CHAPTER II
METhODology

Methodology can be distinguished from research 'techniques' and that latter term is useful for referring to the pragmatics of primary data collection, whereas methodology denotes the "logic-in-use" involved in selecting particular observational technique, assessing their yield of data, and relating to these data to theoretical positions.¹ Both of these have vital and inevitable importance for conducting an empirical study in social sciences.

For every research endeavour there is definitely an inspiration. The present study is the long pending motivation of the project "Man and Forests", while I was working as a research scholar among the present community (the Hill Saoras), during 1994-95. Passing through some ups and downs of life I could manage to pursue this study after coming to Jawaharlal Nehru University. However, in the formulation of research proposal I have used most of the experiences gathered during those period combined with a short 'pilot visit' during 2002 January. With the proposal on the topic Indigenous Knowledge Systems and Livelihood: A Comparative Study of Selected Villages of Rayagada District of Orissa, I moved ahead for fieldwork on 16th October 2002. I reached at Sagaad on 20th and began field exploration from 21st Oct. 2002 to 29th January 2003.

2.1 DEMOGRAPHIC PROFILE OF THE STUDY AREA

As per the 1991 census the total population of the Saoras is 403,510 out of which 200,261 are male and 203,249 female. In undivided Koraput district, from which the present Rayagada district has been carved out, they consist of 8,044 male and 13,020 female. The major concentration of Saora population is found highest in Gajnam (now Gajapati) district of Orissa i.e., 77,694 consisting of 38,153 male and 39,541 female.

The District Rayagada has been carved out from the undivided Koraput district of Southern Orissa in the year 1992. The district comprises of two sub-divisions, four tahsils and 140 Gram Panchayat consisting of 2667 villages. The district is located at 110 kms distance from Koraput and around 385 kms from Bhubaneshwar. According to 2001 census the total population of Rayagada is 823,019 consisting of 405,631 male and 417,388 female. During 1991 to 2001, the growth rate of population of this district is 15.27 percent. The total literacy of Rayagada is 36.61 % out of which 47.35 % are male and 24.31 % female, which shows very poor female literacy. The sex ratio of the district is 1029 female for 1000 male, which shows very good sex ratio in comparison to the State i.e., 972.

The study area is coming under Gunupur C.D. Block and Tahasil. It is situated over the area of 124139 sq. kms resided by 11874 house holds and 121 inhabited villages. The total population of Gunupur block as per 1991 census is 54,237 consisting of 26,853 male and 27,384 female. It has total number of 38,501 Scheduled Tribe populations out of which are 18,958 male and 19,543 female.

Numerically, the whole Saora population constitute the third largest tribe in Orissa. As there is no separate population available for Hill Saora/ Lanjia Saora it will be very much difficult to show the exclusive demographic profile of this
sub-community. But *Saora* in common is mainly refers to Hill *Saoras* the population of which is largest among its other sub-sections. Therefore, the demographic picture of the *Saora* is given to assert an overall understanding about the demographic profile of the community.

The *Saora* constitute one of the Scheduled Tribes of Orissa. They are found in almost all the district of the State. The main concentration of the tribe lies in the contiguous mountainous territory forming a major part of the agency tracts of the Eastern Ghats in Rayagada and Gajapati districts of southern Orissa.

The research was undertaken in the *Sagaad* and *Puttasingi* areas of Gunupur taluk. The *Sagaad* and *Puttasingi* Hills are situated at the height of more than 3000 ft. altitude above the see level. The village *Sagaad* is connected with *Puttasingi* by Kachcha road at 7 kms and from *Puttasingi* it is connected with Pakka road at more than 20 kms. The total distance of *Sagaad* is 27 kms interior to Gunupur market. The minimum bus communication is available in morning and evening. Occasionally trekker services are also available for communication. The total population of *Puttasingi* Panchayat is 23,356, from which 12,546 are Hinduised, 2 Muslims, and 11,338 are Christianised.

