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Village Survey Series No. 5

A MONOGRAPH

ON

VILLAGE NUAGOLABANDH

(In Berhampur Subdivision, District Ganjam)

M. AHMED, I.A.S.
Superintendent of Census Operations
Orissa

VILLAGE SURVEY SERIES No. 5

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FOREWORD

APART from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its effort to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five the distribution was to be as follows:

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multiethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as, the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the villages; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organization of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical Tables was once again recognized. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on

the other to draw conclusions from statistics, to regard social and economic data as interrelated processes and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organized in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

NEW DELHI,
The 24th May 1962

A. MITRA
Registrar General, India

P R E F A C E

One of the distinguishing features of 1961 Census is the preparation of monographs on selected villages in the country. The circumstances under which the Census Organization undertook preparation of such monographs have been clearly mentioned in the Foreword of the Registrar General, India.

Village Nuagolabandh, the subject of present study, was selected for a probe into the socio-economic structure of the Nolias, belonging to the fisherman community who dominate the village. It is a hamlet of the revenue village Hatipada, situated in the Berhampur subdivision of Ganjam District. Since the main village does not have Nolia population, it has been excluded from the purview of the present study.

Observations contained in this monograph are based on the results of local investigation carried out by the field staff of this organization. I am grateful to my colleagues who have helped me in the preparation of this monograph.

CUTTACK
September 30, 1965

M. AHMED
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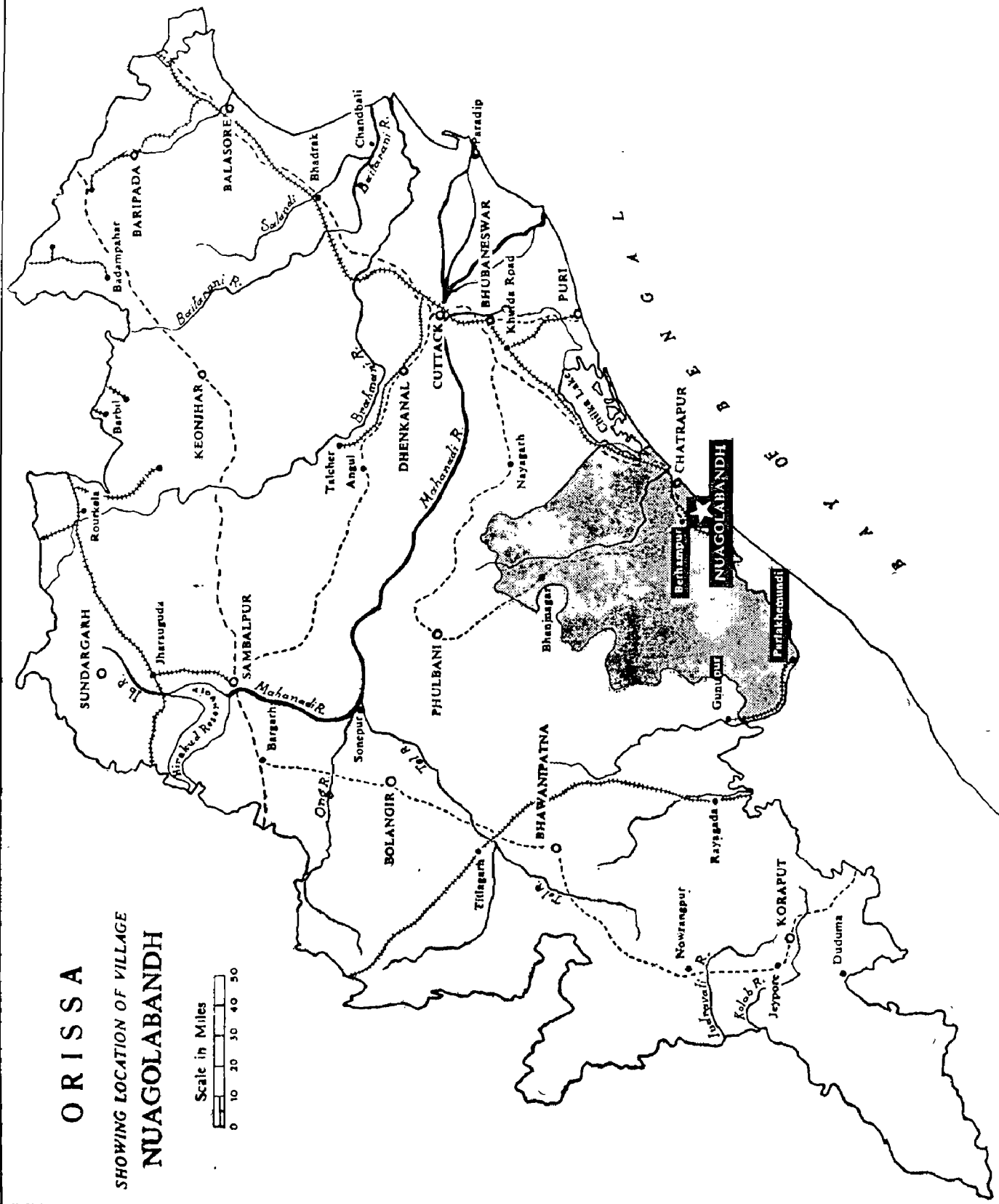
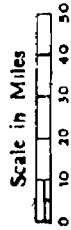
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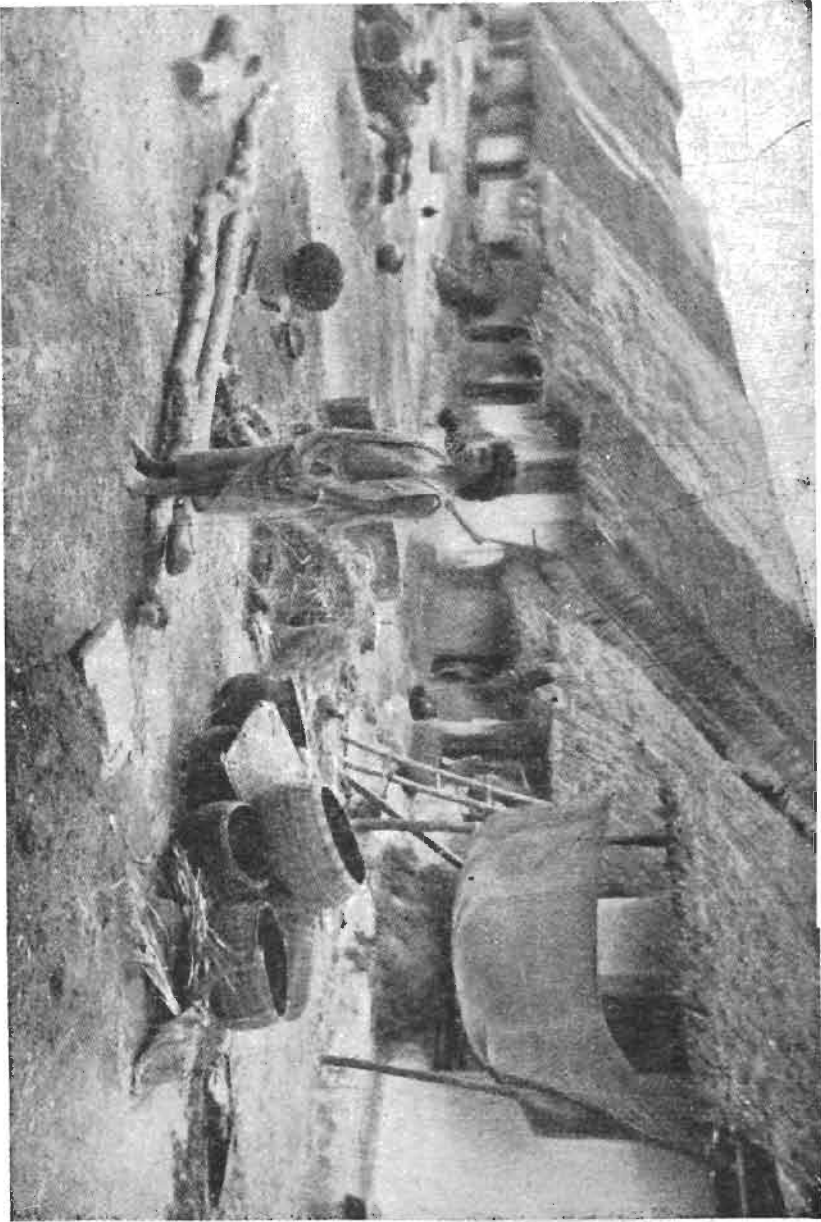
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ORISSA

SHOWING LOCATION OF VILLAGE

NUAGOLABANDH





A STREET SCENE OF NUAGOLABANDH

CHAPTER I

THE VILLAGE

Introducing the village

The aquatic resources of Orissa are varied and abundant. The State has a coast line of 482 kilometres or 301 miles which is broken intermittently by lagoons and estuaries. About 16 miles to the south of Puri town, lies the Chilka lake, which is the widest lagoon of India. Thus scope for marine as well as estuarine fishing in Orissa is considerable. Besides, the principal rivers of Orissa along with their main tributaries and a large number of tanks, reservoirs and ponds also provide ample scope for inland fishing. Fishing has thus become an important industry of Orissa, which provides employment for about 32,000 families of fishermen, most of whom, however, live on the verge of poverty.

2. The fishermen of Orissa are known by different names at different places, namely, Keuto, Dheebar, Katia, Gokha, Baghuti, Tiar and Nolia. Although fishing is their common traditional occupation, these communities are distinct from each other by their customs and manner of living.

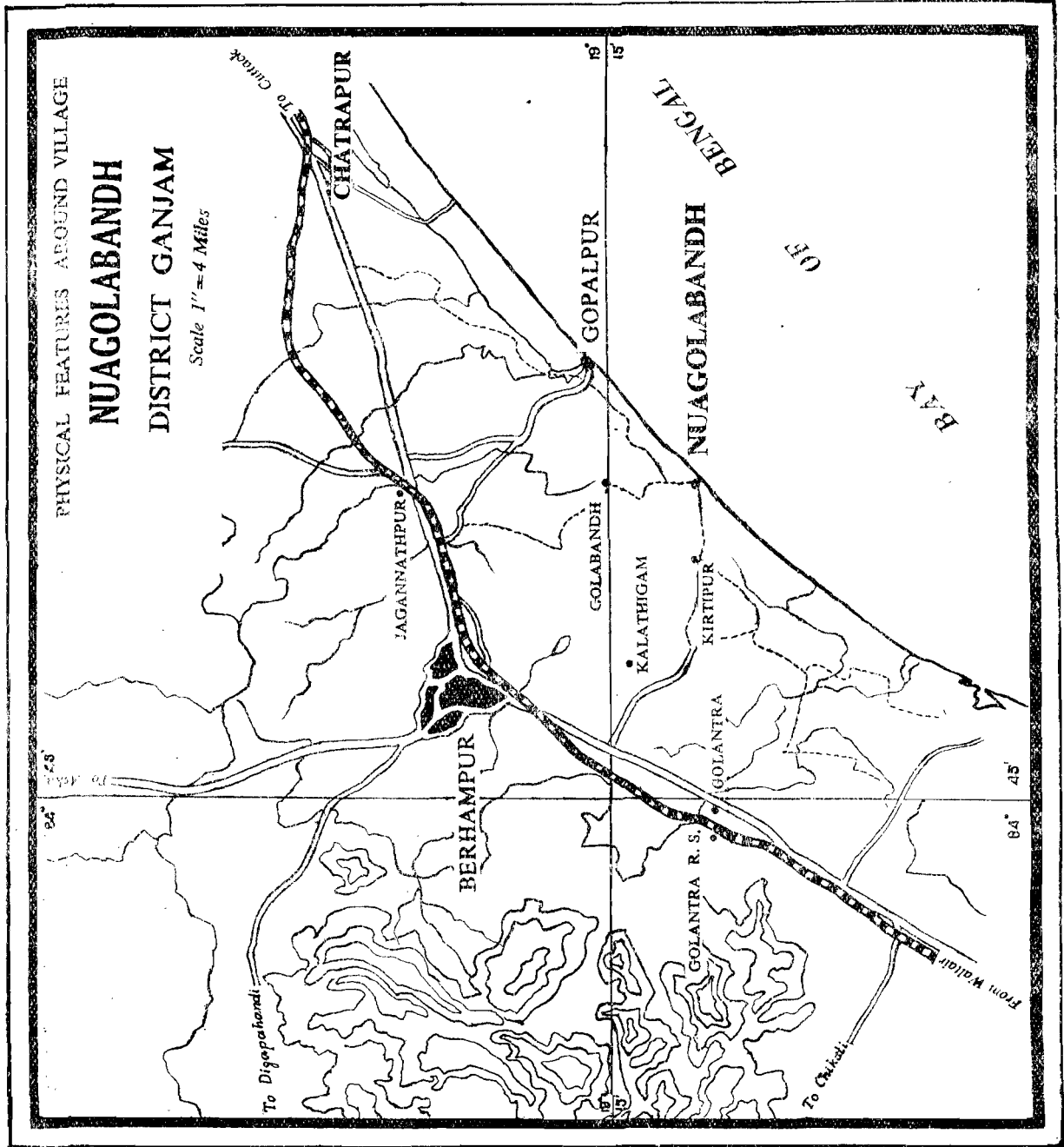
3. Some of the people belonging to these communities have started discarding their traditional profession gradually, but the Nolias are still found fishing in the sea to earn their living. Their profession and their daily life in the sea has made the Nolias active, courageous and carefree. The Nolias live in some of the coastal villages in the districts of Ganjam and Puri. A study of a Nolia village will bring to light interesting aspects concerning their mode of living, customs and manners. Nuagolabandh, a hamlet of a village in the district of Ganjam provides a typical study concerning the Nolias. It is solely a Nolia village, with the Bay of Bengal at its background providing rich facilities for fishing and the towns of Gopalpur and Berhampur at near distances, which afford marketing facilities.

Location

4. Nuagolabandh lies in the Berhampur Taluk of Ganjam district. It is situated in 19° 14' North latitude and 84° 52' East longitude and lies close to the Bay of Bengal which is only 200 yards away from the village. It is situated within the revenue boundary of village Hatipada and is a hamlet of this village. The distance from Hatipada to Nuagolabandh is only three miles. The village is bounded by Bay of Bengal in the East, while the main village Hatipada forms the western boundary of the village. Villages Golabandh and Kirtipur respectively form its northern and southern boundaries.

5. Nuagolabandh lies 15 miles south of Chatrapur, the headquarters town of the district of Ganjam. Berhampur, which is the subdivisional headquarters of the village and the biggest town of the district lies only 14 miles north-west of the village. Nuagolabandh is in close proximity to the seacoast town of Gopalpur which is only 4 miles north-east of the village.

6. The village Golabandh, wherefrom the village Nuagolabandh has borne its name is at a distance of about 2 miles from this village, and is connected with it by means of footpaths. Most of the households from Golabandh have migrated to this new village and hence the village has been named as Nua-Golabandh, the term "Nua" in Oriya signifying "new". Golabandh, for all practical purpose is, therefore, considered as the parent village and the inhabitants of both these villages maintain their social contact by exchange of frequent visits. The village is linked up with the main village Hatipada by a footpath. A cart track on the sand similarly links this village with the villages of Madinipur and Kirtipur at the south. Many other villages in the neighbourhood are also linked up with it by means of either cart track or footpaths over the sand.



Physical aspects

7. Being in close proximity to the sea, the village is surrounded with sand and sand mounds. Casuarina trees and screwpine bushes, which thrive well in sand, are found on small patches in and around the village. There are also a number of shallow patches on the sand around the village which collect rain water and get muddy during the rains but dry up in summer. The proportion of sand being more, there is no cultivable land within the village limit. Consequently no crop including even vegetables are grown in the village. The village stands isolated without being connected with the neighbouring areas, excepting the footpaths or cart tracks. Thus the physical features around the village have adversely affected the economy of the villagers to some extent. The only benefit which the people derive from the natural resources available to them is by way of catching fish from the sea. In fact, almost the entire population of the village depend on sea for carrying on their traditional profession of fishing, which is their main occupation.

Climate and rainfall

8. Being situated on the seacoast the village has maritime climate similar to that of Gopalpur. The following statement shows the rainfall and temperature recorded at Gopalpur in the year 1961 which are also applicable to this village as both the places are situated close to sea and are very close to each other.

Month	Temperature in degree (Centigrade)		Rainfall in Cm.
	Maximum	Minimum	
January ..	26.4	17.6	22.2
February ..	27.4	18.5	25.5
March ..	29.9	24.2	00.4
April ..	31.4	25.1	00.4
May ..	32.4	27.1	85.6
June ..	31.8	26.6	163.4
July ..	29.4	25.4	243.7
August ..	30.4	25.0	150.2
September ..	30.9	25.9	246.3
October ..	30.1	23.8	387.0
November ..	28.2	18.9	236.3
December ..	25.8	14.4	..

9. Being in the coastal region, the climate of the village is characterised by an equable temperature all through the year. May is the hottest month with the mean daily maximum temperature at 32.4° C. The temperature then gradually drops down with the onset of monsoon. December is the coldest month with a mean daily minimum temperature of 14.4° C. The village gets rain from the south-west monsoon. October is the wettest month of the year when the village gets maximum rain during the post-monsoon transition period.

