship Hindu gods and goddesses.
- Chief deity is Biswakarma
- ❖ They also practice some community worships to the Village deity

## **Identity Symbol**

Man, wear course Cotton wear and females wear short sari

#### **Dress and Ornaments**

A coarse cotton dhoti of two to three meters length for the male and a handloom sari of about five meters length for the female constitute their traditional dress. Beads- Metal-Earrings, silver neckless, silver bangles.

## Political Organisation

The Kulis have a traditional council headed by the head of the community choose by the community people. The community head changed in every 5 years or he can withdraw from the position in any time.

### **Threat on Existence**

The Kulis tribe is under the threat of existence because of permanent migration of family to urban areas, mobility, and identification of themselves in Hindu caste structure causing serious process of extinction of the community.



# **PARENGA**

#### About the Tribe

The Parenga tribe of Odisha are indigenous people of Koraput district of Odisha, later they were migrated to Bolangir, Sundargarh and Sambalpur districts and settled there. The

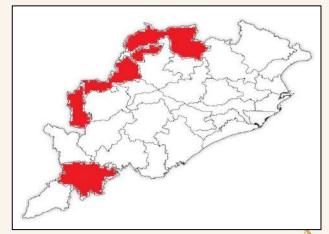
Parenga are a small, little-known Scheduled Tribe. They speak Gorum, a Munda language, as their tongue. Their occupations include: Settled and shifting agriculture, Collecting Forest produce, Wage labor, and growing vegetables in kitchen gardens. The Parenga claim that they were originally Kerang Poroja called by their neighbouring communities because they clothing made from Kerang



fibres. The name of the community was later changed to Pareng Poroja and finally to Parenga. They supplement their incomes by working for others. The Parenga people have many clans, and each member is considered a sibling of the others, so they do not marry within their clans.

## **Geographical Location**

- Sundargarh, Jharsuguda Bargarh, Sambalpur and Koraput Districts.
- Tribe Primarily resides in hilly, forested region and valleys.
- Climate: Tropical climate region with hot summers a prominent monsoon season and mild winter.
- Latitude: Between 20°N and 22.0°N
- ♦ Longitude: Between 82.0°E and 85.0°E.
- ❖ Elevation: 3000 to 5000 feet) above sea level.



#### **Demography**

According to the 2011 Census of India, Odisha's Scheduled Tribes constitute total population is 9445, among them 4532 are male and 5913 are females. The sex ratio is 1084 females per 1000 male population. The overall literacy rate of the community is 32.78%

#### **Racial Classification**

As a subgroup of the Konda tribe, are classified under the Proto – Australoid race, a subgroup of the larger Austroasiatic racial stock.

Skin: Dark complexion. Height: medium stature.

Facial Features: broad nose and a flat bridge.

Hair: Curly or wavy hair. Linguistic Classification

They speak Gorum, a Munda language, as their mother tongue.

## **Economic Organisation**

- ❖ Hunting: Traditional hunting practices are also a cultural and subsistence activity.
- ❖ Fishing: They catch fish in local streams and a common activity, especially during the lean agricultural season.
- Livestock: Goats, poultry and cattle
- ❖ Mahua flowers and seeds for food and brewing local liquor.
- Firewood, honey, wild fruits and tubers.
- Leaves (like Salleaves) for making plates.
- ❖ The Parenga are skilled in making bamboo crafts, mats and tools used for agriculture or household purpose
- ❖ Women are often involved in weaving Sal leaf plates and others handicrafts.
- \* Rain-fed agriculture
- Crop grown: Millets (Ragi, Sorghum), rice, Pulses and minor forest produce are staple crops.
- Shifting cultivation (Podu): As well as subsistence farming on small plots of land. Millets like ragi (finger millet) and Kodo are staple crops.

