CHAPTER - IV

KALAHANDI AND KALAHANDIAN LAMPS

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4.1 INTRODUCTION

Incredibly, one of the richest regions on earth and simultaneously one of the economically poorest districts of the world, Kalahandi, is a land of paradox. It is the land of Kalahandia Megha, (continuously heavy downpour for consecutive days having no sign of sun for the deep covering of block-pot like coloured clouds), it is the land of drought. It is the land of natural bounties, it is the land of natural calamities. It is the land of precious stones; it is the land of starvation, migration and child-selling. It is the land of wealthy 'Gountias' (the first line of area-lords for revenue collection and administrative convenience created during king's era and still pervading); it is the land of mass poverty, bonded labourers and Sukhbasis (persons having no house, home-stead land and immovable property under possession).

The broad objective of this chapter is to present the district profile of Kalahandi and socio-economic and cultural features of Kalahandian tribals, the age-old occupants of the land, popular as the epitome of poverty, and to portray a picture of the genesis of co-operatives and Kalahandian LAMPS.
4.2 THE MONUMENTAL HISTORY

Kalahandi's antiquity has been corroborated by the 15,000 year old rock paintings in the Gudahandi caves of Eastern Ghats and the Granite and Charconite base under the Upper Indravati Project drilled by the Geological Department of India and further corroborated by the remote sensing Laboratory from the satellite imageries interpreted at Bhubaneswar. It is much older than the Himalayan rocks or the Indo-gangetic plain.\(^{98}\)

Pre-historic drawings painted in red ochre and black tint have been discovered at Gudahandi and Jogimatha Hills of Kalahandi. The most interesting of these pre-historic drawings is a hunting scene depicting primitive man throwing a stone missile at a running bison. The rock paintings indicate that this area was the abode of the aborigines.

The excavations and relics of Asurgarh, Belkhandi, Mohangiri, Maraguda Valley (Lac Bridge) and many other places give an impression of varying luminous cultures in the flow of time. Probably the surviving megalithic monuments practiced by the

\(^{98}\) Deö, P.K. Forget the British Legacy and observe 1\(^{st}\) January as Orissa Day, Souvenir, Kalahandi Utsav-1997, District council of culture, Kalahandi.
Kondha, Saora, and Gonds are the remnants of the Neolithic cultural phase meant for the propitiation of the departed, responsible for agricultural operations introduced during Neolithic times. 

"The territory comprising the present district of Kalahandi played an imported role in the early history of India. This region is known to have developed a high standard of culture even during the pre-Buddha period of which the Jatakas speak. The Sera Vanijja Jataka describes the merchants sailing in the Telavaha River with their merchandise. The modern Tel is identified with the Telavaha, it was probably so named because of traffic in oil in early times. Panini in his Ashtadhyayi refers to Taitilaka Janapada, a territory to the west of Kalinga, and this territory very likely comprised parts of modern Kalahandi and Bolangir districts centering round Titilagarh. According to Panini Taitilaka Janapada was famous for brisk trade in rhinoceros hide. This indicates that the Tel river valley was carrying on trade and commerce with the outside world during early times, and was a land of prosperity. This has been amply testified by the large

hoard of punch marked coins unearthed at Asurgarh, some of which have been attributed to the 3rd century BC and even earlier. In the 3rd century BC this territory along with Koraput tract was called the Atavika country and it was variantly known as Mahavana and Mahakantara in ancient inscriptions and literature. The Atavika people were valiant fighters and fought on the side of Kalinga against the army of Ashoka who invaded Kalinga in 261 BC. The Mauryan emperor succeeded in conquering Kalinga but could not occupy the Atavika territory, which remained outside his empire. He conciliated the Atavika people showing liberal and friendly attitude towards them. He declared in the special Kalinga Edict II that he desired to conquer the hearts of the Atavika people and not their territory and that his avowed policy was to make them happy and prosperous in this world and blissful in the other world”.

As revealed by the Allahabad Pillar Inscription (about 350 AD), Samudragupta after crossing Vindhyas defeated several kings including, Vyaghraraja, the king of Mahakantara. Mahakantara comprised modern Koraput and Kalahandi Districts and Vyaghararaja was a very powerful king. Some scholars opine
that Samudra Gupta issued tiger type of coins signifying the defeat of this king.

In the later part of the 5th century AD, a new dynasty called Parvata Dvarakas raised in the Tel river valley in modern Kalahandi District. The rulers of this dynasty were the worshippers of the goddess Stambheswari installed at a place called Parvatadvara and the dynastic name was suggested after this sacred seat of the tutelary deity. Later the area came under rule of the Sarabha Puriyas and the Somavansis. In 1005 AD Kalahandi came under the rule of Nagavansis and 31 rulers in genealogical line ruled the land. Their tutelary goddess was Manikyadevi or Manikeswari.

Kalahandi under the rule of Nagas was practically independent and there is no evidence of suzerainty over it exercised by the Sultans of Delhi or the Mughal Emperors. This is mostly due to the geographical location of the territory and the impenetrable forestry and hills. The Rajas of Kalahandi claimed authority over eighteen forts (conventional Athara Garh) which was then considered to be a symbol independent power. The status of independence continued till the occupation of Kalahandi by the
Bhonsal Raja of Nagpur. In Rennell's map published in 1788 AD Kalahandi was found included in Maratha territory.

As per the treaty of Deigaon of 1803 AD the Britishers captured practically the whole of Orissa alongwith the states from the Bhonsla of Nagpur, but Kalahandi came in contact with East India Company in 1853 AD.

In 1877, the illustrious rules Udit Pratap Deo was present at the imperial assemblage at Delhi and there he was received with much distinction and honour. A gold medal and a sword were presented to him by the Viceroy and Governor General. He was decorated with nine guns salute on this Darbar where Queen Victoria was declared the Empress of India-a privilege not enjoyed by any other feudatory Chief of Orissa.

In 1942, the last King coping with the time spirit passed the Village Panchayat Order and Karunda Praja Sabha Order in order to introduce self-government system in the State. Praja Sabhas were organised on democratic basis at Bhawanipatna, Dharmagarh, Thuamal-Rampur, Kashipur, Jaypatna, Karlapat,

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100 Orissa District Gazetters, Kalahandi, P.57.
Lanjigarh and Madanpur- Rampur and were given privilege to decide all matters of local interest.

The independence day was celebrated by the people of Kalahandi at Bhawanipatna with great pump and national spirit. The following resolution was passed:

"Resolved that the people of Kalahandi State rejoice at India's attainment of full independent powers consequent on the transfer of powers from the British to the dominion of India on the 15th of August 1947 which will remain ever memorable in the history of India, nay, in the history of the world, and hope that this country will play an important role to contribute towards the preservation and promotion of peace and prosperity of the world. At the same time they pray the almighty that this dominion of India will be able to enjoy the fruit of independence for all time to come".

4.3 SOCIO-ECONOMIC PROFILE:

Kalahandi or Karond State is in the Deccan Plateau, believed to be formed by the Gondwana landmass along with Africa and Australia. Clear-cut record is not available to show how the
name Kalahandi originated. According to lieutenant Elliot, Deputy Commissioner, Raipur (1856) 'This dependency is known only on the Nagapur side as Kharonde, the oriya name being Kalahundi, and as there is no village or place corresponding to the former name, it would appear to be a corruption of the latter, though it has originally entered in the accounts." In the Maratha records, the word Karond occur invariably, but since 1905 when this territory formed a part of Bengal Presidency the name Kalahandi (Literally meaning 'black-pot') is commonly used.