Sources of water

10. The sea, of course, is the major source of water, but its water is not used for any domestic purposes. Even bathing in sea is rarely done, either out of pleasure or on grounds of health. The sources of sweet water are not many in this fairly big village. In all, there are two tanks and two wells which are the sources for supply of sweet water to the villagers. Out of the two wells, the one towards the west is mainly used for getting drinking water as the water of the other well towards the east is saline. This well, however, is used for other domestic purposes. The tanks are used for bathing and washing of clothes. One of the ponds was excavated by the Grama Panchayat in 1959, whereas the other is a shallow one existing for more than 50 years. The main source of supply of water to these ponds is from rain water. The ponds are not connected with any perennial springs and as such, they completely dry up in summer. Thus during the summer the villagers depend upon these two wells for bathing, washing and drinking. The well with saline water was constructed by the Grama Panchayat in the year 1959 and the other well was constructed about 40 years ago by late Uppada Erraya of Nuagolabandh. Both the wells are pucca. The latter needs some repair. The villagers thus face acute shortage of water specially during the summer. Construction of at least two more wells would remove the water scarcity of this village. The two tanks also need excavation.

Flora and Fauna

11. The soil of the village contains higher proportion of sand and is thus unsuitable for any vegetative growth. The only vegetation commonly seen here are the screwpine bushes which in their blooming season lay flowers of rich scent required for extraction of essence. Besides the above, some isolated Casurina trees are seen growing in this area.

12. But the marine world by the side of the village has a greater list of fauna. The fish caught by the fishermen in all seasons are 'Naham', 'Bhuasumi', 'Chingudi', 'Chandi', 'Kanoguruda', 'Kokali' (Sardine), 'Kumutimuna', 'Mogor' (Shark), 'Kara' or 'Kharipania', 'Tekiar', 'Teenki', 'Tara Mach' (Star fish), 'Kovi', 'Samudra jibha', Samudra Kenchua (Jelly fish), 'Kotabalia' 'Sankhogenda' (Conch shell), 'Samudra Genda' (Sea snails), 'Saguna Mach' or 'Nelia', 'Samudra Samuka' (Sea shells) and 'Samudra Ghoda' (Sea horse).

13. Very few households have domestic animals, such as, cows, dogs and fowls. The village is not an agricultural one and as such, ploughs and carts are not found in use by the villagers. Hence draught animals are conspicuously absent in this village. The villagers also do not tend goats and sheep. Non-availability of grazing ground and fodder is primarily responsible for not rearing sheep and goats even though some of the villagers very much like to rear them up. There are only two cows owned by a Sundi family who maintains them by purchasing fodder from the neighbouring villages. Fowls are not many but owned by nearly 50 per cent of the Nolia households.

Transport and Communications

14. The village is approachable only by foot. Of all the towns of Ganjam district, Gopalpur is nearest to this village and thus controls the economy of the village to a considerable extent. The nearest bus stop to this village is also at Gopalpur wherefrom one has to walk on foot a

distance of about 4 miles on sand or hire a bullock cart to reach this village. There is a hospital and a telegraph office with telephone facilities at Gopalpur. But the villagers of Nuagolabandh are more concerned with the advantages of the weekly market and to some extent the hospital than the other facilities available at Gopalpur. There is one branch post office at Golabandh which meets the postal needs of the villagers.

15. The nearest railway station is at Berhampur. Unfortunately there is no direct road from Berhampur to Nuagolabandh. Bulk of the fish caught at Nuagolabandh are sent to Berhampur for sale on headloads due to absence of roads.

History of the village

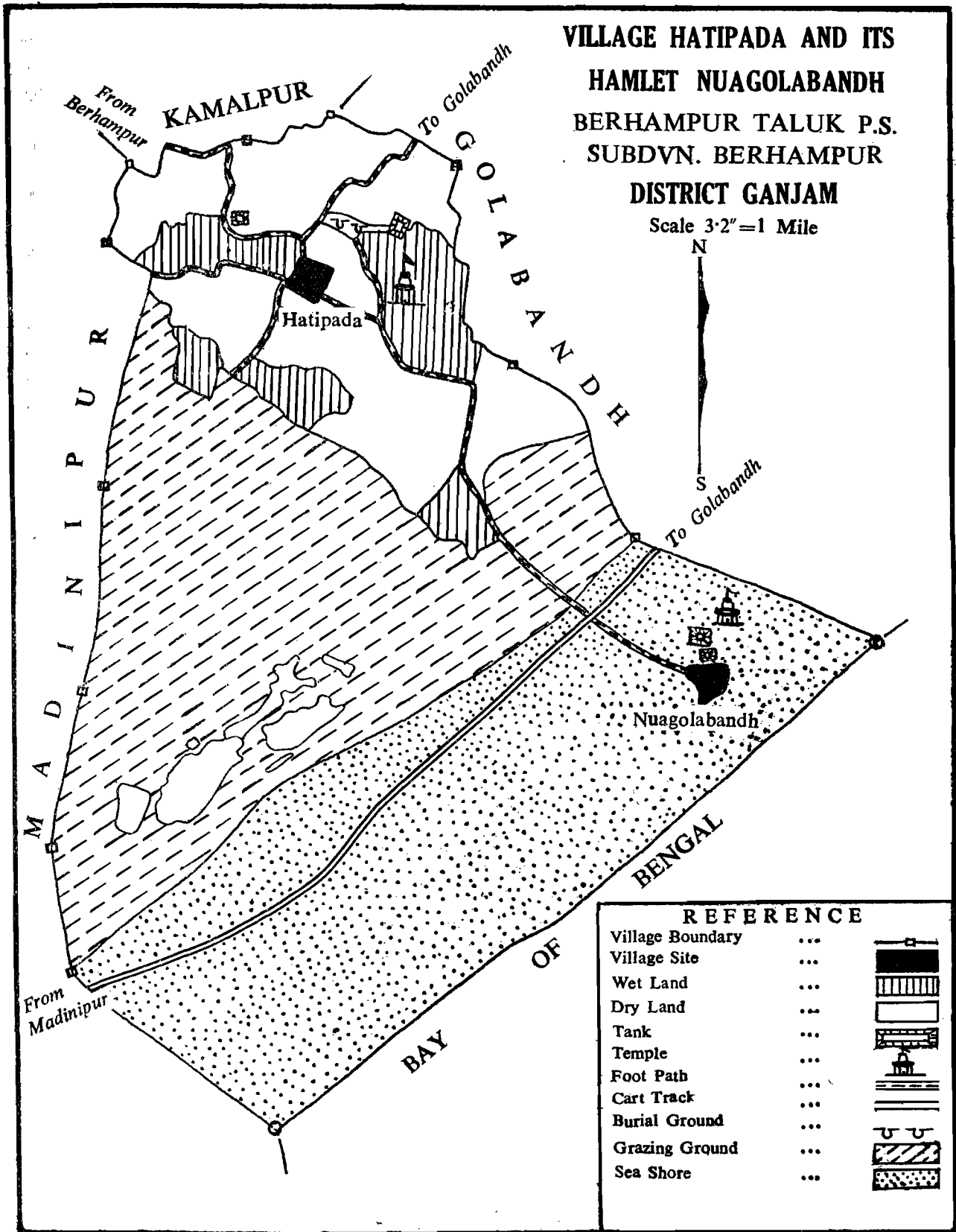
16. The village is about 50 years old. The bulk of the population who are fishermen, have migrated from Golabandh, a village situated at a distance of 2 miles. The growth of population of Golabandh is the main reason for the above migration to Nuagolabandh, as even after migration the former has retained a population of 1,735 in 1951. Economic considerations have also played no less part for the establishment of Nuagolabandh. Before the establishment of this village, the fishermen residing at Golabandh used to go to the sea in the morning and return home late in the evening. Sometimes some fishermen used to camp on the beach. As Golabandh is about 2 miles away from the sea the fishermen were naturally experiencing difficulties in carrying nets to the sea and *vice versa*. The fishermen also could not get help in time from the members of their household in view of the long distance at which the village is situated. All these prompted them to have their residential houses close to the sea shore. Thus, only fishermen families have moved to this new village at different periods and have settled there only to have the benefit of being near to the sea shore for efficiently carrying on their traditional occupation. But Golabandh is not the only place wherefrom the people have migrated to this village. Some

have migrated from the villages of Kamalapur, Mantridi and Hatipada. Out of 143 Nolia households of this village, 130 have migrated from Golabandh while 13 have come from Kamalapur, another village which is about 2 miles away from Nuagolabandh. Of the three Sundi households, two have migrated from village Mantridi situated about 4 miles away and one has come from village Hatipada. Two households, one belonging to Dandasi and other belonging to Liari castes, have migrated from Golabandh and have settled in this village. The only Brahmin household of this village has migrated from Hatipada. Thus the village Nuagolabandh contains 149 households of whom, 132 have migrated from Golabandh, 13 from Kamalapur and two each from Mantidi and Hatipada.

Settlement history of households

17. Table I, appearing in the Appendix relates to the settlement history of the households and shows that at present there are 5 different castes in the village. The Nolias with 143 households constitute the largest community in the village out of whom only 2 households appear to be living here between 3 to 2 generations, 135 households since one generation and 6 households since the present generation. Next to the Nolias, rank the Sundis consisting of 3 households, all of whom have settled down since one generation. Three households belonging to Dandasi, Liari and Brahmin communities have settled down in this village since one generation. The above analysis concludes that the village has practically come into existence since one generation.





CHAPTER II

THE PEOPLE

Population

In 1951 Census, Nuagolabandh and its main village Hatipada were treated as separate units and their population was shown separately. Thus Nuagolabandh had a population of 449 with 229 males and 220 females while Hatipada had 533 persons comprising 272 males and 261 females. During 1961 Census the main village as well as the hamlet were taken as one unit. The total population of Hatipada including Nuagolabandh is 1,265 with 617 males and 648 females. Out of this total population, 695 persons consisting of 362 males and 333 females are residents of Nuagolabandh and the remaining 570 persons of whom 255 are males and 315 females reside in the main village. Thus during the decade 1951-61, while the population of the main village has increased by 6.9 per cent the hamlet Nuagolabandh alone has registered an increase of 54.8 per cent in its population. The percentage of increase is definitely high in Nuagolabandh. The abnormal rise in population is due to shifting of some households from Golabandh as well as from some neighbouring villages during the decade under review.

2. The following Table shows the area, population and the total number of households in the

village Hatipada of which the village under survey is a hamlet. Separate cadastral survey has not been done for this hamlet village. The total area of the village Hatipada as per revenue records is 1,487.99 acres or about 2.32 square miles. According to 1961 Census, the village comprises 290 households with a population of 1,265. Thus the average density of the village works out to 545 persons per square mile which is higher than the district average of 396 per square mile. The density of population in Berhampur Taluk PS is 1,219 while for the rural area it comes to 1,202 persons per square mile.

Table 1

AREA AND DENSITY

Area	Population	Density per square mile	Number of houses	Number of households
(1)	(2)	(3)	(4)	(5)
1,487.99 Acres or 2.32 Sq. mile	1,265	545	342	290

Age-groups

3. Table 2 given below shows the population of Nuagolabandh by sex and age-groups.

Table 2

POPULATION BY SEX AND AGE-GROUPS

Persons	Males	Females	0-14		15-24		25-59		60 and above	
			M	F	M	F	M	F	M	F
			(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
695	362	333	187	156	37	45	127	116	11	16

4. Majority of population is found in the age-group 0-14 comprising 49.36 per cent of the total population. The percentage of this age-group

is higher than the corresponding State percentage which stands at 39.1. The youth population in the agegroup 15-24 forms 11.79 per cent

of the total population which appears rather low compared to the middle-aged population in the age-group of 25—59 comprising 34·96 per cent of the total population with 127 males and 116 females. There are 11 males and 16 females aged 60 years and above. They constitute 3·89 per cent of the total population.

5. From the above Table it is seen that the male population exceeds the female population by 29. The sex break-up in different age-groups brings to light that the number of males is higher than that of the females in the age-groups 0—14 and 25—59 whereas the females exceed the males in the other two age-groups, namely, 15—24 and 60 and above.

Religion, Caste and Community

6. All the residents of Nuagolabandh are Hindus who are divided into 5 castes as shown in the Table below. Although the Nolias are found in overwhelming majority in the hamlet, Nuagolabandh, they are conspicuously absent in the main village, Hatipada. The main village, on the other hand, is found to contain Sundis, Liaris, Dandasis, Barbers, Dhobis and Pallis. The Pallis are in majority and own the cultivated lands and cocoanut gardens in the main village.

Table 3
CASTES AND COMMUNITIES

Caste/ Communi- ty	Sub-caste	No. of house- holds	Population			Remarks
			Persons	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nolia	Jalarulu, Baliji	143	661	342	319	..
Sundi	..	3	20	11	9	..
Dandasi	..	1	5	3	2	S.C.
Liari	..	1	5	4	1	..
Brahmin	Halua	1	4	2	2	..
Total	..	149	695	362	333	..

7. In Nuagolabandh, as we see from the above Table, the Nolias are in large majority, being 661 out of the total population of 695 which works out to 95·1 per cent of the total population. The remaining population of 34 comprises persons belonging to Sundi, Dandasi, Liari and Brahmin castes, each community respectively claiming 20, 5, 5 and 4 persons. Of all the communities the Dandasis belong to the Scheduled Castes. According to the number of households in each caste, the Nolias are also in majority with 143 households out of the total of 149. Three households belong to the Sundi community and each of the remaining three households belong to Dandasi, Liari and Brahmin communities. A brief note on each of the communities is furnished in the following paragraphs.

8. The Nolias are divided into two groups, namely, Jalarulu and Oda Baliji. The traditional occupation of the Nolias is fishing in the sea. Although the customs and manners of both the groups are same, one does not accept food and water from the other and no marriage relations are also established between the two groups. The mother-tongue of both the groups is Telugu. In Telugu the Nolias are called Jalarulu. The word, it is said, is derived from a Telugu word 'Jalumu' which means catchers of fish. Jalarulu groups of Nolias claim to be the descendants of the demon king named Jalandhara. They believe that they have some relation with Lord Siva as they hold that Lord Siva married Ganga, daughter of fisherman named Sankudewdu. The Nolias in spite of their occupation of catching fish are served by Brahmin priests, barbers and washermen.

9. The three Sundi families have set up grocery shops in this village. Besides this their lucrative occupation is sale of liquor for which the Nolias are their regular customers. The Sundis are crafty and have kept up sale of liquor in spite of general prohibition in the district. They speak Oriya as their mother-tongue. They also know Telugu. In the village the Sundis occupy the second place after the Nolias.

10. The only Dandasi family of the village consists of 5 members. Oriya is their mother-tongue. The head of the family is employed by the Grama Panchayat for collection of tax from fish traders who come to this village to purchase fish. He also works as a labourer to supplement his income. Being untouchables the Dandasis occupy the lowest position in the village.

11. There is only one Liari family in this village who speak Oriya as their mother-tongue. The head of the household has set up a grocery shop. This household has migrated from the village Golabandh. The Liaris are considered superior to the Nolias and hence they do not accept food or water from the latter. They are also served by Brahmin priests, barbers and washermen.

12. The single Brahmin family residing in this village belongs to Halua sect. The family has come over from the main village, i.e., Hatipada. The head of the household runs a grocery shop in this village.

Houses

13. 149 households of this village have 201 dwelling houses. Besides the above, the village has one L. P. School and a temple. The houses are aligned into seven rows. Six of these rows are almost parallel to each other and the 7th row of houses almost runs at right angles to the other rows. In keeping with the characteristic of the layout of the villages in rural areas of Ganjam district, the houses in Nuagolabandh are situated adjacent to each other having almost equal heights, so that the rows appear as a single structure. With the exception of the Dandasi household the rest of the households belonging to four castes live side by side. The Dandasi house is located a little away from the others as the Dandasis being untouchables are not allowed to stay very close to the caste Hindus. In between the rows of houses there are lanes about 30 to 40 feet wide.

