

Jagdalpur

A Town in a Tribal Setting

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ABSTRACT

Any urban centre has its own distinction which is being studied by the social scientists from different prospective. However comprehensive study of any specific urban town with due emphasis on its socio-cultural dimensions, interrelation of different indigenous and migrant population in terms of their ethnic affiliation, interaction with surrounding regions, urban agglomeration, resources, production and distribution of goods and services etc. is not very old tradition. The Anthropological Survey of India in its ninth five year plan project has initiated elaborative effort to study different small and medium towns located across the country in different ecological zones. The rationale behind preferring such town is to understand the basic themes, which determine the typical nature, which facilitated in maintaining its traditional rural features like occupational structure, settlement pattern and above all its traditional social system. Here impact of economic, ecological and socio-political changes due to urban influence cannot be denied. Earlier some such studies with different conceptual framework had been undertaken but were mostly delimited to big cities or metropolis. However the present study of Jagdalpur town, urban centre in the tribal setting is ideal case to evaluate the objectives, which is multidisciplinary in approach with emphasis on rural hinterland in general and the tribal settlement in particular.

Jagdalpur, a small town located amidst dense forest, is very old in terms of settlement and human habitation. It was a small village of altogether fifty numbers of huts, when the 13th descendent of Kakatiya dynasty king Dalpat Deo in 1770 selected this place as his Capital due to its strategic location. Since then it grew spontaneously but the real growth of this place took shape in the early part of twentieth century. When the then Diwan named panda Baijanath dreamt to shape its settlement and habitation, during his tenure in the year 1904-1910. He planned to develop this town with adequate provision

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of drainage, water supply, crossing at regular intervals and availabilities of other basic amenities. This design was a replica of London city. This dream project could not be materialised by Diwan himself. However, Colonel James, a English administrator of Jagdalpur in the year 1912 took initiative and completed the work through a special operation called forced cooperation. Here sufficient spaces were kept for drainage on both sides of the road, roads were widened, narrow lanes removed and people were rehabilitated in open spaces beyond the road. Some old people still remembers those golden days, when it was really a place of worth living with neatness all around and number of crossings (Chauraha) at regular intervals, people used to call it Chauraho Ka Sahar (twon of crossing). So long Colonel James was there, special attention were paid to retain its distinction. However with the passage of time and due to various other factors substantial changes came up. After independence the territory of Baster kingdom was annexed, DNK (Dandakaranya) project launched to rehabilitate refugees of East Bengal and other places, many government offices were established to develop this town as administrative centre of the region. Moreover migration of people, emergence of other inistitutions and pace of urbanization led to change in the entire scenario. Here unorganised settlement, encroachment, emergence of different colonies further complicated the situation. Due to all these developments the structural face of the town changed but the very essence of social cohesiveness, traditional character and pattern of livelihood remained unchanged.

The post independence phase has witnessed new vista of development. Jagdalpur being district headquarter and missionary town of the region with amenities of rail, bus and air services facilitated migration and influx of people of diverse socio-cultural affiliation. Our study confirm habitation of various communities from almost all the states of the country claiming it to be mini India, yet this place has retained its tradition features too. Due to urbanization and settlement of different communities, the proportion of tribal population has reduced drastically. But during the world fame Durga Puja of Baster (Jagdalpur) the large participation of tribal population from the surrounding village change the demographic profile, when it looks like a tribal village, with prevalence of typical tribal dances and other socio-religious activities all across the town. Similarly, there are some occasions like Tajia, Holi etc. when communities of different religious affiliation unite together to celebrate their festivals with equal zeal and enthusiasm. Here patronage and participation of royal kingdom was equally important, which facilitated in the consolidation and maintenance of age old tradition.

The study of Jagdalpur under the project urban Anthrology undertaken in the 9th Five Year Plan, deals with the entire gamut of urban situation. Here special care has been taken to examine the town from historical prospective as well as from contemporary situation so as to assess how far this town has maintained its social entity, its relation with the surrounding regions and the impact of urban agglomeration. Apart from this attempt have also been made to know the facts and factors of emerging trend in the present context through various socio-cultural activities and other behaviour.

INTRODUCTION

Jagdalpur, located on the southern bank of Indravati river in the district of Bastar in the newly formed state of Chhattisgarh (earlier part of Madhya Pradesh), is an important town with well defined settlement plans and road pattern. Its history goes back to the epic period of the Ramayana and the Mahabharata. During that time, Bastar formed a part of Dandakaranya. The name Dandakaranya is derived from the name of Dandak, the third son of king Ichawaku. It is believed that the Guru of Raja Dandak was Daitya Guru Shukracharya who once became very angry and cursed Raja Dandak for which the whole kingdom of Dandak was transformed into wild forest. So after the name of Raja Dandak the whole area was known as Dandakaryana, i.e., forest of Dandak. Later on it was known as Dandakarayna Janpad and in this Janpad were included the present area of Bastar district, Jeypore region of Orissa and some parts of Andhra Pradesh on the north of Godavari River.

Historical Development

Not much older historical record is available for Dandakaranya, but it is known from the available history that during the period of 400-700 A.D. the whole area was ruled by the kings of Nal dynasty. The empire of Nal kings was extended upto Bilaspur in the north. During their rule Nal kings constructed temples in Bastar region. After the Nal dynasty the area was ruled by the Gang Rajvanshi who had established their capital at Barsur after coming from Jagannathpur in Orissa. Though local historians are silent on the rule of Gang kings but Kedarnath Thakur in his book *Bastar Bhusan* has given a good account of Barsur. According to his account Barsur was a beautiful town which had 147 big temples and equal number of ponds. Barsur is located nearly 34 km. west of Jagdalpur on the southern bank of Indravati river. Today Barsur is a big village with comparatively less importance.

From the various stone/copper plate inscriptions it is found that Bastar and its adjoining areas came under the rule of Nagvanshi dynasty sometime in the period of 1022 A.D. During this period Nagvanshi kings had captured Barsur. After ruling from Barsur for some time the Nagvanshis shifted their capital to Dantewara and later on to Chitrakot. Dantewara is located nearly 70 km west of Jagdalpur, whereas, Chitrakot is located nearly 39 km on the north-west on the southern bank of Indravati river. The Nagvanshi kings ruled this region for nearly 300 years until finally their last king Harish Chandra Deo was defeated by the Chalukya King Annam Deo of Warangal in 1313 A.D.

The Chalukya or the Kakitaya kings ruled initially from Barsur and later on from Dantewara. During the period of their first king Annam Deo, the famous Danteswari temple was constructed on the confluence of Sankani and Dankani rivers. This temple still stands there and even today Danteswari Mai is recognized as the presiding deity of Bastar. Though the capital was shifted from Dantewara to various other places and finally to Jagdalpur in 1770, but the importance of the temple still remains intact. During this period only, the present town of Jagdalpur took the shape of an urban centre.

The Kakitaya kings who took a full control of Bastar region, as it came to be known during that period, were influenced by the changing socio-political scenario of the surrounding regions. The emergence of Maratha and Muslim power forced them to shift their capital from Madotha (near present Bastar village) to Jagdalpur during the period of Dalpat Deo. The king Dalpat Deo and his capital at Madotha became vulnerable to the Maratha attacks which forced him to opt for an alternative site of the capital of Riyasath. In this regard there exists a prevalent legend. The legend goes like this : Once Dalpat Deo was on the hunting expedition to the south of Indravati and became impressed by the observing the locational advantages of the present Jagdalpur which was at that time a village of the Mahar community headed by their chieftain, Jagtu Mahara and the name of the village was Jagtu Guda. Dalpat Deo eventually shifted his capital to Jagtu Guda in the year 1770., Jagdalpur, situated on the southern side of river Indravati, had several reasons to become the capital at that period of time which are as follows :

- a) River Indravati forms a natural barrier for the invading enemies such as the Maratha and Muslims from the northern side.
- b) Jagtu Guda which later on became Jagdalpur is situated on the cliff of Indravati river. Hence, it was difficult to cross it from the northern side as it forms a wall which used to give a natural protection from defence point of view. It also helps to resist flood water.
- c) The soil of the locality was fertile. The Mahara chief Jagtu helped the then king Dalpat Deo to establish his capital. Thus the name Jagdalpur is derived from the first three letters of Jagtu, i.e., Jag and the first three letters of the then King Dalpat Deo, i.e., Dal.
- d) The river Indravati became the main source of water supply as well as navigational channel.

After the establishment of the capital of Bastar Riyasath at Jagdalpur the tiny village of the Mahara community started changing its form and character. Being the seat of political power it not only attracted the Rajbara or the palace of the king but also it made itself a place of attraction to various other nobles of the court of the Raja of Bastar, who started constructing their residence. This was followed by the employees of various departments of the nobility. The palace was set on the southern bank of the river Indravati very near to the important bend, which the river has taken while taking a northward turn and from Kohkapal village it again flows from east to west direction. The palace as well as the residents of the nobles were all located in the palace Parishar or nearby well fortified place with four gates on all the four directions.

There is not much information available on the early period of Jagdalpur. The only available record on the town of Jagdalpur is the C. Glassfords' Report which was sent to the Commissioner of Sirocha in 1862. It is stated in that report that Jagdalpur consists of nearly 400 huts and even the palace was big hut. It was reported that during this period a considerable number of other communities had established their homes at Jagdalpur. First to come were the Aranayak Brahman from Orissa who settled in a place located

between the Indravati river and the palace which is at present known as Bhairam Deo ward and comes under ward No. 4. The Aranayak Brahman were followed by the Vedic Brahman who settled little east of the Aranayak Brahman's settlement. They were further followed by other Oriya population who settled to the south of the Aranayak and Vaidic Brahman settlements. Apart from the Oriya Brahman families Brahman from North (Uttar Pradesh and Chattisgarh region) along with Kshatriya families also settled in the south and south eastern portions of the palace and even today it is known as Pardeshi Para., Today this Pardeshi Para comes under the ward numbers 10 and 11 of Jagdalpur Municipality. On the northern side of the Pardeshi Para, the Muslims were settled. Among them the first to come was the family of Salam Malgujar to whom the king had given a Malgujari of 484 villages for a pair of Jewel studded shoe. The Malgujar and some other families came to Sadar Road. Thus before 1910 Jagdalpur was the cluster of different Paras such as, Oriya Brahman Para comprising basically people who were engaged in Puja Archana, the Pardeshi Para where people were engaged in different types of work in the palace and so on. The Muslim Para was the place where from the Laskar as well as the Kochwan and traders used to come. So the urban life of Jagdalpur was circled round the palace. In this period Goal Bazar also came into being which used to serve the local population as an important trading centre and market place. Another trading place was Itwari Bazar which used to be held on every Sunday. This was a rural Hat where tribal and other communities used to bring their agricultural produce from surrounding areas. Even today Itwari Bazar is held but it is now engulfed by Sanjay Municipal Market which has been shifted from Gopal Bazar. At present it forms ward no. 19 of Jagdalpur Municipality. Apart from these Paras there exists nearly 11 villages in and around Jagdalpur. Thus it can be stated that apart from palace Parishar or Rajbara, other areas of urban settlements of Jagdalpur were Brahman Para, Pardeshi Para, Muslim Para and the Hikmi Para around which the early urbanization of Jagdalpur initiated.

Period between 1910-1947

After 1910 the British had established their full control over Bastar and the British posted their political agent to look after the administration of the Riyasath. During this period the political agent EAD Brist and Dewan Rai Bahadur Panda Bijnath initiated measures for planned development of Jagdalpur. A detailed master plan was prepared and Jagdalpur started developing on a grid pattern with nearly 200 chowks, and thus Jagdalpur became famous as a town of chowks. Each and every road crosses each other. If one looks at the present map of Jagdalpur it will not be difficult to notice the area south of Circuit House to Hospital road and Municipality or Sanjay Market in the west to Lalbagh in the west the town has a good planning with wide road and pucca drain. During this period the town expanded in all directions but became more prominent with Goal Bazar serving the various needs of the town dwellers. Commercial activities were more or less confined between these two localities. Goal Bazar served as the centre for marketing of agricultural products where as Sadar road became important centre for clothes and other household goods. The southern part of Sadar road specially the present Pratap Deo ward slowly emerged as a whole-sale trading zone of Jagdalpur. Later on this zone was extended upto Balaji ward. Itwari Bazar also became important where major rural products were sold

right from vegetables to tamarind. Baila Bazar, a market for livestock, started losing its importance during this period. However, the palace remained as the guiding point for urban development of Jagdalpur.

1947 onward

After 1947 the pace of development of Jagdalpur was further accelerated due to its importance as the district headquarters of the newly formed Bastar district of Madhya Pradesh. At present it has been bifurcated into three districts : Bastar, Kanker and Dantewara. Steps were taken to set up various offices at Jagdalpur and the most important was the establishment of the new building of the office of the Collector at the southern fringe, in the year 1962, behind Frazerpur Para to the north of Shantinagar. This gave major pull to the process of urbanization of Jagdalpur towards south. As a result Jagdalpur was extended upto Frazerpur and even Frazerpur, which was also known as *Jungle Para*, started changing its look due to the coming up of a new settlements. In between the Collectorate and the olden southern boundary of Jagdalpur, the government established Maharani Hospital and in the further south *Naya Para* emerged as the area of residential quarters for the government employees and later on private houses also came up. Besides the Collectorate Office, other offices like Commissioners' Office, All India Radio, District Court, Dairy Development Office, Zilla Panchayat Office and New Bus Stand all have been added for the south-western expansion of Jagdalpur. Establishment of cement factory at Gedam Road and the development of Frazerpur industrial area also gave a major thrust for expansion on development of Frazerpur industrial area also gave a major thrust for expansion on the southern portion of Jagdalpur and by 1980 Jagdalpur was extended upto Bypass Road, Jagdalpur Railway Station. On the south-eastern side *Naya Munda* and *Kewada Munda* also emerged as new important residential areas for the labour force who found work in different small units of Frazerpur industrial area. Behind this residential area Brindavan colony came up as a posh residential area of Jagdalpur. This area accommodates two newspaper homes of Jagdalpur, The *Dendakaranya Samachar* and *Nayee Duniya* (both in Hindi). Further east of Brindavan colony, Kumar Para developed very fast firstly due to settling of the East Pakistan refugee population in the late fifties, who came to Jagdalpur under the Dandakaranya Project and later on after sixties the establishment of various other offices of the State Government such as Forest Department, Kosa Silk Centre, Central School, Meteorological Office, etc. On the northern portion of Lalbagh and south of Pathra Guda, Punjabi and Sindhi refugee settlements came up. The town was further extended towards east due to setting up of Police Training Camp at Kumdakot. Later on the township was extended further east and at present the eastern boundary of Jagdalpur touches Bypass Road or Jagdalpur airport going beyond *Amma Guda*. During this period Jagdalpur did not extend much towards the north because Indravati river forms a natural obstacle. At the same time the area north of *Dokrihat Para* or south of Rotary Club Building and Sindhu Bhavan is a low lying area and is prone to flood. In between the *Balaji Mandir* and *Khadag ghat* the area is used as the dumping ground of Jagdalpur Municipality. As the old Raipur Road has been closed for heavy traffic, the development of this area has slowed down. Another area which is developing fast are *Dalpat Sagar*, *Dantewari* and *Rajendra Ward* commonly known as Dharampura area, along the Chitrokot Road beyond Anupama talkies. Establishments

like Rice Mill, Housing Colony, Polytechnic and Government College have acted as a great pull factor for the process of urbanization of Jagdalpur in these areas. However, such areas fall beyond the boundary of Jagdalpur Municipality.

In the above description the process of urbanization of Jagdalpur has been discussed to understand the causes and nucleus of urbanization in various historical periods. The historical entities are still visible on the physical space of Jagdalpur. However, two roads at present are attracting the expansion of Jagdalpur, mainly the Jagdalpur – Chitrakot Road and Geedam Road. The former road is attracting various residential colonies, government offices and small industrial units whereas Geedam Road is the hub of the automobile repair centres.

Demographic Profile

Population forms an important and fundamental aspect of a town and a large section of the region's population live in towns. Jagdalpur is not an exception. The region in which Bastar is located has two more towns, Kanker in the north and Kirandul in the south besides Jagdalpur. Basically Bastar is dominated by rural population.

The total population of Jagdalpur according to 1991 census was 66,154 comprising 34,079 males and 32,075 females.

Table – 1 : Population variation of Jagdalpur

Sl. No.	Year	Persons	Variation	Male	Female	Female variation	Male variation
1	1901	4762	—	—	—	—	—
2	1911	6068	+1306	3049	3019	—	—
3	1921	7313	+1245	3603	3710	+691	+554
4	1931	10128	+2814	5041	5087	+1377	+1438
5	1941	11304	+1176	5670	5634	+547	+629
6	1951	13793	+243	6833	6910	+1276	+3964
7	1961	20412	+6619	10797	9615	+2705	+3964
8	1971	31344	+10932	16779	14565	+4950	+5982
9	1981	51286	+19942	27069	24217	+9652	+10290
10	1991	66154	+14868	34079	32075	+7858	+7010

(Source : Census of India)

In Table No. 1 the data have been presented as collected from different census records of Jagdalpur. It is seen here that Jagdalpur has maintained a positive growth rate of population since its origin. Starting with a small town of 4762 population strength, the capital of

Bastar Riyasat, today Jagdalpur remains as the district headquarter town with a population of 66154. So from a humble beginning of 4762 persons in 1901 it has grown to 66154. The growth of population has not been even since 1901. From 1901 to 1951 the growth of population was steady. But after 1951 there is a steep increase in the population and the curve after this period rises sharp in the vertical direction. For better understanding the population has been computed in ratio per centum taking 1901 = 100 which forms table No. 2

Table – 2 : Population Growth : Ratio per centum

Sl. No.	Year	Persons	Male	Female
1	1901	127	—	—
2	1911	127	—	—
3	1921	145	118	123
4	1931	213	165	169
5	1941	237	186	187
6	1951	290	224	229
7	1961	429	354	318
8	1971	658	550	582
9	1981	1077	888	802
10	1991	1389	1118	1062

(Source : Census of India)

The following considerations emerge out from the analysis of table no. 2.

- During the periods of 1901-1921 the population of Jagdalpur has increased but did not cross the 200 ratio per centum limit. But in 1931 the decadal ratio percentum increased and crossed 200 which had persisted till 1951.
- The ratio per centum for periods 1961 and 1971 shows increased so the curve may be termed as sharp.
- During the periods of 1981-91 ratio per centum has a high rise and the curve became very steep.

In fact it rose to vertical line since 1981 and it is believed that this trend will be sustained in coming future.

It has been observed that there has been a population growth during the various census records. Let the causes for this growth of population be examined specially for 1951.

- a. There has not been many works or attempts to understand the urban profile of Jagdalpur. There is a gazetteer for the Bastar State from where one can get some information on the cause of development of Jagdalpur. Jagdalpur grew as the capital of Bastar Riyasat and the king used to control the settlement and population of the town. Hence in the initial period upto 1951 the growth of Jagdalpur was mainly a natural increase. However, after 1910 we find that there has been a systematic effort by the ruler / administrator to develop Jagdalpur as a town and as a result today the road and drainage pattern of the town seem to be better than before.
- b. The period between 1951 and 1971 witnesses a sharp increase in the population of Jagdalpur. Along with other places Jagdalpur also witnessed a socio-political change. With India's independence the feudal system gave way to the birth of new district of Bastar with the head quarter at Jagdalpur. With the setting up of the district headquarters as well as other Government offices a large number of government employees came to work in the government offices and Jagdalpur became a town of government employees. Along with this, other population also arrived at Jagdalpur.
- c. After 1971 Jagdalpur and its surrounding regions were opened for industrialization and lots of medium and big industries came up in the vicinity of Jagdalpur. The areas of Geedam Road and Chitrakot Road became busy roads connecting Jagdalpur to the nearby industrial area.

Description of Household Survey

Jagdalpur town comprises thirty one wards. The sample population has been taken from all the wards to have better representation from each and every ward. The demographic and census details of the sample population has been covered through the canvassing of household schedules. Here altogether 393 household schedules have been filled up visiting their respective houses. The entire generated data have been analysed and divided into altogether eight tables to describe mainly population by sex, caste-wise distribution of the community, family type and family size, settlement pattern, rate of literacy, standard of education and occupational status of the communities.

Table – 3 : Population of the Sample Communities by Sex

Sl. No.	Name of Communities	Total numbers of families	Total population	%	Male	%	Female	%
1	Agarwal	03	27	1.3	12	44.4	15	55.6
2	BODHAI	02	14	.7	06	42.9	08	57.1
3	BANIA	02	17	.8	09	52.9	08	47.1
4.	BHATRA	15	61	2.8	30	49.2	31	50.8
5	BANJARA	01	06	.3	03	50	03	50

Sl. No.	Name of Comm-unities	Total numbers of families	Total popu-lation	%	Male	%	Female	%
6	BRAHMIN	67	373	17.2	190	51	183	49
7	CHRISTIAN	37	147	6.8	73	49.7	74	50.3
8	DHOB	06	30	1.4	15	50	15	50
9	DHURWA	06	32	1.5	19	59.4	13	40.6
10	DHAKAD	04	25	1	14	56	11	44
11	DEVANGAN	14	99	4.6	50	51	49	49
12	GHADWA	05	30	1.4	20	66.7	10	33.3
13	GUJRATI	01	06	.3	04	66.7	02	33.3
14	GOND	22	90	4.2	39	43.3	51	56.7
15	HALWAI	01	05	.2	02	40	03	60
16	HALBA	02	18	.8	10	55.6	08	44.4
17	HARIJAN	09	66	3.1	30	45.6	36	54.4
18	JAIN	05	27	1.3	13	48.1	14	51.9
19	KARAN	01	05	.2	03	60	02	40
20	KHATRI	01	06	.3	04	66.7	02	33.3
21	KRALIAN	02	07	.3	04	57.1	03	42.9
22	KURMI	04	26	1.2	14	53.8	12	46.2
23	KAYASTHA	11	52	2.4	31	59.6	21	40.4
24	KAWAR	01	05	.2	03	60	02	40
25	KALAR	02	10	.5	07	70	03	30
26	KEWAT	03	18	.8	10	55.6	08	44.4
27	KORI	01	07	.3	03	42.9	04	57.1
28	KUMHAR	03	15	.7	06	40	09	60
29	KAHAR	04	18	.8	11	61.1	07	38.9
30	LODHI	01	04	.2	01	25	03	75
31	LOHAR	03	17	.8	09	52.9	08	47.1
32	MAHARA	14	75	3.5	34	45.3	41	54.7
33	MURIA	05	27	1.3	16	59.3	11	40.7
34	MUSLIM	34	237	11	112	47.3	125	52.7
35	MARAR	04	17	.8	10	58.8	07	41.2
36	MAHAWAR	01	05	.2	03	60	02	40
37	MANJHI	01	03	.1	02	66.7	01	33.3
38	MAHARASTRIAN	02	11	.5	05	45.5	06	54.5
39	NAMSUDRA	05	37	1.7	21	56.8	16	43.2
40	NAI	03	17	.8	10	58.8	07	41.2
41	PATEL	01	04	.2	02	50	02	50

Sl. No.	Name of Comm-unities	Total numbers of families	Total popu-lation	%	Male	%	Female	%
42	PANIKA	02	10	.5	03	30	07	70
43	PUNJABI	01	09	.4	05	55.6	04	44.4
44	PAIK	01	02	.1	01	50	01	50
45	PANARA	02	25	1	15	60	10	40
46	RAJPUT	22	125	5.8	66	52.8	59	47.2
47	ROUT	01	124	5.7	65	52.4	59	47.6
48	SINDHI	08	41	1.9	19	46.3	22	53.7
49	SETHIA	01	03	.1	02	66.7	01	33.3
50	SIKH	04	14	.7	06	42.9	08	57.1
51	TELGU	12	63	2.9	32	50.8	31	49.2
52	TELI	01	06	.3	04	66.7	02	33.3
53	VISHWAKARMA	06	24	1	11	45.8	13	54.2
54	VAISNAV	02	08	.4	04	50	04	50
55	VAISYA	03	16	.7	08	50	08	50
TOTAL		393	2166	100	1101	50.80	1065	42.20

The table number three depicts the population of the sample by sex. Here altogether 393 household schedules have been filled, which falls within the municipal boundary. The sample size of the total communities count altogether 2166 members, where the total male population counts 1101 members, i.e., 50.83 per cent only while female population counts 1065 members, i.e., 49.17 per cent only. This shows that the number of males are slightly higher than the females in the total sample population. But at the community level there is slight variation. In some cases like Bania, Dhakad, Chawda, Gujarati, Kayastha, Kavar, Kalar, Nai, Raut and so on males are marginally higher in number while in cases of Agarwal, Badhai, Halwai, Kumhar, Lodhi and Panika femals are comparatively more in number. This variation is mainly due to lesser number of representation of the communities. Moreover, some other factors like migration, occupational mobility and family structures are also contributing factors. In this table other important features worth mentioning is that in the sample population all the communities have not been evently represented. Here Brahman, Christian, Gond, Muslim and Rajputs have larger rpresentation due to their distribution in many wards while some communities have been represented very marginally due to their lesser number and less distribution in other wards. Such communities includes Banjara, Gujrati, Halwai, Karan, Khatri, Keralian, Kori, Lodhi, Manjhi, Sethia and so on Most of them are migrated communities.