The undivided Kalahandi district was in ancient times a part of South Kosala. It was a princely state. After independence, it was merged in Orissa on the 1st January 1948. The ex-zamindari areas of Khariar which was a portion of the Sambalpur district was separated and tagged with Kalahandi district and the district of Kalahandi was formed with the Ex-state of Kalahandi and the Ex-zamindari areas of Khariar. Subsequently in 1962 Kashipur police station was taken out and merged with Koraput district. Nawapara subdivision was

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^ Elliot's Report on Kalahandi State dated the 28th July 1856 No.73. Orissa District Gazetteers, Kalahandi 1980., P. 457
declared as Nawapara district and separated from Kalahandi district with effect from 1.4.1993.

- **Location**:

  Kalahandi district occupies the south-western portion of Orissa and is situated between 19°3' N and 27°5'N latitude, and 82° 30' and 83° 74'E longitude. It is bounded in the north by the districts of Bolangir and Nawapara, in the south by the districts of Koraput and Rayagada, in the east by the districts of Kandhamal and Rayagada and in the west by the districts of Nawarangpur, and Raipur of Madhya Pradesh. It extends over an area of 8364 square kilometres and constitutes 5.36 per cent of state's territory.

- **Physiography**:

  The district can be divided into two distinct physiographic regions: (1) the hill tracts and (ii) the plains. The hills belong to the main line of the Eastern Ghats and contain extensive plateaux of about 4,000 feet in elevation with long tropical grass grown over them. The hill-sides rising up precipitously from the plains is covered with Sal forests, wantonly cleared at places for Jhuming cultivation. The plains have undulating surface with an elevation of 900 to 1,000 feet above the mean sea-level and intersected by hill ranges,
isolated places and a number of rivers and rivulets. The valley area between the hill tracts (locally called Dangar or Dangarla), are fertile and cultivated in some portions with the help of perennial streams.

- **Climate and Rainfall:**

Situated in the north-eastern corner of the Deccan Plateau, the climate of this district is comparable in many respects with that of the main Deccan Plateau. Seasonally, the four seasons are: hot season from March to May, south-west monsoon from June to September, post-monsoon in October and November and the cold season from December to February. The district has an extreme climate and is not generally salubrious.\(^{102}\)

The average rainfall of the district is 1378mm and about 80 per cent of the rainfall is received between June to September. Average number of rainy days in a year is 54 days. Due to heavy rainfall over a small period very often creates a flood-like situation and erratic distribution of rainfall leads to drought and famine. Drought is a normal feature of this district.

\(^{102}\) District Census Handbook, Kalahandi, Census of India 1961, Orissa Govt. Press (1965) P-4
• **Administrative Setup:**

The district has been divided into 2 sub-divisions with 7 Tahasils, 13 Community Development Blocks, 195 Gram Panchayats, 2205 villages of which 2068 are inhabited and 137 uninhabited, and 6 Assembly Constituencies and 1 Parliamentary Constituency. In the Bhawanipatna sub-division one Integrated Tribal Development Project (ITDP) is functioning covering two tribal dominated blocks, Lanjigarh and Thuamul-Rampur, one District Rural Development Agency (DRDA) has been set up since 1981.

• **Demography:**

The population of Kalahandi according to 1991 Census is 11,30,903 of which 5,65,595 are male and 5,65,308 are female. The population of the district is 3.57 per cent of the state population and the density of population per square kilometer is 138 in comparison to the state density of 203. The percentage of SC and ST population to the total population of the district is 17.01 and 28.88 respectively. The tribals spread over all the 13 blocks of the district with significant concentration to the tune of 55.65 per cent in Thuamul-Rampur Block and 48.93 per cent in Lanjigarh block. Out of the total workers of 5,09,730, the male female ratio is 2:1.
and the number of main workers is 4,26,175. The occupational distribution of the main workers comprise 1,82,628 cultivators, 1,74,906 Agricultural labourers and 67,641 workers in mining, construction, manufacturing, trading and other services. The sex ratio of the district is 999 female for 1000 male as against 971:1000 at the state level.

- **Literacy:**

Kalahandi district is creeping behind in education, that is only 31 per cent in comparison to the state average of 49 per cent and the national average of 52 per cent as per 1991 Census. Although the district occupies 12th place amongst the 30 districts according to population, it ranks 24th in respect of literacy. Rural literacy is alarming. Literacy of female is much lower than that of male. In 1991 the male and female literacy rate was 46.85 per cent and 15.28 per cent respectively as against the State average of 63.09 per cent and 34.68 per cent. Scheduled Castes and Schedule Tribes who constitute 17.01 per cent and 28.88 per cent of the total population have only 28.20 per cent and 18.54 per cent of literacy respectively giving an average of 23.87 per cent. The low percentage of literacy in the district is due to the preponderance of
tribal and scheduled caste people in the total population of the district who are mostly illiterate.

- **Soil:**

  The district has broadly five types of soil classified as: Red Laterite, Black Clay, Sandy Loam, Clay and Red Sandy Loam. The Red Laterite soil, which is deficient in phosphorus and nitrogen, is found all over the district mostly under the foot-hill and hillocks. Sandy loam soil is seen in Lanjigarh area. The river bank areas are of Alluvial and Sandy and Sandy Loam type. The fertility of the soil in Dharmagarh, Jaipatna areas is high and in Lanjigarh and Thuamul-Rampur areas is relatively low.

- **Rivers:**

  The Tel and the Indravati that form the tributaries of large rivers like the Mahanadi and the Godavari are the principal rivers of Kalahandi. The tributaries of river Tel are Moter, Hati, Sagada, Ret, Uttei, Rahul, Sunder, Udanti and Bulat. Many of the hill streams are perennial. In some villages of Lanjigarh Block the Tribals have canalized the perennial flow to the plain patches for agricultural purpose. The scenery along the banks of these streams during their course through the hills, especially on the Indravati and the Raul is
exceedingly fine and varies from wild ranging torrents sweeping over steep bare rocks, to placid stretches of deep pools with the stream swirling in the eddies between rich meadow land, verdant with grass and banks overhung with willows. Most of the rivers are rain-fed and go dry during summer. Indravati and Nagavali rivers have their origin from Thuamul-Rampur.

- **Forests**:

Out of 3851.12 square kilometer of forest area constituting nearly 46.04 per cent of the total geographical area of the district, 1449.03 square kilometre is under reserve forest, 869.57 square kilometres under demarcated protected forests, 1,531.98 square kilometres under undemarketed protected forests and 0.54 square kilometres under unclassified forests. Sal is the major species and the other varieties area Bija, Teak, Bamboo, Asan, Bandhan etc. The Minor forest produces of this region are Kenduleaf, Bamboo, Brownggrass, Mohna Flower and Seeds, Kusmi, Lac, Shali-bark, Sunali-bark, Sabai grass and Sal Seeds. These minor forest produce keep most of the poorer class of local inhabitants occupied for nearly quarter of a

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year and benefit largely the Adibasi population.\textsuperscript{104} Timber and Kendu leaves are the main exportable forest produces of the district.