#### **Food Habits**

Nutritious and primarily plant based, supplemented with forest produce meat and fish. Below is an overview of their food habits:

Staple Foods: Rice, Millets, Ragi and Sorghum

Pulses-Black Gram, Green gram, Kulthi (Horse Gram)

Tubers and Roots: Yam, Sweet potatoes and wild roots

Common vegetables-Pumpkin, Brinjal, Okra, Beans and Leafy Greens.

Food collection: Mahua, Tamarind, Mango and Jackfruit, Chara, Kendu, Onla(Amla)

#### **Fairs and Festivals**

- Festivals: Karam, Chaitra Parab, Nuakhai, Pusapani
- \* Rituals: Ritualistic worship of their deities (Often conducted here to honour deities and seek blessings for prosperity, health and protection.
- Nature Worship-They are follows animism, where they worship natural element such as earth (Dharni Penu), Sun Mountains, Forest and Rivers.
- ❖ They also perform sacrifices (often animals like goats or chickens) to appease their agricultural deities and ensure fertility and rainfall.

## **Religious Functionaries**

They believe in the existence of spirits and ghosts, out of which some are benevolent and others are malevolent. They are called duma, rakhas, pichasuni, daini etc. In order to get

rid of those evil spirits, they seek the help of their traditional shaman who practice witchcraft for the treatment of evil spirits by offering periodical oblations such as eggs, country wine module, koruna, and by sacrificing fowls etc. Sacred specialties known as Disarm and Sisal (Priest) officiate in various rituals.



## Belief on Supernatural entity

They believe in the existence of spirits and ghosts,

## **Identity Symbol**

Metal Ornaments

#### **Dress and Ornaments**

Women wear Dyed Saree.

Men wear Dhotis or Lungi.

During festivals, they wear ceremonial attire.

Ornaments- Metal Ornaments, beaded often crafted from forest materials.

## **Political Organisation**

Naik is the traditional headman of the community who leads the community work and make decision in all respect. All the community men follow and regards the Naik and obey his decision.

#### Threat on Existence

Due to deforestation, presently the tribe is struggling to maintain the sustainability in their livelihood and which is a factor of high prevalence of malnutrition and anaemia among women and children. The health issue like Malaria is a prominent mortal disease in the community.

# **SABARA**

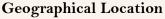
#### **About the Tribe**

The Sabara (also Shabar and Saora) are one of the Adivasi of Munda ethnic group tribe, who live mainly in Odisha and West Bengal regions. During the colonial period, they were classed as one of the 'criminal tribes' under Criminal Tribes Act 1871, and suffer from social stigma and ostracism in modern times. The Sabaras have largely integrated with the local populace, adopting their language, attire, and deities, while still maintaining unique

practices such as totemic exogamous divisions and the veneration of specific deities like Bhavani and Dulha Deo.

## **Demography**

According to the census report of 2011 the total population of the tribe in Odisha is 442537 among them the male population is 220335 and the female population is 222202. The literacy rate of the community is 53.29% and the sex ratio is 1024 females per 1000 male population



Gajapati, Dhenkanal, Kalahandi, Rayagada,

## **Racial Classification**

Skin: Dark skin.

Height: Medium stature.

Facial Features: Flat nose and a flat chest.

Hair: Straight hair.

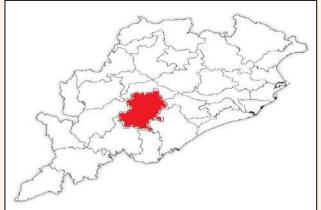
## Linguistic Classification

The Sabar people (also Shabar is one of the hunter Proto-Australoid primitive tribe of Munda ethnic group, who mainly live on the bank of Mahanadi River in Odisha.

## **Economic Organisation**

The Sabar tribe depends their economy collected from the forest including collection through, hunting, gathering process. Wild fruits, Roots and tubers, Sal fruit: Yams, Leafy vegetables, Fishes Crabs, Snails, Red ants, Honey,







#### **Food Habits**

They catch fish from the rivers and stream water as their daily foods and also cultivates paddy in the wetland. They prepare cake from the rice during the time of Festivals

### **Fairs and Festivals**

Sital Puja, Chandi Puja, Manas Puja, Jathel, Astami, Bandana, Laxmi Puja, Natun Hanri, Dussera, Raja,



## **Religious Functionaries**

The Sabara tribal people practice the worship of 'Bonga' as their spiritual God and offers cooked foods at the time of festivals and religious functions.