The Hill *Saora* is the most primitive sub-group of the main *Saora*. The major concentration of this community is at Gunupur Sub-division of Rayagada and Parlakhemundi Sub-division of Gajapati District of Orissa. The present research is undertaken in the *Puttasingi* and *Sagaad* area of Gunupur *taluk*. These areas have numerical preponderance of Hill *Saoras*. The conversion has already started long back in the adjoining Gajapati District. Its impact on the *Sagaad* and *Puttasingi* areas, which were regarded as culturally homogenous and very

---

traditional, rarely got affected. Hardly tow or three households in a few villages had accepted Christianity, whose life-styles and practices were hardly different from the traditional Saoras. During last one and half decades the younger generations have been attracted towards Christianity. Their indigenous knowledge and belief systems have undergone a considerable change due to conversion. Thus, form cultural point of view two groups: traditional and the non-traditional, have emerged among the Hill Saoras. The former are non-converts and the latter refers to the people converted to Christianity. The importance of selecting both the groups is to critically examine and compare the existence of two types of knowledge systems and worldviews in terms of their sustainability and suitability in the context of livelihood management. How Christianity as a new way of life exists together or separately with the indigenous system of knowledge?

The study of indigenous knowledge system is so vast and difficult. However, to understand the livelihood situation of an indigenous community in totality, the economy and health care practices are essential to draw immediate attention; therefore, these two vital aspects are selected for study.

2.2 THE VILLAGES SELECTED FOR THE STUDY

To undertake the study the villages were selected on the basis of the concentration of traditional as well as the converted population of Sagaad and Puttasing area but not on basis of Gram Panchayat. The fundamental aim was make a comparative study of both the group and their knowledge and practices in relation livelihood and health. The importance was given to explore the adjacent villages with the concentration of traditional group of population. For these purposes the main focus was given on Sagaad area and some villages
coming under Puttasingi G.P. However, the villages studied were not proportional from each G.P. but on the composition of population on religious and cultural criteria. The villages covered under the study are as follows:

**Sagaad G.P.:** Dungdungar, Sagaad, Gudaadaa, Angora, Kereba, Anjarsing, Abbada, Sindhuba, and Kulusing.

**Puttasingi G.P.:** Rebjingtal, Allengal, Borai, Genurre (Gundruba) and Turudrum (Mahulabania).

For the collection of data of expert knowledge system related to therapeutic practices the herbalists' medicine men of all the villages are covered. Some few of them were given more emphasis on two counts: first, because of their knowledge and reputation in the community and second, to get the consistent information within the limitation of time. The names of the medicine men and their villages were collected from the common people as well as the some medicine men. Out of all the names of these specialists collected through personal interaction in Gaaraasaal and other places many of them were tried to meet at least once.

The data collected for all other purposes, rather than medicines and myths, was focusing on Sagaad area. However, all the informations collected were through direct participation and observation. The informations collected are mostly qualitative in nature.

The main study villages are coming under Sagaad G.P. Therefore, the demographic profile of these villages are presented in the table below to make out an over all demographic scenario of the population, although it does not give a complete picture of the population.
Table 2.2.1 The Demographic profile of the villages/ hamlets under Sagada G.P.