- **Minerals and Precious Stones:**

  Bauxite, graphite, iron and quartz are some of the minerals available in the district. Of these, graphite and quartz are commercially exploited. Heavy bauxite deposits are identified. Kalahandi is known as the land of precious stones Kautilya has reformed the area (the area between the river Tel and Indravati) as ‘Indravana’ in his magnum opus ‘Arthashastra’.\textsuperscript{105} In the recent past precious stones like rally, Nilam, Granet, Cats’ eye, Panna, Baidurya etc. are found in the areas like Jiling Padar, Hinjli Bahal, Jhakarpada, Sagada, Baner, Jamjor, Alma, Karangkana, Darbasel, Polguda, Lanjigarh Road, Ghatpada, Tundla, Sirdapali, Sidingpadar, Maningrila, Darakhaman, Nagjhani, Chandarnpindea etc.\textsuperscript{106} Cunning tradevi happened to take away the collection raw stones to outside States just by paying some wages in many places as the rural tribal people are not aware about the money value of the precious stones.

\textsuperscript{104} District Census Handbook, Kalahandi Census of India 1961, P.1
\textsuperscript{105} Kautilya-Arthashastram,(Purbardhha), Orissa Sahitya Academy, Bhubaneswar(1963) P.210.
\textsuperscript{106} Satapathy,S.; Kalahandi Banam Kala Handi, The Anupam Bharat, dated 31st March 1998 (Berhampur), P.5
Agricultural Practices:

Agricultural practices in the district are traditional, characterised by low investment, low productivity, low consumption of farm energy, poor quality of farm animals, absence of improved agricultural implements, un-scientific cropping pattern etc. The tribals are practising shifting cultivation called 'Podu', where the returns are below subsistence level.

2,63,240 hectares were sown for food crops out of which Thuamul-Rampur and Lanjigarh figures were 7,211 and 16,236 hectares respectively, during the year 1994-95. The barren and uncultivable land was 31,280 hectares and fallows were 80,488 hectares in the district. Out of cultivated area 2,33,549 hectares were used for production of paddy and the yield rate is 17.71 quintals per hectare in the district. The total consumption of fertilizers (Nitrogen, Phosphoric and Potassium) were 6,117 metric tonnes of which Thuamul-Rampur and Lanjigarh amounted to only 48 and 118 metric tonnes. Though the ration of the geographical area between Tuamul-Rampur and Lanjigarh was 17:29, Lanjigarh was relatively ahead in using fertilizers and area of cropping than Thuamul-Rampur.
• **Land Holding Pattern:**

The land holding pattern was highly skewed. This was a fall out of the old Zamindari System. The Gountias 1985-86 agricultural census was given in the table 4.1 were the elite land-owning class of the district. The land holding pattern of the district is depicted below:

<table>
<thead>
<tr>
<th>Size of the holding</th>
<th>No. of holders families</th>
<th>Extent of land</th>
<th>Average per holding (hectare)</th>
<th>Percentage holding to the total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marginal Farmer</td>
<td>64,751 (18,927)</td>
<td>36,879 (11,159)</td>
<td>0.569</td>
<td>Holders Families</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Extent of holding (hect.)</td>
</tr>
<tr>
<td>Small Farmers</td>
<td>42,516 (12,978)</td>
<td>58,839 (18,047)</td>
<td>1.384</td>
<td>27.01 (23.43)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11.71</td>
</tr>
<tr>
<td>Semi Medium Farmers</td>
<td>35,481 (11,070)</td>
<td>95,082 (29,216)</td>
<td>2.680</td>
<td>17.74 (16.06)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>18.68</td>
</tr>
<tr>
<td>Medium Farmers</td>
<td>17,548 (5,779)</td>
<td>98,164 (32,197)</td>
<td>5,594</td>
<td>14.81 (13.70)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>30.19</td>
</tr>
<tr>
<td>Large Farmers</td>
<td>1,791 (455)</td>
<td>25,990 (6,700)</td>
<td>14,511</td>
<td>7.32 (7.15)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>31.17</td>
</tr>
<tr>
<td>Landless Farmers</td>
<td>77,507 (31,580)</td>
<td>--</td>
<td>--</td>
<td>0.75 (0.50)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8.25</td>
</tr>
<tr>
<td>Total</td>
<td>2,39,654 (80,789)</td>
<td>3,14,954 (97,319)</td>
<td>--</td>
<td>100</td>
</tr>
</tbody>
</table>

(Figures within brackets belong to the Scheduled Tribes)

Source: Agricultural Census Handbook, Orissa, 1985-86.

• **Irrigation:**

Kalahandi district has got one major irrigation division, one lift irrigation division and minor irrigation division. The district has got assured irrigation of about 56,000 hectares during 1996-97.
Major Irrigation Project:

The Upper Indravati Multi-purpose Hydro-Electric Project with a designed reservoir area of about 110 square kilometres is under construction. This reservoir is formed by damming 4 rivers, Indravati, Kapur, Podaghad and Muren. These 4 dams are linked with each other through 8 dykes and 2 link channels. The reservoir spreads over part of Kalahandi, Nawarangapur, and Koraput districts. On completion it will generate 600 Megawatts of power and irrigate about 1,28,000 Hectares of land. Already 30,000 Hectares of land in Dharmagarh has been irrigated through this.

Medium Irrigation Project:

The Utei Medium Irrigation Project is only of the kind, is basically a diversion weir over Utei river at Ambagaon in Madanpur- Rampur. Block. The Project has a catchment area of 456 square kilometres and its designed maximum discharge is 2.01 cusecs. It has got gross commandable area of 12,746 hectares out of which the certified ayacut is 9626 hectares covering 50 villages of Madanpur- Rampur and Karlamunda Block.
Minor Irrigation Project:

The district has got 142 Minor Irrigation Projects, out of which 71 are fully operational, 9 are partly operational, 54 are completely derelict and 8 are under construction. The 80 operational projects have got designed ayacut of 20,412 hectares. However, because of inadequate water in the reservoir these projects are not in a position to give full irrigation in its ayacut.

Lift Irrigation:

There are 365 Lift Irrigation points, out of which 264 are operational. Besides, 122 private Lift Irrigation points are also operating in the district.

Indigenous Irrigation:

The people of the area have developed their own system of indigenous irrigation with their perception of the local geographical conditions, ‘Munda’, ‘Kata’, ‘Chahala’, ‘Bandha’ are the irrigation systems of the area; ‘Kata’ being the main mode of irrigation in Kalahandi and western Orissa as well where the main earthen wall is cut and the water flows in the corn fields in
the periods of draught. Gradually these cost-effective magnificent systems are breaking down due to the lack of maintenance and growing dependence on Government.

The tribals residing in hilly areas of Kalahandi bestowed with perennial streams have their own system of indigenous irrigation. The significant contribution in this regard is by a Kondh, named Karjee Majhi of Sherkojhola, Lanjigarh who has built around 42 canals, of about 100 kilometers length in total, in the hill terrain of the district. A small number of such canals were also made by Meru Majhi in Thuamul- Rampur block.107 These canals are in the tribal pockets and cropping in these areas are benefited due to the regular availability of water.