Table – 4 : Caste wise distribution of population

Sl. No.	Name of community	Category
1	AGARWAL	GENERAL
2	BADHAI	OBC
3	BANIA	OBC
4	BHATRA	ST
5	BANJARA	ST
6	BRAHMAN	GENERAL
7	CHRISTIAN	ST
8	DHOBI	OBC
9	DHURWA	ST
10	DHAKAD	GENERAL
11	DEVANGAN	OBC
12	GHADWA	OBC
13	GUJRATI	GENERAL
14	GOND	ST
15	HALWAI	OBC
16	HALBA	ST
17	HARIJAN	SC
18	JAIN	GENERAL
18	JAIN	GENERAL
19	KARAN	NOT KNOWN
20	KHATRI	GENERAL
21	KERALIAN	GENERAL
22	KURMI	OBC
23	KAYASTHA	GENERAL
24	KAWAR	NOT KNOWN
25	KALAR	NOT KNOWN
26	KEWAT	OBC
27	KORI	SC
28	KUMHAR	OBC
29	KAHAR	OBC
30	LODHI	NOT KNOWN
31	LOHAR	OBC
32	MAHARA	OBC
33	MURIA	ST
34	MUSLIM	GENERAL
35	MARAR	NOT KNOWN
36	MAHAWAR	NOT KNOWN

Sl. No.	Name of community	Category		
37	MANJHI	NOT KNOWN		
38	MAHARASTRIAN	GENERAL		
39	NAMASUDRA	SC		
40	NAI	OBC		
41	PATEL	GENERAL		
42	PANIKA	ST		
43	PUNJABI	GENERAL		
44	PAIK	NOT KNOWN		
45	PANARA	OBC		
46	RAJPUT	GENERAL		
47	ROUT	OBC		
48	SINDHI	GENERAL		
49	SETHIA	GENERAL		
50	SIKH	GENERAL		
51	TELEGU	GENERAL		
52	TELI	OBC		
53	VISHWAKARMA	OBC		
54	VAISNAV	GENERAL		
55	VAISYA	OBC		
		NUMBER	%	
1	GENERAL CASTE 18	32.73		
2	OTHER BACKWARD CASTES	18	32.73	
3	SCHEDULED TRIBES	8	14.55	
4	SCHEDULED CASTES	3	5.45	
5	NOT KNOWN	8	14.55	
	TOTAL	55	100.01	

The table number four depicts the ethnic composition of the sample communities. there are altogether fifty five different communities covered under household schedules, who are dwelling in the town. Out of total communities, the highest number of communities counting eighteen in number, i.e., 32.73 per cent belong to Other Backward Communities while the similar number of communities, i.e., 32.73 per cent of total communities fall in the general caste groups. The scheduled tribes are other important communities of the town, which are altogether eight in number, i.e., 14.55 per cent of the total number. Almost similar number of communities denied to disclose their caste identity. So they have been grouped under 'caste not known' group which constitutes 14.55 per cent of the

total population. Apart from it there is a sizeable population of scheduled caste communities also like the Harijan, Kori and the Namasudra, who are mostly migratd groups. This group constitute 5.45 per cent of the entire communities covered under household schedules.

Table – 5 :

Sl. No.	Name of Comm-unities	Total numbers of families	Total popu-lation	%	Male	%	Female	%
1	Agarwal	03	27	1.3	12	44.4	15	55.6
2	BODHAI	02	14	.7	06	42.9	08	57.1

The table number five depicts the family size in different communities under the study. The sample of household families have been categorized on the basis of number of family members. Here small family denotes one to four family members and medium size family is constituted of five to six family members while large sized family counts more than six members. Here it is found that out of total 393 families the number of large families are marginally higher than the medium sized families. Statistically large sized family group, counts 31.80 per cent of the total families studied while medium sized familis are slightly lesser in number, i.e., 31.60 per cent of the total sample studied. As per study there is not much inclination towards small family with two members or towards very big family with more than six members. Even then there is substantial proportion of very large family. The average family size of the total sample is 5.51 members only.

Table – 6 : Family type

Sl. No.	Community	Total Number of families	Nuclear family	%	Joint family	%
1	AGARWAL	3	1	33.33	2	66.67
2	BADHAI	2	1	50.00	1	50.00
3	BANIA	2	1	50.00	1	50.00
4	BHATRA	15	12	80.00	3	20.00
5	BANJARA	1	—	—		100.00
6	BRAHMAN	67	46	68.66	21	31.34
7	CHRISTIAN	37	27	72.97	10	27.03

Sl. No.		Name of community			Category	
8	DHOBI	6	2	33.33	4	66.67
9	DHURWA	6	3	50.00	3	50.00
10	DHAKAD	4	2	50.00	2	50.00
11	DEVANGAN	14	6	42.96	8	57.14
12	GHADWA	5	2	40.00	3	60.00
13	GUJRATI	1	1	100.00	–	–
14	GOND	22	21	95.45	1	4.55
15	HALWAI	1	1	100.00	–	–
16	HALBA	2	1	50.00	1	50.00
17	HARIJAN	9	5	55.56	4	44.44
18	JAIN	5	3	60.00	2	40.00
19	KARAN	1	1	100.00	–	–
20	KHATRI	1	–	–		100.00
21	KERALIAN	2	2	100.00	–	–
22	KURMI	4	2	50.00	2	50.00
23	KAYASTHA	11	8	72.73	3	27.27
24	KAWAR	1	1	100.00	–	–
25	KALAR	2	1	50.00	1	50.00
26	KEWAT	3	2	66.67	1	33.33
27	KORI	1	–	–		100.00
28	KUMHAR	3	2	66.67	1	33.33
29	KAHAR	4	2	50.00	2	50.00
30	LODHI	1	1	100.00	–	–
31	LOHAR	3	3	100.00	–	–
32	MAHARA	14	11	78.57	3	21.43
33	MURIA	5	4	80.00	1	20.00
34	MUSLIM	34	24	70.59	10	29.41
35	MARAR	4	4	100.00	–	–
36	MAHAWAR	1	1	100.00	–	–
37	MANJHI	1	1	100.00	–	–
38	MAHARASTRIAN	2	2	100.00	–	–
39	NAMASUDRA	5	3	60.00	2	40.00
40	NAI	3	3	100.00	–	–
41	PATEL	1	1	100.00	–	–
42	PANIKA	2	1	50.00	1	50.00

Sl. No.	Community	Total Number of families	Nuclear family	%	Joint family	%
43	PUNJABI	1	—	—	1	100.00
44	PAIK	1	1	100.00	—	—
45	PANARA	2	—	—	2	100.00
46	RAJPUT	22	17	77.27	5	22.73
47	ROUT	19	9	47.37	10	52.63
48	SINDHI	8	6	75.00	2	25.00
49	SETHIA	1	1	100.00	—	—
50	SIKH	4	4	100.00	—	—
51	TELGU	12	9	75.00	3	25.00
52	TELI	1	—	—	1	100.00
53	VISHWAKARMA	6	5	83.33	1	16.67
54	VAISNAV	2	1	50.00	1	50.00
55	VAISYA	3	2	66.67	1	33.33
TOTAL		393	270	68.70	123	31.30

The table number six depicts the family types of different communities covered under the household schedule. Here all the fifty five communities have been broadly divided into two major groups namely joint family and nuclear family. Out of total families studied a large proportion, i.e., altogether 270 families fall under the nuclear family category which constitute 68.70 per cent of the total population while a sizeable number of them, i.e., altogether 123 families which counts 31.30 per cent of the population come under the joint family category. This shows that in spite of urban influence, the traditional joint family still exists here though its number is gradually decreasing. In the sample size no broken family was reported.

Table – 7 : Settlement pattern

Sl. No.	Community	Total Number of families	Migrated families	%	Old settler	%
1	AGARWAL	3	3	100.00	—	—
2	BADHAI	2	2	100.00	—	—
3	BANIA	2	2	100.00	—	—
4	BHATRA	15	3	20.00	12	80.00

Sl. No.	Community	Total Number of families	Migrated families	%	Old settler	%
5	BANJARA	1	1	100.00	—	—
6	BRAHMAN	67	51	76.12	16	23.88
7	CHRISTIAN	37	26	70.27	11	29.73
8	DHOBI	6	3	50.00	3	50.00
9	DHURWA	6	—	—	6	100.00
10	DHAKAD	4	—	—	4	100.00
11	DEVANGAN	14	10	71.43	4	28.57
12	GHADWA	5	—	—	5	100.00
13	GUJRATI	1	1	100.00	—	—
14	GOND	22	12	54.55	10	45.45
15	HALWAI	1	1	100.00	—	—
16	HALBA	2	—	—	2	100.00
17	HARIJAN	9	6	66.67	3	33.33
18	JAIN	5	5	100.00	—	—
19	KARAN	1	1	100.00	—	—
20	KHATRI	1	1	100.00	—	—
21	KERALIAN	2	2	100.00	—	—
22	KURMI	4	3	75.00	1	25.00
23	KAYASTHA	11	5	45.45	6	54.55
24	KAWAR	1	1	100.00	—	—
25	KALAR	2	2	100.00	—	—
26	KEWAT	3	3	100.00	—	—
27	KORI	1	1	100.00	—	—
28	KUMHAR	3	3	100.00	—	—
29	KAHAR	4	4	100.00	—	—
30	LODHI	1	1	100.00	—	—
31	LOHAR	3	2	66.67	1	33.33
32	MAHARA	14	1	7.14	13	92.86
33	MURIA	5	—	—	5	100.00
34	MUSLIM	34	21	61.76	13	38.24

Sl. No.	Community	Total Number of families	Nuclear family	%	Joint family	%
35	MARAR	4	3	75.00	1	25.00
36	MAHAWAR	1	1	100.00	—	—
37	MANJHI	1	—	—	1	100.00
38	MAHARASTRIAN	2	2	100.00	—	—
39	NAMASUDRA	5	5	100.00	—	—
40	NAI	3	2	66.67	1	33.33
41	PATEL	1	1	100.00	—	—
42	PANIKA	2	1	50.00	1	50.00
43	PUNJABI	1	1	100.00	—	—
44	PAIK	1	—	—	1	100.00
45	PANARA	2	—	—	2	100.00
46	RAJPUT	22	18	81.82	4	18.18
47	ROUT	19	13	68.42	6	31.58
48	SINDHI	8	8	100.00	—	—
49	SETHIA	1	—	—	1	100.00
50	SIKH	4	4	100.00	—	—
51	TELGU	12	12	100.00	—	—
52	TELI	1	1	100.00	—	—
53	VISHWAKARMA	6	6	100.00	—	—
54	VAISNAV	2	2	100.00	—	—
55	VAISYA	3	3	100.00	—	—
TOTAL		393	260	66.16	133	33.84

The table number seven depicts the settlement pattern of different communities. As already referred to in the report that Jagdalpur is a town, where a large number of settled population are the migrated people. The period of migration varied from pre independence era to the post independence phase including the settlement of outsiders under Dandakaranya project. This table is the true representation of the town settlement. The sample size shows that more than half population, i.e., 260 families counting 66.16 per cent are basically migrated families while only a sizeable number of 133 families are old settlers.

The table indicates that some communities like Agarwal, Badhai, Bania, Gujarati, Halwai, Kewat, Kori, Kumhar, Kahar, Lodhi, Patel, Punjabi, Sikh, Telugu, Teli, Vaisnav, Vaisya and so on are migrated communities while Dhurwa, Dhakad, Ghadwa, Halba Manjhi, Paik, Panara are the original settlers. Apart from all these communities there are some communities like Bhatra, Brahman, Christian, Harijan, Lohar and so on who come under both groups, i.e., migrated as well as old settlers because among them some families are living here since the ruler's period, and such families are considered as old settlers while members of the same community settled later for business or other purposes are grouped under new settlers category.

Table – 8 : Literates & illiterates in sample communities by sex

SL no.	Community	sample population			Total		literates				Total		Illiterate			
		Total	M	F	No.	%	M		F		No.	%	M		F	
							No.	%	No.	%			No.	%	No.	%
1	AGARWAL	24	11	13	21	87.50	10	90.90	11	84.62	3	12.50	1	9.10	2	15.3
2	BADHAI	14	6	8	12	85.21	6	100.00	6	75.00	2	14.29	-	-	2	25.00
3	BANIA	17	9	8	17	100.00	9	100.00	8	100.00	-	-	-	-	-	-
4	BHATRA	58	29	29	41	70.68	23	79.31	18	62.07	17	29.32	6	20.69	11	37.93
5	BANJARA	5	2	3	2	40.00	1	50.00	1	33.33	3	60.00	1	50.00	2	66.67
6	BNRAHMIN	356	181	175	337	94.66	179	98.90	158	90.29	19	5.34	2	1.40	17	9.70
7	CHRISTIAN	135	68	67	123	91.11	64	94.11	59	88.06	12	8.89	4	5.89	8	11.94
8	DHOBHI	27	14	13	20	74.07	14	100.00	6	46.15	7	25.93	-	-	7	53.85
9	DHURWA	31	19	12	22	70.96	17	89.47	5	41.67	9	29.04	2	10.53	7	58.33
10	DHAKAD	21	13	8	17	80.95	13	100.00	4	50.00	4	19.05	-	-	4	50.00
11	DEVANGAN	96	50	46	93	96.88	50	100.00	43	93.48	3	3.12	-	-	3	6.52
12	GHADWA	28	18	10	13	46.43	10	55.56	3	30.00	15	53.57	8	44.44	7	70.00
13	GUJRATI	6	4	2	6	100.00	4	100.00	2	100.00	-	-	-	-	-	-
14	GOND	87	38	49	71	81.61	33	86.84	38	77.55	16	18.39	5	13.16	11	22.45
15	HALWAI	5	2	3	5	100.00	2	100.00	3	100.00	-	-	-	-	-	-
16	HALBA	16	9	7	13	81.25	7	77.78	6	85.71	3	18.75	2	2.22	1	12.29
17	HARUAN	62	29	33	48	77.42	26	89.66	22	66.67	14	22.60	3	10.34	11	33.33
18	JAIN	26	13	13	25	96.15	13	100.00	12	91.31	1	3.85	-	-	1	7.69
19	KARAN	5	3	2	5	100.00	3	100.00	2	100.00	-	-	-	-	-	-
20	KHATRI	6	4	2	6	100.00	4	100.00	2	100.00	-	-	-	-	-	-
21	KERALIAN	7	4	3	7	100.00	4	100.00	3	100.00	-	-	-	-	-	-
22	KURMI	25	13	12	24	96.00	13	100.00	11	91.67	1	4.00	-	-	1	8.33
23	KAYASTHA	50	29	21	47	94.00	29	100.00	18	85.71	3	6.00	-	-	3	14.29
24	KAWAR	5	3	2	3	60.00	3	100.00	-	-	2	40.00	-	-	2	100.00
25	KALER	8	5	3	7	87.50	4	80.00	3	100.00	1	12.50	1	20.00	-	-
26	KEWAT	17	9	8	15	88.24	9	100.00	6	75.00	2	11.76	-	-	2	25.00
27	KORI	7	3	4	5	71.43	3	100.00	2	50.00	2	28.57	-	-	2	50.00
28	KUMHAR	12	6	6	9	75.00	6	100.00	3	50.00	3	25.00	-	-	3	50.00
29	KAHAR	17	10	7	16	94.12	9	90.00	7	100.00	1	5.88	1	10.00	-	-

SL. Community no.	sample population			Total		literate				Total		Illiterate			
	Total	M	F	No.	%	M		F		No.	%	M		F	
						No.	%	No.	%			No.	%	No.	%
30 LODHI	4	1	3	3	75.00	1	100.00	2	66.67	1	25.00	—	—	1	33.33
31 LOHER	16	9	7	12	75.00	8	88.89	4	57.14	4	25.00	—	11.11	3	42.86
32 MAHARA	66	30	36	42	63.64	20	66.67	22	61.11	24	36.36	10	33.33	14	38.89
33 MURIA	25	14	11	21	84.00	13	92.86	8	72.73	4	16.00	1	7.14	3	27.27
34 MUSLIM	230	109	121	207	90.00	104	95.41	103	85.12	23	10.00	5	4.59	18	14.88
35 MARAR	16	10	6	15	93.75	10	0.00	5	83.33	1	6.25	—	—	1	16.67
36 MAHAWAR	5	3	2	4	80.00	3	0.00	1	50.00	1	20.00	—	—	1	50.00
37 MANJHI	3	2	1	3	100.00	2	100.00	1	100.00	—	—	—	—	—	—
38 MAHARASTRIAN	10	4	6	10	100.00	4	100.00	6	100.00	—	—	—	—	—	—
39 NAMSUDRA	34	19	15	29	85.29	17	89.47	12	80.00	5	14.71	2	10.53	3	20.00
40 NAI	17	10	7	12	70.59	9	90.00	3	42.86	5	29.41	1	10.00	4	57.14
41 PATEL	4	2	2	4	100.00	2	100.00	2	100.00	—	—	—	—	—	—
42 PANIKA	9	2	7	7	77.78	1	50.00	6	85.71	2	22.22	1	50.00	1	14.29
43 PUNJABI	8	4	4	7	87.50	4	100.00	3	75.00	1	12.50	—	—	1	25.00
44 PAIK	2	1	1	1	50.00	1	100.00	—	—	1	50.00	—	—	1	—45
PANARA	21	12	9	14	66.67	9	75.00	5	55.56	7	33.33	3	25.00	4	44.44
46 RAJPUT	117	61	56	108	92.31	59	96.70	49	87.50	9	7.69	2	3.38	7	12.50
47 ROUT	114	61	53	81	71.05	50	82.00	31	58.49	33	28.95	11	18.03	22	41.51
48 SINDHI	37	17	20	32	86.49	16	94.10	16	80.00	5	13.51	1	5.89	4	20.00
49 SETHIA	3	2	1	3	100.00	2	100.00	1	100.00	—	—	—	—	—	—
50 SIKH	14	6	8	13	92.86	6	100.00	1	87.50	1	7.14	—	—	1	12.50
51 TELUGU	60	29	31	55	91.67	28	96.55	27	87.10	5	8.33	1	3.45	4	12.90
52 TELI	8	4	2	6	100.00	4	100.00	2	100.00	—	—	—	—	—	—
53 VISHWAKARMA	21	9	12	12	57.14	5	55.56	7	58.33	9	42.86	4	44.44	5	41.7
54 VAISNAV	8	4	4	8	100.00	4	100.00	4	100.00	—	—	—	—	—	—
55 VAISVA	15	7	8	14	93.33	7	100.00	7	87.50	1	6.77	—	—	1	12.50
Total	2038	1036	1002	1753	86%	957	92%	796	79%	285	14%	79	8%	206	21%

The table number eight reveals the position of literates and illiterates in the sample communities on the basis of their sex. As per the table 86 per cent of total population are literates while the rest 14 per cent comes under illiterate group. When this percentage is analysed on the basis of sex, it is found that 92 per cent males and 79 per cent females are literates. This shows that the rate of literacy is substantially higher in male population than the female. On the contrary the number of illiterates among females are marginally higher, i.e., 20.60 per cent and substantially lesser in males, i.e., 8 per cent only.

Table – 9 : Distribution of literates percentage in different educational levels of the sample communities by sex

SL no.	Community	Literate		Primary		Middle		Secondary		Inter		U.G.		P.G.		Technical	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	AGARWAL	10	11	30.00	9.09	30.00	36.36	30.00	27.37	-	90.09	10.00	18.18	-	-	-	-
2	BADHAI	6	6	16.67	50.00	-	-	16.67	16.67	-	-	50	-	16.67	33.33	-	-
3	BANIA	9	8	22.22	37.50	11.11	25.00	44.44	37.50	11.11	-	11.11	-	-	-	-	-
4	BHATRA	23	18	39.10	33.33	8.70	27.78	30.43	27.78	8.70	5.56	13.04	5.56	-	-	-	-
5	BANJARA	1	1	100.00	-	-	100.00	-	-	-	-	-	-	-	-	-	-
6	BNRAHMIN	179	158	16.20	20.80	14.00	22.78	19.60	22.22	11.70	7.60	26.80	17.70	9.00	8.90	2.70	-
7	CHRISTIAN	64	59	18.80	13.60	28.20	27.10	25.00	30.50	9.30	6.80	15.60	8.50	3.10	11.80	-	1.70
8	DHOB	14	6	42.90	33.33	35.80	33.33	7.10	16.67	7.10	16.67	7.10	-	-	-	-	-
9	DHURWA	17	5	29.40	40.0	53.00	60.00	17.00	-	-	-	-	-	-	-	-	-
10	DHAKAD	13	4	23.11	-	23.11	25.00	38.60	50.00	7.70	25.00	-	-	-	-	7.70	-
11	DEVANGAN	50	43	20.00	18.60	20.00	27.90	24.00	27.90	14.00	7.00	14.00	16.30	6.00	2.30	2.00	-
12	GHADWA	10	3	70.00	33.33	20.00	66.66	10.00	-	-	-	-	-	-	-	-	-
13	GUJRATI	4	2	25.00	-	50.00	-	-	50.00	-	50.00	25.00	-	-	-	-	-
14	GOND	33	38	21.20	39.50	27.30	18.40	18.20	15.80	21.20	21.10	6.10	2.60	6.10	2.60	-	-
15	HALWAI	2	3	-	-	-	-	50.00	-	-	-	50.00	66.66	-	33.33	-	-
16	HALBA	7	6	42.80	33.33	14.30	16.67	28.60	16.67	14.30	16.67	-	16.67	-	-	-	-
17	HARUAN	26	22	53.90	45.60	11.50	31.80	7.70	4.50	7.70	13.60	15.40	-	3.80	4.50	-	-
18	JAIN	13	12	23.10	16.67	15.40	25.00	38.40	41.66	23.10	16.67	-	-	-	-	-	-
19	KARAN	3	2	-	100.00	-	-	33.33	-	-	-	66.66	-	-	-	-	-
20	KHATRI	4	2	-	-	25.00	-	-	50.00	25.00	-	25.00	50.00	-	-	25.00	-
21	KERALIAN	4	3	-	-	-	-	25.00	100.00	25.00	-	-	-	-	-	50.00	-
22	KURMI	13	11	23.00	9.10	38.50	18.20	7.70	27.30	15.40	18.20	7.70	18.20	7.70	9.10	-	-
23	KAYASTHA	29	18	24.20	28.00	3.40	11.11	6.80	16.67	3.40	5.60	38.00	5.60	17.30	33.33	6.80	-
24	KAWAR	3	-	-	-	-	-	33.33	-	33.33	-	33.33	-	-	-	-	-
25	KALER	4	3	25.00	-	-	33.33	50.00	6.66	-	-	25.00	-	-	-	-	-
26	KEWAT	9	6	22.22	50.00	11.11	-	33.33	33.33	-	-	-	16.67	-	-	33.33	-
27	KORI	3	2	-	-	-	-	33.33	-	33.33	50.00	33.33	-	-	50.00	-	-
28	KUMHAR	6	3	16.67	-	33.33	33.33	33.33	66.66	16.67	-	-	-	-	-	-	-
29	KAHAR	9	7	11.11	14.30	22.22	14.30	33.33	42.90	22.22	28.50	11.11	-	-	-	-	-
30	LODHI	1	2	-	-	-	100.00	100.00	-	-	-	-	-	-	-	-	-
31	LOHER	8	4	12.50	-	25.00	-	12.50	50.00	25.00	50.00	25.00	-	-	-	-	-
32	MAHARA	20	22	70.00	77.30	20.00	18.20	10.00	-	-	-	-	-	10.00	4.50	-	-
33	MURIA	13	8	77.00	37.50	14.40	50.00	7.70	12.50	-	-	-	-	-	-	-	-
34	MUSLIM	104	103	24.00	30.10	32.70	17.50	23.10	23.10	8.70	7.80	7.70	15.50	1.90	4.90	1.90	0.97
35	MARAR	10	5	40.00	80.00	20.00	-	30.00	20.00	-	-	10.00	-	-	-	-	-
36	MAHAWAR	3	1	66.66	-	-	-	-	-	-	-	-	100.00	33.33	-	-	-
37	MANJHI	2	1	50.00	-	-	-	50.00	100.00	-	-	-	-	-	-	-	-
38	MAHARASTRIAN	-	4	50.00	33.33	-	-	25.00	16.67	-	16.67	25.00	16.67	-	16.67	-	-
39	NAMSUDRA	17	12	47.10	25.00	17.60	41.70	5.90	25.00	17.60	-	5.90	-	-	-	5.90	8.30
40	NAI	9	3	33.33	-	33.33	-	22.22	66.66	-	33.33	11.11	-	-	-	-	-
41	PATEL	2	2	-	-	-	-	50.00	-	-	-	50.00	50.00	-	-	-	50.00
42	PANIKA	1	6	100.00	50.00	-	33.33	-	16.67	-	-	-	-	-	-	-	-

SL no.	Community	Literate		Primary		Middle		Secondary		Inter		U.G.		P.G.		Technical	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
43	PUNJABI	4	3	50.00	100.00	25.00	-	25.00	-	-	-	-	-	-	-	-	-
44	PAIK	1	-	100.00	-	-	-	-	-	-	-	-	-	-	-	-	-
45	PANARA	9	5	55.55	60.00	33.33	40.00	11.11	-	-	-	-	-	-	-	-	-
46	RAJPUT	59	49	20.30	20.30	17.00	24.50	27.10	32.70	10.20	8.20	18.60	2.00	3.40	4.10	3.40	8.20
47	ROUT	50	31	30.00	38.70	16.00	12.90	22.00	19.40	14.00	12.90	12.00	12.90	4.00	3.20	2.00	-
48	SINDHI	16	16	37.40	43.70	25.00	18.80	18.80	37.50	18.80	-	-	-	-	-	-	-
49	SETHIA	2	1	-	100.00	100.00	-	-	-	-	-	-	-	-	-	-	-
50	SIKH	6	7	-	-	50.00	42.90	33.33	14.30	-	28.50	16.67	-	-	14.30	-	-
51	TELUGU	28	27	32.10	18.60	10.70	11.11	7.10	14.80	7.10	7.40	25.00	33.33	3.60	11.11	14.30	3.70
52	TELI	4	2	-	-	25.00	-	25.00	100.00	25.00	-	2500	-	-	-	-	-
53	VISHWAKARMA	5	7	-	57.10	100.00	42.90	-	-	-	-	-	-	-	-	-	-
54	VAISNAV	4	4	-	-	-	-	-	-	50.00	25.00	25.00	75.00	25.00	-	-	-
55	VAISVA	7	7	57.10	14.30	14.30	28.60	14.30	42.90	-	-	-	14.30	-	-	-	-
Total		957	796	26.80	27.30	20.70	22.10	20.50	32.50	10.10	8.70	14.90	11.20	4.30	6.10	2.70	1.10

The table number nine depicts the distribution of literates in different educational levels of the sample communities by sex. Here educational level has been categorize into eight categories namely literates, primary, middle, secondary, intermediate, UG PG and Technical degree. As per table the percentage of males are highest in the primary category which count 26.80 per cent while in case of females 27.30 per cent fall under this category. But there is variation in both the sexes in other educational levels. Among the males the second largest group of educational level, is middle class, while the thrid in the succession is secondary level. On the other hand among females after the primary level, the second and third groups in proportion are secondary class and middle class respectively. So in spite of lesser literacy rate, the females are found studying in higher classes than the males in terms of their percentage.