<table>
<thead>
<tr>
<th>Name of the Villages/ Hamlets</th>
<th>No. of Households</th>
<th>Total Population</th>
<th>Average size of household</th>
<th>Sex Ratio</th>
<th>Literate</th>
<th>Illiterate Education Institutions</th>
<th>No. of students</th>
<th>No. of Teachers</th>
<th>Paddy</th>
<th>Danger</th>
<th>Homestead</th>
<th>Abahadi</th>
<th>Bachikita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sagada</td>
<td>89</td>
<td>319</td>
<td>272</td>
<td>591</td>
<td>6.6</td>
<td>853</td>
<td>317</td>
<td>53.63</td>
<td>274</td>
<td>PS (H)</td>
<td>112</td>
<td>12</td>
<td>124</td>
</tr>
<tr>
<td>Railpadar</td>
<td>46</td>
<td>120</td>
<td>125</td>
<td>245</td>
<td>5.3</td>
<td>1042</td>
<td>84</td>
<td>34.28</td>
<td>161</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dungdungar</td>
<td>23</td>
<td>55</td>
<td>72</td>
<td>127</td>
<td>5.5</td>
<td>1300</td>
<td>50</td>
<td>39.37</td>
<td>77</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marako</td>
<td>16</td>
<td>49</td>
<td>46</td>
<td>95</td>
<td>5.9</td>
<td>939</td>
<td>19</td>
<td>20</td>
<td>76</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gudada</td>
<td>38</td>
<td>95</td>
<td>104</td>
<td>199</td>
<td>5.2</td>
<td>1095</td>
<td>46</td>
<td>23.11</td>
<td>153</td>
<td>DPEP</td>
<td>17</td>
<td>18</td>
<td>35</td>
</tr>
<tr>
<td>Angara</td>
<td>42</td>
<td>124</td>
<td>133</td>
<td>257</td>
<td>6.1</td>
<td>1073</td>
<td>200</td>
<td>77.82</td>
<td>57</td>
<td>UPS</td>
<td>19</td>
<td>17</td>
<td>36</td>
</tr>
<tr>
<td>Kereba</td>
<td>46</td>
<td>126</td>
<td>145</td>
<td>271</td>
<td>5.9</td>
<td>1151</td>
<td>49</td>
<td>18.81</td>
<td>222</td>
<td>UPS</td>
<td>20</td>
<td>8</td>
<td>28</td>
</tr>
<tr>
<td>Allangda</td>
<td>38</td>
<td>94</td>
<td>107</td>
<td>201</td>
<td>5.3</td>
<td>1138</td>
<td>52</td>
<td>25.87</td>
<td>149</td>
<td>UPS</td>
<td>11</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>Tarbel</td>
<td>58</td>
<td>183</td>
<td>153</td>
<td>336</td>
<td>5.8</td>
<td>836</td>
<td>112</td>
<td>33.33</td>
<td>224</td>
<td>UPS</td>
<td>11</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>Rungrungba</td>
<td>33</td>
<td>79</td>
<td>90</td>
<td>169</td>
<td>5.1</td>
<td>1139</td>
<td>110</td>
<td>68.75</td>
<td>58</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anjarsing</td>
<td>51</td>
<td>146</td>
<td>171</td>
<td>317</td>
<td>6.2</td>
<td>1171</td>
<td>36</td>
<td>11.36</td>
<td>281</td>
<td>UPS</td>
<td>15</td>
<td>35</td>
<td>50</td>
</tr>
<tr>
<td>Karanjasingi</td>
<td>67</td>
<td>206</td>
<td>227</td>
<td>433</td>
<td>6.5</td>
<td>1102</td>
<td>61</td>
<td>14.08</td>
<td>372</td>
<td>UPS</td>
<td>18</td>
<td>16</td>
<td>34</td>
</tr>
<tr>
<td>Regedesing</td>
<td>18</td>
<td>56</td>
<td>54</td>
<td>110</td>
<td>6.1</td>
<td>964</td>
<td>56</td>
<td>50.9</td>
<td>54</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talgui</td>
<td>13</td>
<td>66</td>
<td>69</td>
<td>135</td>
<td>10.4</td>
<td>1045</td>
<td>5</td>
<td>3.7</td>
<td>135</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sindhuba</td>
<td>31</td>
<td>73</td>
<td>81</td>
<td>154</td>
<td>5.0</td>
<td>1110</td>
<td>48</td>
<td>31.16</td>
<td>156</td>
<td>DPEP</td>
<td>25</td>
<td>17</td>
<td>42</td>
</tr>
<tr>
<td>Abada</td>
<td>67</td>
<td>183</td>
<td>170</td>
<td>353</td>
<td>5.3</td>
<td>929</td>
<td>234</td>
<td>66.28</td>
<td>85</td>
<td>UPS</td>
<td>16</td>
<td>20</td>
<td>36</td>
</tr>
<tr>
<td>Sankidi</td>
<td>28</td>
<td>90</td>
<td>81</td>
<td>171</td>
<td>6.1</td>
<td>900</td>
<td>71</td>
<td>41.52</td>
<td>78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kulusing</td>
<td>25</td>
<td>90</td>
<td>75</td>
<td>165</td>
<td>6.6</td>
<td>833</td>
<td>21</td>
<td>12.72</td>
<td>144</td>
<td>DPEP</td>
<td>18</td>
<td>12</td>
<td>30</td>
</tr>
<tr>
<td>Kurudi</td>
<td>12</td>
<td>49</td>
<td>40</td>
<td>89</td>
<td>7.4</td>
<td>816</td>
<td>49</td>
<td>55.05</td>
<td>40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Podasing</td>
<td>3</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>2.3</td>
<td>400</td>
<td>3</td>
<td>4.22</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abati</td>
<td>18</td>
<td>49</td>
<td>60</td>
<td>109</td>
<td>6.1</td>
<td>1224</td>
<td>7</td>
<td>0.04</td>
<td>102</td>
<td>DPEP</td>
<td>13</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>762</td>
<td>2257</td>
<td>2277</td>
<td>4534</td>
<td>6.0</td>
<td>1009</td>
<td>1630</td>
<td>35.95</td>
<td>2902</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.3 METHODS OF DATA COLLECTION