14. The first row from the east contains 8 houses out of which five belong to the Nolias, two to the Sundis and one house situated a little

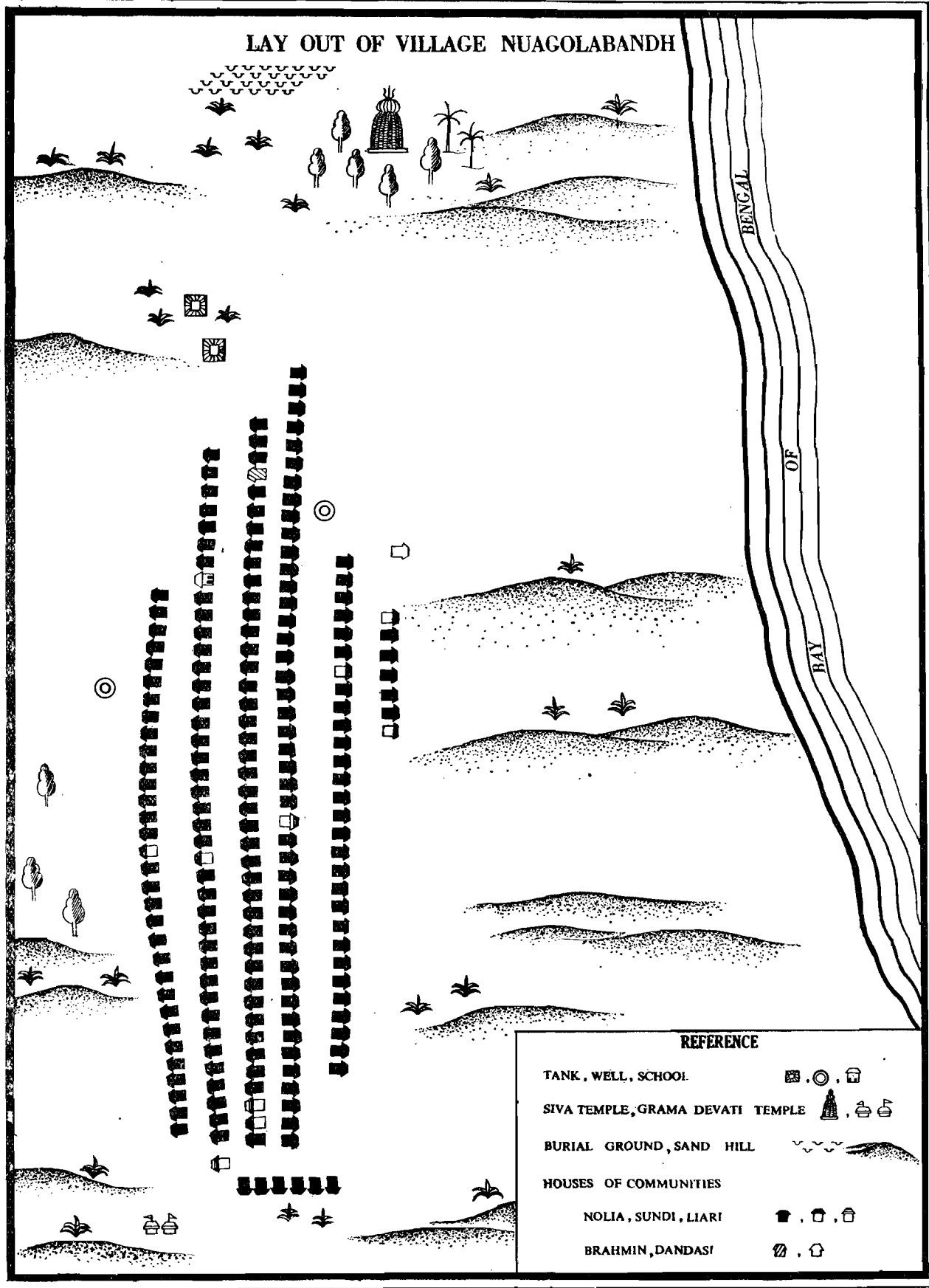
away from the rest belongs to the Dandasi. The second row contains 28 Nolia houses and one Sundi house. Out of 44 houses in the third row, 43 belong to the Nolias and one belongs to the Liari. In the fourth row there are 42 houses out of which 39 belong to Nolias and the remaining three respectively belong to Sundi, Liari and Brahmin families. One thatched house of a Sundi, one pucca house belonging to a Liari, the village school and 38 houses of Nolias are found in the fifth row. In the sixth row one pucca house belongs to a Sundi and the remaining 31 houses belong to the Nolias. To the south of these rows of houses there is a small row out of which 6 thatched houses belong to the Nolias.

15. The above analysis shows that the Brahmin and Dandasi households own one house each but the Liari household owns 3 houses out of which one is pucca. The 3 Sundi households own six houses. The remaining 190 houses are owned by 143 Nolia households which indicates that some large Nolia households also own more than one house for their accommodation.











16. The temple of Lord Siva is located to the north of the village and the temples of the village deities are in the south. For want of accommodation the L. P. School is being held in a private house belonging to a Nolia.

17. In spite of the fact that there is enough space on the shore for construction of spacious living houses with sufficient courtyards and backyards, the existing houses are small and adjacent to each other. Such types of houses are not commodious on account of which additional houses have been built by many due to the increase in the size of the families. Yet, the problem regarding accommodation does not appear to have been solved, because it was found during investigation that many families keep their baskets and other household articles in the streets and cooking is also done mostly in the streets during fair weather. Cooking utensils, fuel wood, etc., are found scattered in front of every house. Thus the street is kept dirty and nobody ever cares to get them cleaned.

LAY OUT OF VILLAGE NUAGOLABANDH



REFERENCE

- TANK, WELL, SCHOOL.   
- SIVA TEMPLE, GRAMA DEVATI TEMPLE   
- BURIAL GROUND, SAND HILL  
- HOUSES OF COMMUNITIES
- NOLIA, SUNDI, LIARI   
- BRAHMIN, DANDASI  

Size and Composition of Households

18. The Table 4 below indicates that 28.2 per cent of households consists of less than four members, 55.7 per cent four to six members,

15.4 per cent seven to nine members while a very negligible percentage of households have more than 10 members. The average strength of a household is four. Out of three Sundi households, one

Table 4
SIZE AND COMPOSITION OF HOUSEHOLDS

No. of Households	Single member			2-3 Members			4-6 Members			7-9 Members			10 Members and above		
	H.	M	F	H.	M	F	H.	M	F	H.	M	F	H.	M	F
	H.			H.			H.			H.			H.		
149	42	54	55	83	213	187	23	86	87	1	9	4

has 4 to 6 members while the other two households have 7 to 9 members each. The Dandasi, Liari and Brahmin households have 4 to 6 members each. The Nolia households are seen in all size classes. There is no single member household in the village. The above analysis confirms that the village is comprised of average-sized families.

19. As already discussed above the 149 households occupy 201 houses containing 311 rooms. Table 5 below shows the number of rooms and the persons occupying them.

Table 5
NUMBER OF ROOMS AND NUMBER OF MEMBERS LIVING IN THE HOUSEHOLDS

Classification of households according to number of rooms	One-roomed	Two-roomed	Three-roomed	Four-roomed	Above four-roomed
No. of households	8	124	14	2	1
No. of persons	27	561	77	21	9

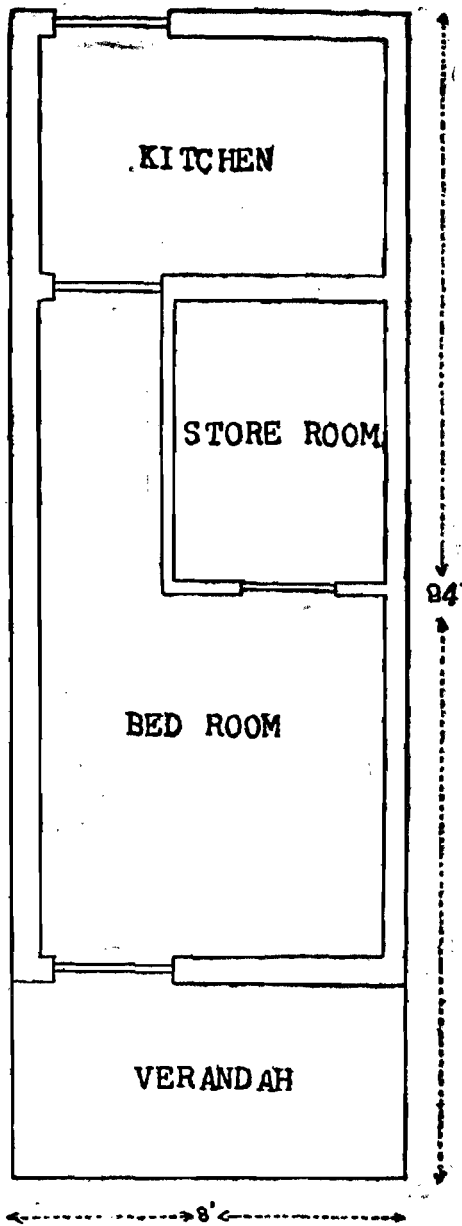
20. There are 8 single-roomed houses, out of which 7 belong to the Nolias and 1 to the Dandas family. Of the 124 two-roomed houses, 122 houses belong to Nolias and the remaining 2 belong to the Liari and Brahmin families. There are 14 three-roomed houses of which 12 are occupied by the

Nolias and 2 by the Sundis. The village has got only two four-roomed houses belonging to 2 Nolia families. The house containing more than four rooms belongs to a Sundi family.

21. The above Table further indicates more congestion in one-roomed houses. The 8 single-roomed houses of this village are occupied by 27 persons. Thus each room is shared by 3.3 persons on the average. Such congestion is, however, not noticed in multi-roomed houses. For instance, the two-roomed houses are occupied by 561 persons, i.e., each room is shared by nearly 2.2 persons. The three-roomed houses are occupied by 77 persons, each room being shared by nearly 1.8 persons. The fourth type of houses are occupied by 21 persons, i.e., nearly 2.6 persons share each room and the last type of house with 5 rooms and above is occupied by 9 persons, i.e., each room is shared by nearly 1.8 persons on the average.

House types

22. There are only two pucca houses one belonging to a Sundi and the other to a Liari family. Both these houses are constructed with brick and cement, one having a terraced roof and the other with a tiled roof. The remaining houses are kutcha having walls composed of casurina twigs plastered with mud and thatched roofs, with little or no foundation. Timber for beams, rafters and doors and bamboos for the roof frame and straw for the roof are the materials chiefly used for house building.



GROUND PLAN OF A TYPICAL HOUSE

23. It will not be incorrect to say that almost all the kutcha houses are of the same type containing 2 rooms. Houses with more than two rooms are mere renovations with addition of one or more rooms to the existing pattern. Thus a two-roomed house is the typical Nolia house, one room measuring $8' \times 14'$ and another $8' \times 5'$ with a small

verandah $8' \times 2'$ in the front. The front room $8' \times 14'$ is used for sleeping and storing of household articles. The rear room is also utilised for sleeping purpose and for cooking during bad weather. Cooking during most part of the year is done in the open air either in front of the house or in the backyard. In some houses the front room is partitioned to form another small room of the size $4' \times 6'$. This room is called Gondhi which is used as a place of worship and for keeping valuables of the household. This room is always kept under lock and key for the safe custody of the valuables.

24. The superstructure of a house being very light, does not require any foundation. The plinth is raised slightly above the ground level while the walls are constructed with casurina branches strengthened with wooden poles at convenient intervals. The frame for the roof is constructed with wooden poles and bamboo, and thatching is done with straw. Both sides of the walls are coated with mud. The verandahs and the inside floors are plastered with mud and cowdung. Each house is provided with three wooden doors: one is in the front, the second one is fixed at the middle wall while the third one is fixed at the rear wall. Windows are absent in most of the houses. However, in some houses small openings are left in the walls which serve as ventilators. The average height of the roof is about 12 feet. Yet, the eaves are invariably low, so low that it is not possible to enter a house without bending. Low roofs are constructed only to have protection against strong winds and also to avoid high cost of construction required for high roofs. The cost of construction of kutcha type houses varies from Rs. 200/- to Rs. 300/-. The cost is high because the raw materials are purchased from distant places especially from the weekly market held at Nuahat near Jagannathpur Railway Station since these are not available near the village. Even clay for plastering the walls and floors is obtained from the fields situated away from the village site.

25. The Nolias observe a simple custom for construction of new houses. A Janni * is consulted to ascertain an auspicious day. On that day some coins are wrapped in a piece of cloth dyed yellow with turmeric and tied to a pole along with some mango leaves. This pole is fixed in the centre of the site of the proposed house after which the actual construction is taken up. After completion of the house, oblation is done in the new house by a Brahmin priest on an auspicious day and a feast is held there. Some persons also conduct 'Trinath Mela', namely, worship of the Triad, the three Hindu gods named Brahma, Vishnu and Siva. The house is occupied after this function.

Dress

26. The dress pattern of the Nolia men and women is simple consisting of cheap and coarse clothes. The men are shabbily dressed. On the other hand the women mostly use coloured saris which add to their gaiety. The women exhibit their love for dress more than the ill-clad men.

27. In the village the common dress of a Nolia is a napkin which he wears as a 'Langoti'. In addition to this some wear banians and few use chaddars to cover their bodies. While going out, the men wear short dhotis instead of 'Langotis'. Some also put on banians and shirts. The usual dress of a Nolia, while in the sea, consists of simply 'Langotis'. A conical palm leaf cap serves as a head gear for protection from the sun and rain. It also serves as a receptacle for keeping tobacco powder, 'Suta' or country cherootes

and matches while on duty. Such conical caps are found more convenient than wide brimmed caps, because these are light, waterproof and being conical in shape withstand the impact of wind well without causing inconvenience while rowing on the sea.

28. The common clothing for a woman consists of a single sari about 7 to 8 yards long and usually worn without any under-garment or blouse. This is the usual type of dress in which the females are found when at home. But while engaged in work, say, in knitting fishing nets or carrying fish in baskets, a little change is effected in the upper part by putting a knot to the ends of the sari on the left shoulder instead of leaving it loose. Since some years females are found using blouses and undergarments, such as, 'Sayas' whenever they are required to go to other villages or towns on business. The dress of the females on festive occasions looks gay with coloured saris which are specially preserved and taken care of more than the dress for everyday use.

29. Most of the children below the age of 5 years remain naked while those in the age-group 5—7 years wear 'Kocha' or 'Langoti' just like the grown up men. Girls above 7 years, however, wear short 'Dhoti' instead of 'Langotis'.

Ornaments

30. Very few Nolia men use ornaments specially for the nose and ear. But the women use varieties of ornaments made of gold, silver and brass. The types of ornaments used by the Nolias with their local names are described below.

Local names

Brief description

Cheramukamu

.. Made of gold and worn on both sides of the nose

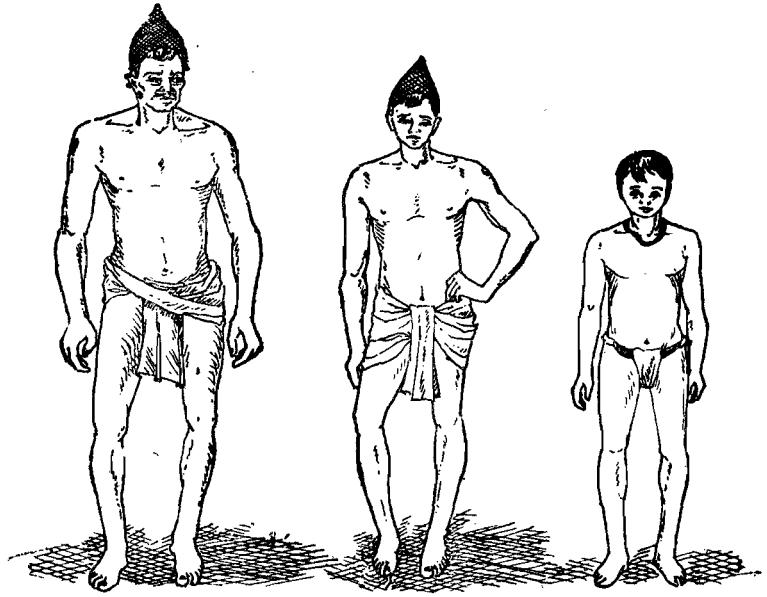
Bullaki

.. These are of two types. Both are made of gold. These are worn between the nostrils by inserting the small rod or by pressing upper ends through a hole in the diaphragm between the nostrils. Coloured stones are set in at the centre of these two nose ornaments. These are worn by females only.

