

Parents Attitude towards Girls Education among Kandha Tribes in Odisha, India

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ABSTRACT

BACKGROUND: Tribes are the part of our earthen-culture and are living with the science of nature. Their all socio-economic and traditional life-styles bear the print of natural environment Education is a continuous process. It starts soon after the birth of a child and ends on death. A child starts learning as soon as he/she takes birth from his mother and gradually learns from his parents and the society around, as he/she gets older. The tribal women have a peculiar position and status in the tribal society in general and Kandha tribe in particular. Most of the tribal organizations have clearly defined areas of work among the males and females .although the work domain assigned to women is important in terms of sustenance of the family, yet viewed from the value rating of work, they are relatively low in the hierarchy of work domains(superior-inferior domain) (Ambasht 2001). Now a day's Kandha boys and girls are going to schools and some educated individuals have been employed in good jobs also. But they hesitate to identify their tribal origin at their service place as they feel shame. The status of girls education among Kandha tribe in Odisha has been subject to many great changes over the past few millennia. In modern Odisha and India, Kandha tribal women have held high offices including in government jobs, politics etc.

AIMS: to assess the attitude of parents towards girls child education and gender discrimination in the field of education among Kandha tribes, in Odisha, India.

METHOD: Data were extracted from Khajuripada block, Khandhamal district of Odisha. A simple random sampling technique was adopted for primary data collection and a total of 50 respondents were taken from the universe of the study.

RESULTS: The study reveals that 86 per cent of respondents are having girls children in their family and 50 per cent of respondent send girl children regularly for schooling .Most of the parent give priority for education now a days and visit the school, where their girls children study as tribal people are aware about the education and the different kinds of government programs.

CONCLUSIONS: When we discuss girl's education among Kandha tribes it is important to introduce in a war footing manner and all concerned from parents, teachers to Heads of the district must work wholeheartedly to achieve cent percent education to all children from 6 to 14 years within a limited span of time and bring a sea change in their society to bring the tribal in to the mainstream

INTRODUCTION:

Education is a modern word, which is derived from the Latin word 'educase', means to nourish, to cause to grow (Patel: 1991: viii). Education also prevails in illiterate societies, where it is imparted orally and by mass behaviour. A member of primitive society learns to earn his livelihood, to do good works, to obey spiritual beings and also superstitions etc from the elders of the society and bind by its laws and regulations. These are the education for them. We the modern people do mean "education as reading and writing. This is also true. By modern education a person can able to increase his knowledge and expand his vision and avail the fruits or development. Hence modern education can play the role of "Catalyst" in bringing sea changes in the sphere of social, political, economic fields. One of the important reasons for failure of development activities in the society by various developmental agendas is the prevalence of acute illiteracy and ignorance, combined with superstitions among the rural masses. Hence to ward off economic backwardness, social deprivation spreading of education is regarded as one of the most effective and forward-looking instruments (Patel: 1991:26).

In our country the women are subject to exploitation. Due to the lack of awareness regarding their right, they faced lots of problems in their day to day like. Education is most powerful tool for change and can put girls on the path of economic and social empowerment. It is a fundamental right of every child including girl children. In many areas of their lives prospects for education are diminished because of gender discrimination. In the context of tribal girl's education is dream for them. In India the tribal occupy a major place. They have their own culture and tradition, which is very distinct in nature .Even if they were confides within their own group. Due to casual factor like, poverty, unemployment, social backwardness. They were unaware regarding the education .They were neglecting to give education to their girls. It became a problem for the tribal girls as well as to the nation also.

While discussing girl education among Kandha tribal in Khandhamal district and the declining trend in education we have to make a careful study in the grass root level. The district of Khandhamal, formally known as Phulbani is a centrally located district of Orissa, which is at a higher

altitude of 1100 Mtrs. The district is mainly dominated by scheduled tribe and scheduled caste population. Scheduled tribe population includes tribes like Kandha, Kutia Kandha, Kandh gouda, Kol, and Soura etc. Taking the majority of the population as Kandhas the district has renamed as Kandhamal in 1994 instead of Phulbani.

MEANING OF TRIBE:

The term tribe has been derived from a middle English term Tribuz which has a Latin root. The term means three divisions into which the early Romans were grouped. The meaning of the term thus varies from nation to nation. For example Roman conceived the term as a political division, while the Greeks seemed to have created the term with fraternities and in Irish history the term means families or communities having the same surname (Bagchi : 1992)

So many definitions are also found to denote the term tribe. The Oxford Encyclopaedic Dictionary Vol.3 (1983) gives the meaning of a tribe is that — group of primitive or barbarous clans under recognized chief. The dictionary of Anthropology (1948) defined tribe that — tribe is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. It may include several sub-groups, such as sibs or villages.