2.3.1 Participant Observation

I have already developed a good friendship and interaction with the same people and called as Saibang agyan, which in Sora called a dark sir because during that time two of my other colleagues working with me were fair complexion. But after a gap of seven years some changes have already taken place and some new faces were encounter. However, I managed to be very informal by living and sharing with them; spending night at their watch-hut (Ansir).

_Living with the People:_ All the information collected for the purposes of this study was through direct participation with the people. The camp house was not permanent, it was completely depending upon the place I was facing the sun set. I stayed with the people and shared the gruel and other food they eat. During the fieldwork I spent six to seven night with Turdang of Kulusing in his watch hut of the swidden field. Recorded the enchanting music of a traditional instrument called Memerajan or Jambungrai the technology and sounds of which is no less sophisticated than modern instruments. In the tranquil night the sounds of Jambungrai does romanticise the atmosphere of the forests and hills.

Every time once Ekep got a call to go for giving a therapy for physical ailments he immediately search me or informed me to accompany him according to his appointed time. Besides, this he regularly goes on Monday to Puttasingi which is the date for weekly market located at Puttasingi. On the way back, after purchasing some necessary things, he attended to Paringa’s mother, Rayani and Somanath and give therapy. The researcher has accompanied him to so many places wherever he goes for therapy.
Experience of Massage Therapy: On 14th December 2002, while coming back from the Gaaraasaal of Dungdungar at night this researcher’s leg got slipped on the hills. As a result he was fell down and hurt in his back and spinal bone. It had pain and a little swelling. Incidentally the camera also got damaged in which most of the rare and valuable photographs were lost. Ekep is regular attendant to that Gaaraasaal and also present on the situation on that day. Therefore, the researcher was given massage therapy by Ekep at his home. After continuous four days of massage therapy the researcher got completely well. This therapeutic technique has really a wonderful therapeutic effect which is experienced by the researcher himself. The photograph image no-5 was taken on the third days of therapy shows the personal experience of the researcher.