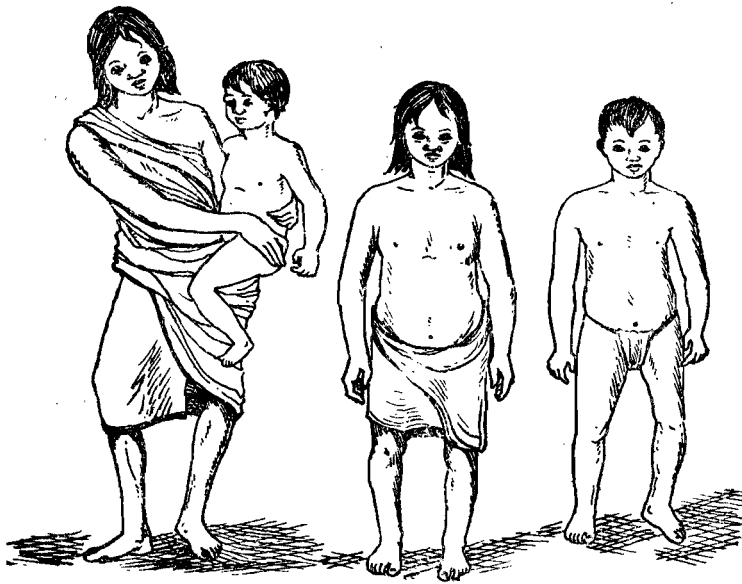
* A person who fixes auspicious moments by calculation



A NOLIA MALE



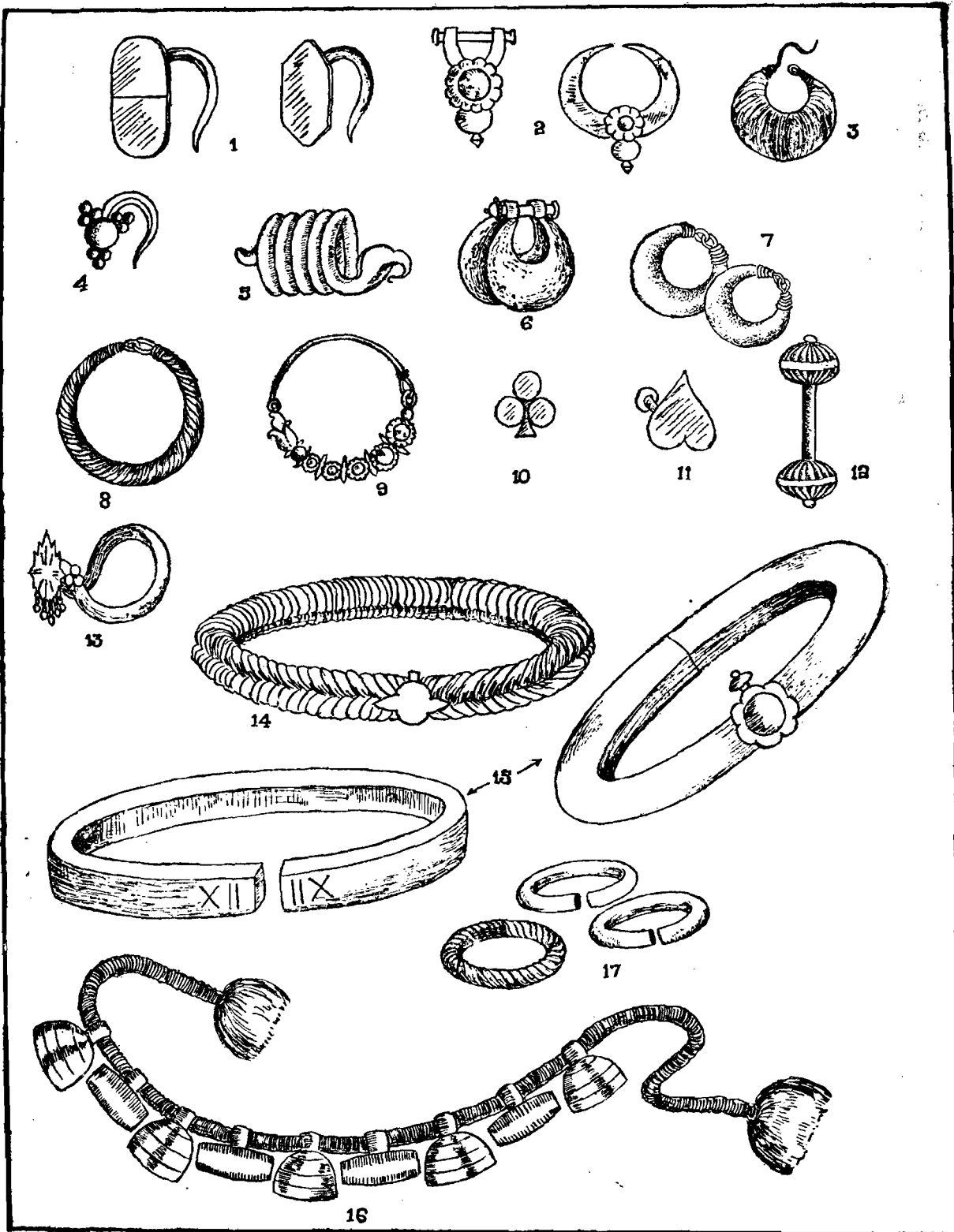
NOLIAS IN FISHING COSTUME



A GROUP OF NOLIA CHILDREN



A NOLIA FEMALE



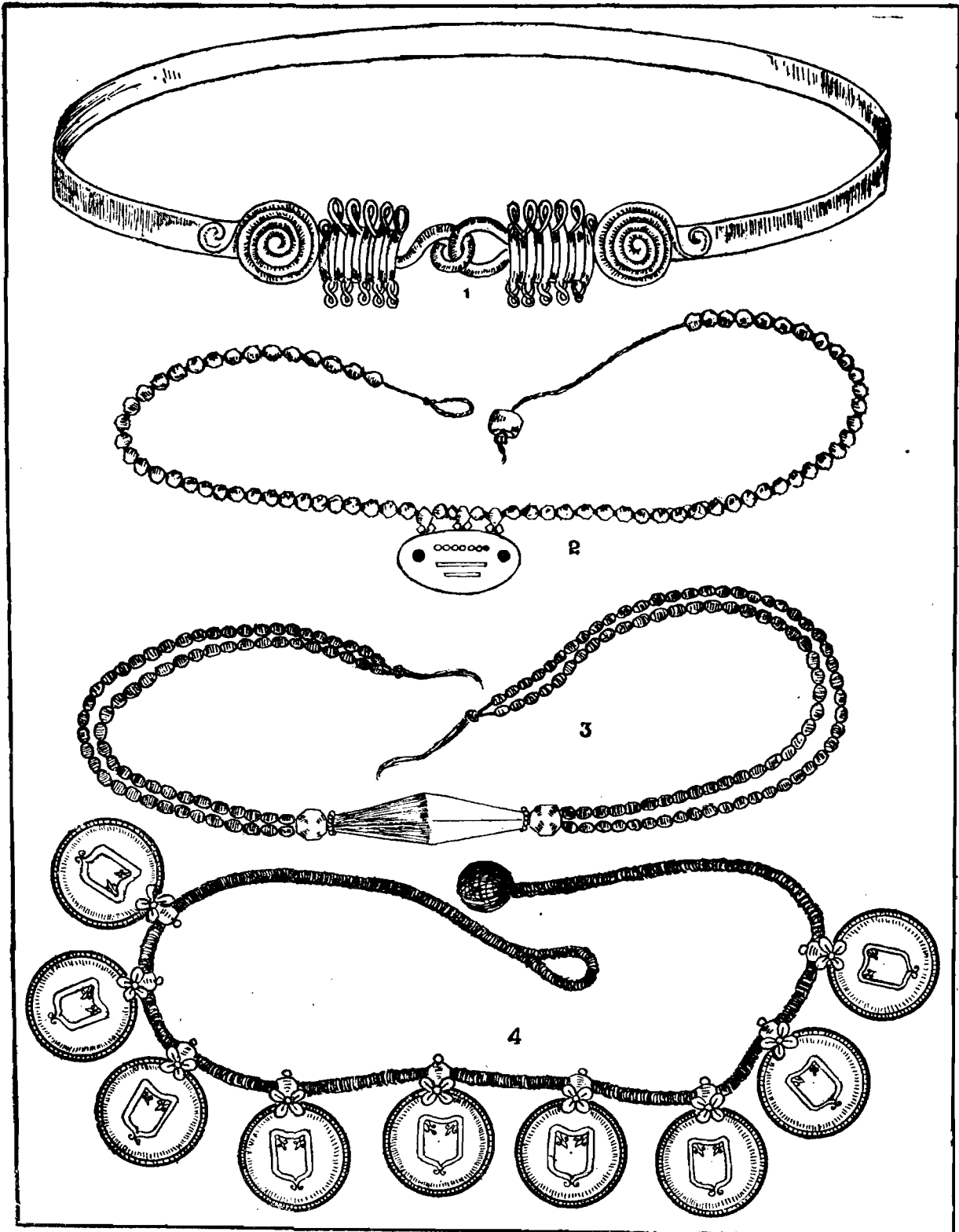
ORNAMENTS

1. Cheramukamu 2. Bullaki 3. Adikami 4. Podugukamu 5. Nagulu 6. Gullu 7 & 8. Kanakamulu 9. Baulikamu
 10. Taluka 11. Tamalapaku 12. Bagadalu 13. Angaramu 14. Modia 15. Kadialu 16. Dandaitu 17. M-d

- Adikami** .. This is another kind of nose ornament made of gold. It is worn by the ladies in the fashion of Bullaki.
- Podugukamu** .. It is also a nose ornament meant for the males. It is worn on the right side of the nose by those who have got holes. The thin end is pressed so as to keep it light. The ornament is made of gold.
- Nagulu** .. This gold ornament in the shape of a coiled snake is worn in the lower ear lobe on both sides by women only.
- Gullu** .. It is another type of ornament for the ear. Both men and women use such ornaments on both ears in lieu of Nagulu.
- Kanakamulu** .. An ornament meant for the ear and worn on the upper ear lobes. It is used both by men and women.
- Baulikamu** .. This ornament is made of gold with coloured stone settings worn on the upper ear lobes, just like kanakamulu, by men only.
- Taluka, Tamalapa ku, Bagadalu** These are golden ornaments for the ear and meant for women. The former two are worn on the lower ear lobes while the last one is worn on the upper ear lobe.
- Angaramu** .. A ring made of silver and worn by women on the left hand fingers
- Modia, Kadialu** .. These are different types of bangles made of brass or aluminium. The women wear such bangles on both hands along with glass bangles.
- Dandaitu** .. It is one kind of ornament for the women consisting of beads, either made of aluminium, brass or silver which are sewn together and tied to the arm.
- Mudi** .. A ring made of brass or aluminium and worn by women in the fingers of both feet.
- Tigi** .. This is made of solid gold and worn on the neck by women. Only well-to-do households own this type of ornaments.
- Pasaperu** .. This ornament is composed of gold beads which are sewn with thread and worn by women on the neck.
- Sampatipasa** .. A type of necklace consisting of black glass beads with a golden diamond-shaped pendant.
- Kasuluperu** .. It is a kind of necklace consisting of gold sovereigns sewn with coloured thread.

31. The types of ornaments meant for women described above are worn by married as well as unmarried women. Even widows are seen using these ornaments as there is no restriction with regard to the use of ornaments by the widows. All these ornaments are neither worn at a time,

nor all are found in every household. 71 Nolia households, 3 Sundi households and 1 Liari household possess ornaments mostly made of brass. Only one Sundi household has about 4 tolas of gold ornaments and the rest have gold ornaments weighing less than $1\frac{1}{2}$ tolas each.



ORNAMENTS

1 Tigi 2. Pasaperu 3. Sampatipasa 4. Kasulaperu



HAIR STYLE OF NOLIA FEMALES

Hair Style

32. The Nolia men as well as women do not appear to be careful for hair dressing. The men, although prefer short hairs, appear shabby for want of regular daily combing. Nolias are served by barbers, and thus some barbers residing in the main village visit Nuagolabandh for rendering services to the villagers. The adults shave themselves occasionally by using razors or engage the barbers 3 to 4 times a month, but hair cuts are done at longer intervals exceeding one month. The women also do not comb their hairs

daily but they tie their long hairs behind to form large knots as shown in the illustration at page 18. When the occasion for the visit to the markets and towns comes the men as well as the women apply oil and comb their hairs properly. The women smudge their bodies with turmeric powder or paste and adorn their heads with flowers on such occasions.

Household Equipments

33. Table 6 below shows the items of furniture in the possession of different castes and communities.

Table 6

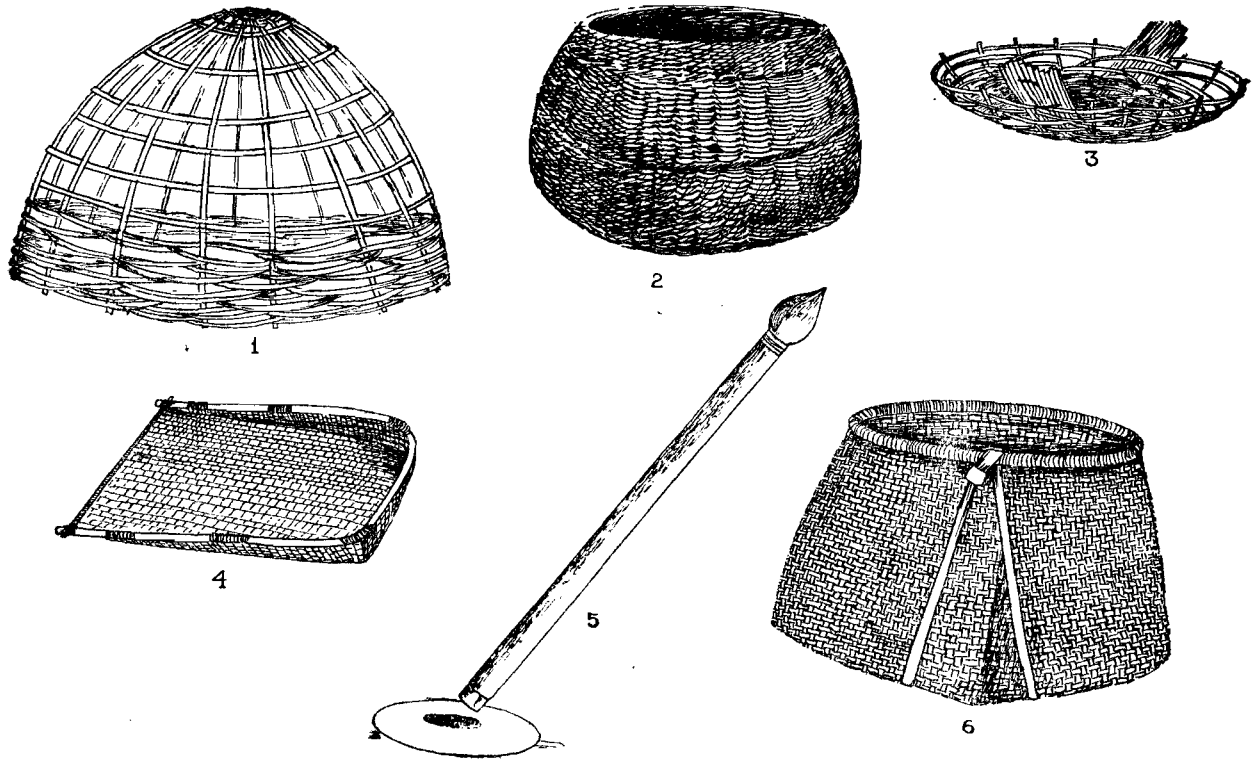
POSSESSION OF FURNITURE

Caste/Community	Total No. of households	No. of households owning						
		Bedstead	Charpai	Chair	Table	Bench	Tool	Wail shelf
Nolia	143	..	21	..	..	..	2	1
Sundi	3	1	3	2	..	1	..	1
Dandasi	1	..	..	..	..	..	..	..
Liari	1	..	1	..	..	..	..	..
Brahmin	1	..	1	..	..	..	..	..

34. Most of the households do not possess any furniture. This indicates the poor economic condition of the households and their mode of living and taste. The Sundi households who are financially better off, have got more furniture than others as one of the Sundi households has a bedstead while 2 households have wooden chairs. Possession of bedsteads and chairs in rural areas indicate that the owners are wealthy and that their status in the society is higher than the rest because such types of furniture are used only by men of sufficient means.

35. Varieties of utility household articles are

seen in every house. The Nolias rear fowls and ducks and, therefore, most of them keep 'Uji' made of bamboo for covering the domesticated birds during the night. Different types of bamboo baskets whose sides are plastered with cowdung are used for keeping grains and fish as well. Such baskets are also used for carrying fish to the market. 'Siura' is used for collecting cowdung and casurina leaves. The winnowing fan is called 'Cheta'. Every household has got wooden mortar and pestle for pounding paddy and ragi. The Nolias call this 'Rakali'. The mortar is embedded in the main living room.



HOUSEHOLD ARTICLES

1. Uji 2. Gampa 3. Siura 4. Cheta 5. Rakali 6. Gampa

36. One can also find a variety of earthenwares, brass, bell-metal and aluminium utensils of different sizes in a Nolia household. Bulk of the population being poor, only earthenwares are

used by majority of the people. A list showing the names of different utensils used in the household and the purpose for which these are used is furnished below.

Korakonda, Gederakonda ..	Earthen pots used for cooking
Konda, Kudukonda ..	Earthen pots used for preparing curry
Mantibindi ..	A kind of earthen pot used for carrying boiled rice or gruel to the sea shore
Koti ..	An earthen pot used for carrying water
Sariakadava, Bindi ..	Brass pitchers used by well-to-do persons for storing and carrying water
Tabala ..	A kind of aluminium bowl used for eating boiled rice
Mota ..	An earthen dish used for covering cooking pots
Monta ..	A kind of brass jug
Gina, Kanchamu, Tati ..	Bell-metal utensils used for eating food

- Sibi** .. A sieve made of brass for draining starchy water after rice is boiled
- Doki** .. One half of a cocoanut shell fitted with a bamboo handle meant for serving rice and curry
- Gona** .. A large earthen pot used for salting fish which are later dried on the sand
- Golamu** .. A kind of earthen pot into which a solution from certain barks is prepared and poured and new nets are kept immersed therein for a few days



UTENSILS

1. Konda 2. Kudukonda 3. Mantibindi 4. Korakonda 5. Gona 6. Koti 7. Gederakonda 8. Tabala 9. Mota
10. Sariakadava 11. Bindi 12. Monta 13. Golamu 14. Gina 15. Kanchamu 16. Tati 17. Sibi 18. Doki

The illustrations at page 21 show some of the utensils commonly used by the villagers.

37. The possession of consumer goods communitywise can be seen from the following Table:

Table 7

POSSESSION OF CONSUMER GOODS

Caste/Community	Total No. of households	No. of households owning				
		Lantern	Petromax	Torch light	Bicycle	R
Nolia	143	112	..	2	..	..
Sundi	3	3	1	2	..	..
Dandasi	1	..	..	..	..	..
Liari	1	1	..	..	..	..
Brahmin	1	1	..	1	..	..

Out of 149 households, 117 possess lanterns and 5 have got torch lights. One Sundi household has a petromax light which he uses in his grocery shop set up in the village. There is neither a bicycle nor a radio in any of the households.

Food and Drink

38. Rice forms the staple food of the villagers. Fish curry is taken with rice more often than vegetable curry as vegetables are not grown in the village and hence these are costlier than fish which are available in plenty, either fresh or dried. A type of pickle prepared from the juice of tamarind is also taken with rice. The juice from the tamarind is extracted to which some chilly powder, onion and brinjal slices are added. In every household both men and women take meal three times a day while the children are given more number of feeds during the day. The item of food in the Nolia, Dandasi and Liari households is similar. However, the Brahmins and Sundis who are financially better than their neighbours take food prepared in a better manner by using spices, etc. Ordinarily the morning food of the Nolias consists of 'Kanjee' which is prepared by boiling fine grains of rice and fresh or dried vegetables with slightly fermented water extracted from rice boiled on the previous night. This meal is supported with baked dried fish. Some people simply take cold

watered rice and baked fish. The morning meal is finished at about 7 A. M. The midday meal consists of freshly cooked rice and fish curry or pickle. Night meal which is taken before 8 P. M. is just like the midday meal, but at times 'dal' is added to it. Thus as fish is taken almost daily the villagers get sufficient supply of protine in their food, but even then it is not a balanced diet, being deficient in several other contents.