- **Industry:**

Kalahandi is industrially one of the most backward districts of the State. There is no large-scale or medium-size industry in the district. Whatever other industrial units exist are either in the small-scale or household sector. Of the small-scale industries, most of the units are conventional type like rice mills, oil mills, saw mills etc. Processing units pre-dominate the industrial set-up.

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of the district. The important household industries in the district are cotton handloom weaving, pottery, black-smithy, basket making, carpentry, leatherwork, jewelry making etc. In 1996 – 97, the number of small- scale industrial units established were 50 in number, having total capital investment of Rs.164.89 lakh and number of cottage industries established were 679 with total investment of Rs.24.16 lakh. Wood carving, agarbati making, broom making, leaf-plate making are some of the fields taken up commercially in the last decade.

In the eighties, there was a notification as regards 3 underdeveloped and non-industrialised districts where Kalahandi was placed along with Bolangir and Phulbani. Any entrepreneur starting any industry in these regions was eligible for 1/4th central subsidy. But later the name of Kalahandi was deleted for Balasore and the rising hope of progressive industrialisation was strangled.108

4.4 POVERTY SYNDROME

The phenomena of poverty have significantly changed in 20th Century. Wide spread poverty had been accepted inevitable under traditional modes of economic production. Several types

of poverty may be distinguished depending on such factors as
time or duration (long-term, short-term or cyclical) and
distribution (wide-spread, concentrated or individual).

Drought, starvation deaths, child selling, migration for no work,
were the issues highly flashed in the media in the 90's,
popularising Kalahandi as synonymous to poverty.\textsuperscript{109} Yet,
poverty is much more than starvation death or near famine
conditions. It is the sum total of a multiplicity of features. The
weightage of factors vary from region to region, society to
society, culture to culture. But at the core, there are a fairly
compact number of factors. They include not just income and
calorie intake. Land, health, education, literacy, infant mortality
rates and life expectancy are also determining factors. Debt,
assets, irrigation, drinking water, sanitation and jobs count too\textsuperscript{110}
as poverty measurement parameters.

The intensity of poverty in Kalahandi is depicted by the living
conditions of the people. The poorest of the poor of the district
are landless labourers who have no access to any material

\textsuperscript{109} Jena, P.\& Satapathy S.; The days are not far, Souvenir, Kalahandi Utsav – 1997, District
\textsuperscript{110} Sainath, P.; Everybody loves a good drought, Penguin Books, (1996) P. IX.
resources. Ironically, these persons in Kalahandi are called 'Sukhbasi' (literal meaning is who lives happily but practically is a vagrant). They have no land (homestead or agricultural). They are given an impression that they need not bother to have a piece of land or a house or any other asset because whatever they need to maintain the family is provided by the landlord. The poor person is in the web of bondage and toils for the Moneylender/Gountia/Sahukar/Zamindar till the bond money is repaid back. Under persistent poverty the person can never repay the loan and consequently pledges his labour till death. Sometimes, it continues for generations.

Some other systems prevailing in Kalahandi as regards working class people, were very peculiar. The system of Bethi (the labour which is not paid for), Begari (impressment of persons into compulsory service without remuneration) were the practices of forced labour prevailing in the area for years. It was a recognised custom for the Chiefs to demand and obtain Begari or free labour from certain caste and classes for carrying their luggage or that of any official and performing various other domestic services. The persons while so employed, were given full daily food and in some cases, small rent-free grants. Bethi labour was received by the headmen or Gaontias of the villages and also by
the Chiefs for their Khamara or private lands. This consisted of free assistance from each house of cultivating tenants of one plough for preparing the lands for sowing, one plough at time of re-ploughing (bihura) and two sickles at harvest.\textsuperscript{111} Prior to 1923, all the roads in Kalahandi were being constructed by Bethi labour. With the abolition of Bethi and Begari in 1923-24 an additional amount of Rs.14,745 had to be provided over and above original public works budget.\textsuperscript{112} Though abolished by law, in practice the system was prevailing in some corners in different magnitudes.

There were three classes of field labour viz. Bahabanda, Barshikia and Bhutiar. Bahabandha was compulsory engagement of a man as servant for debts contracted by his parents during minority. The Bahababndhas could not leave their service until the amount was paid. They received one puti (74.648 kilograms) of paddy per mensem, and on the occasion of Pausa Purnima four putis of paddy and three pieces of cloth. Barshikias were labourers engaged in the month of Magha (January-February) for one year. The usual rate was Rs.4 per annum and one puti of paddy per mensem and at the close of the year four putis of paddy. The Bhutiars were day labourers who received two mans (7.464 kilograms) of paddy daily.\textsuperscript{113} The potential bonded labour

\textsuperscript{112} Orissa District Gazeteers,Kalahandi,P.188.
\textsuperscript{113} Orissa District Gazetteers, Kalahandi P.233
Goti (all Gotis were not bonded to individual masters though may be to masters as a class) received their payment in kind with the age-old wage of one puti per month and four putis annual payment. In practice differential measures for payment and receipts were used and the poor did not have any other alternative than to accept the treatment of the masters. According to an economic survey in 1954-55, 93.2 per cent of the families in the district belonged to the agricultural classes of which 22.5 per cent were agricultural labourers and 6.8 per cent of the families belonged to the non-agricultural classes of which 0.7 per cent were non-agricultural labourers. Thus, about one-fourth of the total number of families of the district constituted the labouring class.\textsuperscript{114} Another important finding of the survey was about 98.2 per cent of the tribal families were dependent on agriculture for their livelihood.\textsuperscript{115} Taking the official statistics of rural wage labour, a general low level of money wage is noticed. Particularly for the agricultural labour in 1989, the money wage stood at Rs.9.78 for males and Rs.7.99 for females in the district compared to Rs.11.48 and Rs.9.54 for the state as a whole.

The prevailing system of labour, debt system and periodic natural calamities (drought) have created thousands of Sukhbasis, and hundred thousands of people to crumble to the lower income strata. From 1966

\textsuperscript{114} Ibid P.234
\textsuperscript{115} Ibid P.243
onwards, there is growing sense of dependence, a feeling that the Government or any outsider is to do everything for them. Poverty has become a psychological disability for the majority of the people. The menace is growing gradually and over the years the Government agencies have treated the poor as 'takers' only, breaking their self-confidence. The visits of Prime Ministers, outsiders in large numbers to observe the conditions of the poverty in Kalahandi, has created a psychic phenomena of demonstrating poverty for easy earning. The principle is, higher the dole or any guaranteed floor, the lower become the incentive to work and to save. The showers of outside aid in the name of saving the poverty-stricken mass have tended to affect the work-culture of the area and a substantial change in the economic scenario is yet to be observed. The phenomenon of poverty in this resource rich poorest region has become popular as KALAHANDI SYNDROME in the World.

4.5 THE TRIBAL DOMAIN:

The land of Kalahandi was dominated by tribals, particularly Khonds. The magnificent flora and fauna was the attraction of the green tribals.

4.5.1 Tribal Demography.

The population of Scheduled Tribes in the district was 28.8 per cent of the total population of the district and 4.64 per cent of
the total tribal population of the state according to 1991 Census. Of the 57 types of specified tribes found in the district, numerically important were Banjara, Bhottada, Bhunjia, Binjhal, Dal, Gond, Kondha, Mirdha, Munda, Paroja, Saora and Shabar. These 12 tribes together constitute about 95 per cent of the total tribal population of the district, the percentage of Gonds and Kondha being 36 and 31 respectively. Once upon a time the prime lot, the Kondhs were in the second place now in the tribal population matrix.