According to Dr.D.N.majumdar: schedule tribes refers to “a collection of families or a groups of families bearing a common name, member which occupy the same territory, speak same language and observe certain taboos regarding marriage, profession or occupation and have developed as well as assumed system of reciprocity and mutuality of obligation.

According to the imperial Gazetteers of India: a tribe is a collection of family bearing a common, name ,speaking a common language or dialect occupying or professing to occupy a common territory is not usually endogamous though originally it might have been so.

As per Census figures of 2001, the total population of Kandhamal district is 6,48,201, out of which Scheduled Tribe population is 3,36,809 (51.98%) and Scheduled Caste population is 1,09,506(18.89%) of the total population. Almost all the people of the district reside in hilly forest areas frequently cut by streams and *nalas* without any proper communication facilities. So it can be easily ascertained that most of the people maintained very simple and miserable life style amid poverty and illiteracy. The rural population of the district comes to 93.19% of the total, population. Out of total geographical area of 7650 Sq kms, 5709.83 Sq kms or 78.18% covered by forest of the district. So the people are depending on forests to maintain their livelihood. Most of them are landless or marginal farmers hence come under below poverty line.

There are certain important reasons for the drop out problem in the district. The first and most important reason is the prevailing economic backwardness. We know that majority of the people in the district are poor and who spend most of their times in doing small jobs and marginal farming, where children are also taking part. So financial difficulties create major hindrances for them for sending their children for studies. Secondly, ignorance and superstitions play a major setback for spread of education in the district. People of the remote area are superstitious and addicted to blind beliefs. So they do not understand the value of education. Thirdly, a vital reason for the drop out problem of tribal students is their prevailing cultural process and life style, which hardly creates conducive environment for spreading of education. Some festivals like Kedu-Laka or Buffalo Sacrifice of Kandhas lasts for seven days and Anaka Puja of Kutia Kandhas continues for about a month in different villages of the area. The parents of the tribal students do not allow them to attend the school during that period. There are no specific Government sanctioned holidays for tribals of the state to be observed by the educational institution unlike other communities enjoy. Hence tribal students remain absent in the school during their festive occasions, when there is no holiday. For this reason tribal students are lagging behind in studies from their non-tribal counterparts.

HISTORY OF EDUCATION IN KANDHAMAL DISTRICT:

When we go back to the history of education in Kandhamal district it is revealed that seeds of education first planted in Balliguda Sub- Division of the then undivided Ganjam district in 1851 by Captain Mac Viccar as per decision taken by Henery Pottiangar, who was in charge of Education Department under Madras Presidency in 1845. Captain Mac Viccar opened three schools at different places of the sub-division. The places were Kurmingia, Udayagiri and Mahasinghi, but due to the prevalence of acute conservative mentality, non-cooperation from the nearby inhabitants, the initial steps for education were a failure. Another reason of failure of education is superstition among the Kandhas. Superstitions like "reading would make their eyes drop out of their sockets" etc. is also responsible for not spreading of education, so no remarkable progress could be achieved within next 10 years (Behera : 1984:76).

In between, 1855 to 1880 many primary schools were set up in Kandhamal Sub-Division. At first stage schools were opened at Phulbani, Khajuripara, Titrapanga and Ratanga, which were upgraded to upper primary status in 1858 In due course of time the school at Ratanga was shifted to Bisipada and later it was converted in to Middle Vernacular School. As the administrative headquarters was transferred to Phulbani from Bisipada, the said school was replaced to Phulbani

in 1904 and in 1916 it became M.E. school. Angul District Gazetteer reveals that there were 12 upper primary schools in Kandhamal Sub-Division till 1908 with Kandha teachers. But the medium of education was in Oriya language. Hence to attract more Kandha students the then Sub-Divisional Officer Sir O.J. Allenbach directed to prepare school books written in Roman scripts to express in Kui language, the language spoken by Kandhas (Rath: 1993: 25).

Christian Missionaries also took an important role for development of education in backward classes of this district. Schools have been set up at Mandasaru, Katingia and at some other places to educate the backward classes. Missionaries also created awareness among the tribals towards education. Tribal literacy rate with total literacy rate from 1961 to 2001 as per census reports of Kandhamal is as follows.