## **Belief on Supernatural entity**

Karamsani Devi, Kalasi Pooja, Kuli, Ancstral Gods: Budha-Budhi Pooja

Clan Deities: BaghaBudha, Charkore, Chaurasi, Dharua-Dharuen, Patakhandi, Laherkata



## **Identity Symbol**

Dhol and Madal

#### **Dress and Ornaments**

Men wear Dhoti and a banion, females wear traditional saree. Bangles, earrings, silver neckless.

### **Political Organisation**

The village head man is the superior in all respective functions in the community. He is also the superior in the community in different decision-making processes.

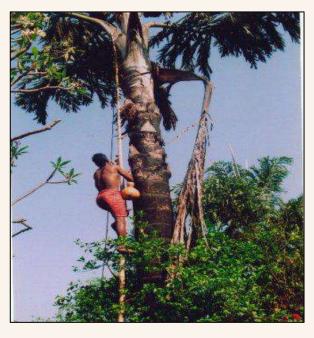
#### Threat on Existence

Deforestation, forced displacement, expansion of mining, and infrastructure projects in the tribal area have severely impact on their traditional lifestyle and threat to their identity. Resultant, adolescents and youths are migrating to cities in search of better livelihood opportunities.

## **DHARUA**

#### About the Tribe

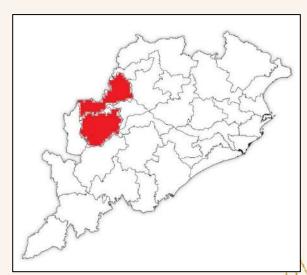
The Dharua is a little-known tribe of the State. They are belonging to the Gond tribe and referred to as Dharua Gonds. The term Dharua, has been derived from Dhur meaning dust for which the community is regarded as a discrete group among the Gond Tribe. Etymologically, the 'Dharua' has been assumed to have derived Dhara, meaning to catch, as their traditional occupation is to catch, reptiles, birds and wild from the forest. In the past, the tribesmen served as warriors to the kings. The Dharua is an endogamous community is segmented into two sub-groups such as elder and Younger on the basis of the purity of descent. The tribe is divided into clans and



sub-clans. Each sub-clan, is named after a mythological Rishi, who is represented by a totemic animal following the Hindu Puranic traditions.

## **Demography**

- ❖ The total population of Dharua tribes in Odisha was 18,151 according to the 2011 census.
- ❖ Among them the male population is 8,875 and the Female is 9276.
- ❖ The Sex ratio of the tribe is 1045 females per 1000 men population.
- ❖ Literacy rate is 41%, which is significantly lower than the states average literacy rate of 72.9%,
- ❖ Male Literacy rate is 51%, Female literacy rate is 31%.



## **Geographical Location**

- \* Malkangiri, Koraput, Nabarangpur, Bolangir.
- They are often residing in forested and hilly terrains area.
- Their settlements are typically near river banks or plateaus as these areas align with their traditional way of life.

#### Racial Classification

Austroasiatic racial group with dark skin tones.

Height: Generally, of medium to short stature.

Facial Features: broad noses.

Hair: straight or wavy hair.

## Linguistic Classification

The tribe belongs to the Dravidian linguistic family, speaks Parji language. The Parji is closely related to other.

Parji is a South Dravidian language family that includes languages like Tamil, Telugu, Kannada and Malayalam.