39. Although the people take fish everyday, on festive occasions their food consists of purely vegetarian items, such as, rice, dal, 'payas' and cakes. Their favourite cakes called 'gariloo' and 'chakuli' are prepared out of green gram and rice flour. Meat is not always available in the village. Beef and pork are not taken by any section of the village community, not even by the Dandasis.

40. Vegetarian and non-vegetarian curries are prepared with groundnut oil. The same oil is also used for preparing cakes. Ghee is used by the Brahmin and Sundi households only on special occasions. Only one Sundi household which owns two milch cows use milk almost daily, but the remaining households are less fortunate and they are deprived of milk and milk products not only due to low income but also due to the non-availability of milk in the locality. Milk and milk products, therefore, do not form part of the food.

41. The Nolias, Dandasis and Liaris are addicted to drink. The Nolia men, after tough work throughout the day in the sea, return home in the evening completely exhausted and thus drink liquor which is supposed to give them relief from the fatigue. The village is a dry area, yet, it was given to understand that scarcity of liquor has never been felt at any time. This shows, supply of liquor to the local traders is kept up ingeniously.

Public Health

42. The Nolias are industrious and maintain sound physique on account of hard toil in the sea. The very nature of work makes them bold and active. The maritime climate adds to general health of the inhabitants. In spite of active life of the people they are also susceptible to fever, skin diseases, pox and bowel complaints mainly

due to their negligence in respect of personal cleanliness and want of proper sanitary arrangements in the village. Inadequate supply of drinking water is also one of the causes for some of the common diseases. Occurrences of epidemics, such as, smallpox are also reported in the village. Yet the villagers cling to the conservative belief that the disease is due to the wrath of the goddess and take all possible steps to appease the goddess. Due to this wrong belief most of the villagers show their reluctance to be vaccinated. The main ailments which occur frequently are cough, cold, diarrhoea, influenza and malaria. The villagers go to the hospital at Gopalpur for medicine. In case of minor ailments, they take resort to indigenous treatment. At times they purchase medicines from private Ayurvedic practitioners residing in the neighbouring village Golabandh.



CHAPTER III

ECONOMY

Economic resources

An analysis of the economy of the village reveals that the economic resources of the villagers are mainly non-agricultural. Nuagolabandh is a fisherman village and hence most of the villagers depend on fishing. Although fishing is their main occupation, no attempt seems to have been made either to improve the technique of catching fish or to develop the existing country crafts or the nets for efficient catching of fish. Thus the pattern of fishing technique of this village still continues to be old and outdated. The economic condition of the villagers makes it clear that the income derived from fishing occupation is not sufficient to make their both ends meet.

Cultivated area

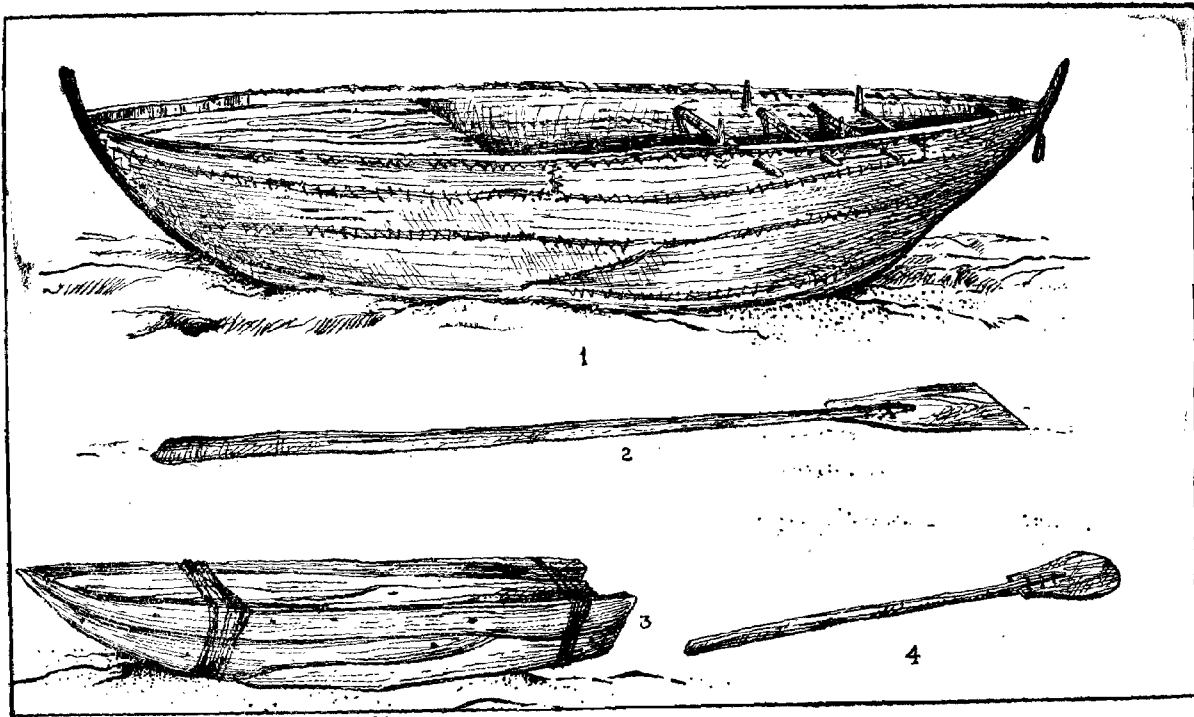
2. The total area of the revenue village Hatipada is 1,487.99 acres of which 600.80 acres are sand-cast while 500.00 acres are grazing ground, 8.20 acres are village site and the remaining 378.99 acres are covered under different crops including cocoanut groves. The cultivated lands are situated around the main village. Nuagolabandh being very close to the sea, is surrounded by sand and sand hills. The grazing ground which is mostly sandy lying in between the two villages further widens the distance of the cultivated areas from Nuagolabandh. Thus while the inhabitants of the main village mainly depend on agriculture, the residents of Nuagolabandh have economic pursuit purely non-agricultural in nature. Distance of the cultivated lands is one of the reasons why none of the residents of Nuagolabandh possesses any crop lands excepting three. The Brahmin household owns 1.60 acres of cultivated land in the main village and the two Sundi households have 6.00 acres of land at village Mantridi.

The rest of the households residing in Nuagolabandh are landless. Nolias and Liaris are non-agriculturists and hence they do not invest any money on land even if land is available. They had also no cultivated lands in the villages wherefrom they have migrated to Nuagolabandh. The occupational structure obtaining in Nuagolabandh has been shown elsewhere in this chapter.

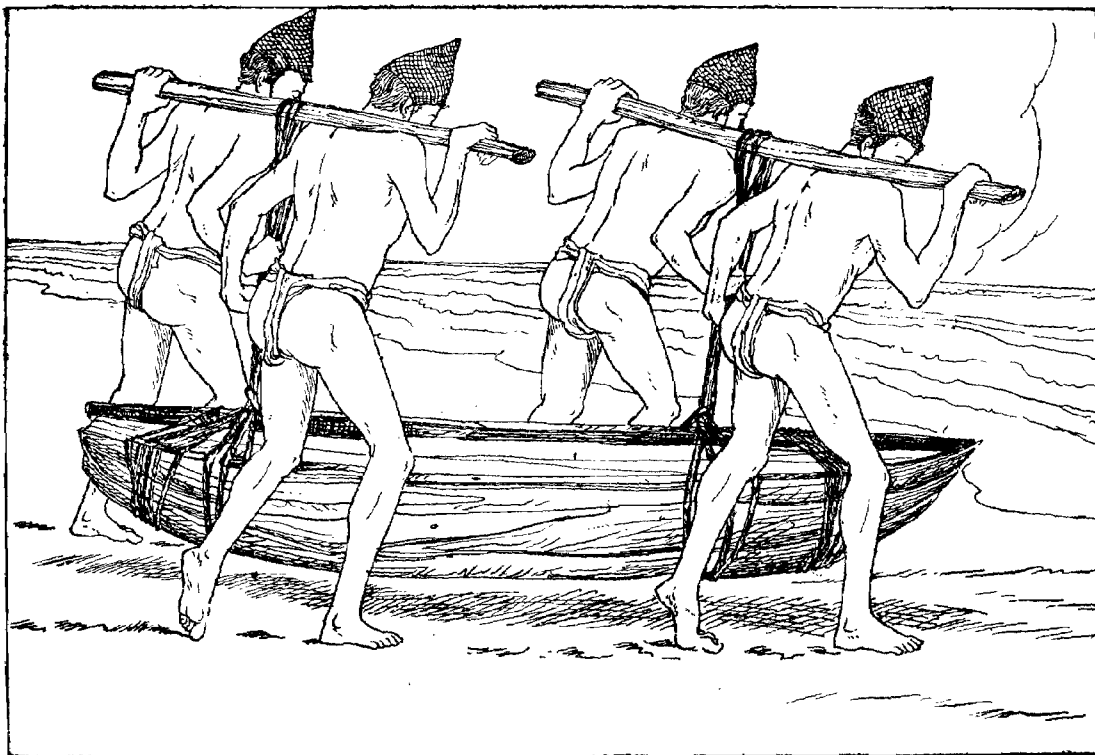
Fishing practices

3. Out of 149 households in the village, 143 are Nolias, who, according to their age-old practices go to the sea in all seasons to catch fish with their inherited instinctive skill. These fishermen do not know any other work except catching the fish. Consequently, the sea is their working field throughout the year. The season for catching fish, is from October to February during which the Nolias get bumper catch almost daily. The remaining months, i.e., from March to September is marked with irregular and scanty catches.

4. Boats and nets are the two main implements for catching fish. The boats are of two types according to their sizes. The small boats are known as 'Tepa' while the bigger ones are called 'Padawa'. Tepas are used in all seasons, while 'Padawas' sail only for six months from October to March when the sea is not very rough. Big boats are suitable for use only when the sea is calm. Hence the period October to March is ideal for rowing these boats. Padawas are made of mango planks. Construction of a new boat involves an expenditure of Rs. 400 to Rs. 500. The small boats are made of planks of light wood locally known as 'Paldhua'. A small boat or Tepa costs about Rs. 150 and lasts for three to four years. As the large type boats are used only for six months in a year, their durability



DIFFERENT KINDS OF FISHING BOATS AND OARS USED BY THE FISHERMEN OF NUAGOLABANDH

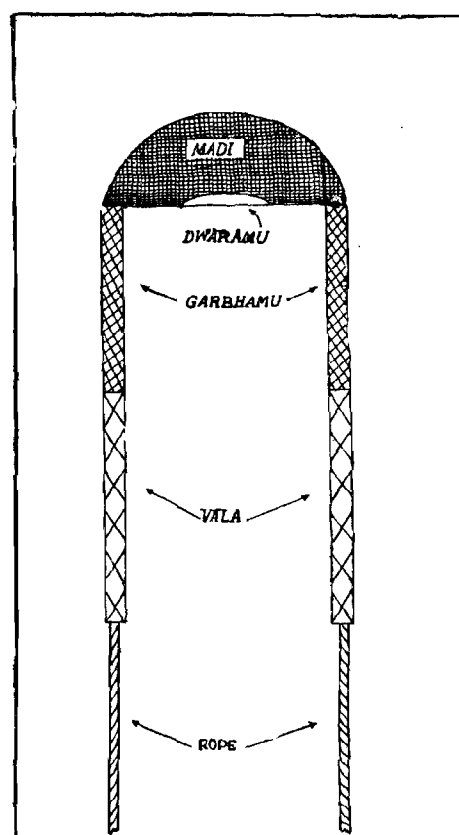


NOLIAS CARRYING A TEPA

is naturally longer than the smaller ones. However, Padawas have more advantage over the Tepas as these do not sink even in stormy waves in the sea. Timber for construction of boats is purchased from the timber dealers at Berhampur, Hinjilikatu or Bhanjanagar. The small boats are generally constructed by the Nolias themselves as these do not need much skilled labour. But the big boats are constructed by professional carpenters brought from outside and assisted by the Nolias. Generally it takes about three days to construct a small boat while large type boat takes nearly one month for its completion. There are 14 Padawas and 150 Tepas available in the village which are used for fishing.

5. The nets used for fishing are mainly of three types. The large net is called 'Peda vola'. The small nets are called 'China vola' and 'Katla vola' or 'Eragola vola'. China vola and Katla vola are almost of the same size but the latter has smaller meshes than the former. Katla vola is used exclusively for catching sardine while the China vola and Peda vola are used for large varieties of fish. The price of one Peda vola varies from Rs. 1,000 to Rs. 1,500 while China vola and Katla vola approximately cost between Rs. 500 and Rs. 600 each. Most of the Nolia men and women are adept in weaving nets. They utilise their leisure in weaving or mending of damaged nets. During off season one can find groups of men and women at work with crude impelments for mending the nets. There are 14 Peda volas and 100 small type nets. The structure of the nets vary considerably although the materials used and the technique employed are similar. The large net consists of two pieces of long ropes called Tadu in Telugu, the length of each piece being more than 1,000 yards long which are used for pulling. The second part consists of two pieces of nets with larger meshes, and each piece is about 500 yards long and 20 yards wide. This portion is called 'Garbham'. The third part also consists of two pieces of nets each measuring 200 yards in length and 20 yards in breadth. This part contains smaller meshes. The fourth

part is called 'Madi' or the field, with still smaller meshes which is a single piece measuring about 16 yards long and 6 yards broad in which all the fish coming into the net are trapped. The Madi is a bag with an opening in the front through which the fish enter into it, but they cannot escape through the same opening. All these parts sewn together make a big net. The small nets are 300 to 350 feet long and 50 feet broad with smaller meshes.

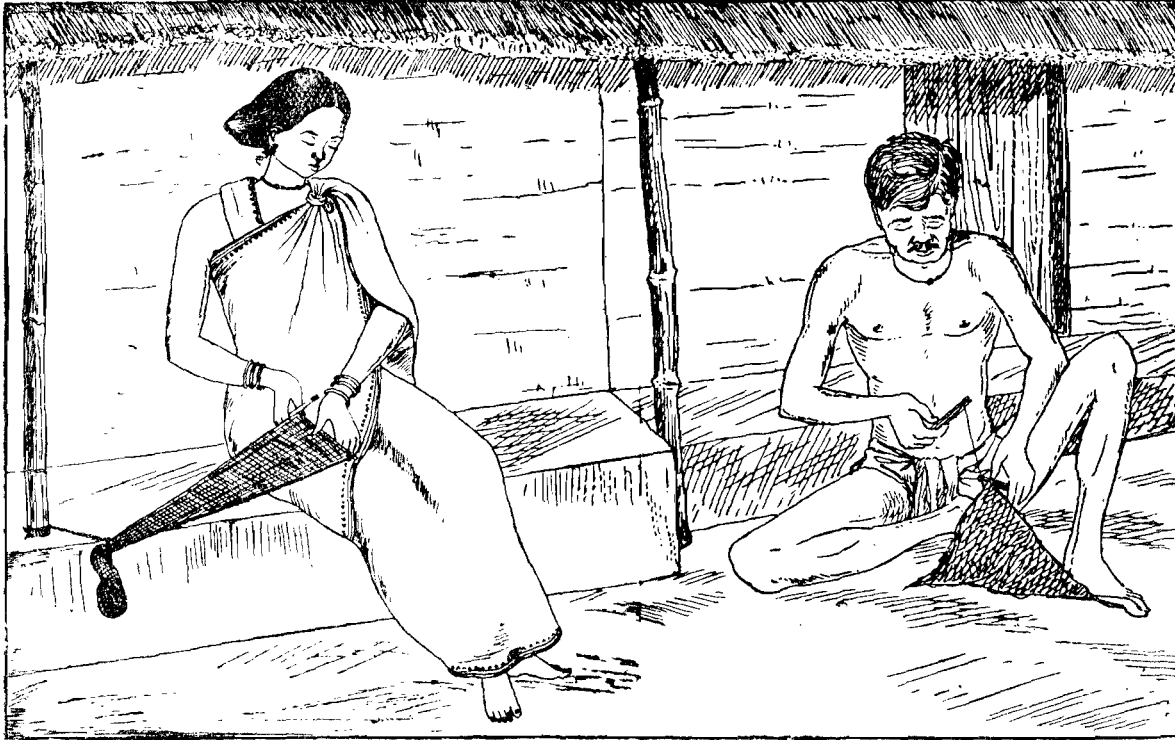


CROSS SECTION OF A PEDA VOLA
(Not to scale)