Percentage of Literacy rate

Census	Total Population			Scheduled Tribe			
	Year	Male	Female	Total	Male	Female	Total
1961	N.A	N.A		17.69	N.A	N.A	11.82
1971	N.A	N.A		19.79	N.A	N.A	12.37
1981	41.96	11.26		27.08	18.59	4.74	18.59
1991	54.68	19.82		37.03	38.32	9.21	27.49
200	69.98	36.10		52.95	N.A	N.A	N.A

(Source: District Statistical Hand Book, Kandhamal for the year 1997, 1999, 2001) .

The Present scenario of education of Kandhamal district could be judged from the following tables.

Primary Education

Year	No. of schools	Total students	S.T students	No of Teachers			Students teachers Ratio
				Male	Female	Total	
1996-97	1248	76816	38554	1984	546	2530	30.36
1997-98	1348	73863	40778	1943	602	2545	29.02
1998-99	1519	92048	47306	2714	844	3558	25.87
1999-00	1288	86545	46046	2058	637	2695	32.11
2000-01	1297	95163	53222	2069	642	2711	35.10

(Source: District Statistical Hand Book, Kandhamal for the year 1997, 1999, 2001)

KANDHAMAL LITERACY RATE 2011:

Average literacy rate of Kandhamal in 2011 were compared to 52.68 of 2001.if things are looked out a gender wise, male and female literacy were 76.93 and 51.94 respectively. for 2001, census, same figures stood at 69.79 and 35.86 in Kandhamal District. Total literacy in Kandhamal district were 399.786 of which male and female are 233.900 and 165,886 respectively. In 2001, Kandhamal district had 279,705 in its district.

SOCIAL CHANGES:

Now Kandha boys and girls are going to schools and some educated individuals have been employed in good jobs also. But they hesitate to identify their tribal origin at their service place as they feel shame. Dr. Manmath Kundu, former Director, Academy of Tribal Dialect and Culture, Bhubaneswar narrated his experience about a tribal Bank employee of Phulbani placed at Cuttack and one Minister of tribal origin – how they tried to hide their tribal identity

before him. According to him — what Gandhi said about then English knowing people is true of educated tribals. They are foreigner in their own land and among their own people x x x. Thus education is deculturising tribal society and poor illiterate tribals are the true carrier of their culture. I have also experienced during my field visits about this. Half educated Kandha youths are fond of viewing cinema and composing Kui songs in cinema song style. Now they are using full pants, shirts, boots and shoes, wrist watches, spectacles etc. Some tribals are riding bicycles and two wheelers also. They are also using bathing soaps, scented oils etc. which were not known to them before one or two decades before. Kandha youths are also chewing pan, smoking bidi and cigarettes, drinks foreign liquor at times. They also take meals, tiffin and tea in hotels when they came outside their village, but the older generation hesitates to do this. Kandha girls are now wearing imitation jewelleries leaving traditional ornaments. Students of both the sex are wearing modern garments now a day. Need of foot wears are increasing among the Kandha youths.

Kutia Kandhas were liking to remain unexposed to outside world. N.G.Os and govt. agencies are able to create awareness among the Kandhas about their rights by constant touch. Another factor is that time to time ethnic disturbances also make the Kandhas aware about their rights instead of adverse effect

POLITICAL CHANGE:

There was a village council in every Kandha village headed by a Head man (Deri loku). Except the Headman the priest (Jani) the medicine man (Disari) etc. are the main members. One adult male member from every household is selected as member of the council. All disputes with families in the village, land disputes, divorce, other problems regarding marriage relations, functioning of religious institutions were discussed and decisions made in the council unanimously.

CULTURAL CHANGE:

Dormitory system was prevalent in Kandha society for unmarried girls. Girls attaining the age of ten and above were permitted to sleep in the dormitory. Boys from other villages visit dormitory and the girls entertain the boys with country cigar and then they dance with the boys. This dance is known as Dhangada Dhangidi dance and they choose life partner from it. Dormitory was the cultural centre of the Kandhas. Dormitory was the birth place of folk literature like songs, tales, riddles etc. Moreover it was the place to learn social behaviour and social laws.

RELIGIOUS CHANGE:

Kandhas have their own belief system. But that belief system also changed during the course of time. Some Kandhas converted into Christianity and they abandoned their tribal belief system. Some of them also initiated in Sanatan pantheon of Hindu ideology. They do not eat meat or fish and gave up drinking. They also adorn with sandal wood paste on their forehead and wears purple cloth and worship Hindu gods.

OBJECTIVE OF THE STUDY:

1. To determine the educational status of tribal girls in Kandhamal district
2. To analyze the gender discrimination in the field of education.
3. To assess their view about the importance of education for the girls.
4. To examine the attitude of the parents towards girls education.