Table – 10 : Occupation structure by sex

SL no.	Community	Total No. of		Private Job		Govt. Job		Business		Retired		Any other Job	
		Male(%)	Female(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)
1	AGARWAL	7 (58.33)	-	-	-	-	-	100.00	-	-	-	-	-
2	BADHAI	4 (66.67)	-	-	-	50	-	50	-	-	-	-	-
3	BANIA	1 (11.11)	-	-	-	-	-	100.00	-	-	-	-	-
4	BHATRA	18 (60.00)	5 (16.13)	11.11	-	44.44	20.00	22.22	20.00	5.57	-	16.67	60.00
5	BANJARA	1 (33.33)	(N)	-	-	-	-	-	-	100.00	-	-	-
6	BNRAHMIN	100 (52.63)	10 (5.46)	7.00	-	44.00	-	26.00	20.00	8.00	-	15.00	19.30
7	CHRISTIAN	43 (58.90)	26 (35.14)	6.98	11.50	25.58	80.00	11.63	11.50	6.98	7.70	43.83	50.00
8	DHOBI	7 (46.67)	2 (13.33)	28.60	-	-	50.00	42.80	50.00	-	-	28.60	100.00
9	DHURWA	7 (36.84)	1 (7.70)	-	-	57.10	-	-	-	-	-	42.90	-
10	DHAKAD	9 (64.29)	(N)	22.3	-	11.10	-	11.1	-	11.10	-	44.40	-
11	DEVANGAN	27 (54.00)	(N)	29.6	-	14.80	-	29.6	-	7.40	-	18.60	100.00
12	GHADWA	7 (35.00)	(N)	28.60	-	-	-	-	-	-	-	71.40	-
13	GUJRATI	1 (25.00)	(N)	-	-	-	-	100.00	-	-	-	-	42.90

SL no.	Community	Total No. of		Private Job		Govt. Job		Business		Retired		Any other Job	
		Male(%)	Female(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)	M(%)	F(%)
14	GOND	18 (46.15)	7 (13.73)	5.60	-	66.60	42.90	5.60	14.20	5.60	-	16.50	-
15	HALWAI	1 (50.00)	(N)	-	-	-	-	100.00	-	-	-	-	-
16	HALBA	3 (30.00)	1 (12.50)	-	-	33.30	100.00	33.30	-	-	-	33.30	66.70
17	HARUAN	12 (40.00)	3 (8.33)	16.70	-	16.70	33.30	8.30	-	-	-	58.30	-
18	JAIN	5 (38.46)	(N)	-	-	-	-	100.00	-	-	-	-	-
19	KARAN	2 (66.67)	(N)	-	-	50.00	-	50.00	-	-	-	-	-
20	KHATRI	3 (75.00)	(N)	-	-	-	-	10.00	-	-	-	-	-
21	KERALIAN	2 (50.00)	1 (33.33)	-	-	-	100.00	50.00	-	50.00	-	-	-
22	KURMI	6 (42.86)	1 (8.33)	-	-	16.67	100.00	83.30	-	-	-	10.00	-
23	KAYASTHA	20 (64.52)	1 (4.76)	15.00	-	35.00	100.00	35.00	-	50.00	-	-	-
24	KAWAR	1 (33.33)	(N)	-	-	100.00	-	-	-	-	-	-	-
25	KALER	2 (28.57)	1 (33.33)	-	-	100.00	100.00	-	-	-	-	-	-
26	KEWAT	4 (40.00)	(N)	-	-	50.00	-	50.00	-	-	-	33.30	-
27	KORI	2 (66.67)	(N)	50.00	-	50.00	-	-	-	-	-	-	-
28	KUMHAR	3 (50.00)	(N)	33.30	-	-	-	33.30	-	-	-	-	-
29	KAHAR	8 (72.73)	(N)	12.50	-	37.50	-	37.50	-	12.50	-	20.00	-
30	LODHI	1 (100.00)	(N)	-	-	100.00	-	-	-	-	-	42.90	75.00
31	LOHER	5 (55.56)	(N)	60	-	20.00	-	-	-	-	-	33.30	-
32	MAHARA	14 (41.18)	4 (9.76)	-	-	7.10	25.00	42.90	-	7.10	-	14.90	-
33	MURIA	6 (37.50)	3 (27.27)	16.70	-	-	-	50.00	33.30	-	-	-	-
34	MUSLIM	47 (41.96)	6 (4.80)	8.50	16.70	40.40	66.60	29.80	16.70	6.40	-	-	-
35	MARAR	4 (40.00)	(N)	-	-	100.00	-	-	-	-	-	-	-
36	MAHAWAR	1 (33.33)	(N)	-	-	-	-	100.00	-	-	-	-	-
37	MANJHI	1 (50.00)	(N)	-	-	-	-	-	100.00	-	-	-	-
38	MAHARASTRIAN	2 (40.00)	(N)	-	-	100.00	-	-	-	-	-	-	-
39	NAMSUDRA	7 (33.33)	(N)	-	-	28.60	-	57.10	-	-	-	-	-
40	NAI	3 (30.00)	(N)	33.30	-	-	-	33.33	-	33.33	-	500.00	-
41	PATEL	1 (50.00)	(N)	-	-	-	-	100.00	-	-	-	-	-
42	PANIKA	2 (66.67)	(N)	-	-	-	-	50.00	-	-	-	100.00	-
43	PUNJABI	3 (60.00)	(N)	-	-	-	-	100.00	-	-	-	33.30	50.00
44	PAIK	1 (100.00)	(N)	-	-	-	-	-	-	-	-	10.70	-
45	PANARA	3 (20.00)	2 (20.00)	-	-	-	-	33.30	50.00	33.30	-	27.80	-
46	RAJPUT	28 (42.42)	3 (5.08)	10.70	-	35.70	100.00	39.30	-	3.60	-	-	-
47	ROUT	36 (55.38)	(N)	25.00	-	22.20	-	19.40	-	5.60	-	-	-
48	SINDHI	10 (52.63)	1 (4.55)	20.00	-	10.00	-	70.00	10.00	-	-	-	-
49	SETHIA	1 (50.00)	(N)	-	-	-	-	100.00	-	-	-	12.50	-
50	SIKH	5 (83.33)	(N)	-	-	-	-	100.00	-	-	-	-	-
51	TELUGU	16 (50.00)	4 (12.90)	12.50	50.00	37.50	50.00	37.50	-	-	-	-	-
52	TELI	2 (50.00)	(N)	-	-	100.00	-	-	-	-	-	-	-
53	VISHWAKARMA	7 (63.64)	1 (7.69)	14.29	-	14.29	-	71.43	-	-	-	-	100.00
54	VAISNAV	3 (75.00)	1 (25.00)	-	-	33.33	100.00	33.33	-	33.33	-	-	-
55	VAISVA	4 (50.00)	(N)	-	-	25.00	-	75.00	-	-	-	-	-
Total		537 (48.77)	85 (7.98)	11.40	7.10	31.10	49.40	32.00	14.10	5.40	2.40	20.10	27.10

This table ten describes the occupational status of different sample communities. The occupations have been divided into five distinct groups namely private job, government job, business, retired and any other job. Here any other job includes mainly casual labourer, contractor, skilled labourer, rickshaw puller, load carrier, etc. As per the table out of total population under the study only 537 males, i.e., 48.70 per cent are found engaged in different occupations while in case of females only 7.98 per cent, i.e., only eighty five females have been reported engaged in different occupations. Here again among males maximum per centage of males, i.e., 32 per cent are engaged in business and slightly less than this, i.e., 31.10 per cent of males are employed in different government jobs while a sizeable proportion, i.e., 20.10 per cent males are in any other job category. However, the percentage of males engaged in private job and retired are quite marginal. On the other hand among females about half population are engaged in the government services, which count 49.40 per cent. While 27.10 per cent of them are in the any other job category working as maidservant, casual labour, etc. and a sizeable population of them are in different business as well which is 14.10 per cent of total female population involved in occupations. Apart from it 7.10 per cent females are reported to be engaged in private job while just 2.40 per cent of them are in retired category. Thus this table clearly shows that in spite of lesser population engaged in different occupations, a large variation is seen among them.

Economic Base

It has been stated above that Jagdalpur has grown up in manifold direction. The population which was 4762 in 1901 went up to 66154 in the year 1991 and the projected population for 2001 is about one lakh. A question arises in mind that what this population is doing and how they are being absorbed in the town economy? This can be answered by looking into the occupation categories of the census of India. These categories indicate that how the population are being absorbed in gainful occupation of the town. In other words the economic base of a town must be in a position to sustain the population living in it. For this purpose five tables have been prepared representing 5 different periods, viz., 1951, 1961, 1971, 1981 and 1991 showing the occupational categories of the period.

Table – 11 : Occupational Structure : 1951

Sl. No.	Occupational Categories	Persons	percentage
1	Total Population	13793	–
2	Cultivators	1373	10.42
3	Production	1997	14.47
4	Commerce	3423	24.81
5	Transport	1045	7.57
6	Other services	5955	43.17

(Source : Census of India, 1951)

The following considerations appear to emerge :

1. The column other services ranks first with 43.17 per cent populatin in its fold. Jagdalpur, being the capital of Bastar Riyasat, absorbed a sizeable population in various jobs of the Riyasat. As the Census was held just after the independence the category should have the maximum number. In fact Jagdalpur remained a town of government employees even today.
2. The category other services is followed by commerce which has 24.18 per cent of its total population in its fold. Jagdalpur, being the major town of the surrounding region, discharged its duty as a commercial centre.
3. In the production category namely 14.47 per cent of the population were engaged specially in making of cotton and silk cloth, iron smithy and saw mills.
4. The category cultivators had also a good percentage. 9.71 per cent and other caste people do used to have their land in the nearby village and used to live in the town.
5. The category transport was not having any population because transport was not developed at that time.

Table – 12 : Occupational Structure : 1961

Sl. No.	Occupational Categories	Persons	percentage
1.	Total Population	20412	–29.21
2.	Total workers	7764	–29.21
3.	Cultivators	723	9.31
4.	Agricultural labourers	97	1.24
5.	Mining	394	5.07
6.	Household industry	322	4.14
7.	Manufacturing other than household	690	9.88
8	Construction	110	1.41
9	Trade and Commerce	1157	14.90
10	Transport, storage and communication	467	6.01
11	In other services	3804	48.09
12	Non workers	12648	61.96

(Source : Census of India, 1961)

While computing the percentage it may be noted that the categories 'total worker' and 'non-worker' have been computed in relation to the total population. But for the occupational categories the percentage has been computed in relation to total workers. The following considerations appear to emerge by examining table no.12

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(Source : Census of India, 1961)

While computing the percentage it may be noted that the categories 'total worker' and 'non-worker' have been computed in relation to the total population. But for the occupational categories the percentage has been computed in relation to total workers. The following considerations appear to emerge by examining table no.12

1. Jagdalpur has the highest percentage (48.99) under 'other service' category which reflects the basic economic character of the town. Jagdalpur, after Independence, became the district headquarter of the newly formed district Bastar and due to this may state as well central offices were established in the town.
2. The percentage of trade and commerce declined (14.90 per cent) in comparison to its 1951 frequency. However, it has retained its second position in the occupational structure hierarchy showing that it is trying to serve the town as well as the region with central services, trade and commerce.
3. The category trade and commerce is followed by cultivators (9.31) which has registered a slight decline in the per centage.
4. Manufacturing other than household industry has 9.88 per cent of the total workers under its category which indicates that industry had started coming up at Jagdalpur.
5. With the increase in population transport, storage and communication could not develop and for Jagdalpur remained isolated to this a great extent.
6. Other categories like mining, household industry, etc. have lesser per centage.
7. The category non workers formed the bulk population with 61.96 per cent of the total population of Jagdalpur.

Table - 13 : Occupational structure : 1971

Sl. No.	Occupational Categories	Persons	percentage
1.	Total Population	31344	—
2.	Total workers	8944	28.54
3.	Cultivators	498	28.54
4.	Agricultural Labourers	396	4.42
5.	Livestock Forestry, etc.	524	5.95
6.	Mining Quarrying	55	0.61
7.	Household industry	316	3.53
8.	Other than household industry	816	9.50
9.	Construction	417	4.60
10.	Trade and Commerce	1877	20.98
11.	Transport, Storage and communication	559	6.25
12.	Other services	3492	34.04
13.	Non Workers	22400	71.40

(Source : Census of India, 1971)

In table no. thirteen total workers and non workers per centage has been shown in relation to total population of the town. The following considerations appear to emerge from the examination of this table.

1. The per centage of non workers count 71.40 which is nearby 10 per cent higher than the previous record of 1961 where as the per centage under total workers remains more or lets the same.
2. People engaged in other services has the highest percentage (34.04) which clearly shows that Jagdalpur has retained its character as a town for the service class.
3. The category other service is followed by trade and commerce occupation where the per centage is nearly 20.98 of the total workers. This category has shown an increase of nearly 6 per cent. By this time more and more commercial establishments have been set up to cater to the need of the people.
4. If the per centage of population working in manufacturing sector both household and other then household is added then the per centage is nearly 12 per cent. Jagdalpur started the supporting the population with steel fabrication, wooden, etc.
5. The per centage under Transport, storage and commercial has not shown much change than its share in 1961. The per centage is nearly 6.25 per cent of the total workers.
6. Livestock and forestry was added as a new occupation and Jagdalpur being situated in the midst of forest areas has nearly 5.85 per cent of its total work force engaged in this occupation. New offices of the forest department were set up in the Kumar Para area of the town.
7. In other categories cultivators have nearby 5.56 per cent of the total workers, which is little lower than it had in the pervious decade.
8. Construction has gained importance during this period and the per centage of workers in this category has gone upto 4.66 per cent from its previous share of 1.45 per cent in 1961.

Table - 14 : Occupational Structure 1981

Sl. No.	Occupational Categories	Persons	percentage
1.	Total Population	51286	—
2.	Total workers	15968	31.13
3.	Cultivators	846	5.29
4.	Agricultural labour	1090	6.82
5.	Household Industry	324	2.02
6.	Other Workers	13542	84.80
7.	Marginal workers	166	1.03
8.	Non workers	35318	68.68

(Source : 1981 Census)

The following observations emerge out from the above table.

1. The per centage of non workers population remained high (68.86 per cent) but it has gone down by nearly 2.72 percentage.
2. As usual the highest per centage is of the other workers category (84.80 per cent). The high per centage is mainly due to fact that size categories of occupations have and DH amalgamated together these are manufacturing (H.M. Construction. Trade and Commerce, Transport and Storage) and other sources. However, it is believed that maximum per centage of population was engaged in other services category.
3. If we add the agricultural occupations like Agricultural labour and cultivators then the percentage goes up 12.11 per cent of the total workforce. This indicates that in Jagdalpur town still there are population who are engaged in agriculture specially in the areas of Panara Para in Ward No. 1 Pathra Guda in Ward No. 5, Amnaguda in Ward No. 6 Panjiyar Guda and Ganga Munda and Meth Guda in Ward No. 23 and 25 respectively.

Table - 15 : Occupational Structure : 1991

Sl. No.	Occupational Categories	Persons	percentage
1.	Total Population	66154	—
2.	Total Main workers	19112	28.89
3.	Cultivators	647	3.38
4.	Agricultural labour	763	3.99
5.	Livestock and Forestry	1114	5.82
6.	Mining Etc.	73	0.33
7.	Manufacturing and Processing	307	1.60
8.	Manufacturing other than Household Industry	1909	9.98
9.	Construction	1217	6.36
10.	Trade and commerce	4421	23.13
11.	Transport and Storage	2071	10.83
12.	Other services	6496	33.89
13.	Marginal Workers	833	1.25
14.	Non workers	4209	69.85

(Source : Census of India, 1991)

In respect to other census occupational categories 1991 census has a detailed occupational classification. However, non workers remain as high as 69.85 per cent of the total population whereas main workers are 28.89 per cent of the total population which show not much change as was in 1981. However, the following conclusion may be drawn.

1. Other service occupation ranks first with nearly 33.89 per cent of the total workers. But it has shown a trend of decline if we compare the figures for 1961, 1971, and 1981. This indicates that service opportunities are coming down in government sector.
2. There has been a substantial increase in the per centage under trade and commerce. In Jagdalpur, commerce and trade have come out from the Goal Bazar and trying to upgrade its services through establishment of shopping complex and shopping centers at Sadar Road, School Road, Palace Road and Collectorate Road.
3. The share of workers engaged in transport and storage has also gone up and the percentage is 10.83 percent. Better means of transport and establishment of linkages with surrounding towns have helped Jagdalpur to become a centre of serving the region.
4. Manufacturing other than household industry has also registered an increase. After setting up of the Planning Authorities at Jagdalpur, new areas have been developed as an industrial area such as Frazerpur and in the Naya Munda Para. Food and food products, oil mill, fabrication are the major industries which have come up.
5. To meet the growing population, construction of houses have gone up and this has helped construction as occupation to a great extent.
6. Apart from livestock and forestry which have 5.82 per cent of the workers under its fold other occupation like cultivators and agricultural labourer have nearly 3.38 per cent and 3.99 per cent workers respectively.

Thus it is clear from the analysis of occupational structure of different decades that Jagdalpur has remained dominant as a town of service class.

Other source of economy

Apart from occupational structure which is dealt in detail as an indicator of the economy of Jagdalpur, trade, commerce and industry are also a good source by which one can get an idea of the nature of economic base of the town.

These indicators will be dealt in brief in the foregoing discussion.

(i) Trade and Commerce

Trading has been one of main functions of a town from the early days of its existence. To what extent town is developed was judged by the business it performed. Jagdalpur, as the seat of Bastar kingdom had marked Goal Bazar an urban space as the centre of trade and commerce. Situated on the southern side of the palace. Goal Bazar developed

as a full fledged bazaar for food grains, vegetables and other essential items of daily need like cloth, etc. Food grains used to arrive from different parts of Bastar specially from the north and eastern part like Bajawand, Tanapur, Nagarwar, Netnar, Keshloor, all being located on the east and south of Jagdalpur, on the north of Indravati. Before the invention of motor vehicles, bullock carts were the only means of transport. But today with the development of better transport system Goal Bazar has lost its importance as a trading centre of food grains. In fact the northern portion of Pardeshi Para in Pratapdeo Ward and Sadar Ward have become whole sale trading centre of various goods. Today Jagdalpur one of the biggest mandi of tamarind. After eighties when Jagdalpur started developing, vegetable whole sale centre of Goal Bazar was shifted to Sanjay Market. Today Sanjay Market as well as Itwari Bazar have become the centre of trade of food grains, vegetables, fruits and other stationery items. A big shade for mandi has been developed in Maharani Ward to facilitate trade for various agricultural and forest produce like rice, corn, tendupatta, sal seed, hara, gondh, jalau chatta, amla, tamarind, kosa and sal dhup. Recently whole trade of dry red chilli has been picked up. Traders collecting their consignment from the Godavari delta region and export to north India through Jagdalpur. The Telugu speaking traders are dominating this trade.

Like trade and commerce, industry specially food processing, fabrication, leather goods, automobile, wooden furniture and jewellery are important items where people of the town are getting job. But even today Jagdalpur is still to become an industrial town. Environmental consideration is a major constrain here. However, the following table gives us a picture of the industries in Jagdalpur town.

Table – 16 : Industries in Jagdalpur town

Sl. no.	Type of Industry	No.
1.	Oil Mill	10
2.	Flour Mill	34
3.	Rice Mill	22
4.	Saw Mill	17
5.	Spice Mill	8

(Source : Jagdalpur Municipal Office)

At present due to an Order of the Supreme Court Saw Mills are closed. But various other industries are developing at a faster rate and it is hoped that the rate will continue.

Land use Pattern

Land use pattern of a town is the result of a large number of operative forces which act upon from the day when a nucleus start changing and takes a shape of a town. In the land use of a town the basic interest is to look at it as a distributed feature or as an aspect of difference of the various types of land use. Thus land use of a town describes the spatial format of urbanization.

The term land use is used to mean those activities which are directly related to the land. It could also be called human use of land or human activities on land involving that this idea concerns as much with people as with land (Gowda, 1972 : 43).

Towns have developed in response to our social and economic needs. The quantum of land utilized by specific activities and their special distribution reflect the requirements of this system. In Jagdalpur, however, the existing arrangement of land use, though essentially functional, is not the product of a recent design. The pattern is to a large extent, a legacy or a product of past growth and activities. Thus the land use pattern which has evolved in the town of Jagdalpur is in response to the contemporary functional needs of the people living there.

Jagdalpur has undergone changes in its physical and cultural landscape. Developed due to the feudal demand or by setting up the capital of Bastar Riyasath, Jagdalpur has changed its character from nearly cluster of huts to a planned town during the period. After independence the town was unable to hold on the land use plan due to the lack of any urban planning and it started developing in a haphazard way when migrants started coming to the town in a big way after 1961. We don't have much data on the land use pattern prior to the setting up of the urban planning in the year 1973. Jagdalpur Urban Development Agency has collected data on the land use for the period, 1984 and very recently it has released the data for 2000-01.