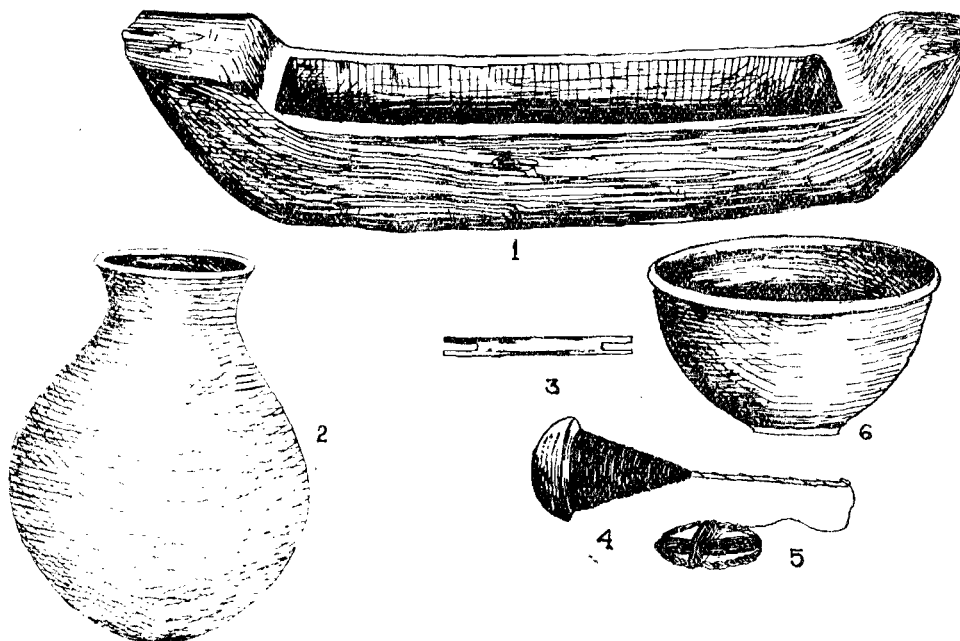
6. These nets are made of cotton thread. The fishermen purchase yarn from the market and spin the yarn into thread of the desired size with the help of hand made 'Takalis'. The threads are first knitted to make small pieces of nets which are subsequently immersed for two to three days in a juice extracted from a kind of bark known as Bono Siris. The net pieces are then removed

and dried thoroughly in the sun. Such processing is necessary to make the nets strong, durable and water-resistant. These small pieces are then

sewn to make net of the desired size. Cork and small pieces of light wood are fastened to the upper edge 4 to 5 yards apart. These cork and



NET WEAVING



IMPLEMENTS USED FOR NET WEAVING

1. Doni 2. Gona 3. Nulukara 4. Tippidi 5. Chutu 6. Golamu

wooden pieces keep the upper edge of the net floating on the surface of the sea. Similarly lead and stone pieces are fastened to the lower edge of the net so as to immerse that edge to the desired depth. Small nets are also prepared in the above manner. Weaving of nets is done either indoor or outdoor as it does not require much space. But, joining of the small pieces to make a complete net requires enough space and the beach is the convenient place where such small pieces are spread and sewn together. Similarly when old nets require repair these are spread over the beach, dried completely and then thoroughly mended.

7. Fishing with large boats, i. e., Padawais—done from the month of October to March. A Padawa requires 6 to 8 persons for rowing. Another four persons are needed for casting the Peda vola. Thus 10 to 12 persons are required for each fishing trip in a large boat. Fishing with Tepas requires lesser number of persons. Two tepas are required for the operation with two persons on each boat. China volas are used for fishing with the small boats.

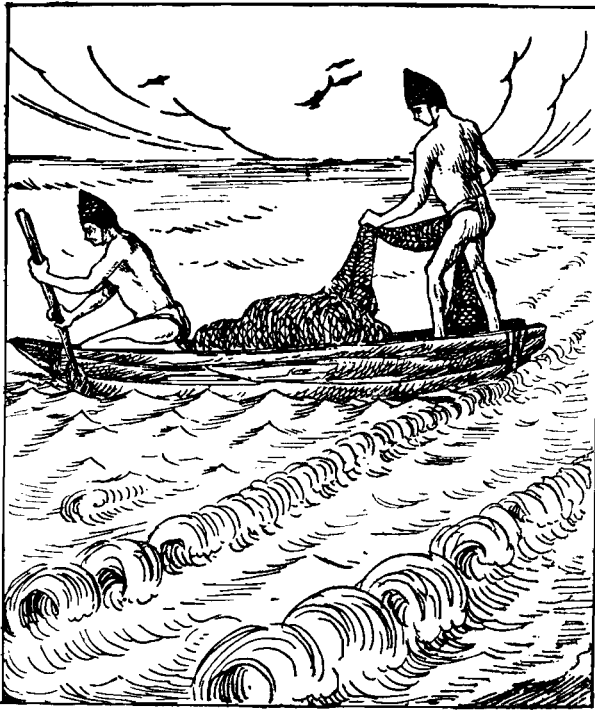
8. When a new net is used for the first time a simple function is held by the owner. An auspicious moment or 'Vala Muhurtam' is fixed in consultation with a priest. On that day all the adult members of the family keep on fasting. The fisherman gets water in a pot without seener touched by anybody and cooks sweetened rice with milk on the sea shore. The other members of the household also cook some mutton curry in another pot. Both the pots containing sweetened rice and mutton curry are then carried near the net where 'Puja' is performed at the scheduled hour and offerings are made. After this, the family members and relations sit together and take the meal. Liquor is often served on this occasion. Fishing with the new nets and boats starts on the next day after the function is over.

9. The fishermen rise early in the morning and go to the shore with their nets and sail into the sea. Before entering the sea, they fasten one

end of the net containing the rope to a peg fixed on the shore and carrying the net with them on the boat they go one or two miles into the sea. There they spread the net which takes about 2 hours and then come back to the shore again with its other end. Holding both the ends, they drag the net slowly towards the shore and collect



NOLIA CARRYING NETS



FISHING ON A TEPA

the fish from the net. Fishing with small nets is slightly different. The fishermen using small nets sometimes go 5 to 10 miles into the sea to catch fish. After each catch the fish are collected in a bag-shaped net, and fishing continues till the collection is sufficient in proportion to the labour involved. The sea birds help the fishermen to a great extent in locating the area where good catch is expected. Birds in flock when fly over a certain part of the sea indicates that the said area is infested with large number of fish. The fishermen follow that direction to have the prospect of a good catch. When the men return to the shore their women and children often go and help them. Ordinarily the men pull the nets as it is a tough work. Even then the women and the children occasionally join with the men. Grown up boys always join their elders even for fishing. When they are 10 years old they are introduced to the profession. Hence in a Nolia household, birth of more number of male children is welcome as the household would be getting



NOLIAS GOING ON A PADAWA FOR FISHING

more workers to carry on the profession without engaging labourers. For instance, one needs two Tepas and four persons for fishing. This is the smallest unit for fishing in the sea. A family would always cherish to have its own boats and nets and even the workers.

10. After the nets are pulled the women generally relieve the men. Collection of fish from the nets is mostly done by the women and the children while the men relax. The fish are sorted according to varieties for sale. The surplus fish are dried over grass or bamboo mats and small fish are scattered on the sand to dry. Prawns are simply dried while large varieties are salted and then dried. Bulk of the fresh fish is sold to the traders on the shore. Berhampur, Gopalpur and Chatrapur are the principal markets where the fish are taken for sale. Small quantities are also sold in the neighbouring villages. The dry fish, however, are sent even to distant places in the State as well as outside.

11. During survey of the village it was found that out of 143 Nolia households residing here, only 14 possess Padawas and Peda volas, each household owning one Padawa and one Peda vola. Besides these, each of them also owns 2 Tepas and a China vola. The remaining 122 Tepas and 86 China volas are owned by 61 households. Thus 75 households of Nolias have their own boats and nets while the others do not. Either one Padawa and a Peda vola or two Tepas and a China vola constitutes a unit for fishing. Households who do not own such crafts, therefore, depend on some households owning boats and nets. Like owners of land who engage labourers on payment of daily wages, the owners of fishing crafts also employ labourers under them. Generally they do not enter into any agreement with regard to the period of service. But, according to practice in vogue since some generations, the labourers do not get their daily wages in cash. Instead, all the labourers engaged in one unit including the owner himself receive two third share of the fish caught at a time, which is divided among them in equal shares. The remaining

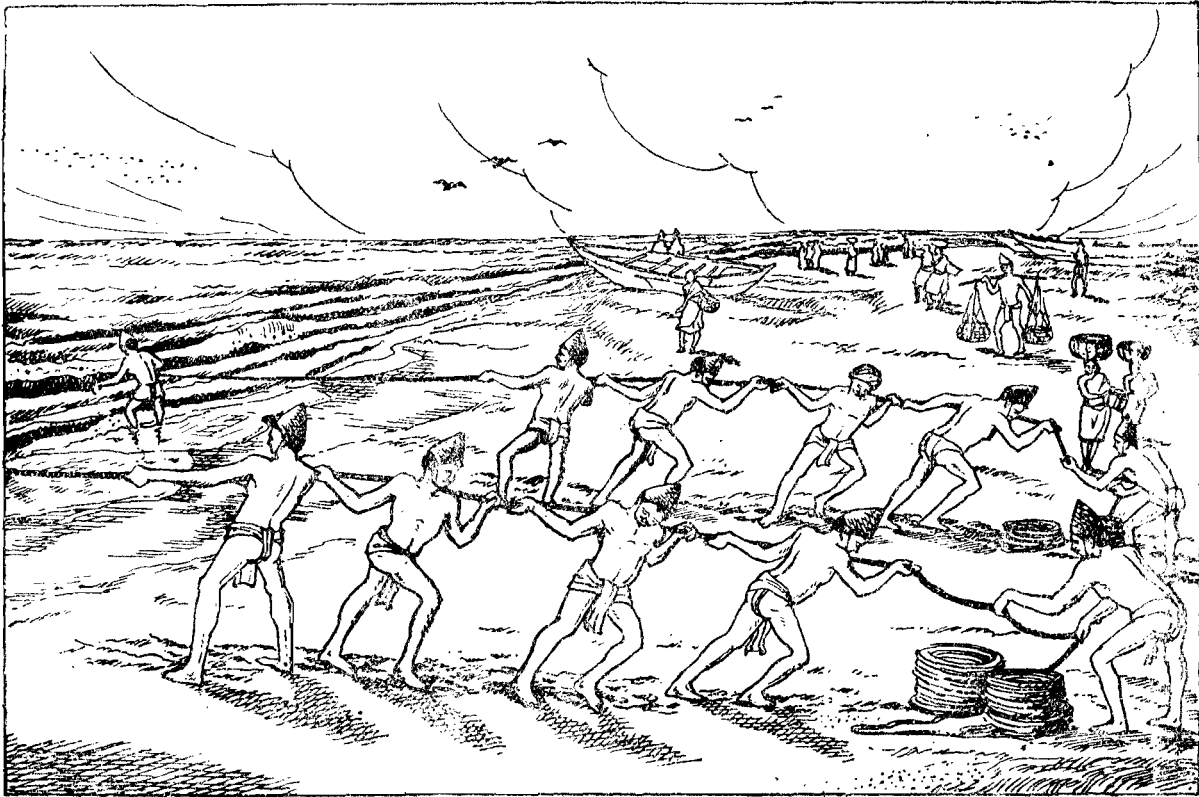
one third of the catch goes to the employer for supply of boat and net, to meet the cost towards his capital investment. The labourer is bound to sell his share of fish to his employer. He cannot sell his share of fish directly to the fish dealers or to any other person except with the permission of the boat owner under whom he works. The labourer does not get cash for the sale of his share of fish. The money is adjusted towards the advance taken by him from his employer. Sometimes these advances range from Rs. 100 to Rs. 200. The labourer has to oblige the employer till the advance taken by him is adjusted. This system of fishing is said to be functioning since several generations. On the whole it is functioning with harmony. Sometimes differences crop up with regard to price of fish as the market rate for fish fluctuates whereas the labourers are bound to sell their share of fish to their employers at a rate fixed for the year. The differences are, however, patched up and the employers try to keep the labourers in good humour. The labourers too do not wish to create ill feeling and thereby lose their masters as they cannot get employment with any other person in the village. Change of occupation for the sake of getting rid of an unscrupulous employer is out of question.

Livestock

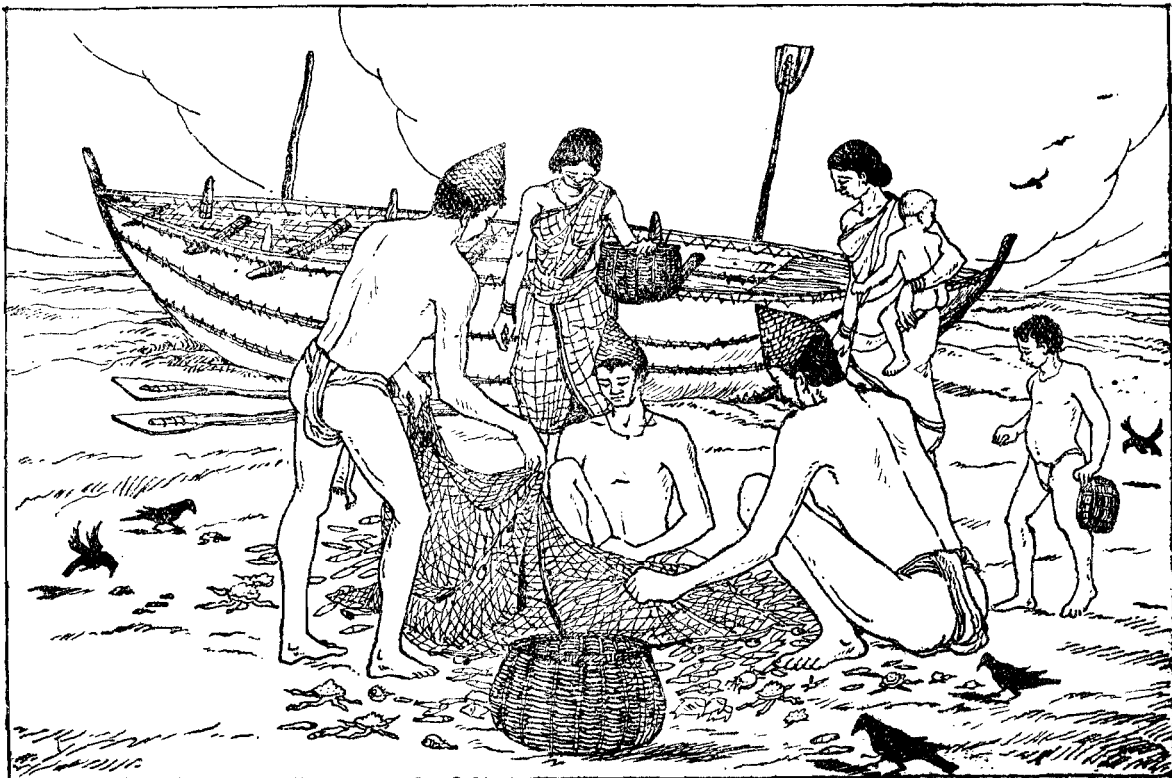
12. Table III in the Appendix shows the livestock statistics of the village. Being primarily fishermen by caste and profession, the Nolias do not evince any interest in keeping cattle. Therefore not a single Nolia household owns cattle. But 74 of them are found to possess fowls while many have domesticated dogs. Only one Sundi household has two milch cows. Except the above the villagers do not have any domesticated animals and birds.

Economic activities

13. The villagers have been divided into three different occupation groups as shown in Table IV in the Appendix. The labour force of this village, i. e., persons in the age-group 15—59 years comprises 164 males and 161 females. But unfortunate as it seems, the entire labour force is not



PULLING A LARGE NET TO THE SHORE



GATHERING FISH FROM THE NET

employed in gainful work. Of them some are engaged in different economic pursuits while others are classed as non-workers. It is found that the actual working force in this hamlet consists of 190 males and 12 females out of whom only 163 males and 10 females belong to the labour force and the rest 27 males and 2 females are recruited from outside the labour force. Thus 1 man and 51 women from the labour force are not gainfully employed. The male is old and infirm, so also 2 females for which they are unable to do any work whereas 149 out of 151 females referred to above are engaged in household work and they assist their male members as part-time workers. Thus the shortage in the working force is due to the non-participation of women as whole-time workers in the economic field. The women are as active as the males but the nature of work performed by them is such that there is no scope for the females here to work on whole-time basis and thereby become earners. Otherwise the labour force would have swelled considerably with the participation of young workers, i. e., 16 males and 1 female from the age-group 0—14 years and old workers numbering 11 males and 1 female who are aged more than 60 years and still fit for work.

14. Out of the 202 workers, 183 are engaged in fishing, 18 in trade and one in other service. The workers in fishing include 2 females and all of them belong to Nolia Caste. They have not other subsidiary occupation. When this category of workers are not engaged in catching fish they are for the most part remain engaged in mending nets and weaving new nets. Unlike fishing, in which only Nolia people are occupied, the next economic activity, i. e., trade keeps engaged Nolias as well as Sundis and Brahmins. This category of occupation comprises 8 males and 10 females out of whom 10 females belong to Nolia community, who trade on fish while the remaining 8 are Sundi and Brahmin traders who have set up small shops here to sell food grains and other commodities. One person in occupation IX, 'Other services' is a Pandasi by

caste who is employed by the Grama Panchayat to assist collection of tax from the fish traders.

Non-workers

15. The total non-workers in this village number 493, out of whom 326 are in the age-group 0—14 years and the rest 167 are above 14 years. The non-workers in the first age-group being children are classified as dependants except 7 who are whole-time students and one engaged in household work. Most of the non-workers above 14 years are females engaged in household work who occasionally help the males. One male and 2 females in the second age-group and 11 females in the last age-group being disabled on account of old age are also classified as dependants.