## **Economic Organisation**

- Agricultural and forest-based activities.
- ❖ Agriculture: Rice, Maize, Millets, Gram and Pulses. Rice is a staple crop.
- \* Agricultural Instruments-Ploughs, hones and sickles.
- ❖ Jhum (slash- and -burn) cultivation
- ❖ Food Gathering-Mahua flowers, Sal seeds and tendu leaves
- ❖ Livestock -Cattle, Goats and Poultry.
- ❖ Handicrafts: Basket weaving, making bamboo crafts and Sal leaf plates
- \* Wage Labor: Agriculture, Wage labour.
- \* Construction and industrial labour.

#### **Food Habits**

- \* Rice, boiled rice, rice cakes and rice porridge.
- Millets
- Pulses
- Forest tubers fruits and leafy vegetables

## **Fairs and Festivals**

- Lendipanda
- Ghia Panda
- ❖ Goesendiahia



## **Religious Functionaries**

The Dharua tribal people believe on the earth on their existence and also believe on the supernatural entity. They trust on the sprite and Ghots. They also practice which and sacrifices animals. Excepts those they celebrate various functions relating to the agriculture, cultivation and at the time of yielding crops from the fields.



## **Believe on Supernatural entity**

They also believe in the existence of ancestral spirits, ghosts and witches. They appeare the supernatural power by offering food and animal sacrifices

## **Identity Symbol**

Arrow, Bow and Axe

#### **Dress and Ornaments**

Man wears short cloth and their upper portion of the body remain uncovered. Females wear short cotton saree.

## **Political Organisation**

They have their own traditional council, headed by a Sardar, who perform as the head of the village and act as a judge in all decision and judge mentation. All community people irrespective of the age respect him for his right judgement and for punishment.

#### Threat on Existence

The Dharua tribe are the forest dwellers lives on the forest region of Odisha are now threatened by the industrial project encroachment upon the traditional lands. The industrial pollution has caused increase in the incidence of mortal diseases like tuberculosis, asthma, and other air borne diseases in the community. Migration is an another principal cause of shrinking population in their community.

# **MALHAR**

#### **About the Tribe**

The Malhar tribe is a semi-nomadic community in the Dhenkanal and Angul districts of Odisha. They live in the forest in a small groups and practices hunting of wild animals. They also Collects Forest products like wild roots and fruits, they work as dailywage labourers, and working as water carriers. With their distinct customs, languages, and ways of life, the Malhar tribes make a substantial contribution to the region's well-known cultural variety. Western Odisha's Malhar tribes embody a distinct cultural identity enhanced by their customs and life experiences. They are enhancing their standard of living and preserve their culture, enabling them to



successfully negotiate the challenges of modernity while preserving their rich cultural legacy.

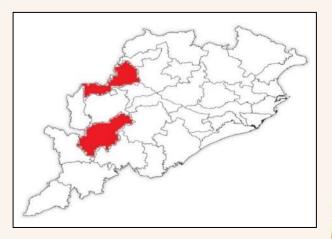
### **Demography**

According to the 2011 census report the Tribal Population in the state is 7,00, 000. The sex ratio of the tribe is 975 females per 1000 men population

## **Geographical Location**

The Malhar Tribal People Primarily resides in hilly, forested region and valleys.

The Kalahandi, Nabarangpur, and Rayagada, are the home land of the Malhar tribal people.



## **Racial Classification**

- The Malhar is a sub-group of the Konda tribe; they are classified under the Proto-Australoid race.
- ❖ Skin: Dark complexion.
- Height: medium stature.
- \* Facial Features: broad nose and a flat bridge.
- ❖ Hair: Curly or wavy hair.