Table – 17 : Urban land use Pattern : 1984 (Area in Hectare)

Sl.no.	Land use categories	Area	percentage
1.	Residential	13.10	1.78
2.	Commercial	12.56	1.71
3.	Industrial	18.14	2.47
4.	Public and Semi Public Uses	46.32	6.32
5.	General Utility uses	16.29	2.22
6.	Transport and Communication	80.32	10.97
7.	Recreation	2.98	0.40
8.	Vacant land	283.40	38.71
9.	Agricultural land	76.45	10.44
10.	Water bodies	182.44	24.92
Total		732	99.94

The table no. seventeen reflects the land use pattern which existed during 1984. Though the data were released in 1984 but the survey was taken just after setting up of the Urban Development Agency in the year 1973. The following considerations appear to emerge.

1. **Vacant land** : It occupies the maximum land, i.e., 283.40 hectare under its occupation with nearly 38.71 per cent of the total area of Jagdalpi Municipality. The high per centage of vacant land may be due to the fact that vast areas like Frazerpar, Naya Munda, Kavera Munda, Met Guda were brought under the municipal area. All the areas are located on the southern side of Jagdalpur. A look at the land use map and also the history of urban development reveal the fact that the area beyond Naya Para was full of jungle and even Frazerpur was known as Jungle Para though the church was set up along with vast tract of land commonly known as Muslim area. At present this forms Shanti Nagar Ward. The areas of Ganga Munda, Naya Munda, Kevara Munda all were like village on the eastern side of Jagdalpur town. Pathra Guda was again like village and a considerable quantum of land were vacant between Pathra Guda and Amnia Guda on the north of Lai Bagh. On the northern side of Dhokri Ghat the area was like a village dominated by the Panara community. The area was known as Panara Para. Along the old Raipur Road from Dhobi Para to Kharag Ghat the area was mostly lying vacant due to low land and was prone to flood. At present the whole area falls in ward no. 1 under Prabir Ward of Jagdalpur Municipality. On the town side the vast area of Old Bhati Road was agricultural land specially the area near Baila Bazar. Today this area has become ward no. 20 and 21, i.e., Danteswari War' and Rajendra Ward respectively. The area between Kumar Para and Kevara Munda specially on the southern side and north of Cachora Para was completely vacant. Thus Jagdalpur in the early seventies was confined between Naya Para in the south. Kima Para in south east, Lalbagh in the north east, Dokrighat Para in the north and Itwari Bazar in the west.
2. **Water bodies** : Vacant land is followed by water bodies which has 182.44 hectare of land or 24.92 per cent of the total land under its fold. If we look at the municipal map of Jagdalpur then we find that Dalpatsagar occupyies a vast extent of land. Dalpat sagar was built by the Bastar King Dalpat Dev to provide better water supply to the people of Jagdalpur. Apart from Dalpat Sagar the other big water bodies were Ganga Munda, Naya Munda, Kavera Munda. In the local parlance munda means tank. In older days these tanks were connected to river Indrawati which flows accross the northern boundary of Jagdalpur. At present Naya Munda and Kavera Munda have been encroached upon and so is the condition of Ganga Munda, and Dalpat Sagar.
3. **Residential Area** : Jagdalpur during this period was mainly confined between Naya Para in the south, Kumar Para and Lalbagh in the east, Dhokri Ghat Para in the north and Moti talab Para/Hikmi Para in the west. The palace, though located on the northern side of Jagdalpur town, remained the main centre of attraction. It was during this period when Jagdalpur started extending on all the direction though the rate of extension was more towards south. Barring the central portion Jagdalpur residential landscape was marked by kutchha houses. Even the core areas of Jagdalpur in the Dhargah Road, Pardeshi Para, Oriya Brahman Para, Balajee Para, Kumar Para, etc. were dominated by typical Chhattishgarh house with khapra

roof. The government quarters of Civil Lines and Lalbagh were also of khapra roof. On the fringe areas the houses were mainly made of mud wall with stone roof. Residential area had nearly 1.78 per cent of the total land of Jagdalpur municipality.

4. **Transport and Communication** : Jagdalpur, by this time, emerged as a regional town having connection with neighbouring towns specially Raipur in the north. Hence, nearly 10.97 per cent of the land is under transport and communication. The old bus stand near the State Bank Chowk and the Geedam Road were the main areas under its occupation. The old Raipur Road near Dhakrighat Para was also under its ambit this. The well extended road layout had also increased the area under this head. Transport and communication is followed by area under agricultural land which had nearly 10.44 per cent of the total area of Jagdalpur town under its occupation. Agricultural land are mainly distributed on the northern and southern side of Dalpat Sagar. On the northern side the area agricultural crops were grown where as on the southern side the agricultural lands were having mixed crops of food grains and vegetables. Other agricultural areas were near the Baila Bazar.
5. **Public and Semi Public uses** : It has nearly 6.32 per cent of the total geographical area of Jagdalpur, town. This is mainly due to the fact that Jagdalpur as a district headquarter of Bastar district, has many offices along with schools and other educational institutions. Industry also occupies nearly 2.47 per cent of the total area of Jagdalpur town. Forest has helped the sawmills to grow in Jagdalpur. Till this period commerce/trade could not develop to a great extent as the region remained dominated by tribal population. But this situation changed fastly after eighties and at present Jagdalpur has developed into a big town with well defined Sarara/commercial establishments and other government and semi government offices as depicted in the data of existing land use of Jagdalpur.

Table - 18 : Existing Urban Land use Pattern : 2000

SI. no.	Land use Categories	Area	percentage
1.	Residential	329.44	39.50
2.	Commercial	16.51	1.97
3.	Industrial	18.14	2.17
4.	Public and Semi Public Uses	46.32	5.55
5.	General Utility uses	16.29	1.95
6.	Transport	108.50	13.01
7.	Recreation	56.30	6.75
8.	Vacant	53.32	6.39
9.	Agricultural	6.65	0.79
10.	Water Bodies	182.44	21.87
Total		833.91 Hectares	99.95

The existing land use data have been derived by Block level survey verified with the incomplete survey sheets of Urban and Rural Planning Office located at Jagdalpur. The existing land use pattern reflects the urban character of Jagdalpur which has remained basically a residential town. The following considerations appear to emerge.

Residential: Jagdalpur developed as an residential town of the government employees, primarily the employees of the forest department who used to come to Jagdalpur. Apart from government employees, other workers, petty business men have also made their home at Jagdalpur. This situation got a boost after the period 1961-71 when a lot of incentives were given for the development of small and medium industries in and around Jagdalpur. Today Jagdalpur has nearly 39.50 per cent of the total geographical area under residential category of land use pattern. If one looks at the residential pattern of Jagdalpur one finds that at the initial stage there was a marked pattern of residence of the various communities who were brought or came to settle. The first to come were the Oriya Brahman followed by the Rajputs, Muslims, Dewangan and other trading communities including south Indian population. But at present specially the new settled areas are Dalpat Sagar Ward, Danteswari Ward, Rajendra Ward, Ganganagar Ward, Gandhi Nagar Ward, JawaharNagar Ward, Naya Munda, Shantinagar Ward, Ambedkar Ward, Kaveramunda Ward, Santoshi Wa: ' and Vivekananda Ward. These are the new residential areas being dominated by the migrant population from Bihar and Madhya Pradesh who have come to Jagdalpur as an industrial worker, small contractor and petty businessman. The houses have mixed look with kin elm and pucca built structure. The old areas like Naya Para, Moti Lal Nehru Ward, Pratapdeo Ward, Sader Ward, Maharani Ward, Balajee Ward, Bhairamdeo Ward, Sheomandir Ward, Vijay Ward, Indira Ward and Ramayya Ward became more and more congested.

During this period Jagdalpur mainly developed as an unplanned town. Hapzard growth resulted into the emergence of slums. According to the survey report nearly 18 per cent of the residential area is occupied by slums. Slums of Jagdalpur are as follows : 1. *Ganga Munda* 2. *Kumar Para* 3. *Naya Munda* 4. *Met Guda* 5. *Bahadur Guda* 6. *Baila Bazar* 7. *Konda Bhatta* 8. *Hatchora* and 9 *Aimma Guda*.

According to the land use survey the highest density areas of Jagdalpur are south eastern portion of Dalpat Sagar (Moti talab Para and the Hikmi Para), north of palace - the area of Dhokri Ghat Para and Panara Para, north of Lal Bag - the area of Pathra Guda and the areas of Rajendra nagar, Ganga nagar and Moti Lai Nehru W'ard. Here the density is more than 651 persons per hectare. The central zone of Ramayya Ward, Indira Ward, Itwari W'ard, Naya Para and Rajendra Ward comes second with 501- 650 persons per hectare. The third category with 351-500 persons per hectare comprises the area of Civil Line, Pathra Guda, Balajee Ward, some portion of Shanti nagar and Kumar Para. The other two categories (201-350 and below 200) areas are located on the fringe areas of Jagdalpur like Santoshi Ward, Shaket colony, Brindavan colony and so on. The projected population of Jagdalpur for the year 2001 is around 1 lakh. But it is felt that houses are not coming up with the pace of population. This will result in shortage of residential houses and increase of slum areas.

2. Water bodies : Water bodies are ecologically important for the survival of any urban centre. It acts in many ways, such as an cooling effect, source of water supply, collection centre of water of the town and some time as a drainage line. The feudal heads of Jagdalpur had paid much attention towards having water bodies. The important water body built by the feudal head is Dalpat Sagar which was built by Dalpat Deo. Subsequent rulers have built Ganga Munda, Naya Munda and Kavera Munda. All these three are located on the southern side of Jagdalpur. Dalpat Sagar which is also called as the *samud* by the local inhabitants of Jagdalpur had served as a main source of water supply till the British, who introduced pipeline water supply and Indravati River became the source of water lifting. However, Dalpat Sagar remained the main centre of fresh water supply of Jagdalpur. At present it is being developed as recreation centre with boating facilities to attract tourists. But it is being encroached by the advancing settlements of Moti Talab Para and Hikrni Para in east as well as Dharam Pura in the south. The another important water body of Jagdalpur is Ganga Munda. Located on the south western portions of the municipal boundary Ganga Munda served as the main source of water supply to the neighbouring settlements like Frazerpur, Met Guda, Panjiyar Guda and lastly Sargipal village. Sargipal village is situated outside the municipal boundary. At present Ganga Munda is being encroached upon from all sides but the encroachment is severe on the north eastern side where Jawahar Nagar is expanding. Apart from this encroachment the pollution level is going up because it is being utilized as a drainage discharge of the surrounding region. Naya Munda and Kavera Munda were good water body in : past but now the name exists only. It is being reduced by new settlements. Apart from these water bodies there are two small tanks situated in Pathara Guda and the other near one Baila Bazar in Rajendra Ward.

The town of Ponds

There was a time when Jagdalpur was also known as the town of ponds. The ponds are termed as Munda or Tarai. During the feudal period, the then ruler Dalpat Deo constructed a big pond called Dalpat Sagar or *Samud*, by joining three small ponds namely *Shivna Tarai*, *Bodan Tarai*, and *Jhar Tarai*. *Shivna*, *Bodan* and *Jhar* are the names of local bush like plants or bush. These ponds were named because of the abundance of these plants in that area. Apart from it other important ponds of the city include Naya Munda, Moti Talab, Kavera Munda, Ganga Munda and Balai Tarai. Similarly there were a few more ponds also located near Krishna temple in front of the palace near Jail bari and behind the Kama Kotin temple. Most of these ponds were well maintained, and were used for drinking and other purposes. Likewise X\ . water of Ganga Munda is believed to be as holy as that of the River Ganges. Pandit Raghunath Mahapatra, a folk artist, had referred its importance through one of his songs in the following manner.

*"Dalpat Sagar Dal Kamal
Ganga Munda Ganga Jal
Mor Magni Moti"*

Due to the ruler's personal attention there was strict vigilance on the maintenance of these ponds. The dwellers of nearby areas were not allowed to discharge or defecate near it, and the infringement was treated as punishable offence. But this situation did not remain for long.

Presently the Scwwej^Dalpat Sagar), once the life line of water in the city, is virtually dying out due to lack of proper maintenance. Its supply channel is no more functional. About one fourth of its total area is alive in the most diplayed shape with dirty water and is exposed to all sorts of pollution. Almost similar situation is prevailing in the Ganga Munda too, where washing of cloth, and cattle, bath and discharge of human waste have destroyed the sanctity and purity of the water. The condition of other ponds are not different. Due to rapid pace of urbanization most of the ponds have been replaced by colony, market complex, government building, etc. Here special mention may be made of *Bala Tarai*, a pond located near Balaji temple, where a colony has been built. The estate library, located near the palace was originally a pond. Similarly, the Sanjay market complex near Jail Bari has been built over a pond, filled up just a few years back. Like wise Naya Munda was the name of a pond, where many government buildings including the Collector's office have come up. Still that area is known as *Naya Munda*. The story of *Kavera Munda* is not different. Now there is no trace of that pond, except the name, which is used for the locality of the settlement.

In this way the town of ponds, has lost its charm of ponds. Most of the ponds have been replaced by concrete constructions while a few still existing are at the verge of extinction due to lack of proper care and maintenance.

4. Transport : Transport in which comes road, railway and other communication link occupies nearly 108.50 hectares of land and it ranks third in the land use pattern. Transport is vital link line of any town and the development of the town to a great extent depends on the better transport system. Jagdalpur, located in the midst of natural resources, have well developed road pattern in the town and radiates from the town connecting other important towns of the surrounding region. Railway line passes from the southern part of Jagdalpur on way from Vishakapatnam to Bailadela Iron Ore mine. Only one passenger train Vishakapatnam - Kirandul passenger runs on this line. However Jagdalpur is located on National Highway 43 which crosses the town from the north eastern side and connects Jagdalpur with other important towns of other districts and states like Raipur, Koraput(Orissa), Sonabera and Vishakapatnam(A.P). The other important roads are Jagdalpur - Bhopalpatnam and then up to Hyderabad. At present a bypass road has been constructed to avoid traffic congestions at Jagdalpur. Apart from these highways there are nearly 43 main roads in the town itself which connect the core town area to the rest of the town. Important points from w'here different roads originate in different directions are: Sirasar Chowk, Gurunanak Chowk, Goal Bazar Chowk, State Bank Chowk, Maharani Hospital Chowk, Anupama Talkies Chowk and Krishna Petrol Pump Chowk. With the increase of population Jagdalpur is becoming more and more crowded and traffic flow is becoming difficult specially in the Bazar areas.

Public and Semi Public Uses : Under this category Jagdalpur has nearly 46.32 hectares of land which makes 5.55 per cent space of the total geographical area. Being the headquarters of Bastar district and Bastar commisionery Jagdalpur has larger number of government offices (both state and central) located in its urban jurisdiction. If we look at the land use map of Jagdalpur than it can be observed that a vast area of Pratapdeo Ward, Motilal Nehru Ward, Maharani Ward, Civil Line Ward, Lalbagh and northern

portion of Shantinagar ward has the main concentration of Government offices. In the Subhash Ward also some government offices are located in the southern portion of the Palace. Another major location of government offices is Santoshi Ward, mainly in Kumar Para, where forest department has occupied a huge space. Apart from government offices there are some other offices of local self government and banks too. The following government and semi government office there are located in Jagdalpur.

Table - 19 : Number of Government and Semi-Government Offices

SI No.	Type	Total no.
1.	Central Government Offices	9
2.	State Government Offices	58
3.	Local self Government Offices	19
4.	Banks	20
Total		106

(Source : Planning Office, Jagdalpur)

Jagdalpur has also a good number of schools and colleges and due to this the area under this category of land use has gone up. The number of primary School are 20 and nursery school are 6. The condition of the primary school is not good and most of the schools have no playground. There are 6 middle schools and 5 high school Apart from these schools, Jagdalpur has two degree colleges, one for men and the other for women.

Jagdalpur lack the facility of a big hall auditorium where cultural function can be organized. However, at present MaitriSangha, a cultural organization of the Bengali community, and Gujarat Samaj have two small halls where cultural programmes are organized. These two halls are situated on the eastern part of the town in Kumar Para.

Recreation : Recreation facilities are not developed in Jagdalpur. However, Sahid Park, situated on the eastern part very near to Kumar Para, is spread on 3 acres of land and serves as the only park for the citizen of Jagdalpur. Apart from various sports facilities for children it houses a mini zoo also. The only open ground in Jagdalpur is La! bagh which is being used for holding big meeting. Keeping in view the future requirement of the people of Jagdalpur Dalpatsagar can be developed. For religious purposes the area surrounding Mahadeo Ghat and Danteswari Mai Temple area can be developed. Apart from these recreational facilities Jagdalpur has four cinema halls, namely, Jhankar, Old and New Narendra and Anupama talkies.

5. Jagdalpur : the town of crossroads

Jagdalpur, the capital of Bastar estate, was build by Maharaja Dalpat Deo in the year 1770. Later in the period of Maharaja Rudra Pratap Deo (1891-1921) his Diwan Pandit Raibahadur Baidyanath Panda had planned the settlement of the town in the year 1910

in consonance with the London town on the Iron grid pattern. There are more than fifty cross roads (Chauraha or Chowk) and similar number of trilane (Tiraha) and one radial road, i.e., Pancha Path in the town. As a result, this place is known as the town of cross roads (Chauraho Ka Sahar).

There is no written records of these cross roads, trilane, etc. The present research team tried to collect these names by visiting the respective areas. Due to rapid pace of urbanization and construction of buildings, etc. the existence of many such cross roads and trilane have been lost. The names of different cross roads and trilane, etc. are as follows :

Chauraha (*Chowk*):

1. Krishna Mandir Chowk
2. Power House Chowk
3. Rani Gadiya (By pass)
4. Power House Road Goal Bazar Road
5. Sirasar Chowk
6. Gol Bazar Chowk
7. Jain Mandir Chowk
8. Bastar H.S. Chowk
9. Rest House Road near Narendra Mahapatra's residence Chowk.
10. Circuit House Chowk
11. Central Jail Chowk
12. Bhanga Ram Chowk
13. Pathraguda (Danti wood Stall Road).
14. Mata Mandir Road (by pass)
15. Chandni Chowk
16. Old Hinssat newspaper's office Chowk
17. Sitaram Shivalaya Chowk
18. State Bank Chowk
19. Mahabir store Chowk
20. Purohit Lodge Chowk
21. PC. Jain Chowk
22. Kerala Hotel Chowk
23. Chowk near the residence of Narang Ji
24. Lukkad Tax Chowk
25. Pancham Kosta Chowk

26. Rathi Tax Chowk
27. Novelty Store Chowk
28. Mittali Store Chowk (old name) Now Gurunanak Chowk
29. Post Office Chowk
30. Vir Damodar Petrol Pump Chowk
31. Kureshi Garage Road
32. Anupama Talkies Chowk
33. Chowk near the residence of Jagdish Rai
34. Krishna Petrol Pump Chowk (Old Guru Govind Singh Chowk)
35. Place Road Chowk
36. Guru Dwara Chowk
37. Chowk in front of the residence of Vdaikant Jha
38. Chowk near the residence of Gupta Ganja Contractor
39. Mahadeo Ghat Chowk
40. Chowk near the residence of Ramchandra Rath
41. Chowk near the residence of Dr. Rizvi
42. Satya Sai Typing Chowk
43. Maa Durga Chowk
44. State Bank of Indoor Chowk

Trilane (Tiraha)

1. Road near Navketan Lodge (Tiraha)
2. Near Manorama Photo Copier Tiraha
3. Near Kapoor Baker Tiraha
4. Near Union Bank Tiraha
5. Mahapatra Lane
6. Lai Bag Tiraha
7. Rest House Tiraha
8. Old Bus Stand Tiraha
9. Kothari Market Tiraha
10. Police Station Tiraha
11. Jhankar Talkies Tiraha
12. Shaheed Parak Tiraha
13. Maitri Sangh Tiraha

14. Jamal Mill Tiraha
15. Income Tax Office Tiraha
16. Santoshi Mandir Tiraha
17. Kumar Para Tiraha
18. Animal Husbandary Hospital Tiraha
19. Badhera Complex Tiraha
20. Danteswari Masala Tiraha
21. Soni Typing Tiraha
22. Danteswari Medical Tiraha
23. New Narendra Theator Tiraha
24. Vishal Tent Tiraha
25. Near the house of Shankar Lai Gupta Tiraha
26. Near the house of Rajpurla Tiraha
27. Jama Masjid Tiraha
28. Post Office Tiraha
29. Rani Gadia Tiraha
30. Old Nalghar Tiraha
31. Near the residence of Ayub Patw'ari Tiraha
32. Near Ganesh Trading Company Tiraha
33. Narendra Talkies Tiraha
34. Near the residence of Rajkumar Jha Tiraha
35. Raut Para Tiraha
36. Old Baila Bazar Tiraha
37. Behind Krishna Patrol Pump Tiraha
38. Infront of District Session Judge Tiraha
39. Church Tiraha
40. Collector Office Tiraha
41. Forest Office Tiraha
42. Old Narendra Talkies Road Tiraha
43. Sanjay Market Road Tiraha
44. Kabristhan Tiraha
45. Infront of Dau Mill Tiraha
46. Near the residence of Dr. Lagu Tiraha
47. Infront of the residence of Dr. Lagu Tiraha
48. Tiwari Building Tiraha
49. Infront of M.L. Soni Tiraha

50. PED Office Tiraha
51. Apsara Lodge Tiraha
52. Jameel Auto Tiraha
53. State Bank Lane Tiraha
54. Rajmahal Tiraha

The Ward of Jagdalpur Municipality

The Jagdalpur municipality was formed in the year 1952. Prior to that the town committee worked as a civic body of the town which was constituted by the selected members and the officials. With the formation of municipality, members were selected from different wards. At that time the municipality area was divided into altogether sixteen (16) wards namely :

1. Praveer Ward
2. Bhalram Deo Ward
3. Pathraguda Ward
4. Lai bagh Ward
5. Kewda Munda Ward
6. Naya Munda Ward
7. Ganga Nagar Ward
8. Naya Param Ward
9. Etwari Ward
10. Dalpat Sagar Ward
11. Sadar Ward
12. Danteswari Ward
13. Pratap deo Ward
14. Ramaiya Ward
15. Mahatma Gandhi Ward
16. Kumar Para Ward

The first chairman of the municipal body was Sri Kunwar Ganesh Singh, who had presided over the proceedings of the municipal committee for the first time on 25.9.1954. The number of wards for the first time increased from sixteen to twenty two in the year 1973 when six new wards were formed from old ones namely: (16+6).

1. Maharani ward
2. Netaji Subhas Ward
3. Santoshi Ward
4. Rajendra Nagar ward
5. Jawahar Nagar ward
6. Shanti Nagar ward

These wards, i.e., twenty two in number, remained for more than a decade. Afterward in the year 1986, the ward areas were further demarcated and seven more wards came into existence, which made the total number of wards twenty nine (22+7). The new added wards were :

1. Shiv Mandir ward
2. Bhagat Singh ward
3. Civil line ward
4. Balaji ward
5. Motilal ward
6. Indira ward
7. Bhairam Deo ward

The old twenty nine wards were further revised in the year 1994, when two new wards were created namely (29+2):

1. Ambedkar ward
2. Vivekanand ward

Presently the entire municipality area is divided into thirty one wards. There is provision of reservation also as per municipality act, which rotates from one ward to other, i.e., a ward now reserved for Scheduled Tribe candidate will not be the same in the next election. In that election reservation will be given to a ST candidate in other wards, same is applicable for other groups of reservations. The detail of names, and reservation, etc. is as below :

Ward no.	Nature of reservation	Name of wards
1. ST Woman	Praveer Chand Ward	
2. OBC Woman	Vijay Ward	
3. Unreserved	Shiv Mandir ward	
4. S.C. Woman	Bhalram Deo ward	
5. SC		Bhagat Singh Ward
6. Unreserved	Patharaguda ward	
7. OBC Woman	Civil Line Ward	
8. SC		Lai Bagh Ward
9. Unreserved	Netaji Subhash ward	
10. Unreserved Woman	Sadar Ward	
11. Un reserved	Pratap Deo ward	
12. Unreserved	Kewda Munda ward	

Ward no.	Nature of reservation	Name of wards
13	Unreserved Woman	Balaji Ward
14	OBC	Maharani Ward
15	OBC	Motilal ward
16	OBC Woman	Indira Ward
17	Unreserved	Rammiya ward
18	OBC	Dalpat Sagar ward
19	Unreserved	Etware ward
20	ST	Danteswari Ward
21	Unreserved	Rajendra nagar ward
22	ST woman	Gandhi Nagar ward
23	Unreserved woman	Ganganagar ward
24	Unreserved	Naya Para ward
25	Unreserved	Jawahar nagar ward
26	Unreserved woman	Shanti nagar ward
27	ST	Naya Munda ward
28	OBC	Mata Santoshi Ward
29	SC	Kumar Para ward
30	OBC	Ambedkar ward
31	ST	Vivekanand ward

Vacant Land : 6.39 per cent of the total geographical area fall under this category which are located on the southern portion of the town specially in Ward 27 and 12.