Occupational mobility

16. The fishermen who constitute the bulk of the population pursue their traditional occupation, i. e., fishing. None of them has ever attempted to change his traditional profession and adopt some other profession for his maintenance. This is due to the fact that no one is able to equip himself either financially or technically to pursue other professions. The economic activities of the fishermen are very much confined to the sea and the neighbouring markets. Although there is a desire among some to see that their children take up other professions, they are unable to do so due to want of sufficient funds in their hands

Income

17. The 149 households of the village are grouped into five income groups, namely, those whose monthly income is (1) Up to Rs. 25, (2) Rs. 26 to Rs. 50, (3) Rs. 51 to Rs. 75, (4) Rs. 76 to Rs. 100, (5) Rs. 101 and above. The distribution of these households according to the above groupings is furnished in Table VI.

18. Among the 143 fishermen households 6.29 per cent get a monthly income between Rs. 26 and Rs. 50, 28.67 per cent between Rs. 51 and Rs. 75, 21.68 per cent between Rs. 76 and Rs. 100 and 43.36 per cent above Rs. 100. One of the trader households has income between Rs. 76 and

Rs. 100 while few others having this profession have income above Rs. 100. The Dandasi household engaged in 'Other services' earns between Rs. 51 to Rs. 75 per month.

Expenditure

19. The average monthly expenditure per household is furnished in Table VII of the Appendix which reveals that the average expenditure of the households belonging to the same income group does not vary considerably except in case of the households in the last income group. This statement on the other hand brings out one important aspect of the economic life of the different sections of the village community, namely, the households belonging to Sundi, Brahmin, Liari and Dandasi castes spend more than that of the Nolias belonging to the same income range. For instance, the average monthly expenditure of the Dandasi household in the third income group on food is higher than that of the Nolias of this income range. Everybody spends the maximum on food while the expenditure on other items is very low. Practically nothing is spent on education and medicine. The expenditure on drink, specially in the Nolia households consumes a considerable portion of the income.

Indebtedness

20. As many as 26 households in this village are indebted as may be seen from Table VIII in the Appendix. Of them one belong to the Brahmin household while all the other debtors are Nolias. It may be interesting to find from the above Table that indebtedness is more among those in the higher income groups. Out of 26 households who are in debt, 15 belong to those whose income is above Rs. 101 while 5 have income varying between Rs. 76 and Rs. 100 and 6 have income varying from Rs. 51 to Rs. 75.

21. The main reasons of indebtedness are due to ordinary wants. Some also borrow to purchase nets and other implements of fishing. Most of these loans being incurred to meet family expenses,

are non-productive in nature. Thus two of the households from the third income group, 3 from the fourth income group and 12 from the last income group have incurred loan for such purposes. The remaining 9 cases of debts are for productive purposes, viz., 1 Brahmin household has taken loan for investment in business and 8 Nolia households have incurred loan for purchase of fishing nets. Of these 8 Nolia households, 4 are from the third income group, 2 from the fourth and 2 from the last income group.

22. It is seen that the average amount of debt per household in each income group is higher than the average monthly income of the household the highest being in the last income group with an average of Rs. 724 per household. In the third income group the average amount of debt works out to Rs. 165 while in the fourth group the average stands at Rs. 126.

23. All the loans have been obtained from the private money-lenders of the village. The loans for investment in business and purchase of fishing nets are mostly taken from the local Sundi businessmen. Some of the loans have been obtained from private money-lenders of the neighbouring villages. Such loans are given on personal security. The interest is as high as Rs. 18.75 P. per Rs. 100 per annum. The other type of loan, i.e., to meet ordinary expenses of the household can, on the other hand, be termed as an advance, because the labour class fishermen take huge amounts as advances from the owners of boats and nets to work under them till the amounts so obtained are fully adjusted. The loanees are obliged to work under the creditors till such time, and in case of difficulties the loan which remains outstanding is repaid before the loanees take up work under another creditor. The fishermen who work under the creditors or net owners do not get cash towards their wages. Instead they get certain proportion of fish from each catch but sell the fish to the net owners at the rate mutually agreed upon and the amount is

adjusted towards the advances. For such types of advances no interest is charged. If the net owners do not have sufficient cash, they borrow money from the local money-lenders and pay interest at the usual rate. The owners of boats and nets instead of getting interest in cash, purchase the share of fish from the labourers at a rate lower than the market rate and get the benefit of their investment. Ordinarily those who own large boats and nets engage labourers.

Prospects of Industrialization and Urbanization

24. Nuagolabandh cannot cherish establishment of any industrial unit within the periphery as its environmental condition is not favourable even for small scale ventures due to non-availability of raw materials of any kind. The majority of its inhabitants depend on fishing and hence the establishment of any kind of industry other than that connected with fishing may not be considered as a very wise proposition. There is, however, ample scope for improving the existing trade on fishing by introduction of mechanised crafts and improved types of fishing implements by which the Nolias can extend their present range of fishing and thereby raise the rate of production. This, naturally, will require large scale investment which the Nolias cannot obviously afford to provide individually. Thus establishment of a Co-operative Society is keenly felt which may possibly go a long way to improve the present economic status of the Nolias to a considerable extent. In addition to this production of conch, shells, sponges, etc., by gathering or lifting from the sea may also be taken up which has so far not received due attention.

25. This village has no social, religious, administrative or even economic importance. It is merely a fisherman village and it will retain its character as there is no immediate prospect of its being developed into an urban area. However, great changes are bound to take place here if the scheme to develop Gopalpur as a sea port materialises in the future Five-Year Plans.

Marketing facilities

26. Even though the village is served by two weekly markets situated at Golabandh and Gopalpur, the absence of link roads and means of transport to these places are the greatest hindrances so far as the trade is concerned. The fish caught here are, therefore, carried on head loads to these markets. Although Berhampur is 15 miles away from this village it consumes a major portion of the catch in spite of the fact that the fish are sent also to Berhampur market daily on head loads. Carts are used occasionally especially for the transport of dry fish. As there are no carts in this village, traders from outside who intend to purchase dry fish in bulk bring bullock carts with them on hire.

27. The needs of the local residents being few, the shops set up here by the Sundis, Liaris and Brahmins are in a position to cater to their demands. These shops deal in food grains, salt, spices, oil and kersoene, etc., which are the daily necessities of the villagers. The prices of the commodities sold in these shops are a bit high compared to the rates prevalent in Gopalpur and Golabandh. Even then the villagers make their purchases here instead of taking the trouble of going outside to make petty purchases. It is also not possible to go to these places to make such purchases frequently. However, those who go to Berhampur, Gopalpur or Golabandh to sell fish, make some purchases at these places whenever necessary.

Village Organization

28. The Nolias have a caste panchayat which also functions as the Village Panchayat. Topics like observance of festivals in the village or dispute between persons belonging to different castes are discussed here. This panchayat, therefore, plays an important role in settling petty disputes and thereby preventing the villagers to waste their money on litigation. The panchayat consists of members representing each caste of the

village. When, however, the topics for discussion in the panchayat relate to the Nolia caste exclusively, members representing other castes are not required to attend the panchayat. The caste panchayat is constituted of the 'Pilla' or caste head his two assistants, Dolobehera and Dandia and some elderly men of the village. Some prominent Nolias from the neighbouring villages are also occasionally invited to take part in the deliberations. The Dolobehera is the deputy of the 'Pilla' and the Dandia acts as the messenger. A sum of Rs. 5 is levied as fee on the person at whose instance the panchayat is convened. This amount is distributed among the members present after the deliberation is over, instead of keeping it in a fund for the common purpose. The panchayat hears all complaints arising within the caste fold on divorce, illegitimate relations and such other subjects. The decisions of the caste panchayat are complied with by the parties. As the process of democratic decentralisation is still in the offing it is seen that the working of the caste panchayat with its caste-head exercises a much greater hold on the community of fishermen.

29. Cordial relationship seems to exist between the members of different castes. The villagers also pull on well with their immediate neighbours belonging to the main village Hatipada. They also help each other at times of difficulty and work in unison for mutual welfare. As this is not a self contained village the residents depend upon the neighbouring villages not only for disposal of their fish but also for borrowing money. This has, therefore, necessitated for maintenance of good relationship with other villagers. So far no major conflict is reported to have taken place.

Administrative Organization

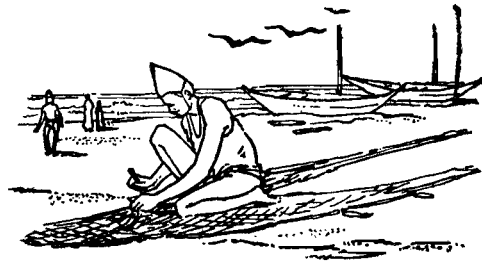
30. This village is situated in the district of Ganjam which was previously under the Madras Presidency before Orissa was carved out to be

a separate province. The system of village administration through Karjis and Karanams prevalent in this district is almost akin to what is seen in other ex-Madras areas of Andhra Pradesh. The district is divided into several administrative units for the purpose of revenue administration. Such units are known as Revenue Divisions, Taluks, Firkas and Groups. The Group which is the smallest administrative unit, comprises a couple of villages left under the charge of village officers known as Kararam and Karji. The former maintains the village account relating to land, i. e., land under cultivation, area under different crops, encroachments on Government and communal lands, land revenue demand etc., while the latter collects land revenue and other demands of Government, maintains figures of births and deaths and helps the Revenue and police officers at the time of investigation of cases. He is also otherwise known as village Munsiff. These posts were hereditary. But under Act XII of 1962 all these posts have been abolished. The Act came into effect from February 1963. Nuagolabandh along with its main village Hatipada is in Golabandh group.

31. Nuagolabandh is within the jurisdiction of Golabandh Grama Panchayat the headquarters of which is at Kamalapur. Two members from Nuagolabandh have been elected to the Grama Panchayat. This village comes under Rangailunda Panchayat Samiti, but none from this village has been elected as member to the Panchayat Samiti. So far one well and a tank have been constructed at Nuagolabandh. No improvement has been undertaken in this village under the panchayat administration although the Grama Panchayat collects a substantial amount by way of tax from the fish traders. It was learnt that in the year 1959 the Grama Panchayat collected about Rs. 1,000 as tax from the wholesale fish dealers. But since 1960 no tax has been collected on account of objection raised by the fish traders against levy of high rate of tax. This dispute has been further aggravated since 1960 as the Grama Panchayat

has assessed an additional tax of Rs. 200 a year payable by each whole-sale trader who constructs temporary sheds on the sea shore during fishing season for storing fish and to provide shelter for

their employees. This dispute has baneful effect on the village community as the Grama Panchayat is not willing to take up any work of benefit here on this issue.



CHAPTER IV

SOCIAL AND CULTURAL LIFE

The entire population of the village profess Hinduism. Hence observance of customs relating to birth, puberty, marriage and death is generally guided by the time-honoured traditions and customs of Hindu community with little variations. Since Nuagolabandh is predominantly a village, fishermen of the social customs prevalent among them are described in the following paragraphs.

Birth custom

2. During confinement, a Nolia woman does all her normal household duties. But, towards the later stage of pregnancy she is not allowed to do hard physical labour and she gets certain amount of rest.

3. Soon after the labour pain starts the local midwife known as 'Dhai' is called upon attend to on the woman. But if there is some complication in the delivery process, the native midwife advises the relations of the woman to remove her to the nearby hospital. It marks a crucial moment and the family members pray their home deity for the safe delivery. Generally the delivery takes place in the main room of the house. But in case there is a spare room, the woman is removed there before the delivery takes place. After the child is born, the umbilical cord is cut with a sharp knife and the mother cleans the spot with cowdung and mud. Then some turmeric powder is applied on the body of the newly born baby and it is given warm water bath. The mother also takes a wash in warm water. Six or seven hours after the birth the mother is given steamed food. She is accorded special treatment for at least a day and a half, with 'Varra' a kind of distilled water mixed with some herbs to regain her strength. As birth in a Nolia family entails pollution, in the post delivery period, the mother is kept

segregated and not allowed to touch or mix with others. The pollution period continues for 3 weeks after which normalcy in the routine of the mother is restored in the house. According to the custom of the Nolias the father cannot see the child until the 13th day after the birth, but of late relaxations have entered in and the father can see the child after the fifth day of the delivery. The mother of the child is allowed to move and mix freely with others after the first purification ceremony is over which takes place on the fifth day. This purification ceremony consists of bathing the mother and the child with water boiled with leaves of bamboo, soap, nuts, etc. The process of purification is completed on the 21st day from the date of delivery. No ceremony is observed either at the time of naming the child or at the time when the child either cuts teeth or begins to eat food. The child suckles the mother's breast for about three years although solid food, such as rice, ragi gruel, cakes and fried rice, etc., are given when it is about one year old. A name is given to the child after consulting a Brahmin priest. According to the traditions the first hair of the baby is shaved when it is 3 months old. In case the parents avow to remove the hair in some temple or holy place then a small lock is left on the forehead which is dropped at the avowed place later according to convenience. Generally they go to the famous temple of Jaganath at Puri or to the temple of Narasingha at Simachalam near Vizakhapatanam in Andhra Pradesh.

Puberty custom

4. Girls generally attain puberty at the age of 13 to 14 years. A girl who first starts her menstruation is kept under segregation in a separate room, inaccessible to male members and widows for a period of sever days and she is not allowed to

do any work. In case there is no spare room the girl remains in one corner of a verandah with a partition raised on it. On the 7th day, early in the morning she takes bath and goes to the temple with cocoanut and plantains and offers bhoga. After this she resumes her household duty as before.

Marital status

5. The age and marital status of the villagers has been shown in Table IX of the Appendix. At the outset, it may be mentioned here that the Nolias and other communities do practice adult marriage although some child marriages have taken place. The marriageable age for females varies from 15 to 20 years and for males it varies from 20 to 24 years. In the age-group 0—14 years except a girl all the children are unmarried. The next age-group, i e., 15—24 years shows that 40 out of 45 females and 11 out of 37 males are married. But in the age-group 25—59 years 124 out of 127 males and 101 out of 116 females are married. This indicates that marriage of males and females is mostly accomplished in the age-group 15—24. The 14 widows in the third age-group have passed the age of marriage as they are above 40 years. The youthful single widow of this village belonging to the second age-group hails from the Nolia caste. It was reported during investigation that she would be married again as widow marriage is permissible in the Nolia community. There is not a single soul who is either divorced or separated. This, however, is not an indication of existence of good marital relationship among married couples. On the other hand ruptures among married persons have taken place which terminate in divorce. Since remarriage is permissible, such divorced or separated persons get remarried which accounts for non-existence of divorced or separated persons in the village.

Marriage custom

6. Negotiations are initiated in the following way. The selection of the bride rests on the parents of the bridegroom. If the proposal is accepted by the bride's parents, betrothal is held

about a month prior to the wedding. Wedding generally takes place in the month of Falguna and Chaitra.

7. On the day of the marriage the bridegroom's parents with some female and male relations proceed to the house of the bride with kumkum (Vermilion), Chandan (Sandal Paste), cocoanuts, plantains and some sarees in a bamboo box. They also present some gold ornaments signifying thereby the establishment of a new relationship. On the other hand, if the bride's parents are poor they borrow ornaments from their neighbours to adorn their daughter at the time of marriage and return the ornaments afterwards. As per the prevailing custom of the Nolia community the parents of the bridegroom must pay a sum of Rs. 9 as 'Oil' (Contractual money) to the bride for her expenses.

8. The marriage function continues for 3 days. The bride accompanied by her relatives goes to the house of the bridegroom for marriage. There the bride and bridegroom are seated side by side, on two earthen platforms constructed previously. The two apply turmeric paste on each other's body, after which they are given a fresh bath and taken inside the house. The bride stays with her in-laws for two days for getting herself acquainted with the family members. On the third day the newly wed couple go to the bride's house where the final wedding ceremony takes place. On this final day the bridegroom gives presents to the bride's relations and the bride's parents also reciprocate the presents.

9. The fishermen do not prepare the marriage feast in a lavish scale. Items served in these feasts vary in quantity and quality according to the status of the parties concerned. The marriage feast generally consists of rice, dal and 'pulusu', which is a kind of curry prepared with tamarind water and varieties of vegetables. Strangely, the Nolias who eat fish almost daily do not serve non-vegetarian dishes in the marriage feasts. Liquor is, however, served lavishly to men and women.

10. Dowry is not compulsory but obligatory. Those who can afford, give brass or bronze utensils as dowry, and poor families meet this obligation by making over one or two bamboo boxes filled with turmeric.

11. No case of intercaste marriage has so far been noticed in this village. None of the villagers are in favour of marital alliance outside one's own caste and the social custom with regard to this is very rigid. Marriage with blood relations is always given preference. Among such marriages, marriage with father's sister's daughter and mother's brother's daughter are quite common and marriages of these types claim 13 and 16 respectively in this village. In one case father's brother's daughter's daughter has been married and there are 4 marriages with the sister's daughter. All other marriages are not with blood relations. Although polygamy is permitted in Nolia and other lower castes, it is not generally practised. No one in the village is found with more than one living wife. Divorce and remarriage and widow marriage are also in vogue in all sections of the village with the exception of the Brahmins. The interesting feature regarding the marriage custom is the prevalence of child marriage. During survey, 7 boys and 4 girls were reported to have been married but their marriages did not consummate as the girls had not attained maturity. Thus the brides of the 7 boys were living with their parents in other villages and the 4 girls from this village had not gone to live with their husbands. The wedding rituals in case of child marriage are similar to those of adult marriage and all the formalities are gone through except that feasts are not served on such occasions. Out of these 11 cases of child marriages, 10 relate to Nolia caste and 1 to Sundi.