According to 1901 Census Kalahandi had 2198 villages with a population of 3,50,529 (of whom 29 per cent were Kondhs) having a population density of 94 per square mile. The sparse population might be due to the isolated position and the vast and dense hill ranges and predominant tribal composition. Comparatively, as per the 1991 Census Kalahandi had 2068 inhabited villages (137 uninhabited) with a population of 11,30,903 (of which 28.88 per cent are tribals), the population density being 138. The sex ratio of females per 1000 males amongst the tribals was 1,035 as per 1991 Census. Women are
very important in Adivasi society, have high status and constitute the central pillars of their society.116

4.5.2 Socio-Economic Profile

The forest in the state stood unrivalled for the tribals, mainly Kondhs of Kalahandi. Agriculture and forest were the twin sources of their livelihood. With extreme loyalty to mother earth the crops grown by them in the swiddens were Mandia (Elesine Corocanda), Kandula (Cajanus Cajan), Kangu (Penicum Miliane), Maka (Maize), Biri (Black gram), Rasi (Sesamum indicus), Sorisa (Mustard), etc. The Kondhs are famous for the production of cash crops like Haldi (Turmeric).

Each crop or fruit or vegetable is offered first to God or Goddess, particularly Mother Earth with extreme benevolence. Nuakhai (tasting the new crop) festival is distinct of the kind, that is observed with much ecstasy with family members and relatives and the members of the society. The tribals of the area practised cultivation in four types of land, such as Beda, Bhatta, Bada and Danger.117 In Beda land a long term variety of paddy is grown

117 Mohanty, B. B.; Techno-economic of a tribal village in Kalahandi district, Orissa; Adivasi; Volume XXXI, No.3 & 4, September and December, 1991; Tribal and Harijan Research-cum-Training Institute, Bhubaneswar; P.41.
once in a year. During the month of February, they take up ploughing in these land besides contour bonding and repairs. Before they take up leveling operation in the month of May, the land is ploughed about 4 times in between. Then sowing is done in the month of June and July after observance of age-old rituals with the help of the Jani. Before sowing the seeds are sprouted by keeping these in earthen vessel in water for a day and on the second day keeping in bamboo basket covered with leaves. Weeding is done in the month of August and September once or twice depending upon the nature of growth of weeds. The harvesting is done during the month of November and December. Each agricultural activity is attached to certain accepted No manure is applied and the crops are grown in rain-fed condition. In Bhatta land cultivation is carried out continuously for three to four years after which the land is abandoned for regeneration. Usually Paddy is grown in first year, Niger or Kosla in the second year, Kosla or Ragi in third year and if possible Ragi again in the fourth year. In Bada (backyard) land mostly vegetables like Pumpkin, Cucumber, Papaya, etc. are grown. If the backyard land is large Maize and Mustard are grown. In Dangar shifting cultivation is carried out through slash and burn method and Bazara, Ragi, Kosla, Kandul, Barugudi, Jhudanga, Biri, Muga. Kating etc. are cultivated.
Shifting cultivation is very labour intensive and the work of forest clearing, hoeing and dibbling are done in a co-operative manner by the lineage members on rotation basis.\textsuperscript{118}

No Kondh ever appears in any way hard up for food.\textsuperscript{119}

According to the administrative report of Kalahandi State for 1933-34, "There was sufficient stock of food grains and their prices continued to be cheap. The people did not feel the pinch of distress of any kind. The yield of Mandia and other crops which are the staple food of the people inhabiting the hilly parts was 8 annas in a rupee and the Kondhs and other people in the Dongerla areas did not feel dearth of food grains." The monopoly of trade was in the hands of the Banjaras\textsuperscript{120}. The majority of the Scheduled Tribes in both the sexes are found engaged in agricultural occupation, household industries and allied services.

The cost of living was maintained to be very low. They live in hamlets consisting generally of one long wide street of bamboo and thatched houses, having a front door and a door of escape.

\textsuperscript{118} Ibid; P.41.
\textsuperscript{120} Orissa District Gazetteers, Kalahandi, P.57.
in the rear. The average expenditure of a tribal household is around 50 per cent less than that of general households.

With gradual diminution of green coverage the tribal are forced to be akin to locate themselves in plains, being attached to larger villages. But their living habits tuned with their culture and tradition still remains simple and cosy. The soothing breeze of deep night still vibrates with the sound of flute and drums.

The area where the total number of persons able to read and write was 6,129 at the beginning of the century (1.7 per cent of the population and chances of 0.1 per cent tribal literacy was remote); in 1971, 7.71 per cent and in 1991, the tribal literacy rate was 18.54 per cent (male and female literacy rate being 32.00 and 5.48 respectively). The tribal dominated areas like Lanjigarh and Thuamul-Rampur the literacy rate was found to be 12.49 and 6.90 per cent respectively. During 1944, 438 number of tribals of the districts registered in Directorate of Employment, Orissa of which below matric 138, matric 271, under-graduates 4 and general graduates 5. In 1982, Thuamul-Rampur block was discussed in the floor of the Assembly, being a block in modern India not having produced a matriculate.
During 1994-95 out of 5,088 IRDP beneficiaries of the district, 1,540 were tribals. In the year 1993-94 out of 7,235 beneficiaries, 2,507 were tribals. Taking into account the Lanjigarh and Thuamul–Rampur blocks, each third beneficiary on IRDP was a tribal, though population-wise each second one happened to be a tribal.

4.5.3 Kondhs of Kalahandi:

Kondhs are the most important and most numerous of the aboriginal tribes (according to census of 1901 the Kondhs numbered 2,23,424 of whom 1,0,086 were found in the State of Kalahandi) in Kalahandi. About two-sevenths of the population were Kondhs, the other principal castes being Dom (62,462), Ahir (59,120), Gond (31,770), Paik (13,598), Mali (9,230), Sabar (9,053), Teli (5,971), Kumbhar (5,827) Sundhi (5,264) and Rajput (5,090). The restless disposition of Kondhs seldom allowed them to reside in the same spot and the greater part of whom pay nothing to the Government and have but little intercourse with its officers.\(^{121}\) Their contribution was a sheep or small present at Dashara festival. Practically speaking, the whole hill area of the State was in possession of Kondhs, with whom

\(^{121}\) Elliot's Report on Kalahandi State, the 28th July 1856
certain number of Doms were residing performing the scavenging work of the villages and serving as labourers.¹²²

According to the Census of 1971 the Kondhs numbered 1,14,644 (56,411 males and 58233 females) and though found everywhere in the district, were more concentrated in Lanjigarh block. Numerically their position was second.

