(1) **Family**

From the antiquity till date the tribals of both the areas have been maintaining their joint family status. In the region, out of the total 8 tribal communities living, the strong tie of fellow-feelingness keep them unite. The simple, easy-going tribals are yet to develop their idea about the segregation of family. Nonetheless, around 4 percent of them are having nuclear family.

(2) **Kinship**

All the 8 tribal communities are patrilocal and patrilineal. In the family junior members like children and young men respect their elder persons including elderly ladies/women.

(3) **Marriage**

Marriage and alliance is the integral part of tribal ethos and community life. The bride-giver side always gets cash and kind from the bride-taker side. The marriage is ceremonial and colourful following communal feast and dance. Both married and unmarried boys and girls prefer to dance after taking diang (boys only). Their priest performs the marriage rites and religious rituals. Amongst of them rare case of marriage by elopement and seduction occurs. But marriage by mutual consent is prevalent.
APPENDIX-B

DISTINCTION BETWEEN ONE CASTE (JATI) AND ANOTHER

Orissa is equally a heterogenous society where every caste and community of people are seen coexisting and Sukinda certainly coming under the macro social structure. Like other states in Orissa and particularly in Sukinda, the distinction between one caste and another based on surnames and titles is difficult to draw because in certain cases there are lots of overlapping and synonymy for castes and sub-castes. Except Brahmans, all other castes carry similar titles which are confusing. For example, titles like Das Mahapatra etc. are used by Karans (Kayasthas) and Khandayats (kshatriyas) simultaneously. Likewise, Jena, Behera, Patra, Nayak Pradhan and Parida titles are quite common and use by Kshatriyas, Vaishayas, Shudras and even by tribals (i.e. Pradhan and Nayak). Therefore, outwardly nothing could be ascertained for a person, his occupation and ascription from the title he bears.
APPENDIX-C

IMPACT OF NON-TRIBAL RELIGION

The tribals of both the areas are simple and innocent. From the beginning they have been adhering to their magic, sorcery, witchcraft, folklore etc. and following their customary duties and religious sanctions. Till now they depend upon the nature and belief in animism. Living in a corner side of the undivided Cuttack district and now under Jajpur district, they are far away from the mainstream of their tribals. Over the passage of time many of them inter-relate their animism with Jagannatha cult/Hinduism. Because the tribals of the region are always under the impression that Jagannath is the tribal god. Therefore following the great tradition of Orissa they make their little traditions. Though Sukinda is adjacent to Keonjhar district - where the tribals are in good number and upon them the impact of Christianity and political awareness is increasing, the tribals of Sukinda region are yet to be flexible to embrace Christianity. Not a single Christian missionary is seen to work in the region. The impact of other non-tribal religion like Islam, Buddhism, Jainism or Sikhism remain out of the boundary of the tribals. Basically the tribals interrelate their animism with Hinduism but strictly endure to their tribal life and communal sanctions.
APPENDIX-D

INTERVIEW GUIDE

TRIBAL MERCHANTS

1) When did you start your business in the market?

2) What items or articles do you sell and buy from the market?

3) How do you carry the goods/articles to the market?
   a) Head,   b) Shoulder,   c) Bullock Cart
   d) Trolley, e) Trekker,   f) Tractor,
   g) Truck

4) To whom do you sell and what articles do you purchase from the same person?

5) Do you still buy and sell the necessary commodities on barter (exchange) basis?

6) What do you demand from the buyer, kind or cash?

7) In your opinion which group is numerically preponderant in the market, tribe or caste?

8) Do you discern any difference between the traditional and modern trends of the market?

9) Do you think that modern transport and communication have amply helped you in your business?

10) Do you think that by the modern facilities the other tribals are equally getting benefits like you?

11) Do you have control over the market price?

12) Do you think that there is any difference between your market and other nearby markets?

13) Why did you choose the place as the market centre?

14) In selling and buying commodities in the market, do you think that fair prices prevail?
TRIBAL PEOPLE

1) Do you regularly come to the market?

2) What kinds of commodities are available in the market?

3) Do you barter the goods or purchase those from the market?

4) Do you think that a particular caste group of people is dealing with their like business?

5) Do you barter/purchase the commodities by volume or weight?

6) Who according to you are the established business men in the market and what items do they sell?

7) Do you think that the prices of the purchased commodities are fair and affordable by you?