## Linguistic Classification

Odiya and Telugu

## **Economic Organisation**

The livelihood of the tribes in Malahar, located in Kalahandi district of western Odisha, is largely shaped by their cultural practices, geographic setting, and available resources. Here are key aspects of the livelihoods of the tribal communities in this region:

#### **Food Habits**

- ❖ Staple foods- Millets, ragi and sorghum
- \* Rice. Pulses and Legumes: Lentils and pulses such as archer (pigeon pea) and Kulthi (horse gram)
- ❖ Tubers and Roots: Yam, Sweet Potatoes and Wild roots
- Common vegetables: Pumpkin, Brinjal, Okra, Beans and Leafy greens.
- Wild fruits: Mahua, Tamarind, Mango and Jackfruit.
- Meat and fish and Handia (Rice beer), Mahua Liquor
- Hunting: Traditional hunting practices are also a cultural and subsistence activity.
- ❖ Fishing: They catch fish in local streams and a common activity, especially during the lean agricultural season.
- ❖ Livestock: Goats, poultry and cattle
- ❖ Gathering of Mahua flowers and seeds for food and brewing local liquor.
- Firewood, honey, wild fruits and tubers.
- Leaves (like Sal leaves) for making plates.

#### Fairs and Festivals

Karam, Chaitra Parab, Nuakhai, Pusapani are examples of festivals of the community where they perform rituals, dance and music.

Musical instruments: Drums (Dhol), Dhemsa, Flutes and Mandals,

#### **Religious Functionaries**

They worship nature and ancestors on their community feast. Family head worships/offers in their house only and the village priest worships in the community feast, religious function in the community as the head or perform as a community priest.





## Belief on Supernatural entity

Animism, (Dharni Penu), Beliefs on Supernatural entity-Gram Devta,

## **Identity Symbol**

Red flag

#### **Dress and Ornaments:**

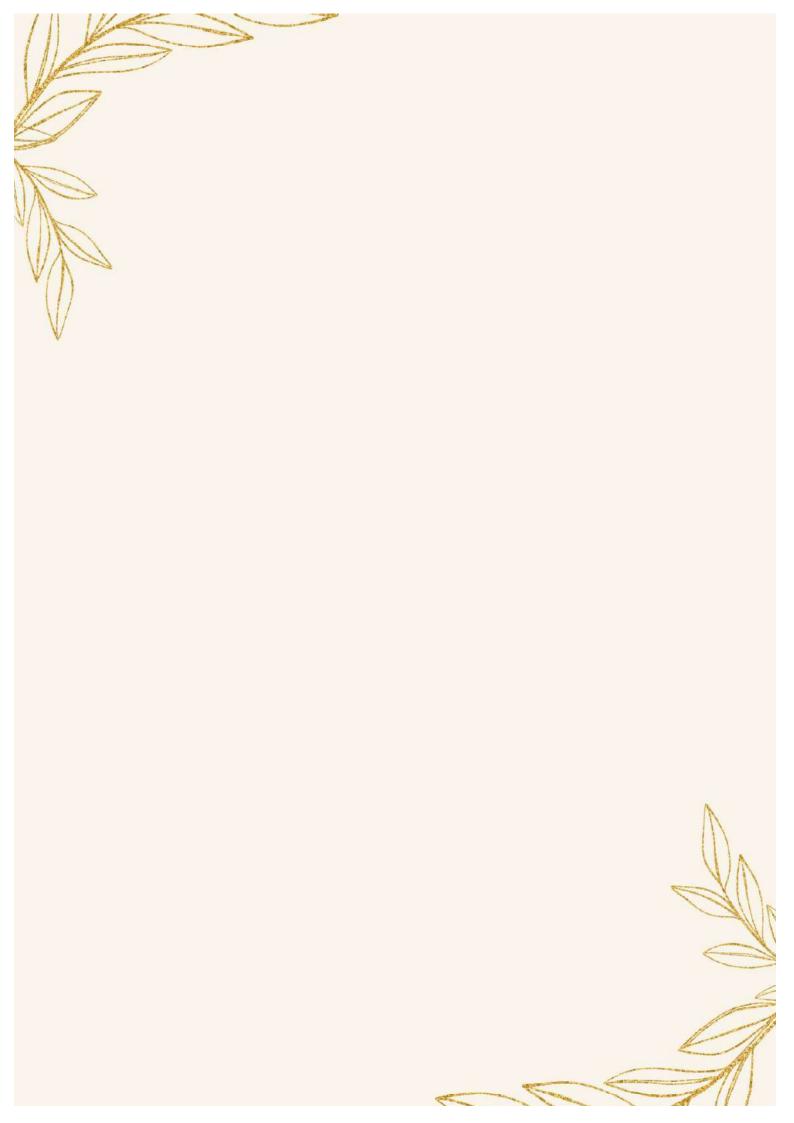
Handwoven Saris, often dyed with natural colours. Men wear Dhotis or Lungis and during festivals. Women wear metal ornaments, beaded often crafted from forest materials.