They lived with the Doms and other castes in the plains as well as in the hilly areas, but the equation with Doms was changed in the flow of time, the Doms generally acting as their creditors and advisors.¹²³

"The Kondhs are generally simple in nature, innocent, truthful and credulous. Their behavior is pleasant and they are extremely hospitable to guests, giving protection to enemies if they take refuge. They can be won over with good gesture and kindness. The offerings of country cheroots to men and glass beads to women are easily accepted as presents. They are generally kind and cheerful and are lovers of recreation. They are formerly addicted to human sacrifice and infanticide".¹²⁴

¹²³ Orissa District Gazetteers, Kalahandi, P.96
¹²⁴ Census of India 1951,Orissa Part-I,P.422
The Kondhs of Kalahandi occupied a privileged position in the area than the other tribes in the State. The ceremony observed on the accession of the new king might be the unique one in the whole world. To quote the description from lieutenant Elliot's Report (1856) "There is a place called Jugsaiapatna, about 24 miles east of Junagarh. Near this, lives a Khond family the eldest member of which is called Pat manjhi. When the Raja dies, his funeral rites are performed and his corpse disposed of by the orders of his successor who does not take part in the ceremony: after the due completion of these offices, the Zamindars and principal persons in the dependancy assemble at Jugsaiapatna for the purpose of installing the young Raja, which ceremony is conducted in the following manner. The Pat manjhi or Khond above mentioned having seated himself on a large rock at Jugsaiapatna, dressed in rich cloths given him for the occasion, a rich cloth is thrown over his lap on which the young Raja sits, while his turban is tied by the Baghe Patar or Diwan, all the Zamindars and principal persons present holding the turban cloth. The Zamindars and others then present their nazars (gifts) in token of obedience to the ruler". After the customary

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125 Elliot's Report on Kalahandi State, 1856.
observance of accession of in the lap of a Khond the new Raja had to marry a Khond damsel in a dignified way. The ceremony was performed by presenting a girl to the chief who immediately returns her to her parents and by Khond system of divorce a fine is paid by the husband for divorcing. These customs may be interpreted as a recognition that the Rajas of Kalahandi derived their rights from the Kandha.126

4.5.4 The Practice of Human Sacrifice:

The origin of the custom of human sacrifice among the hill tribes of India is yet untraced, unknown. It was widely practised over the area covering the hill tracts of Orissa, Madras and Chhotnagpur, mainly inhabited by the Khonds, hence, known as the land of Khonds or Khondistan. Here the human sacrifices were systematically and extensively celebrated, before thousands of spectators over a large tract of country.127 The private performance of this type of sacrifice is deemed necessary when an extraordinary calamity marks the anger of the deity towards a particular house. The victims are purchased or stolen from the plains below who made a trade of such dealings.128

127 Vide Report of J.P.Grant,India Home Consultations,Range 187/Vol.17
128 Ibid
The sacrifice is offered to Mother Earth with a view to grant favourable seasons and crops. "The Earth," say they, "was originally a crude and instable mass unfit for cultivation and convenient habitation of man. Then, said the Earth Goddess, 'Let human blood be split before me' and a child was sacrificed. The soil became forthwith firm and productive and deity ordained that man should repeat the rite and live". Thus the Khond enjoyed the bounty of nature on the express condition of deprecating, by the ceaseless effusion of human blood, the malignity of the power by which its great functions were controlled.

The zanee or priest officiates at the sacrifice. For a month prior to sacrifice there is much feasting and intoxication and dancing round the 'Meriah' (victim), who is adorned with garlands, and on the day before the performance of the barbarous rite, is stupefied with toddy (a local liquor from a palm peculiar to their country, which though pleasant when it is fresh, is extremely intoxicating in a fermented state) and made to sit or if necessary bound at the bottom of a post. The assembled multitude then dance around to music and addressing the Earth, say, "O God! We offer the sacrifice to you- give us good crops, seasons and

129 The Khonds or Hill Tribes, Calcutta Review, Vol. January to June, 1846
health", after which they addressed the victim, "we bought you with a price, and did not seize you- now we sacrifice you, according to custom, and no sin rests on us". After some customary practices the zanee cuts a piece of flesh from the body and buries it with ceremony near and effigy and village idol as an offering to the Earth. All the rest afterwards go through the same form and carry the bloody prize to their villages where the same rites are performed, part being interred near the village idol and little bits on the boundaries. The head and the face remain untouched and the bones when bare are buried with them in a pit. Of the many ways in which the unhappy victim is destroyed in different parts, that just described is perhaps the least cruel. In Kalahundy the victims were supplied by seizing the inhabitants of the neighboring province and selling to the Kondhs.

During the reign of Raja Fateh Narayan Deo (1831-1853 AD) the inhuman practice of human sacrifice was suppressed. To this Raja great credit is due, for his earnest and effectual efforts for the suppression of human sacrifice in the hill zamindaries under

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131 Selections from Records, Madras No. XXIV.
his authority. Though the practice of human sacrifice is abandoned, the practice of offering animal blood (known as ‘Bali’) still practised openly in particular occasions. In some places the offerings were made with the patronage of the erstwhile king. During the Chhatar Yatra of Dasahara festival offerings of pegions, hens, cocks, goats and sheep are found in large numbers. In some places the offering of buffalo is performed with large public participation in a festive mood.

4.5.5 The Great Tribal Upsurge: Khonda Melee 1882

The rising of Khonds (famous as khond melee) in 1878 and 1882 were the outburst of their growing discontent at being ousted from their emotionally-bonded lands by craftiest Kaltuyas, a large number of whom had been imported by the Chief of Kalahandi.

Kaltuyas were excellent cultivators, very industrious and habituated to resort to any degree of litigation, where land is involved. The invading Kalatyas extrenched themselves by trapping the Khond headmen and their tenants into their debt and owned the fertile pieces of land of the Khond villages. The

132 Campbell, My thirteen years service in Khondistan, PP.245-246.
133 Cobden-Ramsay, LEB ; Ibid P.63
aggrieved undertone made an outburst and the news of the intended rising was circulated by means of a consecrated knot or ganthi, which was quickly passed on from village to village. 134 Two lakhs of Khonds joined in the rebellion. 135

In May 1882 the Khonds rose and slaughtered more than 80 Kultyas, while 300 more were besieged in the village of Narla of Kalahandi. 136 Some hundreds of Kultyas were brutally murdered by the Khonds. 137

The outburst of Khonds was confined to Kalahandi and not accepted by similar communities of other districts to the fortune of Kultyas and British Government.

The Commissioner and Superintendent of the State, Frederick Berry received the news about this rebellion on 17 May at Rampur. 138 He took instant action to quell the rebellion. The news of the rebellion was also immediately conveyed to H.G. Prendergast, Assistant Superintendent of Police, Visakhapatnam, by a 'Domb' (Scheduled Caste) disguised as a

134 Ibid P.39
135 Utkal Dipika June 10, 1882, Cuttack
136 Cobden-Ramsay, LEB Ibid P.63
137 Orissa District Gazeteers, Koraput P.36
138 Utkal Dipika June 10, 1882, Cuttack
'Fakir'. He carried the report concealed in his Languti (loin cloth). For this daring work, he was rewarded with a silver bongle.¹³⁹ British Officers and Police force rush in from different places. In fact, one constable from Cuttack single-handedly killed 19 insurgents.¹⁴⁰ The political officer Fredrick Berry hanged seven of the Khond ringleaders side by side and effected a settlement of their grievances.¹⁴¹

The significance of the Khond rebellion of Kalahandi was that it was against Kultyas arising out of agrarian discontent¹⁴² and was harshly quelled by British Government. This incident bruised the cultural cover and solidarity of numerous Khonds and many of the fled away Khonds did not return to their parent konda i.e. hill.