8) According to you who are more in the market business tribals or castemen?

9) From whom do you like to barter/purchase your necessary commodities?

10) Have you ever noticed any change in the market situation since before?

11) Can you live without depending upon the market?

12) Have you ever felt any intervention by the outsiders in your market and have you ever protested against them?
OUTSIDE MERCHANTS

1) When have you started your business in the market?

2) Why did you like the particular market place and the business?

3) What kinds of commodities do you exchange/sell in the market?

4) To whom do you sell the commodities?

5) Do you only sell or purchase things in return?

6) How do you transport your commodities to the market:
   (a) Shoulder
   (b) Bullock-cart
   (c) Bicycle
   (d) Autorickshaw
   (e) Tractor
   (f) Truck.

7) Do you purchase these selling commodities from other markets or produce these in your fields?

8) Do you like to settle down here or not?

9) Do you think that some more modern facilities should be provided by the Government to expand the market business?

10) Do you think that is there any shortcoming in the market which calls for an immediate attention?

11) Have you ever realized any protest against you by the tribals and if, how were you able to solve that?
1) Do you regularly come to the market?

2) What items do you barter/purchase from the market?

3) From whom do you prefer to purchase/barter the commodities?

4) Why do you like this market better than other markets?

5) Are you satisfied with the prevailing market price?

6) Which are the commodities that you purchase in cheaper price and from whom?

7) Do you think that the modern means of communication is helping you as well as the tribals?

8) Do you think that the same commodities are available in lower/higher price at other markets?

9) Do you plan to start any business in this market and if so, of what type?

10) Have you ever noticed any change in the past and present trends of the market?
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anabadi/Benami/Gochar</td>
<td>Free Government land used by village (region) people.</td>
</tr>
<tr>
<td>Cowerie/Kauri</td>
<td>Dead Sea Shell used for tax.</td>
</tr>
<tr>
<td>Dalal</td>
<td>Middleman (tout) tactfully negotiates rate of animal between buyer and seller in market.</td>
</tr>
<tr>
<td>Ganda</td>
<td>Four pieces.</td>
</tr>
<tr>
<td>Hat</td>
<td>Weekly or periodic market.</td>
</tr>
<tr>
<td>Kacha</td>
<td>Muddy and uneven road/house.</td>
</tr>
<tr>
<td>kahana</td>
<td>Shell collected from seashore and used for tax.</td>
</tr>
<tr>
<td>Mahajan</td>
<td>Upper caste richman.</td>
</tr>
<tr>
<td>Mahula</td>
<td>Kind of dry fruit.</td>
</tr>
<tr>
<td>Masulkar</td>
<td>Tax collector.</td>
</tr>
<tr>
<td>pali</td>
<td>Occasionally/weekly.</td>
</tr>
<tr>
<td>pana</td>
<td>Twenty ganda i.e. 20x4=80 pieces.</td>
</tr>
<tr>
<td>Para/Sahi</td>
<td>Cluster of family with peer group sentiment.</td>
</tr>
<tr>
<td>patta</td>
<td>Formal owner of land (given by landlord/zamindar).</td>
</tr>
<tr>
<td>pucca</td>
<td>Concrete road/house.</td>
</tr>
<tr>
<td>pula</td>
<td>Limited quantity of cheap goods/fruit.</td>
</tr>
<tr>
<td>Sana Baboo</td>
<td>Special status attributed by the region people.</td>
</tr>
<tr>
<td>Tahsil</td>
<td>Revenue Circle.</td>
</tr>
<tr>
<td>zamindar</td>
<td>Upper caste richman.</td>
</tr>
</tbody>
</table>
Tribal man sitting/exchanging red-ant

Kumbhar men selling earthen pots
Tribal men and women selling/exchanging rice

Tribal women selling bakker and greenies
Tribal women purchasing cosmetics

Tribal women selling diang
Bundle of wooden sticks sold by the Tribal people.

Tribal male and female selling greenies in *pula* system
*Pana* men and women selling bamboo-made baskets and other household accessories

*Chamar* selling broom stick
Cocks waiting for fight

A glance of cock-fight
Outside merchants unloading the supplied goods/articles

Outside merchants unloading their supplied goods
Tribal men helping to load goods of outside merchants after the *hat* hour.
Livestocks being sold/bought in Tata Mines hat

After selling the diang the tribal women returning from the hat in the evening