5. To investigate their awareness regarding the various programs being implemented in the field of education for the tribal girls .

METHODOLOGY

Study area: The study was conducted at Khajuripada block of Kandhamal district, Odisha. The Kandhamal district was created on 1 January 1994 from the former Boudh-Kandhamal district as a result of district reorganization in the state of Odisha. Before that the district was known as Phulbani. The district lies between 83.30° E to 84-48° E longitude and 19-34° N to 20-54° latitude. The district headquarters is Phulbani, located in the central part of the district. The other popular locations are Baliguda, G. Udayagiri, Tikabali and Raikia. The nearest airport is at Bhubaneswar 211 km (131 mi). There is an airstrip at Gudari 5 km from Phulbani town for landing small planes and helicopters. The nearest railway station is Rairakhol, on the Sambalpur– Bhubaneswar line, which is 99 km from Phulbani. However Berhampur 165 km (103 mi) away from Phulbani is another convenient rail link. One could conveniently make Phulbani the district headquarters/ Balliguda, the sub-divisional headquarters as the base for visiting the places of interest. By road, Kandhamal can be approached from Sambalpur via Baudh (170 km, 106 miles) and Berhampur (165 km) as well as from Bhubaneswar via Nayagarh (210 km, 130 miles). It is 170 km (110 mi) away from Bolangir.

STUDY POPULATION

The populations for this study are people of Khajuripada block of Kandhamal district, Odisha; the population of Kandha tribes is located more in this block.

Sampling techniques: In this study it was used both probability and non probability sampling techniques. Simple random sampling was used to select the actual 50 respondents with lottery method.

Significance of the study: The researcher expected to give current and timely information about the attitudes of parents towards girl education .This study can give fresh insights about the girl education and parent's attitudes among Kandha tribes. Finally the study is also relevant to other for further investigation for responsible organization to become aware of the problem of girls education among Kandha tribes.

Field work and Data collection The field work was carried out in the month February 2014 for a week covering whole Khajuripada block of Kandhamal district. The questioners were administered and collected the data from 50 respondents by random sampling method and

analyzed by using descriptive statistics like percentage, table and frequency.

Data analysis and interpretation The data have been collected and by employing the interview guide from different sources. The data pertaining to the subject matter was collected from a face to face interview from slum dwellers and analyzed accordingly.

Characteristics of responses: Description of the characteristics of the target population gives some basic information about the sample population involved in the study, thus the following tables, contains about the general, educational, economic status and attitude of parents on girl child in the study.

Table-1: Distribution of respondents based on age, sex, place of birth and marital status

Sl.NO	Characteristics	No of respondents	Percentage
1	Age group		
a	25-35	7	14
b	35-45	21	42
c	45-55	11	22
d	55-65	8	16
e	65-75	3	6
	Total	50	100
2	Sex		
a	Male	37	74
b	Female	13	26
	Total	50	100
3	Educational qualification		
a	Primary & upper primary	24	48
b	Matriculation	8	16
c	+2	3	6
d	Illiterate	15	30
	Total	50	100
4	Type of family		
a	Joint	7	14
b	Nuclear	43	86
	Total	50	100
5	Occupation		
	Daily labour	27	54
	cultivation	7	14
	Petty business	16	32
	Total	50	100

The above table show that 42 per cent of respondents belong to the age group of 35-45, where as 6 per cent of them come under the age group of 65-75. While 22 per

cent of them belong to the age group of 45-55 and 16 per cent of them come under 55-65 age group. Thus, from the above analysis it is learnt that most of them belong to the age group of 35-45.

With regards to the sex of respondents, the table show that 74 per cent respondents are male where as 26 per cent of respondents are female. From this data, it is possible to infer that most of the households are headed by men.

Regarding the educational qualification, the above table shows that 68.57 per cent of respondents pose primary and upper primary qualification, where as 8.57 per cent of them have +2 qualifications. While 22.86 per cent of them are from matriculation. This analysis indicated that many of the them are not regarded as skilled in terms of education and it can be one of the causes for lack of formal job opportunities and become a low income earning group.

The above table also shows that 86 per cent of respondents form nuclear family, where as 14 per cent of them are from joint family. This may be because tribal mainly prefer to stay alone it is considered as a tribal tradition.

According to the above table 54 per cent of respondents have daily labour as their occupation; where as 32 per cent of them have petty business like driving, contracting etc. And 14 per cent of them have cultivation as their occupation.