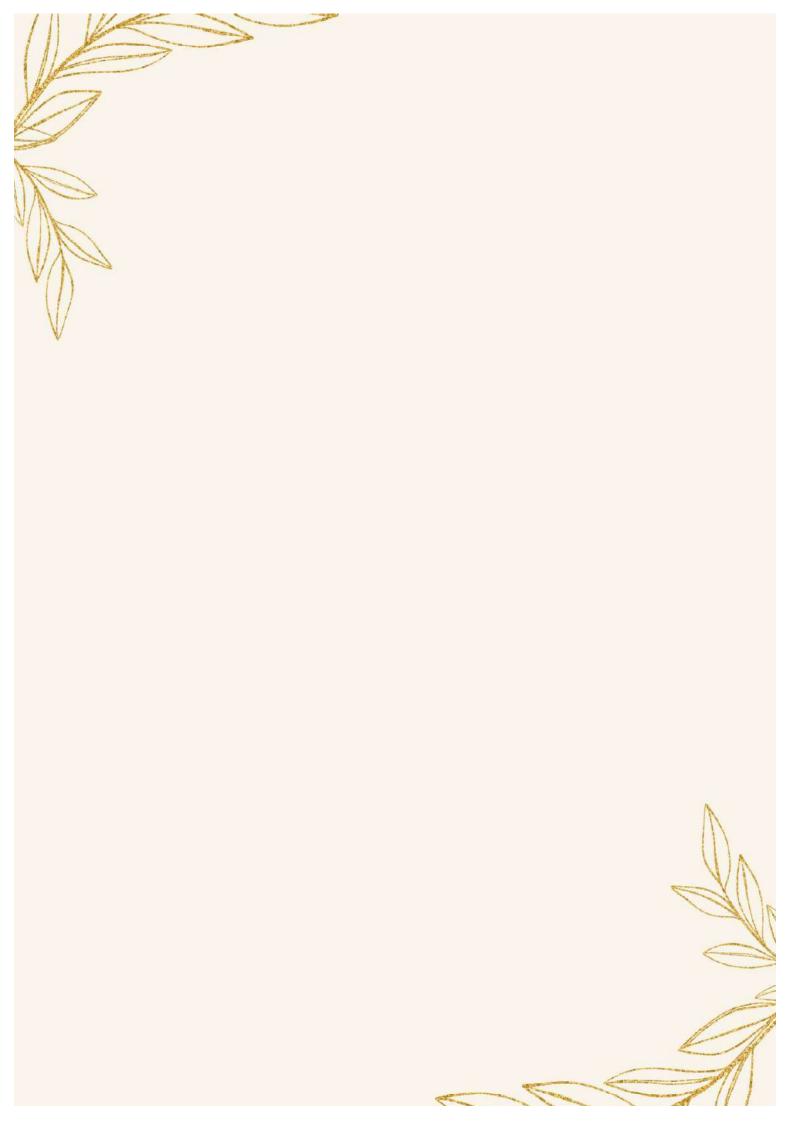
## **Political Organisation**

Local council having representatives from various clans and families participates for collective decision in the community.

### Threat on Existence

Climate change, deforestation, and forced displacement due to expansion of mining activities in the geographical areas leading to affecting their livelihood and cultural identities. Migration among youth as unskilled labour is growing phenomena in the community.







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