Gaaraasaal - Toddy drinking place: Gaaraasaal is the organization of traditional and older generation. It is the store house of knowledge and place of sharing the leisure in every morning and evening. Evening is the real time for sharing and relaxing. Much important information of socio-cultural importance and day to happenings in the villages as well as in the community are discussed here. To make a very close and natural friendship Gaaraasaal is believed to be best place in the tradition of Hill Saoras. Here people enjoy toddy in a full circle around the burning fire and play instrument like Gagerai, Tirudipe and flute accompanied with song. The researcher has attended so many times. From this place the name of many of the medicine men could be gathered for further investigation. The information about the rituals to be commemorated on the next day was also available here in advance. During participation in the Gaaraasaal some of the medicinal plants were also collected. There are six places where the researcher has attended the Gaaraasaal such as Gudaada, Sagaad, Dungdungar, Kereba, Kulusing and Allengal. The most important place of my learning was
The researcher is experiencing massage therapy from Ekep. He fell down on the way back from the Garasal-toddy drinking place at night.
Dungdungar and Gudaada, although other places have inspired me well. The image no-1 and 2 shows the participation and sharing of toddy by the researcher at Gaaraasaal on Dungdungar hill.

**Ritual Participation:** To gather the information on the rituals and the economy of the rituals the researcher has directly participated in several rituals. Most of the rituals observed are of healing rituals. Out of 12 ritual events observed 2 Guar—the second mortuary rites, 1 harvesting festival (Raganabdur) at Dungdungar, 2 diagnosis (Tedung/ Yanagte) rituals, 1 Atnangdakansumpur for rheumatism, 6 healing rituals of Rratupur. The image no-3 and 4 shows the researcher dancing with the people in ritual occasion.

The interaction with many traditional people helped me to get valuable informations on the myths of origin (Kureitung Katabir) and traditional pharmacopoeia knowledge of Pasito, who is a Jaissattamar (bone therapist) besides other kinds of illness. The information is gathered in a group discussion with Laxmi, Goinda, Pasita, Sudara and Damodar of Allengal (Rebjingtal) on ‘the myth of origin’ helped a lot to trace the ethnicity of the Hill Saoras.

**The Medium of Language/ Dialects:** The case studies are collected through direct participation. The opinions given were in both Sora, Oriya and mixed up of the two. Majority of the case study collected from the traditional sections are in Sora and mixed of the Sora with Oriya because they are not well conversant in local Oriya. The women and the aged Saoras do not at all understood any other language except Sora. Almost all the Christianised male are well conversant in Oriya. Among the women only some young girls can interact in Oriya. The case studies collected from the Christianised Saora are in Oriya dialects. Those who
Gaaraasaal (toddy drinking place): The researcher is sharing his time at Garasal, an assembly of traditional people and information base of indigenous knowledge.

Sharing the happiness with music and song at Garasal as the daily routine of work. The researcher is sitting in the company.
The researcher is participating in a dance at the end of a mortuary rite (Guar) at Kereba.

Researcher in traditional Sau ra dress (Ulli ikap) on a ritual occasion on Borai and Re bjingtal hill with a shamanin Laxmi Karji on his left and Modu Gamang on right.
visited Assam and Arunachal Pradesh as migrant labour learned Hindi and are well versed in Hindi. The information collected from them is in Hindi medium.

The researcher would like to mentioned the name of some of the interpreter in collection of However, The researcher would like to mentioned the name of some Saora friends by whom the information were translated and interpreted on the spot. They are Jamshed, Saliman Raika, Laxman, Malati, Sarat, Damodar, Girijan, Susanto, Sasi, Pilihan, Manasi, Tisna, and many others who are the first generation youths converted to Christianity with having some education. The case studies are slightly edited and rearranged without any change of the meaning and facts presented by the informants.

2.4 CONFRONTATION AND CONSTRAINTS

*Encounter with Mandaba:* While trying to explore the knowledge of the herbalists/medicine men it was very much difficult to get access to their knowledge. The most of them are suspicious and not responded comfortably in the initial attempts. For instance, I have taken several attempts to go with Mandeba to roam in the hills and forests to see the medicinal plants. He had given commitment in several times. We fixed of the time to meet at his village and go together but I failed to go with him. At least, I visited not less than 12 times to his home but some way or other he tried to avoid me to take with him. However, after convincing for long time he finally agreed to bring some plants and roots of the medicine to his home and show me. He is a specialist in snake bite, dog bite, mouth ulcer and problems related to fertility and family planning.