Industrial Area : Jagdalpur has 18.14 hectares of land under its occupation which comes to nearly 2.17 per cent of the total geographical area of the town. Situated in the midst of natural resources Jagdalpur failed to develop as an industrial centre due to various constrains. However, agrobased industries were there to cater to the needs of the people of Jagdalpur specially rice and oil mill to the rice and oil mills, Jamal Oil and Rice Mill are very important though at present only one oil mill is working. However, there are nine small rice and oil mills situated in the town area. The another important industry was saw mills which had developed in Jagdalpur during the time of Bastar Riyasat but at present all the saw mills are closed down due to the ban by the order of Supreme Court in 1994 that no tree filing will be allowed. However, wood based Bastar art work is allowed and Kumar Para has became the big centre of wood based work. Apart from the industrial area some small scale industries have come up in Naya Munda area dealing with food, fibrication and small iron works, etc. However, some industries have come up in the surrounding region of Jagdalpur which are as follows :

Table – 20 : Main Industries

SI. no.	Name of the Industry	Location	No. or Workers
1.	Bastar Food Proucts	Kurundi	300
2.	Bastar Oil Mill	Kurundi	100
3.	Rudra Cement Products	Pandripani	100
4.	Taj Bajrang Cement Products	Pandripani	105
5.	Dolamaite Products	Metch Kot	1040
6.	Rasayan Udyog	Frazerpur	41
7.	Tambaku Products	Thakur Road	27

(Source : District Industrial Office, Jagdalpur)

Commercial Area : Commerce and trade could not develop in Jagdalpur due to its isolation and feudal regulation and hence commerce was to a greater extent confined to the Goal Bazar situated on the southern portion of Rajwara (palace) which dealt with wholesale trade of all goods like : food giain, vegetables, cloth and other agricultural products and implements. But after independence when Jagdalpur started developing the whole sale trade came out of *Goal Bazar* and started developing around Hospital Road, School Road located in Pratap Deo Ward. Even today this ward acts as a wholesale trading centre for all goods ranging from food grains to forest products, spices, cloth and stationery etc. Goal Bazar remained a centre of retail trade of food grains and vegetables. But at present with the development of Sanjay Market, Goal Bazar has lost its glory and importance. Sanjay Market is more spacious and has been developed on a planned way to a great extent with fixed rows of different commodities. But the main commercial plaza remains concentrated around Sadar Road with shops dealing with all types of goods of daily needs like cloth, medicine, stationery, cycle, jewellery, etc. Sadar Road right from Goal Bazar in the west to State Bank Chowk in the east can be termed as Central Business Zone of Jagdalpur. Apart from Sadar Road, School Road is also changing very fast. The shops on this road deals with stationary, electronic goods, books, hotels, herbal medicines, etc. But the road which has changed very fast is the Palace Road from Goat Bazar to Sanjay Market and in the coming future it will remain as the main commercial centre of Jagdalpur. Opening up of the New Narendra Cinema Hall on Hospital Road has brought in some more shops and eating establishments on this road such as Binaka restaurant and its adjoining shopping complex. However the eastern portion of Hospital Road is dominated by medicine shops because Maharani Hospital is located on this road. The other roads which have commercial establishments are Kumar Para Road, Geedam Road, etc. Kumar Para Road deals with grocery and wooden furniture, wood craft, etc. where as Geedam Road mainly deals with automobile parts.

Apart from the above stated land use pattern Jagdalpur has negligible area under general utility and agriculture. Jagdalpur has changed very fast after the seventies when it started shading its rural character to a modern urban centre with well developed commercial centers, means of entertainment and recreation and planned roads specially in the central area. The pattern of population growth as well as space indicates that Jagdalpur will further develop in future.

Jagdalpur : Relation with the surrounding regions

It is believed that the essence of urban character is service to the tributary/ surrounding regions in which it is located. The nature, pattern and size of services vary from town to town depending on the size of the population of the urban centre itself. Thus it is believed that bigger the town in population size bigger is the service region or even larger is the nature and pattern of services it renders. But it is difficult to establish the exact region on which the services of a town is spread. However, to understand the nature and pattern of relationship, which the town Jagdalpur has developed with its surrounding region a number of indicators have been selected :

A. Zones of Services:

1. Transport service zone
 - a. Bus service zone
 - b. Railway service zone
2. The wholesale trade zone
3. The retail sale trade zone
4. Educational service zone
5. Medical service zone
6. Administrative zone

B. Zones of supply

1. Vegetables supply zone
2. Mill supply zone

A. Zones of services

1. Transport service zone
 - a). Transport system specially the private bus service has developed at a faster rate in the recent years. Buses are regularly plying between Jagdalpur and Raipur, Jagdalpur and Vishakapatnam, Jagdalpur and Hyderabad. These buses have no permanent permit but they provide good services. State Transport is also plying its buses but the condition of State Transport is very bad. The table no. twenty one gives the details of the bus routes, which originates from Jagdalpur.

Table-21 : Bus Routes

Sl. no.	Bus Route	No. of trip	No. of Seats
1.	Jagdalpur- Orcha	1.	50
2	Jagdalpur- Bandi	1	50
3.	Jagdalpur-Bhanupratappuri	1	50
4.	Jagdalpur-Nalpawan	3	20
5.	Jagdalpur-Karpawan	3	20

Sl. no.	Bus Route	No. of trip	No. of Seats
6.	Jagdalpur-Jayadgiri	3	20
7.	Jagdalpur-Chitrokot-Mardung	1	46
8.	Jagdalpur-Ghotiyang	2	50
9.	Jagdalpur-Jebail	1	50
10.	Jagdalpur-Garda	1	20
11.	Jagdalpur-Netnar	1	50
12.	Jagdalpur-Anjer	1	50
13.	Jagdalpur-Binta	2	27
14.	Jagdalpur-Karmari	1	20

(Source • District Transport Office, 1999)

The table no. 21 reveals the fact that buses of Jagdalpur - Nalpawan, Jagdalpur – Karpawan and Jagdalpur - Jayadgiri routes more trips. Apart from bus, taxi/trekker (which is in the form of taxi) is also an important mode of transport in Jagdalpur. The table no. 14 presents the flow index of taxi from Jagdalpur to different places:

Table – 22 : Taxi flow

Sl.no.	Route	No. of Taxi
1.	Jagdalpur-Geedam	37
2.	Jagdalpur-Barsur	04
3.	Jagdalpur-Kondagaon	20
4.	Jagdalpur-Kukanar	11
5.	Jagdalpur-Dhanpunji	07
6.	Jagdalpur-Pushpal	024

(Source : District Transport Office, 1999)

Each and every taxi carries 9 passengers with one driver. From the table no. 22 it is clearly understood that on Jagdalpur - Geedam route maximum number of taxi - operate. This region is industrially developed as well as connected to Bailadila iron ore mines. The next route where the maximum number of taxis are plying is Jagdalpur - Kondagaon situated on the National highway 43 which connects Jagdalpur to northern portion of Bastar and also the most agriculturally developed regions. Kondagaon became important due to Dhandakaranya project. It is also a junction point from where road goes to Abhujmarh via Narayanpur. Jagdalpur - Kundogaon route is followed by Jagdalpur - Kukanar route on which nearly 11 taxis operate. Kukanar is situated on the southern side

of Jagdalpur connecting Jagdalpur to Sukma and then to Konta. The other important routes are Jagdalpur Dhanpunja and Jagdalpur - Barsur.

b. Railway service zone : Though Jagdalpur has been connected with Vishakhapatnam by Vishakhapatnam - Kirandul Railway line but as a passenger route it has not been very popular and economically viable one. This railway line was constructed to carry iron ore to Vishakhapatnam from famous Bailadela iron ore mine on way to Japan. Only one passenger train runs on this route.

2. The wholesale trade zone

Jagdalpur from the early period of its development had serving the surrounding region as a centre for wholesale trade specially in the field of agricultural product, forest produce, vegetables and cloth. The surrounding region of Jagdalpur along the Indravati river has a fertile plain land though situated on the plateau, grow sufficient amount of rice helping Jagdalpur to emerge as a main mandi of rice. The wholesale agricultural produce areas are Goal Bazar, Sanjay Market, Jain Temple Road, Hospital Road etc. Godown facilities are available in the locality of Pratap Deo Ward and Motilal Nehru Ward. Apart from rice, vegetable is also very important. Vegetables used to arrive at Goal Bazar and Sanjay Market from the areas of Karpawand, Jaltgiri, Sonpur all located on the north eastern portion of Jagdalpur, on the northern side farmers use to bring their vegetables from Bastar, Ratawand and Nandpura, in the west upto Tokapal and in the south upto Kukhar. However, vegetables also arrive from far away places like Raipur, Dhamtari, Konta, etc. Jagdalpur is doing good wholesale trade. The shops are located on Sadar Road, Hospital Road and School Road.

Retail Sale trade zone

Retail sale trade zone of Jag dalpur remains a small centre as people do not want to travel far to meet their shopping needs. This willingness to travel, however, depends upon the frequency of demand, nature of demand and bulk of commodity required. The retail sale zone of Jagdalpur revolves around Goal Bazar area, Sierhasar Chowk, Sadar Road, Jain Temple Road and Palace Road. This can be called as the Central Business area of Jagdalpur in the urban life of Jagdalpur these areas play a dominant role. People of Jagdalpur go to Sadar Road shops dealing with grocery, utensils etc. and Hospital Road for medicine and books. Apart from this Central Business Zone Jagdalpur has three important ribbon like commercial strips : Kumar Para Road in the east, Old Raipur Road in the north and Geedam Road in the south-west. Kumar Para Road deals with variety of commodities but specializes in wooden furniture. Geedam Road and Old Raipur Road specialize in motor parts and automobiles while dealing with other types of commodities. State Bank Road deals with Kosa saris.

Education Service Zone : Jagdalpur is providing educational service to its surrounding region since the Bastar Rityisat. At present students come from far places like Kodagaon in the north, Kukhar and Sukbh in the south for college education. There is a Post Graduate College and a Degree College for girls known as Darteswari Mahilla College. But for

engineering and other specialized education students of Jagdalpur have to depend on facilities available at Raipur, Jeypore and Vishakhapatnam.

Medical Service Zone

The essential character of an urban centre is to provide essential services needed by its surrounding regions. Among the essential services, medical service is supposed to be of utmost importance specially in a region like Bastar where the rural areas lack medical facilities and care. Jagdalpur has no good medical service to offer to its surrounding region.

Table - 23 : Hospitals at Jagdalpur

Sl. no.	Name of the Hospital	No. of Beds
1.	Maharani Government Hospital	187
2.	Government Ayurved Hospital	30
Total Beds		217

(Source : District Statistics Book, 1997)

Maharani Government Hospital has 187 beds T.B. Clinic, V.D. Clinic and Maternity centre but the service is very bad. People with whom we talked about medical services are very unhappy. So for specialized treatment people of Jagdalpur go to Vishakhapatnam. Journey to Vishakhapatnam has become easier due to the train link. Apart from Maharani Hospital. Government runs one Ayurved Hospital. People depend much on private clinic and Nursing homes for their treatment. As there is no hospital in whole of Bastar Commissionary people use to come from far away places for treatment.

Administrative zone

The importance of administrative boundaries, like the executive, judicial, revenue and postal in determining the linkages of an urban centre is obvious particularly if such boundaries exist for a fairly long period and enforce the people to rely and subsequently to entertain and feel their specific entity.

Jagdalpur, as the capital of Bastar Riyasat has a marked boundary on the whole of present Bastar district except Kanker kingdom. Bastar Riyasat had Zamindaries namely Bhatpatnam, Kutru, Sukma, Dantewara, Chitlanar, Tokpal, Photkel and Paralkot. After independence it became a district with 8 tahsils : Kanker, Bhanupratappur, Narayanpur, Kondagoan, Bijapur, Jagdalpur, Dantewara and Kont with the district headquarter at Jagdalpur. At present Bastar district has been divided into 3 districts : Kanker, Bastar and Dantewara. At present there are 106 State and Central Government offices at Jagdalpur

rightly acquiring the name of town of government employees. Apart from the general administration Jagdalpur has a Judicial Court/District Magistrate, which looks after the legal problem of Bastar district.

Zones of supply

Vegetable supply zone : Jagdalpur, the biggest town of Bastar is at present well connected by roads with the surrounding region : Jagdalpur - Raipur, Jagdalpur – Jeypore, Jagdalpur - Sukma-Konta and Jagdalpur - Bhopalpatnam. With the help of these roads rural areas of the surrounding are well connected with Jagdalpur; thus helping the farmers to bring their vegetables to Jagdalpur market specially at Itwari Bazar which is held on every Sunday. The main supply zone are the villages situated on north and north-east of Jagdalpur. The area is dominated by Panara community who are expert farmers. From Itwari Bazar and to a small extent Goal Bazar, vegetables are supplied to all the nodal centers like Bijapur, Dantewara, Geedam and Barsur in the west, Kundagoan in the north, Jeypore in the east and Sukna in the south. However, a good amount of vegetables also reaches to Jagdalpur from other areas of Chhattisgarh region.

Milk Supply zone

Jagdalpur has no marked milk supply zone as milk is not produced in the surrounding regions. The demand of milk is met with the local supply.

The relationship that Jagdalpur had developed with the region by has been examined taking into consideration different services. Due to lack of industrialization or such impetus Jagdalpur failed to establish a strong bondage with the neighbouring regions though the feudal system had given enormous power in the past.

Social Profile

Jagdalpur, like any other urban centre is multiethnic in social composition. It is located amidst tribal periphery with sizeable indigenous population including Dhurwa, Gond, Halba, Mahara, Muria etc. Other than these almost all the major communities of the country are living in complete cohesion with one other. It is observed that people from almost all the states of India including Jammu & Kashmir reside here. It is why this town is often termed as Mini India. These communities are of diversified type with distinct cultural affiliation. These, together symbolises composite fabric of cultural assimilation, which is also called as Bastaria culture. This distinction signifies the cultural uniqueness of the town.

Initially it was a very small village with limited population mainly of the bastaer tribes. Afterwards the then kings became instrumental in facilitating settlement of different ethnic communities for various purposes. Here special mention may be made of some such events. The founder king of present Kaktiya dynasty of Bastar Annam Deo himself belonged to Warangal (south India), who was being accompanied by group of different south Indian communities. When he arrived here and established his kingdom in 1325 AD. Another king Purushottam Deo while returning from the pilgrimage of Jagarnath

Puri (Orissa) had brought some Brahmin families in the year 1408 AD to perform religious rites and rituals. Similarly there is reference of one muslim family, who was entrusted to collect revenue had brought some members of Sao and Behna ethnic communities to this place. There are some more such incidents; which denote gradual expansion and settlement of diversified communities leading to emergence of a developed urban centre.

As already referred, the town comprised of various communities, in which altogether fifty five communities were reported on the basis of sampling covering the entire town area. These are only representative, which are not even in terms of their population, distribution and other socio-cultural considerations. Out of all these ethnic groups some important communities have been discussed to know their settlement pattern, history, life style, mechanism of ethnic boundary maintenance and other distinction in the multi-ethnic setting of Jagdalpur town

Kosta

The Kosta are the weaver community of Bastar, who were also known by other terms like Kori, Bunkar, Devangan and so on. Earlier they had one specific area of habitation called Kosta Para. Later they scattered in many other areas with the expansion of family. The Kosta of the town are broadly divided into two major groups, namely Deshi Kosta and Halbi Kosta based on their way of living and other socioreligious observances.

The Deshi Kosta or Devangan originally belong to this region, who are also called Kosta of Bastar because of their concentration in different villages of Bastar. They are mainly found in outskirt localities like Pathraguda and Ganga Munda, with scanty habitation in other areas as well. They have still retained their traditional occupation of weaving though many of them have shifted towards other occupations including service, contractorship, business, etc. They are more akin to the tribal culture in their socio-religious observances like sacrifice of animals to appease deities, offering of Tapawan (country made liquor), use of animal flesh in community feast, etc. They believe themselves to be different from other group of Kosta and abstain from sharing food and making marriage alliances. Most of their marriages take place within the region.

On the other hand the Halbi Kosta or Sao Kosta are migrated community, who were brought here by the Muslim. They are settled here in the core area of the city mainly in Balaji and Pratap ward. Due to it they are called Kosta of Chhatisgarh. They too are the traditional weavers but now most of them have left this traditional occupation. Presently they are found to be engaged in different kinds of occupations like grocery, purchase of local products from weekly markets, other kinds of shops and petty business. Similarly some are involved in other profession also, such as services in government and private organizations, legal practices, etc. Due to occupational change the Kosta of Jagdalpur are commonly known by the term Sao community. They are basically influenced by the Hindu culture. The community members have built a temple of Sitaram Shivalaya, which is managed by them with little participation of other community members including the Devangan. Most of their socio-religious celebrations are observed here which is performed by the Brahman priest. The Sao consider themselves to be superior to the local Kosta, and maintain distance with them in their socio-religious celebrations. Most of their

marriage alliances take place outside Bastar in Chhattisgarh, Calcutta and other places. In this way it is obvious that the Kosta community of Jagdalpur, inspite of common occupation and other similarities, have separated themselves indicating one group to be different from other.

Sikh

The Sikh are one of the early migrant communities of the town. As per one estimate there are 450 to 500 families settled here specially in Ganganagar, Gandhinagar and Shantinagar wards. First of all in 1932-33, a few Sikhs including Sardar Man Mohan Singh had come to this place in connection with some transport work. Later in 1934-35 some Sikh were duly appointed as drivers by the estate authority. Sardar Hakim Singh, Sardar Bhajan Singh and others got appointment letter by Mr. Hide with the salary of Rupees thirty-three per month with an accommodation in the estate *garage*. After wards many more Sikh came and gradually settled in the post independence period. Most of them have migrated from Ludhiana, Amritsar and Bhattala districts of Punjab. They belong to different castes groups which includes Jat, Chuda, Chamar and Ramgaria having different titles like Jhaji, Bal, Ojal, Johal, Singh, etc.

Presently, most of the Sikh have their own house and business establishments while a few are engaged in jobs and other activities. At the community level they have constructed *Gurudwara, Singh Sabha*, etc. There are two Gurudwara in the town, one is smaller which is located at Motitalab Para while the bigger one is built at Shantinagar. All major festivals, social programmes and other religious functions are commonly held in the big Gurudwara. They mainly observe four major festivals here namely :

- I) Vaisakhi
- II) Guru Nanak Birth Day
- III) Guru Govind Singh's Birth Day
- IV) Prakash Parab

In these programmes mainly recitation of Guru Granth Sahib, Guru Ka langar, *Prabhat Pheri*, Procession, etc. are organized where the members participate with great enthusiasm. During the period of festivals every day *Prabhat Feri*, i.e., morning procession is held where most of the elder persons and even minors participate chanting religious songs. After the procession the members assemble at one particular house of the community, where *Kirtan*, i.e., religious songs are sung. At the end of it, the house owner offers tea, snacks, etc. to all the assemble, members. The same rituals are repeated next day in next house. In this way it moves from one house to another during all their festivals covering quite a large number of houses. This practice of social gathering not only provides a platform for group interaction of the community members, but also it equally facilitates in strengthening their bondage.

They are involved in many socio-cultural and humanitarian activities as well, which is guided and controlled through different organizations and institutions. Similarly they have an elected religious body called Guru Singh Sabha which regulates different socio-

religious activities of the community. This body is constituted of a president, a vice president, a cashier and other executive members. This body is elected annually on the Vaisakhi day. There is a recognized english medium primary school governed by the community for the schooling of their children upto class III standard. The Sikh children learn their traditional language Gurumukhi in the classes held at Gurudwara. Here comic books, story books, literature, etc. in Gurumukhi script are distributed by the elders free of cost to develop interest in it.

Many humanitarian and social welfare works are also done by them. One charitable homeopathic dispensary functions in the Guruchvara. Two important chowks namely Guru Nanak Chowk and Guru Govind Singh Chowk have been built. Similarly a sum of Rs. Two lakh have been donated by them for the construction of unity gate also called Guru Nanak Ekta Duar, which is located on the Palace Road. Owing to all these welfare activities the Sikh are highly honoured here. Moreover, they have established good inter personal relationship with other communities as well. This very fact of good rapport can be realized with one event only. During 1984 'Operation Blue Star,' when the Sikh were being targeted in the entire country not a single case of burning or looting took place here.

The Sikh generally prefer to marry within the community but inter caste marriage is also prevalent. Most of their marriage alliances take place locally or in the surrounding regions, which is solemonised in the Gurudwara or sometimes in their respective houses. Dowry is not practised. During child birth specially in case of male baby, sweets are distributed among the families of the community.

Most of the Sikh are involved in business especially automobile business like transport, truck ownership, workshop, two wheeler's shop, garage and driver while some are actively associated with politics as well. Among them Sardar Hakim Singh became councillor in 1957 Nagar Palika election. Presently Sardar Bhajan Singh, a senior Congress leader of the town is active. During 1999 Nagar Palika (Municipality) election he was found actively participating and compaigning for the Congress candidates. Along with it he is associated with Bastar parivahan Sangh as well, where he worked as president for pretty long time. This Sangh is a big transport owner's organization, which controls entire transportation activities of local forest and other minor products of the region to other places.

The Sikh and the Punjabi, having common language and culture, used to share common religious platform but after 1984 episode some differences emerged resulting into division among themselves. Yet their relationship remained intact as usual.

Maithili Brahman

There are about 300 families of Maithili (people of Mithila) living at Jagdalpur, who belong to different castes especially Brahman, Nai, Thakur (Rajput), Badhai, Kurmi and Yadav. Here Brahman and Rajput families are comparatively more in number than the other groups. As per one estimate about 50-60 families of Rajput and Brahmins, 10-15 families of Badhai, 10-12 families of Kurmi and 15-20 families of Yadav are settled in different wards of the town including Etwari ward, Dalpat Sagar Ward, Danteswari Ward, Ganga Munda Ward, Rajendra Nagar Ward, Jawahar Nagar ward, Gandhi Nagar ward and Patharaguda ward.

The Maithili are not old settler. First of all in the year 1959-60, a Maithili Brahman (grand father of Bhola Nath Jha) had visited this place in connection with some contractorship. Having found ample scope of employment, he brought some of his close relatives. Gradually many more people came either through his link or other sources resulting into settlement of sizeable Maithili population. Presently most of them are engaged in different types of business like Betel shop, Kirana shop, Furniture, Dairy, etc. while a few are found in forest and other government services, private job and contractorship. Likewise some members are found actively associated with politics as well. Here mention may be made of some such persons like Surendra Jha, President, Rural Youth (BJP), Raj Kumar Jha (ward councillor), K.K. Jha (senior member of Congress), Bhola Jha, District Executive Member (BJP) and Brij Bihari Jha, Special Advisor (BJP) and so on.

The Maithili have their distinct identity, who have established their registered organization known as *Maithili Samaj*. Different socio-religious activities and other functions are organized under this banner, which is being controlled and managed by an executive body having president and a group of members. The president is nominated by voice vote while members are opted from major Maithili families. The executive body not only cater to the requirement of society but also they equally co operate in case of any national calamity. Recently in 1999, a sum of rupees eleven thousand was donated by the *Samaj* to the victims of Orissa cyclone. Here money is collected at the rate of eleven rupees per family per month to be used for various works. Similarly the *Samaj* come forward in rendering financial help to poor families in performing marriage and other social obligations. This *Samaj* has constructed one temple, one water post (*pyau*) to provide drinking water to the people and one big hall for performing marriage and other socio-religious activities.

The *Maithili Samaj* of Jagdalpur is linked with the ethnic members of the surrounding areas as well. In fact, there is one broad spectrum of organization called *Chhattisgarh Maithili Samaj*, which interact with the members of this community living in different parts of Chhattisgarh including Jagdalpur. This body organises many annual programmes like *Vidyapati Samaroh* and other cultural programmes, where many members from Jagdalpur also participate with equal zeal.

Apart from this group of *Maithili Samaj*, who had migrated and settled here in post independence period, there is another group of old inhabitants of this place, who had been attached with the Royal family as *Raj Guru* since long. They prefer to marry among old settlers of the region. Similarly these new comers used to settle their marriage relations mostly in Darbhanga (Bihar). Gradually both these groups have come closer. Now many marriage alliances have been made between them. Not only that both groups have begun to participate jointly in different socio-religious activities organized by the *Maithili Samaj*. In spite of less number and scattered distribution this ethnic group has maintained good interaction and relationship with other communities. Likewise they have played effective role in the different developmental and other activities of the town.