Table-2: Distribution of respondents based on having girl child, sending school, income etc

Sl.NO	Characteristics	No of respondents	Percentage
1	Having girl child		
a	Yes	34	68
b	No	16	32
	Total	50	100
2	Sending girls child regularly to School		
a	Yes	25	50
b	No	25	50
	Total	50	100
3	Parent visit to school		
a	Yes	42	84
b	No	8	16
c	Total	50	100
4	Monthly income		
a	Less	3	6

	than1000		
b	1000-2000	6	12
c	2000-3000	38	76
d	Above 3000	3	6
	Total	50	100
5	Having educated member in the family		
a	Only one	13	26
b	2 member	21	42
c	More than 2 members	7	14
d	Don't have	9	18
	Total	50	100
6	Aware of government program for girl child education		
a	Yes	47	94
b	No	3	6
	Total	50	100

The above table reveals with regards to having girl child in the family, 68 per cent of respondents say that they have girl child in their family, where as 32 per cent of them don't have.

Regarding sending girls child to the school, the data shows that 50 per cent of them send their girl child for schooling regularly, where as other 50 per cent of them do not send to their girl children to the school Thus it may because parents are not interested.

With regards to parents visit to the school where the girl child is studying. The analysis shows that 84 per cent of respondents visit the school where their girl children study; where as 16 per cent of them do not. Thus, it shows the majority of them are interested for their girl children education.

The above table reveals that 76 per cent of respondents have Rs. 2000-3000 as their monthly income, where as 12 per cent of them have Rs. 1000-2000 ,And 6 per cent each of them have less than Rs.1000 and above Rs 4000 per month respectively.

Regarding sending having educated female member in the family, the analysis indicates that 42 per cent of respondents have 2 female educated member in the family, where as 14 per cent of them have more than 2 female educated member in the family .While 26 per cent of them have only one member and 18 per cent of them don't have any educated female members .

The above table also reveals that 94 per cent of respondents are aware of various government of program being implemented for girl child education ,where as 6 per cent of them are not aware of it. This may be due to their ignorance and they don't get any kind of facilities from government.

DISCUSSION:

In the present study the investigators found that majority (42 per cent) of respondents belong to the age group and the researcher gives equal priority to both male and female and but there are more(74 per cent) male respondents in the respondent category, it is possible to infer that most of the households are headed by men. Regarding the educational qualification, most (48 per cent) of respondents pose primary and upper primary qualification. This analysis indicated that many of the them are not regarded as skilled in terms of education and it can be one of the causes for luck of formal job opportunities and become a low income earning group. According to the study it is learnt that majority (86 per cent) of respondents form nuclear family, as it is a part of tribal tradition. And most of them (54 per cent) have daily labour as their occupation. According to the above table 54 per cent of respondents have daily labour as their occupation.

In this study it is found that, 68 per cent of respondents have girl children in their family, And Regarding sending girls child to the school, the study shows that 50 per cent of them send their girl child for schooling regularly. It is observed that most of the parents showing their interest to send their girls child outside for the higher study. It was also found during the research that parents allow their girls for the job. The study also reveals that that majority (84 per cent) of respondents visit the school where their girl children study. And 76 per cent of respondents have Rs. 2000-3000 as their monthly income for their livelihood. Regarding sending having educated female member in the family, the analysis indicates that 42 per cent of respondents have 2 female educated members in the family. The study also reveals that 94 per cent of respondents are aware of various government of program being implemented for girl child education. Through the research, the researcher gathered information that parents are more conscious about their girls. Now tribal people are giving priority for education even if they invest for girls education, realizing the importance of education in the modern era.

SUGGESTION:

1. The tribal welfare department should adopt flexibility policy and norms for the establishment of primary school and the proper functioning of the school.

2. The appointment of the teachers should be from local tribal community in order to achieve the universalization of the primary education.
3. The illiterate parent should be made aware of the significant of education through awareness programs.
4. Parents should be conscious about the girl's child education also the government should give effort towards girl's education.
5. Teachers should be appointed in every primary school according to the requirement, so that needs of the primary school children would be fulfilled
6. The government should give more emphasis on tribal girl's education.

CONCLUSION:

I would add words of Swami Vivekananda- The only service to be done for our lower classes is to give them education; to develop their lost individuality, give them ideas-that is the only help they require and then the rest must follow as the effect. Ours is to put the chemicals together, crystallization comes in the law of nature. Now if the mountain cannot come to Mohammed, Mohammed must go to the mountain. If the poor boy cannot come to education, education must go to him. This is true and has its relevance till the present day, which may be followed strictly.

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