*Mandeba* is a shaman as well as herbalists Regammar. He was very suspicious and demanded some money each and every time I visited to him. But
one thing he explained to me frequently was that a person came from Bhubaneshwar one year back assured him to give some money if he is showing the medicinal plants but could not give anything and left. I was surprised by the attitude of greedy penetrated into the minds of the innocent which I did not experience during my stay for 14 months in 1994-95 with the same people.

Piers Vitebsky, an ethnographer from Scot Polar Researcher Institute at Cambridge, was working in the areas for about 15 years. When I interacted with the elder people at Gaaraasaal (toddy drinking place) some of them have frequently referred that Pirino (Vitebsky’s nick name given by in Saora) send shirts to many people. He gave this and that. The intention was clear from the mode of their expression that they too expect something gift if not monetary.

At the time of taking photograph I was frequently asked for money (Lebu) seriously, although, with little humour. In between the course of interaction they remind for money even for a small five or ten rupees. This tendency is very often observed among traditional elder people and more among the elderly women. In their perception which they expressed before me is that “you will get so much money from this from the Sarkar (govt.) and you are not paying us anything.” They also interact among themselves as “Aai! maandran poto tit’tai lebu agaassaa gaamte. Aman joldaa gamte. (Alas! See this man is taking photographs and saying, he has no money. You are telling lie).” I have confronted a very difficult situation in the pre-Guar ceremony at Gudaadaa where I was alone. Although I was very much known and familiar with the people of Gudaadaa village during 1994-95 my visit after seven years gap have made me stranger; as my physical appearance was changed a bit. I was practically shouted at by the women gathered and engaged inside the house in the performance. They asked me for money saying
that they will 'offer' it to their Sonnum (ancestor) so that I can be allowed to see the ceremony." Finally, I could not convince them but had to return back. Because, I never wanted to promote such tendency of the people unlike some few 'guest-researcher' who have created such a terrific situation. But in the next day, I visited with Paringa to watch the main Guar ceremony. He had good friendship with me as well as a birinda relative of the dead for whom the ritual was honoured. However, I was, then, treated well and could succeed to gather some important information.

*Encounter with Budha at Gaaraasaal of Gudaada:* Budha Gamang of Sagaad is a man about 50. He has his swidden field at Gudaadaa hill where the toddy trees of Indian Sago palm (*Caryota urens*) are located. He goes every day with his friends and Birinda relatives to drink the toddy at Gaaraasaal. I had given the time to visit his place to see with an intention to get the information about the medicine men and other valuable information by establishing good rapport. It is believed that Gaaraasaal is the assembly of older generations, basically the traditional Saoras, as well as the store house of traditional knowledge. All kinds of happening in the village as well as the day to day lives of the Saoras are shared are discussed through the interaction among the members at Gaaraasaal. However, to make a good friendship with the Saoras and to get the basic information I found Gaaraasaal as the best place than any other.

In the first encounter at Gaaraasaal i.e., second meet with Budha I was mistaken as forest officer as a result I was given wrong information. In fact I had a field note book in my hand and pen in my pocket. Coincidently, I asked their names, just to remember them and address them by their name, with little incautious manner. But my dress, notebook and pen as a new comer created
suspicion in the minds of the Budha and his companion at Gaaraasaal. Immediately they took a slight pause but later looking towards each other told me wrong names. The names told by Budha such as Jabda, Bandada, etc., which, he admitted later after long time, were complete lies.

2.5 SOURCES OF INFORMATION

The data for present work was obtained both from primary and secondary sources. The primary sources of information were collected through cases studies, in-depth interview and focus group discussion. The questionnaire used for collection of information was semi-structured in nature. However, the major part of the study is based on primary sources and secondary sources of the data are rarely used. The secondary sources of information include books, journals, articles, published and unpublished reports, census reports, a few official records, etc., were collected for the purpose of this study.