Bhunjwa : There are about 60-70 families of Bhunjwa here, who have migrated from Uttar Pradesh mainly from Sultanpur and Allahabad districts of the state. Indranath Gupta,

a member of the community migrated from village Pratapgarh, district Sultanpur, told that prior to 1980 there were just three to four *La Ki Dukan* (*Bhunjia* shops) here but the number of shops have substantially increased in the last two decades. Presently there are about 25 shops on the Chitrakot road, some 15 shops in the Ganga Munda area while not less than 5 shops in the Kumar Para. Earlier they themselves used to prepare all *Bhunjia* items like *chana* (gram), *matar* (dry pea) and *lai*, etc. in the *Bhatti* (kiln). But now it has been banned in the town for the sake of pollution and fire risk. Owing to it they have to purchase it from outside. Commonly it is being brought from Andawal, where it is produced and sold in bulk quantity while some of them prepare such things in small quantity in small kiln within the town.

Apart from a sizeable number of *Bhunjia* shops in different parts of the town, some of them also visit weekly markets for selling their products. Here such markets are held almost every day at one place or the other in the vicinity, within a radius of 50 kms. Here mention may be made of some such markets, i.e., on Monday it is *Bajawand*, *Muli*, and *Sirisauda* while on Tuesday weekly market is at *Singanpur* (Chitrakot road), *Kachnar* and *Taraput*, etc. Similarly on Wednesday it is held at *Bakawand* and *Alnar*, on Thursday at *Bastar*, on Friday *Lohandiguda* and *Nangur*, on Saturday it is at *Sivanaguda*, *Devda* and *Mado* while on Sunday this weekly market is held locally at *Elwari Bazar*. In these markets the rural people especially the tribais prefer to eat *Bhunjia*, which is available to them at comparatively cheaper rate.

As noted earlier there are about 70 families of this community living in different areas of the town who are mainly engaged in *Bhunjia* business. They have a very sizeable population, who migrated from one particular area and have one common business. Yet the members are not duly organized. Similarly in spite of commonality the members could not develop any social platform or institution for their socioreligious activities or consolidation of the members. The community members normally meet each other on some social occasions like birth, marriage or death, etc. otherwise most of the time they remain delimited to their business or family affairs. Even after all these shortcomings this community has the honour to introduce a new kind of food to the tribais of the region, who have developed special liking for this *Bhunjia*.

Telugu

The Telugu community are one of the oldest settlers of Jagdalpur. It is said that some Telugu members had accompanied the then king of Warangal who left that place and established his new kingdom at Bastar. Some Telugu fellows served the king's court as Diwan, priest, etc. Afterwards many more Telugu people migrated to this region due to proximity and politico-geographical reasons. Presently there are more than 300 families of them settled in different wards with major concentration in railway colony and Balaji ward. They speak in their traditional language, i.e., Telugu. But due to long stay in new setting most of them especially the new generation have forgotten their traditional language to a great extent. Though they may speak Telugu but can not read or write in Telugu. There is one Telugu medium school in the Railway colony meant for the children of railway employees where some Telugu children of the town are also getting education.

In spite of that local Telugu people are not very enthusiastic to train their wards in the mother tongue. They belong to different caste like goldsmith (Saravuwallu), washermen (Chakali), Barber (Mangalir), Vaisya (Kumti), Naidu Brahman and so on. Here Mangalir, Chakali, Saravuwallu and Naid" families are comparatively more in number. Among the different Telugu communities, some caste groups like barber, washermen and goldsmith still retain their traditional occupation. Similarly a sizeable population of Telugu communities are engaged in different kinds of business, such as poultry, timber, transport, chilli, etc. while about 40 per cent of them are employed in private and government services. Earlier timber was very promising trade of this region where many Telugu people were also involved. Then most of the logs were being transported through river Godavari. The Timber merchant had separate Association called Godawari Timber association with major participation of Telugu people. Since timber business has been almost stopped, many of them have either migrated to other region or have switched over to other kind of business. Chilli business is one such field, where Telugu people of the town are quite dominant. They have an edge over others due to various factors. The chilli is widely grown by the Telugu people of Bhadrachallam and some other districts of Karnataka while it has great demand in the Hindi speaking zone. The Telugu of Jagdalpur very effectively manage both the situation due to their being conversant in both the languages. As a result they have become very successful in this business with very strong association, which not only protect their interest but equally show concern for social and welfare needs of the society.

Presently contribution is being made by them for the community cause on the basis of the sale of Chilli. Here one rupee per bag of chilli is collected for it. Due to heavy transaction, this one rupee becomes a huge amount. This money is being spent in the construction of Balaji temple, which is located in the SBI Colony just beyond the municipal boundary.

The Telugu are very religious minded people. *Ugadi* festival, i.e., New Year celebration is one of the important festivals observed by them. During this festival the Telugu, irrespective of their caste participate in the different socio-religious performances with great enthusiasm. Some cultural programmes are also organized. Other than this, *Ganesh* Puja, *Durga* Puja and other Hindu festivals are also celebrated by them. These occasions not only provide platform for community gathering but equally help them in strengthening their social bondage. Here the *Andhra Samaj*, a social organization, is active in the organization and execution of such programmes. It is believed that the temple of Balaji is going to be another such centre, which will facilitate better interaction and unity among the Telugu people. In the town, it is found that some poor and down trodden Hindu families belonging to Dalit groups have accepted Christianity in the recent past. Though they visit Church and follow Christian ideology yet they have not fully forgotten their Hindu traits like using bangles, sindur and observing Hindu festivals, etc. Though the Telugu are engaged in diverse occupation but on the political field they are less active. Guptaeswar Soni, a business man was an independent candidate for the post of president in the 1999 municipal election. Other than him no one is found holding rank and file in the political parties. In this way the Telugu community has played a great role in the development of the town.

Jain

The Jain of both the sects (*Digambar* and *Swetambar*), another influential group of the town, are mainly settled in main road, *Gol Bazar* and *Pratapganj* ward with some families living in other areas also beyond the municipal limit. They originally belong to Rajasthan specially Lohawat locality of Jodhpur district. Afterwards some of them migrated to Saugar and other adjacent areas of Bundelkhand and then to this place. Among the Jain, Karodimalji was the first man, who had come to this place in the year 1900 in connection with his job. He worked as a teacher in the town for pretty long time. After sometime he visualised the ample possibility of business, and so he brought some of his relatives to start with. Afterwards many more members of this community migrated for business. There are about 300 families of this community living here. Out of it about 100 families belong to *Digambar* sect while the rest all belong to *Swetamber* sect. Most of them are engaged in different kinds of business mainly of cloth, grocery and medicine, while a few are having business of jewellery, press and stationary.

The Jain mostly have nuclear families and practise monogamy. They observe clan restrictions. Earlier they used to consider four clans, i.e., of grand father, maternal grand father, mother and father within which marriage was not permissible but now due to socio-geographical compulsions only two clans of father and mother are considered for it. The Jain living in the town though belong to different clan groups yet they prefer to marry among clan like *luma*, *Parikh*, *kochar*, *KagodLuda*, *Bafna*, *Bothra* and *Chopra*. Earlier they had their marriage alliances either in Rajasthan or other distant places. But now they prefer local marriage or within the surrounding areas of Chhattisgarh.

They are basically business community with little involvement in active politics. The Jain have their respective social organization, which is a non political, non registered body that controls their entire gamut of socio religious activities. This body comprises a president, a vice president and a group of executive members, which normally functions for five years. Only the president is elected by the member of the community. This president later forms a group of executive body. This president later selects the members of executive body. At present Sri Prakash Chandra Lunia is the president of *Swetamber* sect called as *Jctin Swetamber Oswal Samaj* while *Digambar Samaj* is being presided by Sri Narendra Kumar Jain. These general executive body meet normally twice in a month, the number may be increased if needed while general meeting of all the community members are held quarterly once or twice.

They are religious minded people. In the beginning, they used to perform their religious ritual in the house of late Karodimal Jain. Later in 1932 a temple of *Parswanath Digambar Jain* was built. Afterwards some more community buildings were made. Mahabir Bhavan came up in 1970 for performing social functions. Similarly the member of *Swetamber* sect have also built their temple in 1971 called *Sri Dharamnath Zinalaya* and one big community hall called *Oswal Bhavan* for the observance of different socio-cultural functions. The temple was constructed with the donation of all community members, while *Oswal Bhavan* was built by one man named Sri Bodhmal Lukkad also so it is called *Lukkad Bhavan* also.

The Jain observe their socio-religion performances in their respective temples separately. Here it is worth to mention that one particular festival, i.e., *Prayusan* is though observed by both the sect members but on different dates. In spite of some differences and variations within themselves, some major festivals like *Mahabir Jayanli* are observed jointly with common procession. Hence, in spite of, some ideological and spiritual differences they consider themselves to be of one ethnic group and follower of one common religious faith.

The Jain are peace loving people, who have fully adjusted themselves to this environment having very amicable and cordial relations with the Bastar people in particular and other communities in general. They have given new dimension to the city through their business shops and other kind of professional involvements.

Christian

The Christian are one of the important ethnic groups of the town. They are settled mainly in Frazerpur, Shantinagar and Nayamunda areas. Out of it, Frazerpur is also known as *Christian Para*. Earlier this place was termed *Jangal Para* as it was thickly forested area with less human settlement. Later on when British missionaries came to this place, they developed this area for the rehabilitation of migrated and newly converted Christians. Frazerpur, in the year 1911. was slowly developing and had a population of 112 Christian families who were encouraged to settle on plots of land and cultivate (Thouthang 1992). Afterwards some more new converts of the surrounding areas were allowed to build their houses. Gradually this area became dominated by the Christian population. In recent past their dominance has been diluted because some families have been replaced by the outsiders belonging to different ethnic groups like the Sikh, Rajput, Telugu and Raut. This happened because many poor Christians were rather compelled to sell out their land for subsistence while a few did so to start pretty business out of surplus money and preferred to settle on the outskirts of the town. Most of the Christian families living here are poor or of low income group. They are mostly engaged as skilled/unskilled labour in private job. rickshaw puller or in pretty business while some are working in different offices as well.

The history of Christianity in Jagdalpur is more than a century old. It is said that two missionaries Reverend Ernest Pohl and Reverend. Herman Bothmann of the Schleswing Holstein Lutheran missionary society of Germany had come to Bastar as a mission field, who reached Jagdalpur on April 10, 1882 to establish a mission but failed to initiate. "Due to much resistance from the Rajah and his people and havin waited for more than four weeks without acquiring permission from the Rajah to commence their work, they left Jagdalpur and went to Koraput'-(Touthang 1992). In the same year missionaries of Methodist Church Reverend. C.B.Ward also made entry here. Afterwards he along with Dr. W.H. Batstone, a medical missionary, approached the authority to manage a large area for their work. "With the help of the superintendent of the Bastar State Shri Ram Krishna Rao who was in charge of the state, the Rajah Bhairam Deo having died in 1891 and the successor still a minor, Ward and Batstone selected a finely located place to the south of the plain reserved for the extension of the rapidly growing town. The whole town front 1900 feet by 1200 feet back was selected for mission building site. Adjoining

the mission site was a fine waste land area one and a half miles west to east and about one mile north to south. The village land measuring nearly 1300 acres (Touthang1992). But even after so much of resources and endeavour, their mission work could not attain desired result. Here the King's influence and tribals' apathy towards new religious were some important factors, which has been honestly admitted by the then missionaries too. "it was also unfortunate that the Bastar work which had from the beginning commanded a certain amount of interest in parts of America because of its concern for the aboriginal people of the state hardly had converts from the tribes when the pioneer missionary died in 1908, after 16 years of dedicated labour. It is probable that no mission worker of any grade was ever developed from among them" (ibid). 'Later many more missionaries came to this place, established schools, institutions and health centers, etc. to bring more and more people in their fold. But after all these efforts the church membership could not grow to the desired expectation. They believed that unfortunately not much has been done to fulfill the wishes of the pioneer missionary and in fact whatever growth is there at present it seemed to be only biological growth and not by conversion. This situation prevailed almost till the king of Bastar was in the throne, who was against the conversion. At that time church activities were very limited and conversion could not be done smoothly. Here too the participation of the tribals were very less. However, in the post independence era this town has witnessed phenomenal growth in missionaries activities, presently more than nine (9) denomination of church are functioning here with their missionary activities. Out of them Catholic Church, Chhindaiya Methodist Church, Church's of God, Lutheran Church, Brethren Assembly, etc. are quite active with various plans and programmes to render their services to the people in general and Christian community in particular, through various schools, hostels, health centres and other institutions. Owing to all these efforts the number of Christians have increased substantially. Here one more point worth to be mentioned is that the conversion has been reported not only among the tribals but among non-tribals also who mainly belong to scheduled caste and other backward communities. Here propotion of Telugu speaking families and Oriya speaking families are comparatively more than others, on the otherhand opposition forces like *Vishwa Hindu Paris had* and *Rashtriya Swayam Sevak Sangh* have also intensified their activities to check the conversion. Yet no any case of direct confrontation has been reported so far.

The Christian of Jagdalpur irrespective of their caste or denominations claim themselves to be Christian only. There is no any kind of feeling or differences among them. Though they have affiliation to their own Churches yet there is no restriction in marriage and other social interactions among different denominations. Likewise they jointly participate in procession and celebrate their important festivals like Christmas, etc. with equal zeal and gaiety.

Muslim

The Muslim are one of the important communities of the town. Presently they have a sizeable population, who are settled mainly in Sadar ward, Motitalab Para, Ganga Munda and Pathragauda ward. Though there are some Muslim pockets here, yet they are found mostly living along with others in mixed population. Initially the Muslim arrived here around 1825 History narrates that first of all three Muslims namely Mohammad Salam

Malgujar, Khudayar Khan and Din Mohammad had come here from Katangi, a village near Jabalpur. They were business-men who once offered an extra ordinary gift, i.e., a shoe fitted with gems and jewels to the then ruler of Bastar. This gift made the king highly pleased, who in turn gifted some villages to them. Afterwards one of them Md. Salam was appointed *Malgujar* with an authority to collect revenue from altogether 484 villages.

They built their house in the year 1885 which is engraved in the house. The locality, where they settled, became known as *Malgujar Para*. Gradually they became instrumental in bringing many more families of their social link. Here it is worth to mention that some members of other communities, i.e., Sao community of Hindus and Behna community of Muslim were also brought by them from their original, Katangi village. Afterwards many more Muslim migrated to this place during the regime of king and later in the post independence period. Most of them have built their houses. Here the old families have maintained their legacy and are mainly dependant on agriculture and income out of real estate while late settlers are engaged in different kind of occupations like mechanic, driver, business, transporter, etc. Some of them are employed in Government service as well. Similarly a few are found working as advocate, agent and some other kind of jobs for their livelihood.

The Muslim are very religious minded people, who visit different mosques for prayer. Presently there are three mosque namely Sadar Masjid, located at the Main Road, which is oldest one built in the year 1898. The second mosque is Jama Masjid which is also located in the heart of the town. While the third one has been built recently in 1999 at Vrindavan colony. Apart from it there is one Idgah at Geedam Road and one burial place just behind the forest office. Apart from it there are ten *madarsas*, one English medium convent school with Urdu as a subject and one *Anjuman Hindu Urdu* primary school managed by the Muslim society called as *Anjuman Islamia committee*. Similarly they have developed some property as well out of contribution and donation of the members that includes four shops in the main road, some shops around *Jama Masjid* shopping complex in front of Idgah and *Kabristhan*. At present Rs. 65,000 is collected from it as rent which is duly utilized in maintaining expenses of school, mosques etc. The entire property is of *wakf* board but it is managed by the committee, which comprises a group of members elected after every three years. Here the community members elect president, vice-president, secretary, joint secretary, treasurer and six members which looks after entire management of mosques, and other socio religious functions of the society'. At present Md. Hafiz Khan Sufi alias *Gore Janabjee* is the *Sadar* (president) of the committee, who belong to the group of late settlers. While members of old families who were very active in the past have been sidelined from the executive body due to age and the socio-economic factors. Presently the newly rich persons and economically better families of late settlement are dominating in the different socio-religious organizations and other activities.

The Muslim are politically very conscious. Its members are found active in different political parties. Mention may be made of Sakil Ahmed of BJP, Wahid Qureshi of the CPI, Abdul Gani Bhai and Hafiz Hanif of Congress. Similarly another Muslim fellow though not attached with any political party formed a group and fought hard for the pensioners.

He was Ahmed Ibrahim, a retired police official, who remained active even after retirement and served the employees for their betterment. In the recently held municipal election some Muslim candidates also fought for the post of president and councillor as well. It is observed that Muslim are not favoured in the local bodies. Even the political parties discourage them for one simple reasons that in spite of sizeable population they are not thickly concentrated in any particular area and such parties suspect of being victimized by the majority people of the locality for favouring a minority.

The Muslim are living here quite peacefully and have maintained very cordial relations with members of different communities. It is reported that not a single case of communal riot has occurred here so far. Muslims and Hindus participate in each other's fairs and festivals with great zeal. During *Tajia*, when Muslims take out procession, the Hindu ladies use to clean the road with water. Sao families (who were being brought here by them) also take their religious offerings in the Muslim families during Bhujli festival. This denotes their healthy relations and interaction among them. But things are changing and some difference are coming up with the influx of people and development of town. Which is affecting the age old social fabrics of the society as well.

Aranayak Brahman

The Aranayak Brahman are one of the oldest settlers of Jagdalpur town in particular and Bastar in general, who came to this region some 800 years ago. It is said that some Oriya Brahmans on being oppressed by one Muslim ruler were compelled to leave his kingdom and took shelter in a forest. Due to their abode in the forest region they were also termed as *Aranayak* (forest dwellers). Once the ruler of Bastar came across these Brahmans while passing through that forested area. He brought them in his kingdom and facilitated their settlement by offering land and other help. Afterwards some more Aranayak Brahmans also migrated to this region. The first batch of Brahmans included three people having three different surnames namely Joshi, Padhi and Acharya. Gradually they grew in number and settled in altogether eighty different villages of Bastar district including the Jagdalpur town. Such villages include Binta, Bastar, Asna, Dongaghat, Jagdalpur, Koritgaon, Malgaon, Gumdel, Parhuguda, Pithapur, Magnor, Matnar, Kavargi, Talur, Baida, Sovra, Jaibeal, Aawrabatta, Jirakhal, Mertha, Baniagaon, Kongra, Bhanpuri, Kondagaon, Sukrupal, etc. In addition some of them are also settled in some villages of adjoining Orissa state also. These Brahmans are also called as *Tinsao Gharia* (of three hundred houses). While second batch of Brahmans settled later are called *Sath Gharia* (of sixty houses). They are mainly settled in and around the Jagdalpur town. Here it is worth to mention that both these groups claim to be the earlier settler by giving their distinct explanation. But majority of people believe that *Tinsao Gharia* are the older ones. There are certain explanation for it like their distribution in the entire region even before shifting of a capital from Bastar to Jagdalpur. the impact of different socio-religious behaviour of the local people and above all difference in their respective temples. Both these groups have their own temples. The *Tinsai Gharia* Brahman use to perform their rituals in Jagannath temple also called as *Badigudi* (big temple) while other group had their performances in *Amayat* temple also called as *Choti gucii* (small temple). Similarly the big temple is known as main temple having separate priest while small temple is known as associated temple where rituals are performed by assistant priest.

The *Tin Sao Gharia* and *Sath Gharia* had differences in their socio-religious performances. Likewise they used to maintain some differences in their marriage, death and other rituals also. This caused some rift among themselves. Afterwards some elders and social activists came forward to unite these groups and a common social organization *Aranayak Brahman Samaj* was formed in the year 1986 duly registered by the state Government of Madhya Pradesh. This organization is being controlled by an executive body which includes president, secretary, vice president, treasurer and Joint secretary along with thirty one members, thirty four village representatives and fourteen regional controllers. This body is duly elected for two year only. This society is devoted to eliminate social evils, like dowry, child marriage, prevalence of meat, fish during marriage and other social functions, and promote constructive social activities like organizing collective marriages, collectives thread ceremony, consolidation of society, etc. Apart from these this body is playing vital role in regulating the social practices as well. Here mention may be made of one instance. Once a man of Jaibel village was married to a girl but the husband left her and remarried another girl. This case was placed before this body and it settled the dispute amicably facilitating the abandoned girl to join her husband.

The Aryanayak Brahman are quite sizeable in the town mainly settled in Brahman Para, Mahadeo ghat and some other localities. Many of them are engaged in their traditional occupation of performing religious rituals. While some of them are attache with important temples of the town like Danteswari temple and Jaganath temple. Likewise many are found engaged in government services including post office, hospital, municipality and a few in other occupations like legel practice, business etc. These Arayanak Brahman observe many festivals but their most important festival is *Goncha* (cart festival) which is being participated by all of them. These Brahman have consolidated their social position and are living together in perfect harmony with other populations of the town.

Ethnic Boundary Maintenance and Inter Relationship

Jagdalpur, the capital of Bastar estate, has been a land locked area without proper road and communication facilities. The entire area was almost covered with thick forest isolating the place like an island. Here the inhabitants were very poor, less educated and entirely cut off from the main stream with little scope of interaction with the outside world. The erst while rulers realized that the development of the people and the region is possible only through contact with the more developed people of other region. Taking this fact in to account he invited able people to settle here. They were granted free land and other amenities. Afterwards these settled people also brought people of different ethnic groups leading to substantial increase in the immigrant population.

The migration to this region is not a new phenomenon. As already referred to, this place was selected as new capital by the ruler of Bastar, Dalpat Deo, who shifted his capital from Bastar to Jagdalpur in the year 1772. At that time it had very sparse population where Jagdu, a man of Mahara community, was the headman (Jagdalpur is named after him). The strategic location, river Indrawati in one side and fertile land were major factors behind this shift. Moreover, a myth is also referred to that once a female rabbit had compelled the ruler's wild dog to retreat, when he came to this place while chasing a deer, the ruler was amazed to witness this peculiar event. Later the king was advised to

make this place his capital as this land is of different nature. When the capital was shifted many associates of the king also came along with him. Then the area of habitation was located within a small jurisdiction. Glassford's report (1862) states that then the palace of the ruler king was also a big hut with number of smaller huts for the king's men and other people. Subsequently during the British period the area further expanded with the increase of people. Here some *para* (localities) also developed based on ethnic line like Brahman Para, Rout Para, Kosta Para, Muslim Para, etc. where members of one particular ethnic community mainly inhabited. Similarly the Britishers made many buildings and did other construction work in the region to accommodate government officials and other employees for smooth functioning of their administration. Afterwards the intensity of migration gained further momentum in the post independence era after the vesting of kingdom, when the Government of India facilitated rehabilitation of refugees of East Bengal and Pakistan. The region witnessed influx of business community also, who migrated with a view to exploit the local resources and establish their business here. These factors together caused abrupt rise in the population belonging to different regions and different ethnic groups with diversity in the socio-religious practices and way of living. This led to the emergence of new ethnic situation.

As per our household census there are more than fifty five different ethnic groups, out of which only ten ethnic groups namely Bhatra, Dhurwa, Ghadwa, Gond, Mahara, Muria, Panara, Panika, Rout, Devangan and others are aboriginal population, who immigrated here from the surrounding regions. Earlier they were comparatively more in number but their number decreased substantially with the growth of the town. Here the Maria, Dhurwa, Gond, Bhatra, Ghadwa, are scheduled tribe while Mahara, Panara, Rout, Devangan belonged to backward community. Most of their settlement areas fall in the peripheral wards like Ganga Munda, Patharaguda, 'Lalbag, Dalpat Sagar, etc. while some families are found living in centrally located wards as well. These people are mainly found engaged in different kinds of work for their livelihood like rickshaw puller, *hamuli* (load carrier), daily wage labour and petty business like fruit vendor, vegetable vendor, tea stall, etc. Apart from it some members of these aboriginal communities are serving in police department, government offices and other services also in different capacities. Though these people belonged to this region but the lesser number, their scanty distribution and variation in the socio-religious practices of different aboriginal groups are some such odds which deny their close association with each other. Moreover, member of one ethnic group belong to different regions with differences in their socio-economic status which restrict their closeness.¹ In spite of all these odds some loose social bondage exists within them who interact with one another during special occasions, socio cultural celebrations and festivals, etc.