4.6 GENESIS OF CO-OPERATIVES:

Necessity brought forth the co-operative venture in Kalahandi. A famine broke out in the year 1919 that created acute shortage of food grains in the then Kalahandi State. In order to ameliorate

¹³⁹ Therston, E.; Castes and Tribes of Southern India, Vol.III.PP.411-412
¹⁴⁰ Utkal Dipika June 10 1882, Cuttack
the pitiable condition of the people the State launched a scheme of advancing paddy loans. For the purpose, grain banks or grain gollas were started with a capital of about Rs.25,000/- supported by State in installments. Out of the capital, paddy was purchased and loaned out at 25% interest.\textsuperscript{143}

Under the control of the Taluk Tahasildars a Department called Godown Department was created. Under the Department the function of the Gollas was to lend out grains to the people during cultivation season and to recover during harvest. The collections were both in kind and cash according to the option of the loanees. The Grains Collected were stored in godowns at different places in the State and the cash was remitted to the treasury. During Darbar Administration there were 22 Gollas managed by the State.\textsuperscript{144} The Grain Gollas were not registered under any act.

Table - 4.2
Grain Gollas of Kalahandi State.

<p>| | |</p>
<table>
<thead>
<tr>
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</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Rupra</td>
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<tr>
<td>2.</td>
<td>Narla</td>
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<tr>
<td>3.</td>
<td>Gunupur</td>
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</tbody>
</table>

\textsuperscript{143} Inspection Notes of the Registrar of Co-operative Societies, Orissa of Kalahandi Grain Gollas on 10.11-11-1949 at Bolangir.

\textsuperscript{144} Consolidated Audit Report of the Kalahandi Grain Gollas from 22-12-47 to 28.5.49 the period of; management by Annunatta Prajamandal Anusthan.
The operation of Gollas were found to be very profitable by the state as it received much more than what was invested. At the time of merger of the State on 22.12.47 the Gollas possessed loans 11805-0-14 and stock 438-0-16 of paddy and 69-0-5 loans and 0-0-6 stock of mandia or raggy and 3-0-5 postamed under loans of Kosla which valued at Rs. 32/- per postama of paddy and Rs. 40/- per postama of raggy and Kosla came to Rs. 3,91,788, Rs. 2765-8 and Rs. 122-80 respectively, the total being Rs. 3,94,676-/-.

| 4.   | Thuamul Rampur           |
| 5.   | Arebeda                  |
| 6.   | Badkututra               |
| 7.   | Burda                    |
| 8.   | Palma                    |
| 9.   | Junagarh                 |
| 10.  | Kasrapada                |
| 11.  | Kegaon                   |
| 12.  | Kalampur                 |
| 13.  | Utkela                   |
| 14.  | Pastikudi                |
| 15.  | Medinipur                |
| 16.  | Daspur                   |
| 17.  | Koksara                  |
| 18.  | Ambapani                 |
| 19.  | Tarapur                  |
| 20.  | Dharmagarh               |
| 21.  | Depur                    |
| 22.  | Bagda                    |
| 23.  | Bijipur                  |
| 24.  | Oraiguda                 |

Source: Audit Report of Kalahandi Grain Gollas
At the time of the merger of the State with the province, the Maharaja of the State, instead of handing over the Department to the Government, created a private anusthan called 'Annunata Prajamandal Anusthan' to which the management of these Gollas was entrusted. The Godam Department consisting of 7 Maharirs in-charge of 22 Grain Gollas were placed under this Anusthan. This Anusthan formed a Board of which the Zamindar of Lanjigarh was the president. It opened an office or a centre at Bhawanipatna, the capital town of Kalahandi, with a paid secretary, an auditor a clerk and a peon. This office was entrusted with the management of the affairs of the Gollas later. The Government up-hold this self-styled organisation and under orders, the Co-operative Department took over charges on dated 28.5.1949 and subsequently got registered under Bihar & Orissa Co-operative Societies Act VI, 1935 on 31.10.1949.

After taken over of charges the need of a central society was keenly felt not only for the efficient administration but mainly for a place of investment of the cash collections made in the Gollas. These cash collections during Durbar administration, were remitted to the treasury and consequently becoming part of the state revenue. After the

145 Consolidated Audit Report Kalahandi Grain Gollas from Dt.22/12/1947 to Dt.28/5/1949.
Gollas turned to Primary Grain Credit Societies, a Central Society was essential which would act as the catalyst to foster the movement and simultaneously as the financing bank as there were no banks of any kind in the Kalahandi State. Hence, Central Co-operative Union was registered on 31.10.1949 and started working from 16.1.1950. In 1951-52 the Bhawanipatna Central Co-operative Bank Ltd. (BCCB) operated in full-swing.

There were 4940 loanees under the Gola of whom 2954 (60%) came under the co-operative fold by payment of entrance fee and share money and signing the register of members. The remaining 1986 loanees neither made repayment nor become members, which led to legal complications. Surprisingly, there is a party known as Ganatantra Party at work against the Co-operate Organisation.\textsuperscript{146} Due to the influence of the party some of the old loanees were refusing to sign the loan bonds with the hope of evading payment.\textsuperscript{147}

Till the Gollas came within the co-operative fold, they were treated as one unit. There was free transfer of property from one to the other and no area of operation was fixed. Any one was allowed to

\textsuperscript{146} Ibid
\textsuperscript{147} Inspection note of the Bhawanipatna Central Co-operative Union Ltd. By Shri A.P. Panda, B.A.; The Deputy Registrar of Co-operative Societies, Orissa on dated 18.3.1950.
borrow from any Golla and make payment wherever he liked. Free sale was done whenever authorities so desired. Cannon of convenience was holding good for people as well as for the administration.

After the Gollas came within the co-operative fold the area of operation use gradually demarcated. 24 fully self-sufficient co-operative Grain Gollas were operating. As per the statutory audit report of BCCB for the year ending 30.6.1952 "There are 24 grain gollas in the Kalahandi area. These are very high in view of the working capital of the Bank. The working capital of most of the Gallas are reported to be nearly Rs. 50,000. Such big institutions are not properly looked after... the collection of paddy is very poor". The big self-sufficient Organisations where there were no bad and doubtful debts, gradually narrowed and unburnished.

4.7 CO-OPERATIVE NET-WORK.

Originally the entire Kalahandi district was under the Sambalpur circle functioning as a sub-circle. During re-organisation of districts after merger of the states with the Government of Orissa, one Assistant Registrar of Co-operative circle was created

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148 Inspection notes of the Registrar of Co-operative Societies of Orissa of Kalahandi Grain Gollas on dated 10,11-11-1949, Bolangir
in the year 1949 with headquarters at Bhawanipatna, for organisation and supervision of the co-operative structure.

As a consequence of liberalisation of loaning policies, expanding credit structure, introduction of marketing activities coupled with consumer activities and for having better and constant supervision of the co-operative activities, the Kalahandi Co-operative Circle was organized and two new circles were created, one at Nawapara, presently Khariar circle and the other at Dharmagarh in February 1967 and May 1981 respectively.