2.6 TOOLS USED FOR DATA COLLECTION

Sample Selection

To collect the case studies on worldview, perception of good life and development both the convert and non-convert groups were selected. Each of these groups was divided into two categories: (i) the younger and (ii) older generations. The number of case studies collected from each group is as follows:

(i) Convert: 40 case studies
(ii) non-convert-40 case studies

Besides this there are 30 medicine men both ordinary and famous categories were selected for the purpose.
Looking to the pattern of daily life and seasonality of work the sample selected for the interview was random sampling. In tribal villages to get the people available in day time is quite difficult especially during harvesting time. Men, women and even small children all are engaged in work. Therefore, the interview was undertaken any where any one gets available. Of course, the main focus was given on Sagaad, Dungdungar, Gudaada, Anjarsing, Angra and Kereba. The above focused villages were selected on the basis of their religious composition as follows:

1. Traditional: Dungdungar, a hamlet of Sagad is completely traditional. Gudaada the younger generation of only six to seven families are convert hence, is still coming under traditional this category. Although many more traditional practices are still alive in Sagaad, nearly half of the people are converted to Christianity. Sagaad is a big village but comes under mixed category.

2. Completely Christianised: Angra, Anjarsing and Tarbel, is the villages selected for converted population.

Semi-structured Questionnaire

The tools used for data collection was basically through semi-structured questionnaire. It was kept open for the situation to breakout the questions according to the need of the situation and quality of responses.

Besides the common questionnaires, a separate set of questionnaires were selected for collecting the information of medicine men (regamar) expert knowledge systems.
Types of Informants

There are two categories of informants on the basis of their religious background: traditional and converted Saoras. The second category is further divided into: younger and older generations.

Expert Knowledge System: All the medicine men available in the areas covered under the selected villages of Puttasingi and Sagaad areas were interviewed. Some plants samples were also collected from those specialists, which are mostly given in their traditional Saora names.

The shamans: both the male and female shamans were interviewed during and after their performance of ritual occasions where the researcher was observing.

Migrant families: some 15 migrant families are interviewed for the purpose of this study.

Types of information:

The study is mainly based on the qualitative information and very cautiously avoided much exercise of statistical analysis. It intends to see the qualitative change in the life style and livelihood patterns of the people rather than quantitative change.

The nature and types of data in the present study are intricate. This involves various types of data on several aspects, which are associated with the problems of livelihood and survival of the people. The information gathered for
this purpose through in-dept interview, case studies and direct participation with the work process of the Hill Saoras in swidden field.

The focus group discussion were organised in toddy drinking places in each evening to collect the informations on the sources of livelihood, advantages and disadvantages and support from each source of livelihood were gathered.

2.7 LIMITATIONS OF THE STUDY

1. Constraints of time could not support to observe the whole seasonality of cultivation and harvesting processes including the life styles in a whole year.
2. Quantitative analysis in some cases could not be done because of the very difficult to get the accurate information on land, productivity from swidden and terrace land, etc., by the people.
3. Expert on identification of Plants and its medicinal values for scientific analysis.
4. It looks a very absurd explanation in the part of a researcher to get escape by saying that the camera contained some of the photographs (Tanaipur, Ajorapur, shifting cultivation, fields and harvesting work) was damaged because of the accident in the swidden field. The researcher who slipped down on the hills while coming back from Gaaraasaal with the aged traditional informant of village Dungdungar at night by which the camera fell down and the whole film got shake.
5. While collecting the data on bone setting through physical therapy and massaging the researcher has shared most of his time with Ekep Dalbehera on two different reasons: first, the limitation of time to complete the field work which is related to the financial constraints too. Second, Ekep is a famous bonesetter well known among the people of this area. Collecting information in
all other aspects besides physical therapeutic practices within the time constraints and financial limitations could not allow gathering more information from each and every medicine man, bonesetter and their therapeutic practices.