Excluding the above stated ten communities, rest all counting more than forty communities are the migrant groups namely Brahman, Dhobi, Gujrati, Jain, Kurmi, Kumhar, Muslim, Telugu, Sikh, Vaishnav, Patel and others. The period of migration of each of these groups vary from less than five years to more than fifty years. The maximum number of families about 56.5 per cent migrated between 6 years to 40 years while such people who migrated

in the early phase of independence or even before that are 32.8 per cent of total household covered. On the other hand 10.7 per cent of families migrated in recent years between zero year to 5 years. The old settlers, who are also deemed as original settler, had migrated to this place long ago. Most of them were either invited here or were brought by the ruler of Bastar. Such old settlers include Aryanak Brahman of Orissa, Telugu Brahman and others from Andhra Pradesh, Rajguru from Mithila, etc. Presently fifth and sixth generation (or even more) descendants of such people are living in this town. Here special mention may be made of Rajguru family, whose ancestor Sri Pandit Mesh Thakur was made first Rajguru in the year 1585. Now after 12 generations Sri Arun Kumar Thakur is serving as the Rajguru of Bastar estate. Apart from these old settlers many other people were also brought by the ruler to serve different purposes. These together constitute sizeable population of old settlers, who have adopted many cultural traits and the language of the region. They had developed very cordial relationship among them. Similarly they used to participate in the fairs and festivals of other communities with equal zeal and enthusiasm, without any feeling. Now such old people or their descendants are only counted in number. Here mention may be made of some such persons namely Pandit Sundar Lal Tripathi, Pyare Lai Vishwakarma, Lala Jagdalpuri, Dr. K.K. Jha, Vishal Bharat, Sri Hari Joshi, Md. Abdul Salam etc. Though most of them have lost their old status and legacy yet they are still honoured and respected by all.

As already stated high intensity of migration was witnessed here in the post independence period when many business communities immigrated. This was the period when many refugees of East Bengal and Pakistan were being rehabilitated. Moreover, some people of other adjoining states like Andhra Pradesh, Orissa, Madhya Pradesh, Maharashtra and Bihar, etc. also came either through social link or in search of job. Owing to all these factors Jagdalpur has become such a place where people of almost all states including Jammu and Kashmir, Himachal Pradesh and Kerala can be found living together in perfect harmony amidst different communities. It is why sometimes this place is referred to as “India in Bastar” rather than “Bastar in India”.

Among the aboriginal communities Bhatra, Dhurwa, Ghadwa, Muria and Gond, and others, are important tribes of the town, who maintained their ethnic identity and social boundary to a great extent through languages, commensality and connubium inspite of odds like lesser number, and variation in their socio-economic status. Here each group speaks in its traditional language but this trend is gradually diminishing. Such persons, who are better educated and employed in different services have almost left speaking in their own dialect. Likewise due to education of children in english medium school, they do not know or even understand properly their traditional language. Another striking fact witnessed in the urban centre is apathy toward it. It is observed that relatives of such elite person, when visit them, they are discouraged or rather checked from speaking in their own dialect. This attitude is adversely affecting the preservation of cultural traits. Similarly commonsality another major marker of ethnic maintenance is also at loose end due to various factors. Here food is shared among all tribal communities but they too observe certain restrictions. Here one instance may be cited. Panara Para is one of the oldest settlement area of the town where many ethnic groups live together. This, includes 200 families of Mahara, 150 families of Dhobi, 25 families of Rout, 40 families of Panara,

10 families of Praza, 5 families of Halba, 80 families of Bhatra, etc. Among them Halba, Bhatra, Praza, Raut and Panara interdine together but maintain food distance with Dhobi and Mahara because they consider them to be inferior in social status. They visit houses of each other during birth, death and other community celebrations as well. Regarding connubiality, each tribe prefers to marry within their own community. Here the influence of modernity, urbanization and sometimes problem of getting suitable match facilitate marriages outside one's group as well. Most of their marriages have taken place within the group but some cases of inter caste or love marriages with other tribes; community or in general caste groups have also been reported,

Christians are other major ethnic group in the town, who originally belonged to different tribal community of the region. They are distributed in different areas with major concentration in Frazerpur, Shantinagar and Naya Munda areas. The inception of Christianity here is quite old but it failed to attain desired expectation due to tribal's apathy and the restriction by the royal authority'. This situation prevailed during the royal period. However in the post independence era this town witnessed phenomenal growth in church's activities. Presently more than nine denominations of churches are functioning here with various plans and programmes to render their services to the Christian population. The Christian, irrespective of their church, claim themselves to be of one group; who intract and interdine with one another without any feeling. Ideologically they stick to their distinct church but maintains no restriction in making marriage alliances with any other denomination. Likewise they participate in the community procession together and observe their different festivals including the Christmas unitedly with equal zeal and gaiety. In this way they try to maintain their solidarity and ethnic boundary' through common participation and observation of different socio-religious celebrations.

The Telugu community are also very old settler of the town. There are about 300 Telugu families, who belong to different caste groups namely Saravuwallu (Goldsmith), Chakali (Washerman), Mangalir (Barber), Kumti (Vaisya), Naidu, Brahman and so on. Here some caste groups like goldsmith, washermen, barber etc still retain their traditional occupation while many other are engaged in poultry, timber, transport and chilli business. Similarly a sizeable population of them are working in government and private services, "t hey speak in traditional language, i.e., Telugu but due to long habitation in new social environment, most of them especially younger generation people have forgotten their native language. Such people can speak Telugu but they can't read or write it due to lack of orientation. The Telugu are divided into different ethnic groups, who prefer to marry within one's own group but exhibit regional identity in their socio-religious celebrations. They are very religious people who celebrate their most important community festival *Ugadi* with great enthusiasm under one common platform. Similarly other celebration are also observed together. The Telugu irrespective of their caste affiliation participate in different performances with equal dedication. Such occasions provide opportunity of community gathering, which strengthens their social bondage as well. Presently one big temple of Balaji is being constructed by the Telugu people. It is believed by them that this religious centre will facilitate greater interaction and solidarity within different ethnic groups of the community.

Among the late settlers of the town the Jain and the Gujarati are very important communities, who have developed various institutions and organizations for themselves which regulates their entire socio-religious activities. These things facilitate better cohesion among the members of one ethnic group. The Jain is another influential group settled mainly in the main road, *Gol bazaar* and *Pratapganj* ward of the town. As per estimation there are about 300 families of this community, out of which 100 families belong to *Digamber* sect and rest are *Swetamber*. Most of them are engaged in different kinds of business mainly of cloth, grocery, and medicines while a few are having business of jewellery, press and stationary, etc. They have nuclear families and observe clan restrictions. Though they belonged to different clans yet preference of marriage is more among clans like Lunia, Parikh, Kochhar, Kagod, Luda, Bafna, Bothra and Chopra, etc. Earlier they had their marriage alliances either in Rajasthan or other distant places but now they prefer local marriages or in the surrounding areas within their community. They have their social organizations also comprised of president and a group of executive members, which looks after their socio-religious celebrations and other social affairs. The Jain community observe their religious rituals in their respective temples. In spite of such variation some festivals like *Mahabir Jayanti* is celebrated unitedly where a joint procession is organized by them. Thus in spite of some differences they consider themselves to be the follower of one religion and of one ethnic group.

The Gujarati are another important community of the town. Two families migrated to this region in the late thirties. Later on many more Gujaratis migrated in early fifties and involved themselves in many kind of business. Here *Kadwa Patel* dominated in the wood business. They had their Saw mills but afterwards they had to leave this place with the introduction of Forest Preservation Act (1980) and ban on the tree, falling. Tobacco is another field of their dominance. Here many big tobacco shops belonged to them, Tobacco is being brought from Gujrat and sold in the local market. They are attached with other business too which includes jewellery shop, petrol pump, press, etc. Similarly they have cassette shops, sanitary shops, hardware shops and some other kinds of business also. Presently they are about 200 families of Gujarati settled in different parts of the town. They are basically business community. Who normally did not think of doing any government service. But in the changed situation with business environment not very encouraging, many of them have preferred for it. Now some of them are working in post offices, schools and in different government offices for their livelihood. The Gujarati are divided within themselves based on occupation and caste; who prefer to marry within own group though some cases of inter-religious, inter-caste marriage have also been reported. At social level no feeling of distance is noticed. They observe their festivals like *Jala Ram Bapa* and *Diirga Paja* together at community level, where all the members participate. They have built one community Hall for celebration of their socio-religious performance¹ Likewise they have one community school also called *Bed Bihar Vidyalaya* which renders education to the community student in particular and others in general. They have strong sense of oneness who claims to be member of *Gujrati Samaj*. In this respect regionalism becomes a binding factor in maintenance of their ethnic boundary.

Inter Ethnic Relationship

In the town there are about 55 different ethnic communities who are in contact with one another to satisfy their various needs and requirement. But among them there are some specific communities who have played effective role in maintaining the age old traditions and healthy social environment of the town through inter-ethnic relations. The Muslim, for example, are one such community, who have their distinct ethnic identity yet have maintained good interactions with other communities. They are credited for bringing other Hindu community here, who still have sense of gratitude towards them, which find manifestation in their religious celebrations, where the Muslim are given equal honour. It is said that the Sao family (a weaver community)! were brought at Jagdalpur by the Muslim. The Sao still send their religious offerings to the Muslim houses during Bhujli festival. The Muslim have maintained very co- ordial relation with different communities. It is reported that not a single case of communal riot has been reported here till date. During partition period when most of the cities were burning, it remained trouble free area due to close relations with one another. Here both the communities (Hindu and Muslim) have active participation in their festivals. At the time of *Tajia*, when Muslim take out procession, the Hindu ladies use to clean the road with holy water. It clearly denotes their healthy relations but things have changed a lot with the influx of people and development of the town. Such changes are witnessed at community level also, where people of common ideology have separated themselves due to their differences and some narrow perception. The reference of the Sikh and the Punjabi is worth mentioning here, who migrated in the post independence period. In the early part of their settlement, the Sikh and the Mona Punjabi were lesser in number and had very cordial inter relationship. Most of their socio-religious programmes w'ere organized in the Gurudwara, where they had equal involvement. Gradually their number grew so were their business establishments. Presently there are about 4000 Sikhs and 1500 members of Punjabi communities. The Sikh with better ethnic unity further consolidated their position and dominance in the Gurudwara affairs, while the Punjabi keeping equal involvement in the Gurudwara also built one religious centre called *Geeta Bhavan* in year 1962 for observation of certain Hindu rituals. In spite of this minor variation, both the groups maintained their relations and participated in different celebration with out any odd feelings. But this relation felt server jolt after the famous 1984 episode. Now the participation of Punjabi in the gurudwara began to be looked critically by a section of them and in between some internal social differences also emerged. These factors led to the inclination of Punjabi community towards *Sanatan Dharam* (Hindu religion). A temple was built by them in 1994 called "Punjabi Bhavan" for performing their socio-religious rituals. They are now called as Sanatan Punjabi. These people still use *Gurumukhi* as their script and observe major Sikh festivals like Vaishakhi, Guru Parab etc. At the same time many Hindu festivals like Krishna Janmastmi, Ganesh Puja, Bhagwat Path, Mata ki Chuki and Navratri are also observed by them with equal devotion. Many new things have also been introduced by the *Punjabi Santhan Dharam Sabha* in recent years to ensure larger participation of community members in the socio-religious performances. Here special mention may be mae of *Sneha Bhojan* (community feast) in stead of *Langar* (a community meal of the Sikh). Here each family of this ethnic group is requested to bring some quantity of vegetables and *chapattis* (bread) from their houses. This food is mixed together and served

to the participants in the community feast. The Punjabi have tried to maintain their age old Sikh Punjabi relations in spite of their inclination towards *Sanatan Dharam*. The Granthi, Ragi and others who visit *Gurudwara* of the town are also duly invited by these Punjabis for performing *SabadKirtan* in the Punjabi Bhavan, where the members participate in large number.

The Sindhis are another group associated with this religion. There are about 165 families of them, who have settled here in the post independence period. They have their own *Gurudwara* built in the year 1965. Here different celebrations like Guru Nanak Jayanti, Recitation of Holy Book *Guru Granth Sahib*, *Bhog* and *Guru Ka Langar* are observed. The other celebrations include *Jule Lai Jayanti* *Sant Kabir Ram Jayanti*, etc. The Sindhis are the follower of Sikhism but in recent past almost all of them have inclined towards Hindu religion. Now they have become follower of Radha Swami Vyas and profess his ideology. The reason behind this change is not clear but presently they are making balanced approach. Here they follow the ideology of *Swamiji* but have retained their traditional religious identity as well. In this way though they claim to be follower of Sikh religion like Sikh and Punjabi but have distinguished themselves like the Punjabi by following one distinct religious path. Changing Ethnic Situation

This town is widely reputed for maintaining its communal harmony and peaceful living of different people together. During the ruler's period population of the town was small who were living in different localities based on ethnic line like Kosta Para, Rout Para, etc. But now with the urban influence and other factors new settlements like colony, complex, etc. have come up in the town where people of different ethnic group live together. Earlier old people or members were duly recognized by the name of their families like Thakur family, Kunwar family, Rajguru family, Sukma Jamindar family, Dubey family, Salam Malgujar family and others. They used to introduce and describe about themselves by referring their family name. But now in the changed situation such things have become almost irrelevant. During the royal period, people had better co-ordination among themselves and with the ruler's family as well. In most of the festivals the ruler himself used to take interest and interacted with people irrespective of their caste and creed. In *Holi* celebration the first *Holi* was performed in the palace itself where ruler personally used to play colour with the people assembled there. Similarly it was obligatory on the part of Muslim to bring their *Tajia* in the ruler's palace where he himself used to receive it. The famous *Dussehra* was another such occasion, which was celebrated by the tribals as well as the general people with equal enthusiasm where the ruler had also very close participation from the inception to the closing of the ceremony. These things clearly indicate the cordial relations, that existed between different communities living in the town.

But the ethnic situation changed gradually in the post independence period when this place witnessed many distinct happenings. Here many business communities came from different regions to exploit the natural resource and other avenues available. During this period Bengali refugees of the then East Bengal, some Sindhis and others of northern India and Pakistan, etc., were also rehabilitated. Now the ruler's power was seized and a new administrative set up emerged when many people of different ethnic groups came to settle here. These developments had great influence on the ethnic composition of the

town as well. The newly arrived people had to struggle hard in the beginning but soon they consolidated their position by earning enough money and establishing their distinct organisations to safe guard their interest. On the other hand the local people stuck to their traditional culture and retained their old occupation like agriculture, etc. for their livelihood. Such people were satisfied with their honour, who did't resort to any false practices to gain extra money. As a result such people who had high status in the society found themselves neglected in the new ethnic situation with little income and lesser social value. Here mention may be made of one such instance. The family of Salam Malgujar is known for his legacy and high social status. The member of this family Md. Sammat Malgujar was elected president of *Anjuman Islamia* thrice. He was never challenged by any one for this post. But now with the arrival of new rich families, this family has been almost neglected. Presently most of the organizations of the community are regulated by the new comers with very little role left for the old settlers. This difference in attitude has affected the social fabric of the society as well.

In the new situation tribal people are worst effected group. In the changed situation many tribals have sold their land located in the centre of the town and settled in the outskirt area, while a few sold their land for money and became landless. Here it is worth to mention one instance of Shantipur area which was largely inhabited by the tribal population and the Christians, had hardly any houses belonging to the non tribals. This situation was maintained till 1960's. Now the ethnic composition has entirely changed with the settlement of many outsiders belonging to different ethnic groups. The tribal people were mainly engaged in agriculture and other traditional occupations. But now many of them are engaged as daily wage labour, rickshaw puller and other such petty jobs for their livelihood. These people with diverse ethnic divisions and variation in socio-economic condition perceive that the urban development has not benefited much to them. Here there is general feeling that exploitation by the outsiders is major factor of their backwardness. It has equally polluted the social environment of this place.

As already mentioned earlier people living here had good social network. They used to refer themselves as *Bastariya*, i.e., people of Bastar. But now two distinct groups have emerged, i.e., *Bastariya* and non *Bastariya*. Here non *Bastariya* are considered those people who have immigrated during last thirty years mostly belonging to business community. Presently no any organized effort of victimization has been reported from the *Bastariya* towards them. Despite that stray cases of assault and some events of destructive activities have been reported. Apart from *Bastariya* non- *Bastariya* feelings which distinguishes local general population including the tribal groups with the late immigrated business and other communities, one another feeling of *Nani Karu* (tribal; non tribal) is also coming up gradually. The proposed introduction of Vth schedule has further warned up this issue. Here the business communities under the banner of Bastar Chamber of Commerce had organized one big rally against the introduction of this bill. On the other hand tribal people under the leadership of their representatives are also uniting themselves for early implementation of it. These activities have badly damaged the social environment of this town, which is further likely to deteriorate in the coming days.

Literary activities

Jagdalpur had been a centre of literary activities since the royal period, due to royal patronage and emergence of many noted scholars here, who focused their writing mainly on Bastar's land and people. Even otherwise this region had been a fascinating subject for the scholars for its uniqueness and other qualities. In the early 50's and 60's some scholars like Thakur Puran Singh, a linguist, and Pandit Gangadhar Samant earned names nation wide for their writing on this region. Later Sanu, a noted novelist of famous *Kalajal* television serial, and Dhananjay Varva, a noted critic of this city, brought this area in the limelight through their various books, novels and other writings. Presently there are many such personalities like Pandit Sunderlal Tripathi, Luxmi Narayan Pyodhi, Lala Jagadalpuri, Kavi Gopal Sinha, Dr. K.K. Jha, Rauf Parwez, Yakub Nascent, who are still active in this field and have given a new dimension to the literature through their various literary activities. Apart from it, this place has organized national seminars on literature on many occasions, when many noted personalities from all over India came to this town. Here special mention may be made of *Madhya Pradesh Hindi Sahitya Sammelan* which was held in 1950 under the patronage of the then king Praveer Bhanj Deo, when many eminent personalities like Sunti Kumar Chatterjee, Acharya Kshiti Mohan Sen, Bhavani Pd. Mishra and others had come to this place. Afterwards in recent past a seminar was organized by the young literary organization known as *Sutra* to discuss on the *Dalit Sahitya*. Here many local and regional scholars and poets attended the seminar to express their views and thought on this issue.

In addition to it this place has reputation of publishing many small magazines also. In the early seventies, a noted writer Lala Jagdalpuri brought one such magazine under his editorship but it could not continue for long. After sometime another such magazine called *Samikaran* was published under the editorship of Dhananjay Devangan, but it stopped after publishing a few issues. It was followed by another little magazine *Yavat*, which was edited by Ashok Sah, a civil administrative officer. It came out regularly from Jagdalpur till he was posted here. Now this magazine is being published from Raison, near Bhopal, where the editor is presently posted. Apart from all these, another noted magazine of the town is *Sutra*, which is edited by Vijay Singh. The publication of this magazine started in 1996. Since then it is regularly published half yearly. In addition to publishing this magazine, this *Sutra* is also attributed for honouring literary personalities of the region. By 1999, they had given this honour to three personalities of the region.

Local newspaper is another landmark of literary activities, which is also a very old tradition of the town. In the pre independence era the first newspaper *Bastar Samachar* was published here in the royal period by the estate press under the patronage of the ruler. Sri M.N. Deo was the first editor of this newspaper. Here one noted poet of the town Pandit Gangadhar Samant used to write poem, essays, etc. under the column *Panchamrita*. Later in the post independence period, some other people also took keen interest in this field. One Bengali gentlemen Sri Tusar Kanti Bose took initiative and published a weekly newspaper *Dandakaranya Samachar* in the year 1959. Later in 1985 it was made daily newspaper. This paper has created a history of rendering unbreakable services to the region. His wife Smt. Mani Kuntlata Bose also published weekly paper named *Bastaraiya* which contains news on regional languages like

Bhotri, Halbi and so on along with Hindi and English news. The other important newspapers of the town includes *Danik Bastar Kiran* (editor Sadhu Ram Dulhani) *Hindsat* (editor D.S. Niyazi) and Highway Channel. Here *Bastar Kiran* and *Hindsat* are published in the morning while Highway Channel is a newspaper of evening edition. This Highway channel is being published under the editorship of Sri Pawan Dubey. This newspaper is a branch of *Desbandhu* Newspaper group, one of the important and widely circulated newspaper of the region. Apart from all these, many other regional and national newspapers are also brought and circulated here.

Language

When the ruler established his new kingdom at Jagdalpur, he invited people from different walk of life for serving various requirements of the royal family in particular and the region in general. Here Brahmans (*Aryanak*) were brought for performing religious rites and rituals. The Muslim and the Thakur were brought to be deployed as warrior. Similarly many more people of different caste, creed and of different region also came to serve as weaver, driver, skilled worker and other occupations. Similarly some people came to serve the kingdom as Diwan, Manager, Treasurer and Rajguru. In this way sizeable number of people having different linguistic affiliation migrated and settled here. Afterwards when this place came under the influence of the Britishers, they brought many people with them for smooth functioning of their administration. Likewise some people were being brought for the development of infrastructure, buildings, offices, etc. They also made adequate arrangement for the exploitation of forest resources. Here people were also engaged for cleaning, felling tree, transportation and other related works. Later the migration of people further intensified here after the independence, when many more service class people, business communities and others came in search of job, employment and other occupations. These factors together facilitated assemblance of quite sizeable population having different linguistic affinities. Presently this place has become a nodel town where people from almost all the regions of the country like Telugu, Keralian, Kashmiri, Gujarati, Sindhi, Punjabi, Biharis, Upians, etc. are living. These communities together have facilitated the emergence of cosmopolitan culture with diversified linguistic characteristics.

Different communities and the very geographical location of the town have also attributed to the language of the people. In the eastern side, the Orissa boundary touches the region. So the effect of Oriya Language is quite likely. In this part *Bhatrri* dialect is used where Oriya influence is quite vivid. In the western side, it is the Maharashtra state in the proximity so the impact of Marathi is quite obviously seen in *Halbi* language prevalent in that part while towards southern side the commonly used dialect is *Dorli* which is also influenced with other languages. Similarly just beyond the town towards Kankar, Chhattisgarhi is widely prevalent. In this way existence of different languages in the surroundings and its inflow in the town by those people has wider impact as well. Here there are many languages spoken by the people in terms of their region and the communities. It is why the town is, believed to be the melting pot of different languages.

Here the commonly used language is Hindi. While the *Lingua-franlea* is Halbi. The dialect Halbi is widely spoken by the old settlers, the tribals and the visitors of weekly markets.

Even the business communities deal with the local people in this dialect. This dialect is widely used by the people. Many books have been written by the old town dwellers in Halbi. Here special mention may be made of “Halbi Bhasa Bodh and Halbi Dictionary” by Thakur Puran Singh, Ramayan in Halbi by Dr. Ramesh Singh, Halbi Panchatantra by Lala Jagdalpuri, Folk songs of Pandit Raghunath Panigrahi and his son Yogendra Panigrahi, etc. After independence the prevalence of Halbi has lowered down. Now it is being replaced by Hindi, which is more widely and commonly used by the people. The tribals of the town are also well versed in Halbi but due to lack of orientation most of the new generation people are forgetting this traditional language. The opening of new formal schools, educational institutions and teaching in Hindi and English medium have also damaged their knowledge of traditional language. Lala Jagdalpuri, a famous poet and writer, has very pathetically remarked about the language problem being faced by them. The new education pattern has detached them from their traditional language while they did not understand fully this new language. As a result they can neither understand their own language nor this alien language. They have become *adkachara*. This impact has perplexed them how to cope up in the new emergent situation.

Apart from Halbi and Hindi the town has witnessed another dialect called *Bastariya*, which, in fact, developed in the royal family. Here the queens, brought in marriages from different places link Andhra Pradesh, Orissa, Chhattisgarh and Rewa estate had their different linguistic affinities. Here one common dialect *Bastariya* developed to express their views. Gradually this dialect spread to their close relatives like Kunwar and among the old settlers. Now this dialect has become almost dead yet some old people have kept it alive. The typical *Bastariya* is considered very sweet and old fellows and other knowing this feel very comfortable in using this dialect. Here mention may be made of some such sentences like :

*Aap kahan ja rahe hail Apart kalia jat rahenl Apne khana kha liyal Apart ke
jyona hoyish rail*

(Where are you going). Have you taken your meal)

The language of the town became further diversified in the post independence period with the arrival of many communities, who in course of time opened separate institutions to train their children in traditional languages. Here mention may be made of Sikh, Muslim, Telugu and others. Here there is one Telugu medium school in the Railway colony, where the Telugu boys of the town get education in their traditional language. The Muslim have opened madarsas, maintained and managed by Anjuman Islamia, where Urdu, the traditional language, is taught. Similarly the Sikh have their own arrangement to acquaint the children with their mother tongue. Likewise many other communities like Gujarati, Sindhi and others have their separate institutions managed by the community members, where due attention is given to make the young people well versed with their traditional culture and language.