The entire Kalahandi district was under supervision of the Deputy Registrar of Co-operative Societies, Sambalpur Division and some time under Berhampur Division and Jeypore Division. Subsequently for effective supervision of the co-operative circles functioning in Kalahandi and Balangir Districts, a divisional office with headquarters at Bhawanipatna was created on dated 10.7.74 and functioned as such till dated 31.10.79. The present Kalahandi Division was created with effect from dated 1.11.79 for more effective supervision and for proper implementation of the co-operative programmes in the field.
A separate Audit Circle with headquarters at Bhawanipatna for taking up audit of all co-operatives functioning in the 3 circles was created on dated 14.7.76. Table- 4.3 is presented to mirror the picture of operating co-operatives in Kalahandi.

Table – 4.3
Cooperatives Operating in Kalahandi (1997-98)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of Co-operative</th>
<th>Numbers operating</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Primary Agricultural Co-operative Societies (PACS)</td>
<td>70</td>
</tr>
<tr>
<td>2.</td>
<td>Large Sized Multi-Purpose Co-operative Societies(LAMPS)</td>
<td>06</td>
</tr>
<tr>
<td>3.</td>
<td>Farmers Service Co-operative Societies(FSCS)</td>
<td>01</td>
</tr>
<tr>
<td>4.</td>
<td>Co-operative for Agriculture &amp; Rural Development Bank (CARD)</td>
<td>02</td>
</tr>
<tr>
<td>5.</td>
<td>Employees Credit Co-operative Societies(ECCS)</td>
<td>30</td>
</tr>
<tr>
<td>6.</td>
<td>Wholesale Consumer Co-operative Store(WCCS)</td>
<td>01</td>
</tr>
<tr>
<td>7.</td>
<td>Primary Consumer Co-operative Store(PCCS)</td>
<td>07</td>
</tr>
<tr>
<td>8.</td>
<td>Primary House Building Co-operative Societies (PHBCS)</td>
<td>03</td>
</tr>
<tr>
<td>9.</td>
<td>Primary Fishery Co-operative Societies (PFCS)</td>
<td>11</td>
</tr>
<tr>
<td>10.</td>
<td>Milk Union</td>
<td>01</td>
</tr>
<tr>
<td>11.</td>
<td>Labour Contract and Engineering Co-operative (LCEC)</td>
<td>01</td>
</tr>
</tbody>
</table>

Source: Co-operative Movement in Orissa: A Profile 1997-98.

4.8. LAMPS FOR TRIBALS:

In the national wave of sprouting of LAMPS in tribal zones, 6 such institutions were registered at the edging point of 1975-76 (3 each for Thuamul-Rampur and Lanjigarh blocks). Table No.4.4 is presented to give a bird’s eye view of the operating LAMPS in the area.
As reflected in the table, all the 6 LAMPS took birth on dt.15.3.76. Thuamul- Rampur LAMPS, Karalpat LAMPS, Jubarajpur LAMPS belonged to Thuamul-Rampur block and Biswanathpur LAMPS, Sikerkupa LAMPS and Lanjigarh LAMPS belong to Lanjigarh block. Each LAMPS was to cater to the needs of the tribals in particular, residing in 4 Gram Panchayats (5 in case of Karlapat LAMPS) and the villages covered by each LAMPS was as large as 163 in case of Biswanathpur LAMPS (the number of villages in case of Jubarajpur LAMPS were 28 as a number of them were submerged for Indravati Hydro-electric project). In an average each LAMPS was instituted to satisfy the needs of the tribals (more than 50 per cent of the population).
and non-tribals as well, residing in more than 100 villages. Enveloping a vast tract of land lacking the facilities of communication and covered with hills and forests, the LAMPS attempted to stride and progress with the inherent conceptual sprightliness.

The findings of the Universal Bench-mark survey in 1982-83 in the ITDP area of Thuamul-Rampur (blocks of Thuamul-Rampur and Lanjigarh) as regards membership in co-operative society and indebtedness to moneylenders was that the tribals need money to meet their agricultural and socio-religious needs. The itinerant moneylenders were well aware of the economic weaknesses and superstitions and beliefs of the tribal people and loans were advanced at a usurious rates of interest. The study indicated that out of 9238 tribal households as many as 1475 had membership in Co-operative societies, but out of them, 380 households have borrowed money from private moneylenders. As against this 7684 households had no membership in any Co-operative Society and nearly 83 per cent of them (6399 households) were not indebted to local moneylenders and the remaining 1 per cent (1285 households) have borrowed from private sources. Hence, Co-operative Society has not been effective to an
appreciable extent in neutralising the adversities of the private money lending business.\textsuperscript{149}

After a span of 22 years the progress could be viewed from a comparative picture of LAMPS of Kalahandi and Orissa.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Indicators for comparison</th>
<th>Kalahandi</th>
<th>Orissa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>No. of LAMPS</td>
<td>6</td>
<td>223</td>
</tr>
<tr>
<td>2.</td>
<td>Tribal population per LAMP</td>
<td>10146</td>
<td>23062</td>
</tr>
<tr>
<td>3.</td>
<td>Membership per LAMP</td>
<td>2167</td>
<td>4224</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1221)</td>
<td>(2413)</td>
</tr>
<tr>
<td>4.</td>
<td>Share capital per LAMP</td>
<td>3.17</td>
<td>5.20</td>
</tr>
<tr>
<td>5.</td>
<td>Working capital per LAMP</td>
<td>19.33</td>
<td>43.32</td>
</tr>
<tr>
<td>6.</td>
<td>Loans Advanced per LAMP</td>
<td>1.17</td>
<td>12.54</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(0.33)</td>
<td>(4.80)</td>
</tr>
<tr>
<td>7.</td>
<td>Loans outstanding per LAMP</td>
<td>7.00</td>
<td>17.13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1.00)</td>
<td>(8.07)</td>
</tr>
<tr>
<td>8.</td>
<td>Loans overdue per LAMP</td>
<td>6.50</td>
<td>8.26</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1.00)</td>
<td>(3.70)</td>
</tr>
<tr>
<td>9.</td>
<td>Per cent collection to Demand</td>
<td>13</td>
<td>52</td>
</tr>
<tr>
<td>10.</td>
<td>Tribal Produce marketed per LAMP</td>
<td>0.31</td>
<td>0.55</td>
</tr>
<tr>
<td>11.</td>
<td>Inputs Distributed per LAMP</td>
<td>0.33</td>
<td>4.26</td>
</tr>
<tr>
<td>12.</td>
<td>Consumer Goods sold per LAMP</td>
<td>2.67</td>
<td>6.68</td>
</tr>
<tr>
<td>13.</td>
<td>Losses per LAMP</td>
<td>0.83</td>
<td>0.94</td>
</tr>
</tbody>
</table>

(Figures in the brackets indicate the tribal component)
(Source: Co-operative Movement in Orissa: A profile-1996-97)

\textsuperscript{149} Report of Universal Bench – Mark Survey of ITDP Thuamul-Rampur, Tribal and Harijan Research-cum-Training Institute, Bhubaneswar, Orissa (1982-83).
Perusing the perspicuous indicators of the Table-4.5, the LAMPS of Kalahandi operationally lag behind the state average in the basic functional lines of advancing loans, marketing tribal produce, distributing inputs and consumer goods. Though there was a LAMPS for about 10,000 tribals in Kalahandi in comparison to more than 20,000 in the state, the per LAMPS membership as well as tribal membership stood at 50 per cent to the state average. Though the picture of LAMPS in the state is daunting, the LAMPS in the district are languishing. Probably, the day the governmental hand would desist, the institutions will cease to operate.