Thus it is quite obvious that from linguistic point of view this town has many characteristics, which have witnessed many languages which are existing in quite harmony with its own language and traditions.

Temples, fairs and festivals

Jagdalpur, the capital of Bastar kingdom is known, for historical temples and other religious activities. Most of the temples have been built or rebuilt by different kings and queens during the feudal period. Raja Rudra Pratap Deo is considered to be the main personality, who not only rebuilt some old temples but facilitated construction of new temples also. Afterwards queen Suvarna Kumari Deo also took interest in constructing temples. Krishna Mandir and Ram Mandir were built by her effort. Most of the old temples (altogether fifteen temples) are located within the palace premises and nearby areas within a radius of less than a kilometre. (Table number 24).

During the ruler's period the temples were kept well maintained, where religious and other activities were duly performed by priest and his associates. At that time the king was considered to be the supreme religious head called *Mali Pujari*, the priest of all the temple priests. Then entire arrangement of temple including appointment of *pujari* (priest), supply of man and materials for religious acts, etc. were properly executed by the order of the king. Due to the patronage and attention of the royal family the temples had become important centres of people's participation. In every festive occasions the temples were nicely decorated where people used to assemble in large number to participate in religious and other related activities. The king too was very keen to participate in major religious festivals of this place like *Goncha* (cart procession), *Dusserapijti*. etc. but now it is not in practice.

Initially each temple had a priest with some persons to assist him in the maintenance of the temple and performing rituals. The persons attached to the temple were granted certain area of land for their livelihood. Similarly necessary arrangement were done to maintain the tradition of the temple, i.e., in case of death of any person attached to the temple he was replaced by the member of the same family in the line of inheritance. So the system remained intact and entire functioning was maintained smoothly without any complication. But when the kingdom became powerless, a new arrangement emerged in the post independence period which regulated the functioning and management of the temple affairs.

Temple Estate

After the independence when the king and the kingdom did not exist, a new administrative system began to function. As a result the temples which were under the patronage of the king were given to the government with local administrative body becoming the controlling authority under this system. One administrative officer was deployed to work as the manager of temple estate. He was entrusted with the responsibility to maintain the functioning of temples and control its resources as well. Presently the *Tahsildar*, a state government officer, functions as the manager of the temple establishment and his office looks after the entire temple affairs like maintenance of temple, arrangement and distribution of salary to the priest and others, supply of materials and execution of major festival, etc. Similarly collection of rent, etc. from the property of temple estate, appointment of priest, settlement of disputes, etc. are also done by him.

I) Payment to employee

In the beginning temple's priest and other associates used to get very meager amount, which increased in due course of time. Yet, it is considered too little when one thinks of Lupteswar Panigrahi, a priest of Danteswari temple since 1945 who used to get Rupees twenty one only per month as salary. Afterwards it was enhanced to Rupees twenty nine. Recently the Collector of Bastar has made it Rupees two hundred fifty per month, which is paid flatly to each and every employee of the temple, who have been duly appointed by the authority.

II) Materials supplied

During the King's regime, the priest and other workers were quite happy as they were getting sufficient materials for the *Bhog* (offering), religious performances and had enough quantity of *Ghee* for burning *Akhand deep*. Now these practices have been minimised due to the lack of adequate supply of materials from the temple estate. Now each temple of the town barring Dantewari temple get rice of 14 kg., *Bhog Dal* - 5 kg. *Ghee* - 1 kg., flour - 1 kg., Lamp burning oil - 1 Kg., Mollases - 1 kg., Chilli 100 gm and salt - 1 kg., while a little more quantity of materials are supplied every month in the Danteswari temple, which includes rice 28 kg., *Bhog Dal* 8 Kg., *Ghee* 3 kg. Flour - 4 kg. Lamp burning oil 2 kg., Mollases - 1 kg. In addition to this some other things like *Maithi*, *Garlic*, *Laligram*, *Zira* and *Tamaric* powder are also supplied though in very little quantity, which are not supplied to other temples. Due to lack of sufficient quantity of materials, the things used in offering and burning of lamps, etc have been minimized. Even all these materials which are supplied by a supplier, Messers Kishore Kr. Kewlani, are not provided timely. Delay in sanctioning amount by the Tahsildar and delay in the payment also create hindrance in the functioning of religious programmes of the temple.

Income and Expenditure of Temple Estate

The entire management of the temple estate and organization of two major festivals of this place namely, *Goncha* and *Dussera* are being performed by the manager of the temple estate with the cooperation of local authorities. Here the main heads of income incurred includes income from agricultural land (some temples are having landed property, which is auctioned for three years) allotment from Government and other agencies, monthly rent from town hall (*Sirnsar - Bhavan*) and shops built in the temple premises, disposal of unused items, etc. On the other hand expenses are of varied nature, which includes mainly establishment cost (like salary of employees, pleader's fee, stationary, electric bill, water tax, construction and repairing cost, etc.) and the cost of materials being supplied every month to the temples. Here total cost in the year 1998-99 came around Rs. 1.161580/- only. Apart from all these expenditure the heavy amounting is spent on the celebration of *Dussera* (Table No.25) and *Goncha* (Table No.25). Here separate allotment from government fund and some other sources like payment from elected leaders and officials are also made to meet the expenditure. In this way the temple estate is playing important role after the lapse of kingdom in the maintenance of the temple,

disputes and socio-religious practices of the region by organising festivals, etc despite all odds.

Goncha

Goncha festival of Bastar, though influenced by the Utkal culture, has become a symbol of cultural harmony, where people irrespective of their caste affiliation participate with great enthusiasm. The festival of *Goncha* began here during the period of King Purushotam Deo. It is said that once the king decided to visit Puri, prostrating in the name of Lord Jagannath. He completed this painful journey quite successfully. Being seen king's devotion the king of Puri became highly pleased. He honoured the king with the title *Rathpali* by offering him twelve wheeled cart. When the king, returned to the palace the people became very happy. Afterwards it was decided to celebrate the same festival here also. Since then this is celebrated in the month of *Asarh* (July-August). In this festival, the idols of Jagannath temple namely Lord Jagannath, Balbhadra and Subhadra are placed in the well decorated cart. This cart is pulled by the people in the town and is carried near Sirasar, where Jagannath remains for about a week in the *Masts* (mother's sister) house. This festival is sponsored by the Government where entire cost is born by the temple committee. Earlier when the king was in the throne it used to be a grand occasion where entire expenditure were duly managed by the royal family. This celebration comes to an end with the return of Lord Jagannath in the Jagannath temple.

Dussera Festival

The grand *Dussera* festival of Jagdalpur is unique in its nature. It has become a symbol of religious co-existence with nice blending of Hindu and tribal culture. At the *Rath Yatra* (cart procession) active participation of different communities including the Harijan, Backwards and the tribal groups further distinguishes it with the *Dussera* festival observed elsewhere. The entire celebration moves around the Goddess Danteswari, the clan deity of royal family and the presiding deity of the people of Bastar. The major performances of this place includes *Kachin gadi*, *Jogi Bidai*, *Maidi Pargav*, Cart procession, *Bhitri Raini*, *Bahari Raini*, *Muria Darbar* and departure of invited deities. Here most of the works have been prescribed traditionally, which are duly performed by respective people of distinct villages such as the carpenter and iron smith of *Jhar Umergaon* and *Beda Umergaon* villages make the wooden cart, the villagers belonging to *Karangi*, *Sonawal* and *Kesarpal* villages prepare ropes for pulling the cart, the people of Kadeya village prepares steps of the cart. During the festival two carts of eight wheels and four wheels respectively are used, where the deity's *mukut* (Ornament cap) is kept and moved in and around the town. Here the four wheeled cart also called as *Phool Rath* is pulled especially by the people of *Kachara pati* and *Agarwara Pargana* while eight wheeled cart is pulled by the Maria of *Kilepal* village. Similarly men for traditional *Jogi Bidai* ceremony comes from some specific houses of *Aamabal* and *Parali* villages belonging to Halba community. Likewise the most important programme of *Dussera* "*Kachin Gadi*" is performed by a girl of Harijan community. The celebration of *Dussera* starts with the blessings of *Kachin Gadi*. Here the king himself used to visit the temple to get her approval. It is followed by initiation of rituals of Nav Ratri when holy books are recited at *Danteswari*, *Mawli* and *Kankalin* temples. Similarly *Jogi Bidai* is performed at Sirasar after necessary sacrifice,

etc. when a man sits in a newly digged ditch for nine days for the proper completion of the celebration. After this cart procession starts. Here first of all four wheeled rath is pulled and moved around the town. Later eight wheeled cart is put into movement. *Mawli parghav* is another important performance. Here the deity, brought from *Dantewada* is duly received and brought in the temple by the king. After it *Bhitar Raini* and *Bahar Raini* are two other important celebrations of *Dussera*. The pulling of eight wheeled cart within the town is called *Bhitar Raini* while taking away the cart to *Kumara Kot* and the bringing back of it to the *Sirasar* after certain rituals and offering of new grains by the king on the tenth day is called *Bahar Raini*. This celebration is also called *Dussera*. During the entire celebration people from almost all surrounding areas come in large number to participate and enjoy the festival. Here elaborate arrangement are done for the stay of villagers catering to their other needs.

Before the conclusion of *Dussera* festival certain rituals are performed in the *Jatra puja* to express gratitude towards *Kanchin Gadi* for the successful completion of celebration. Afterwards the invited deities are duly bid farewell from *Ganga Munda* after performing sacrifice etc. It is followed by *Muria Darbar* in the evening; when the ruler and the subjects who have arrived from different villages sit together to discuss different issues, inter-village disputes and other grievances. In the post independence India the administrators, officials and elected representative of the region sit and try to settle the problems.

In this way this cultural festival of Jagdalpur symbolizes cultural harmony, coordination between the ruler and the subject, true spirit of co-existence and due honour to the different caste and creed of the region without any biasness.

Village deity of Jagdalpur

In the northern side of Jagdalpur near the Khadag Ghat there is one important seat of village deity commonly called *Maa Khameshwari* or *Dhurkhuta*. It is also termed as *Baba Dhurkhuta Deo*. Some people consider this deity to be the incarnation of Lord Shiva. This is the village deity, which protects the people of this place. Though this deity is the clan deity of Mahara community but it is revered by all including the royal family. One very popular legend is linked with this place.

Once the king of Bastar went for hunting in the forest along with a group of hunters and wild dogs. While chasing a hunt the king came near the bank of the river *Indravati*. Here he saw that one female rabbit has frightened his wild dog and compelled it to retreat. The king could not believe that such unexpected thing can happen. Later he discussed this event with his councillors, who together decided that such thing can not happen in normal situation. There must be some speciality in this soil, which they termed it *virbhumi* (land of warriors). Being impressed with it, he decided to shift his capital here. It is said that this is the place, i.e., the seat of deity where rabbit had made the wild dog flee.

At this place there is simple construction of two small elongated trunk made of *Mahua* tree with one flag on the top of one pole. The entire structure is placed over an elevated square shaped platform. Here the bigger deity is of the *Maa Khamveshwari* while, another one is called as *Bhairam Deo*. A priest of Mahara community performs rituals of this place on Saturday and Tuesday. The offering of this place include eggs, blood of

chicken/goat, *tapawan* (mahua made country liquor) bangles, *acchat* (sacred rice) flower and fruits, etc. *agarbati* or *dia* are also lit by the worshipper. There are certain restrictions strictly observed by the devotees like the *prasad* served is to be taken here only as it is not permitted to take it at home or elsewhere. The female are neither allowed to come over the alter nor can eat the *prasad*. It is also believed that deity comes out of it to move around in the night wearing white dress. During her movement if any one falls on her way instant effect is seen. Here women in her menstruation period become more susceptible to serious accident. This place is open and uncovered; people believe that here roof or wall construction is not possible.

The members of royal family have maintained close link with this holy place since their arrival at Jagdalpur. Whenever any member proceed to any other place or return from outside, he/she will stop for a while at this place to offer floral tribute. This tradition was in practice till recently. After the lapse of kingdom and with the construction of new road away from this place, they seldom visit this place. The deity of this place is believed to be *Jagrit Devi*.

Apart from *Maa Khamveshwari* (village deity) there are many more deities of the royal family and other places duly worshipped here. The deities belonging to the royal family, i.e., *Rajwada Deo* are of different nature. Here special mention may be made of a) *Gaddi Pardesin*, b) *Danteswari*, c) *Mawli*, d) *Bhairam*, e) *Rannaha Kashan*, f) *Purwani*, etc. Likewise the name of deities found in the same locality includes a) *Murli Mata*, b) *Dhanpuja Maharaj*, c) *Jhargain*, etc. Similarly the deities of other areas related with this place are many, like, *Kankalin Mata* of Dhogahat, *Firanta Mata* of Kumar Para, *Mata* of Kachora, *Dular Dei Mata* of Adawal and *Kankalin Mata* of Hatguda, etc. These deities of other places are being invited during Dussera and other celebration. The process of bringing deities from one place to other is termed as *Lat Aaana*.

In addition to these deities, one more deity widely revered is known as *Sitala Mata*. This deity is also called as *Bastari Mata*, i.e., presiding mother deity of Bastar people.

Table - 24

Sl. No.	Name of Temple	Employees, Priest and others	Salary (Pay)	Sanctioned posts	Working Employee	Location
1.	Sri, Sri Danteswari Mandir	1. Lallu Pd. Pujari 2. Lupteswar Pujari 3. Samo Rawat 4. Ghanshyam Rawat 5. Mahadeo Karnarchi 6. Sukhchand Moharia 7. Manshu Taswal 8. Jhitru Chamukwala 9. Chaitan Karnarchi	Rs. 250.00 — do — — do — — do — — do — — do — — do — — do — — do —	09	09	Palace Premises
2.	Sri Jagamath Mandir	Rengadhar Pujari	Rs. 250.00	01	01	Sirasar Chaw'
3.	Sri Ayamat Mandir	Venudhar Pujari	Rs. 250.00	01		— do —
4.	Sri Rainchandra Mandir	1. Yogesh Mandal (Pujari) 2. Srimati Kamla Rawat	Rs. 250.00 —	01	01	— do —
5.	Sri Mawli Mandir	1. Lingraj Pujari 2. Smt Domin Bai Rawat	Rs. 250.00 —	01	01+ 01	— do —
6.	Sri Balaji (Bahar Ma(h)	Sri Niranjana Das Rawat	Rs. 250.00	01	01	Vi jay Ward

Sl. No.	Name of Temple	Employees, Priest and others	Salary (Pay)	Sanctioned posts	Working Employee	Location
7.	Sri Balaji (Bahar Math)	1. Shankar Lai Pujari 2. Smt Mira Bai Rawat	Rs. 250.00 Rs. 250.00	01	01+ 01	Palace Premises
8.	Sri Ram Mandir	1. Smt. Radha Bai Rawat 2. Sri Anant Kr. Pujari	Rs. 250.00 Rs. 250.00	01	01+01	
9.	Sri Krishna Mandir	Brahma Kr. Tripathi	Rs. 250.00	01	01	Vijay Ward
10.	Sri Kama Kotin Mandir	Luxmi Narayan Rawat	Rs. 250.00	01	01	Vi jay Ward
11.	Sri Kankalin Mandir	Baliyar Singh Pujari	Rs. 250.00	01	01	Palace Premises
12.	Sri Kali Kankalin Mandir	Mohan' Pujari	Rs. 250.00	01	01	Vijay Ward
13.	Mahadeo Mandir	—	—	01	—	Khadag Ghat

Table - 25 : Statement of Goncha Festival

Sl. No.	Expenditure (item wise)	Amount Paid
1.	Cart repairing	Rs. 7990.00
2.	Wood Cutting	Rs. 2740.00
3.	Sirasar Bhavcm (Lock and Key)	Rs. 65.00
4.	Hardware items	Rs. 1111.00
5.	Ornaments purchased	Rs. 3100.00
6.	Tube light	Rs. 225.00
7.	Drum Beater	Rs. 60.00
8.	Flower Decoration	Rs. 590.00
9.	Oiling/Painting	Rs. 1560.00
10.	Cloth (Banner/Cart)	Rs. 5760.00
13.	Diesel for vehicle	Rs. 230.00
12.	Generator	Rs. 4125.00
13,	Offering {bhog} materials	Rs. 5205.00
14.	Cloths, etc. for the priest	Rs. 5443.00
	Total	Rs. 39000.00
	(A) Money Sanctioned for the festival	Rs. 50000.00
	(B) Money spent in festival	Rs. 39000.0.
	BALANCE	Rs. 11000.00

(Source : Office of the temple estate, Jagdalpur, 1999)

Table No. 26 : STATEMENT OF DUSSERA FESTIVAL (1998)

<i>Income</i>		
(i)	Govt. Allotment	Rs. 4,00,000.00
(ii)	C.M. Fund	Rs. 3,00,000.00
(iii)	Balance Amount of 1997 Dussera Festival	Rs. 48,616.00
(iv)	Auction of Old Cart	Rs. 57,000.00
(v)	Assistant Commissioner Tribal Welfare (advance)	Rs. 1,00,000.00
	TOTAL	Rs. 9,05,616.00
<i>Expenditure</i>		
1.	Rice	Rs. 1,13,355.00
2.	Kirana (Grocery)	Rs. 96,560.00
3.	Rusuni (Dakshina)	Rs. 10,454.00
4.	<i>Vidai Rusum</i>	Rs. 4,457.00
5.	Electric decoration of Cart	Rs. 67,427.00
6.	Chairs and other tent items	Rs. 19,949.00
7.	Vehicle repair	Rs. 1,527.00
8.	Goats/pigs for sacrifice	Rs. 42,885.00
9.	Diesel	Rs. 20,161.00
10.	<i>HamalU</i> Rikshaw	Rs. 2,197.00
11.	Crackers	Rs. 32,449.00
12.	Baza	Rs. 80.00
13.	Liquor (<i>sarab</i>) for offerings	Rs. 10,010.00
14.	Hardware items	Rs. 10,289.00
15.	Fruits/Flowers/Sweets	Rs. 12,641.00
16.	Cloth Stiching/Cart rope, etc.	Rs. 16,814.00
17.	Cloth	Rs. 60,208.00
18.	Cart cloths	Rs. 45,440.00
19.	Stiching of cart cloths	Rs. 25,000.00
20.	Expenditure against 1997 advance of <i>Dussera</i> festival	Rs. 1,55,506.00
21.	Repairing and white washing of <i>Kachin Devi</i> Temple	Rs. 13,000.00
22.	Miscellaneous	Rs. 81,252.00
	TOTAL	Rs. 9,01,661.00
	Total Income	Rs. 9,05,616.00
	Total Expenditure	Rs. 9,01,661.00
	Balance	Rs. 3,855.00

(Source : Office of the Temples Estate, 1999, Jagdalpur)

Conclusion

Situated in the tribal area of Bastar, Jagdalpur, the historical town of the Warangal Kings, is the district and Commissionery's headquarters. Located on the fertile Bastar plateau and on the southern bank of the Indravati River, the lifeline of Bastar, Jagdalpur was developed as a modern town by the erstwhile Kings of Bastar with the help of British administrators. The huts of Jagtu Mahara and Dalpat Deo were transformed into a grid pattern town in the year 1910 when the Dewan of Bastar estate, Rai Bahadur Panda Bajnath introduced this plan. The focal point of the urban plan of Jagdalpur was the Palace and various other services were developed accordingly. Though the palace was situated on the north-western corner of the settlement, the road were planned in such a way that it radiated to the Palace *Parisha*. The area between the Palace in the north-west of Lalbagh in the east and the Circuit House in the north to Hospital Road in the south can be called the most planned portion of Jagdalpur where the roads are broad, well laid and cross each other on the grid pattern. Jagdalpur became famous as the town of *chowks* and at present it has nearly 200 *chowks*.

The early advantage, which Jagdalpur had due to a planned development could not be sustained further after independence when there was huge influx of population from the surrounding regions. Hence, the areas beyond Maharani Hospital to the south and south-east developed in a haphazard way. However, there is only one deviation and that is Brindavan Colony, which is located on the western portion of Jagdalpur. Jagdalpur transformed into a normal town of Madhya Pradesh with a lot of urban problems and disturbance. Today from planning point of view, Jagdalpur is completely at lot. Apart from this development plan, Jagdalpur also experienced a massive population growth after 1961. If one looks population per centage and population curve of Jagdalpur town it can be easily noticed that after 1961, the curv. went up in vertical way. The year 1961, is also very important because lot of offices in the Government and Private sector came up in Jagdalpur, resulting in population growth. The original population of Jagdalpur had unique settlement plan when most of the settlement were governed by the Bastar *Rivasat*. Without the permission of the king it was not possible for anybody to construct a house. Hence, if one looks at the settlement map of Jagdalpur, one may find different settlement areas of the different communities, like the Oriya Brahmans, Muslims, Chhattisgarhs' Rajput, the Beharies and so on and so forth. All of them have a very definite special occupation on the settlement map of Jagdalpur. But in the new areas, specially on the southern portion of Nayapara and Shantinagar, the settlement pattern has grown up in a haphazard way. Wherever land was available, people from different parts of M.P., U.P., Bihar and Orissa came and settled in search of livelihood. The old idea of a fellow feeling between the residents of Jagdalpur has completely disappeared. Today Jagdalpur presents a picture of dismissal among the various communities, whether it is statewide or castewise. Each and every group is struggling hard to maintain their separate identity in a given locality.

From the very beginning of urban development, Jagdalpur never presented a picture of a tribal town, though even today it is located in the midst of tribal population. The *Itwari Bazar* which is the only place in Jagdalpur gives a picture of a tribal situation, specially on Sunday, when tribal people from the surrounding regions come in a large number with

their agricultural produce. Apart from *Itwari Bazar*, one may get little experience of the tribal situation in Amaguda, Pathragudda and Nayamunda area where few settlements of tribal population are present.

Jagdalpur, in the eyes of these tribal population, was and is a town of *Pardesies* (outsiders). These *Pardesies* were brought in by the king of Bastar and settled in near by localities to provide various types of services to the palace. The *Pardesies* are mainly from Chhattisgarh region. Apart from these *pardesies*, Oriya population also came and settled in the northern part of Jagdalpur. These Oriya population used to provide different types of temple services to the king of Bastar. The Muslim came in the form of traders and also settled in Jagdalpur. There is common saying in Jagdalpur that Salam Mai Guzar presented a pair of shoe to the then king of Bastar and in lieu of that the king of Bastar gave him 144 villages. The residence of Salam Mai Guzar still stands on the Sadar Road of Jagdalpur. Apart from these populations, the Government also brought other population from Gujarat and Sind during the time of partition and settled them in Jagdalpur. These population are mostly settled on the southern portion of Lai Bagh. During this period, Bengali population the then East Pakistan also came as refugees under the Dandakaranya Project and settled in Jagdalpur, specially in the Kumar Para area. The last who came were the Bihari population of northern Bihar, who came to Jagdalpur as labourers working in different small and medium scale industries, but later on, they also became traders, specially in groceries and stationary. Even today most of the grocery shops are owned by these Bihari population.

If one looks at Jagdalpur from the socio-economic point of view, Jagdalpur presents a mixed feeling where every population is living and trying to earn their own livelihood. As the forest are reducing and forest produce are becoming meager, the trade and commerce of Jagdalpur is also facing a lot of problems due to non-availability of timber produce and hence the saw mills which are quite in number in Jagdalpur are lying ideal. However, the population of Jagdalpur is growing and it is believed that in the coming years, Jagdalpur will cross one lakh population mark.

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During the 9th Five Year Plan, urban anthropology was one of the important research project undertaken to study the growth and development of urban centre in general and ethnic boundary maintenance among the various ethnic groups living in that town in particular. Emphasis was also given to understand the linkages which an urban centre used to establish with its surrounding regions. The 1st urban centre which was studied was Baruipur – a town located in the metropolitan area of Kolkata. In this chain, Jagdalpur was selected as an urban centre located in a tribal setting of Bastar district. While conducting the study we would like to offer our gratitude to the then Director, Dr. R. K. Bhattacharya for taking deep interest in the whole research project. Thanks are also to Shri Deepak Tyagi and Dr. J. K. Sarkar for their support. We are also thankful to our present Director-in-Charge, Dr. V. R. Rao for his keen interest in the project and he has been constantly requesting us to update the data wherever possible so that it becomes fit for publication. While undertaking this research project along with my team member,

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