Death custom

12. Funeral customs prevalent among the fishermen of this village are identical with those of the Hindus. Dead bodies are generally burnt. But in case of death from diseases like cholera

and smallpox, the dead bodies are either buried or thrown away at isolated places owing to the belief that the death is due to the visitation of Mother goddess, and consignment of the corpse to fire would amount to a commission of sacrilege. Similarly the corpse of a pregnant woman is not burnt. The womb is cut open and the dead child is brought out after which the dead bodies of the mother and the child are separately buried.

13. Soon after the death of a person, the corpse is covered with a piece of white cloth. All the relations are informed at once about this death. In case of death of a male the widow applies turmeric to the dead body, after which the other relations present bathe and wrap it with a piece of new cloth. In case of a female, the corpse is attended to only by women. The dead body is then removed from the house and placed on the bier made of bamboo and carried to the cremation ground by the relatives. In the meantime some people collect wood and arrange a pyre at the crematorium in advance. The body is taken round the pyre and placed on it with the head towards the west. The dead bodies of men are laid on their backs with faces upwards while those of the women are laid with faces downwards. The eldest son or in his absence the younger son or if there is no son, any nearest male agnate of the household sets fire to the pyre. But if the dead body is that of a woman the pyre is set to fire by the husband or the eldest son. The person setting fire to the pyre leaves the crematorium at once, and after taking bath, returns home without waiting for others who remain there till the corpse is completely burnt.

14. After the dead body is cremated, the widowed wife, in case the deceased is a married male, is asked to put off all ornaments and the glass bangles worn by her are broken near the pond where the mourners take their bath. The period of mourning is observed for 11 days. The funeral celebration ends with a simple feast in which all the relations of the deceased and some caste men of the village are fed.

15. The Nolias believe that those who die in the months of Kartik and Baisakh go to heaven. They believe in rebirth and hold that good deeds of a person during his life time help his soul to enter into the heaven, while evil works land his soul to sufferings in the hell.

16. The cremation ground of this village is located on the north beyond the Mahadeva temple not far away from the village. This ground is common to all the villagers where the dead bodies are cremated irrespective of any caste or creed.

Structure of the family

17. Majority of the households in the village are simple consisting of a married couple with unmarried children. Of the 149 families as many as 103 conform to the above type. The village does not contain any intermediate or joint family, i.e., families comprising married couple, unmarried brothers or sisters with one of the parents living and married couple with married sons or daughters or married brothers or sisters. The remaining 46 families do not conform to any of the aforesaid types and these are termed as 'other types'.

18. Although there is a growing tendency for having simple families, comparatively large number of males and females want to have more children. It was found that 84 married couples expressed their desire to have more children. Of them, 5 have income ranging between Rs. 26 and Rs. 50, 34 between Rs. 51 and Rs. 75, 18 between Rs. 76 and Rs. 100 while 27 have income above Rs. 101. As against this, 61 couples only do not want any more children. Out of them 4 have income varying from Rs. 26 to Rs. 50, 6 from Rs. 51 to Rs. 75, 14 from Rs. 76 to Rs. 100 and 37 have income of Rs. 101 and above.

19. Absence of joint family system is obviously due to the fact that none of the Nolias have immoveable properties except the dwelling houses on account of which no one places much interest

for paternal property and chooses to live independently after marriage. But this does not mean that the sons or brothers after their marriage sever all connections. They often work jointly and share the income as fishing cannot be done single-handed. Social functions of the family are shouldered by all the sons in turn. Moveable properties, whatever there may be, are shared equally by all the sons, except fishing nets and boats which are held jointly. Inter-family quarrels and discords occur frequently.

Literacy and Education

20. Table X in the Appendix shows, there are only 18 literate or educated persons. Out of them, 9 are in the first age-group, 3 in the second group and 6 in the third group. Community-wise break-up shows that only two Nolia boys are literate as against 14 males and 2 females from the other communities. The Sundi community claims the largest number of literates in this village with 9 males and 2 females. Three males from Liari community and one male each from Dandasi and Brahmin communities are literates. It is disconcerting to find general apathy towards education. There is one L. P. School in this village which has been established in the year 1959 out of Block Development grants. This school is conducted in a private house for which rent is paid at the rate of Rs. 2 per month. The teaching staff consists of one teacher who resides in the school. The attendance is poor, as against 21 students enrolled, the average daily attendance is below 16. During fishing season the attendance is almost nil and the school is practically closed.

21. With this educational background there is little contact with the enlightened people from outside. The only contact established is with the people who are associated with fish trade. There are no community listening radio sets nor any newspapers are brought to this village. Thus the inhabitants are not in touch with the affairs outside their village. Their general awareness

is poor although most of them are aware of the administrative headquarters and important rivers of the district as is evident from Table XI in the Appendix.

22. Some of the social legislations and reforms have not proved successful with the Nolia community in Nuagolabandh is evident from the fact that in spite of prohibition everybody drinks. Nobody appears interested in education as a result of which the village has very few literates. Child marriage which was favoured in the past, however, has declined and everybody prefers adult marriage. The Nolias are not aware of the reform measures regarding partition, inheritance, etc., and they are not interested in these reforms. They do not very much bother about partition and inheritance of property, because none of them are owners of land property. Their immovable property consists of the kutchra house and some fishing crafts which are held jointly in case of separation.

Religious Institutions

23. The Nolias are Hindus. They practise some Hindu beliefs and customs and worship Hindu gods especially Lord Siva.

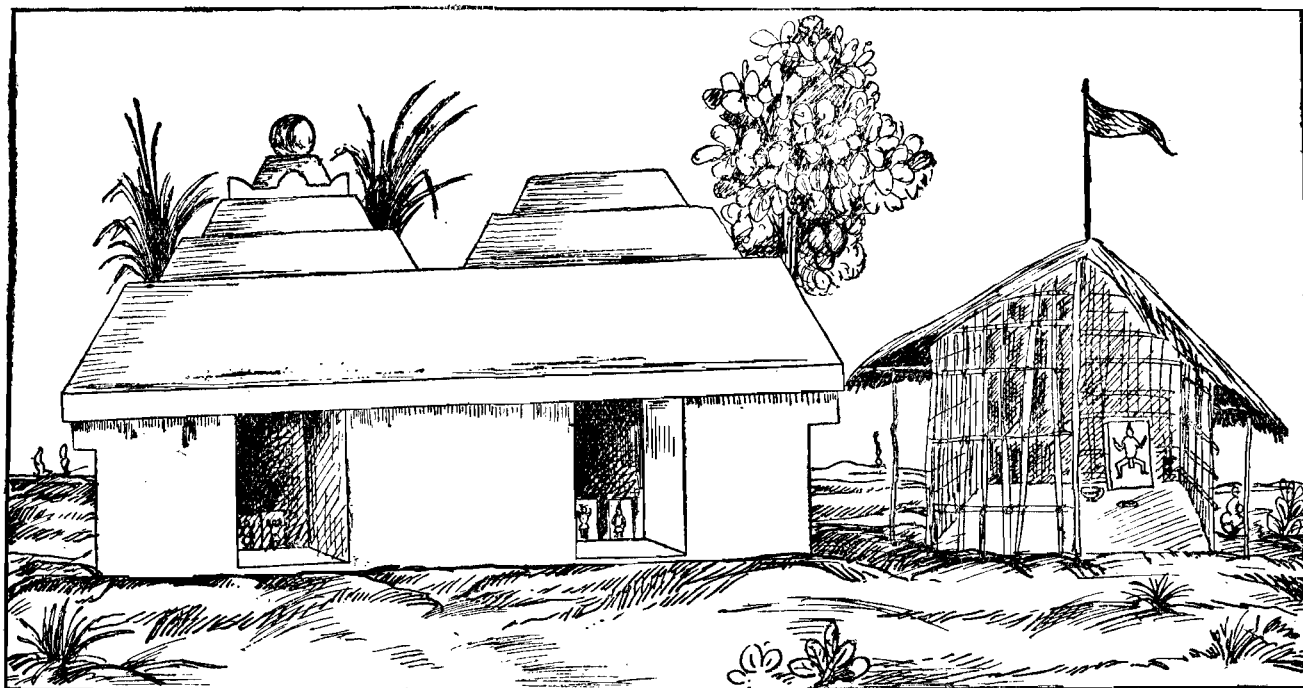
24. The temple of Lord Siva is situated in the north of the village. It is said, this temple was accidentally discovered at this place many generations ago. There is a legend saying that once a black bullock moving in that area suddenly turned white to the great astonishment of the people. The people suspected the place harbouring something which caused such a miraculous change and began to dig the place. The temple with the Siva Linga was unearthed on the very spot where the bullock had changed its colour. The news broke through in all directions and many people came on pilgrimage. Thenceforward the Siva Linga was named as Dhabaleswar and every year large number of people from the neighbouring villages visit this temple particularly on

Kartik Purnami day in November and on Siva Ratri day in February. This temple is made of stones and bricks. No one knows when it was built. But it is said, the temple was built by one of the Mahuri kings of Berhampur, when he was commanded to do so in his dream by Lord Siva. It is believed by many that the great Rishi Valmiki once visited the temple of Lord Jagannath at Puri and thence moved southwards. He used to worship Siva and perform oblation after travelling 12 'Kos' equivalent to 24 miles. In those days, it is said, there were Siva temples in every 24 miles along the sea coast. The Rishi, travelling 12 'Kos' reached on the beach at Nuagolabandh but could not find a temple. So he prepared a Siva Linga (image) and performed his daily worship and libation and then resumed his journey. Later Siva, through a dream, directed the king of Mahuri to construct a temple over the Linga. The temple is an old one. It is presumed due to drifting of sand the temple was buried for some time. When it was excavated the people associated strange dreams, etc, with its excavation. The Mahuri kings have allotted 73 acres of land for this temple. The lands are situated in village Gounji about 4 miles away from Nuagolabandh. A Brahmin priest performs the daily worship.

25. The goddesses of the village are generally known as Muthayalus with whom rest the safety and prosperity of the village. They are symbolised with a few stone images sheltered in two small temples towards the southern side of the village. One of these temples is pucca while the other one is a temporary thatched shed. The presiding goddess of the pucca temple is called Gara Ammavaru. Seven stone images of minor deities attending on Gara Ammavaru are also found in this temple. The thatched shed is occupied by Kalimiki Ammavaru and her four attendants. In addition to these, eight stone images are also kept outside the temple. At both places the deities are worshipped on every Tuesday by the Pujari. Till recently the Pujari belonged to Nolia community, but after his death a barber of

Golabandh village has taken over this duty. Every three years, in the month of April or May, the villagers observe a festival before these

goddesses for a period of nine days. Each household in the village takes part in this festival and contributes to meet the expenses of the function.



TEMPLE OF VILLAGE GODDESS

26. A few days before the due date for observing the festival, a temporary shed is erected at a central place of the village. The goddesses are then taken in a procession to that place where they are installed and worshipped for 9 days. On this occasion friends and relatives from outside are invited. Musical and dance parties are engaged to make the festival lively. Fancy goods shops, ready-made garment shops, sweetmeat and tea stalls are the added attractions during that time and the village, otherwise calm, rather presents altogether a different life. The villagers, especially the Nolias, suspend their work and divert their attention wholeheartedly to the worship, as they believe that if the worship is not performed meticulously, none can escape the wrath of the goddesses. The Nolias do not instal deities in their houses. But they perform worships in the inner room with cocoanut in the names of their gods and ancestors.

Beliefs and practices

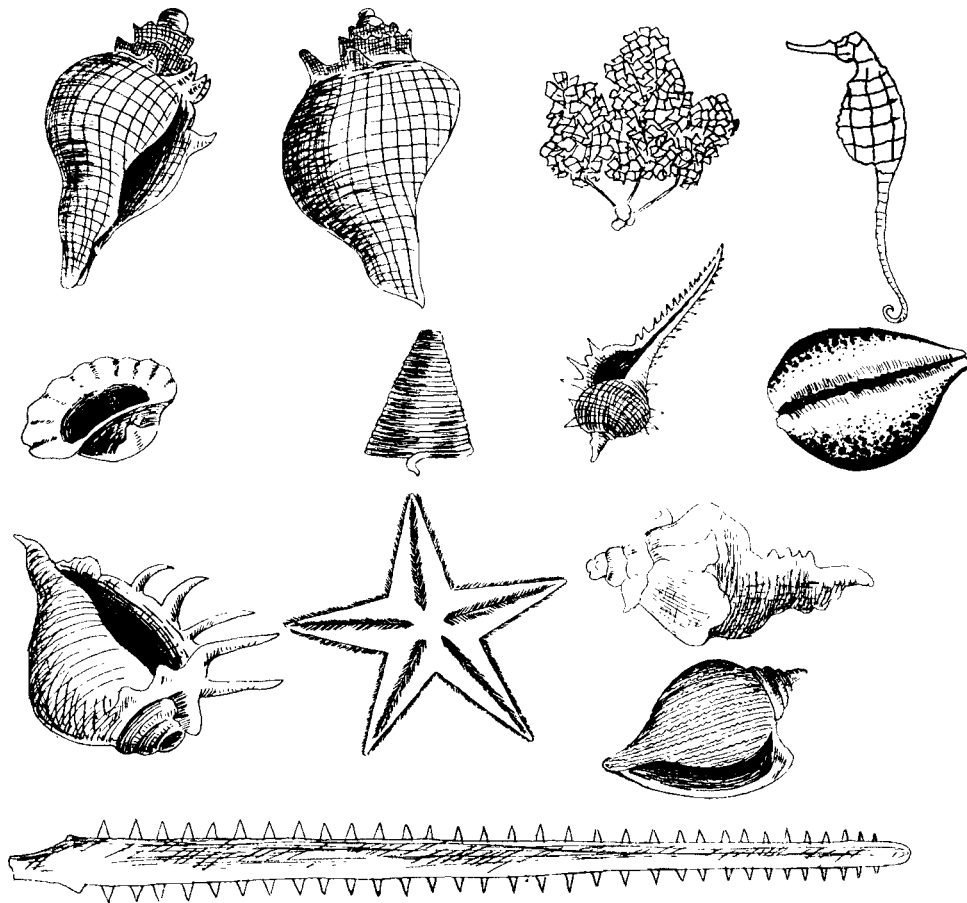
27. The villagers believe in the auspiciousness of the time, be it for undertaking a journey, launching of a new boat or using of a new fishing net. Marriage functions and religious festivals are always held on auspicious days. The Nolias believe that the soul of the dead ancestors pay occasional visits to their houses and if the ancestors are not worshipped properly they are troubled. Hence in all social as well as religious functions the Nolias worship their ancestors and offer them 'bhoga' in their homes. In the sacred space of the house called Gondi the Nolias worship their home deities known as Gorappa, K. ramma, Polamma, Nukamma, Bhulokamma, and Narasingha Swamy. Of these, Polamma of Agini Polamma is respected most. These home deities bear no images. In case of sufferings the home deities are propitiated. Sweetened water and Kudumulu, i.e., cakes prepared

with the flour or rice and black gram are offered in the temples of the village deities when someone suffers from fever, smallpox or cholera. They do not rest contented with these offerings. Some well-to-do persons vow to present stone images while the majority make gifts of silk saris.

Community festivals

28. The important festivals observed in this village are Kare Pongal, Dasahara and Dola Purnima. All these festivals are in common with the festivals of the Hindu neighbours and not much deviation is noticed in their celebration.

Out of these, Dola Purnima is most important for them. On this day, God Narasingha Swamy is worshipped by the Nolias who is not represented by any image. The function is held simply by chanting prayers of the god who is worshipped in the temple at Simachalam in Andhra Pradesh. On this day the Nolias do not eat fish and mutton. The males who perform the worship remain fasting till the worship ends. New clothes are purchased and sanctified before the village deity. On the occasion of Dola Purnima a fair is held at Gopalpur and many people from Nuagolabandh go to attend that fair.



SOME SPECIMENS OF SEA SHELLS AND SEA WEEDS

Leisure and recreation

29. The nature of work in the sea involves great physical exertion. The Nolias, although are accus-

tomed to such tough work, relax frequently to keep themselves fit for the job. But this does not mean that they completely get themselves disengaged. Even during leisure they mend the

nets and the fishing crafts. Occasionally some people play cards as there are no other recreations. Children are very often found playing in

the shore collecting pebbles, shells, snails, etc., which are later sold in the market. Some of these items are illustrated at page 43.



CHAPTER V

CONCLUSION

The analysis on the social and economic life of the Nolias of Nuagolabandh indicates that the village is very backward. The Nolias who comprise the majority of the population are not fully prepared to accept the changes for their betterment although they do not very much oppose to introduction of such changes. Probably they feel that such changes should take place in the normal course.

2. Two great social evils, i.e., illiteracy and drinking still prevail at large. Education has not interested them as most of them are sceptical about its utility. Drinking not only devours bulk of their income but also it leads to frequent quarrels, dissensions and worst of all to indebtedness.

3. Customs die hard. Everybody is now in a position to realise the evils of child marriage. Yet, it was found that child marriage is still practised by the Nolias.

4. Economic aspect is nevertheless gloomy. Whatever is earned is mostly spent on food and other items leaving very little or nothing to save. On account of this many people frequently resort to borrowing. The dwelling houses, represented by rows of huts with very few household articles speak eloquently about their poverty. There has been no steady income due to the fact that many Nolias who do not own nets depend upon the wills of the net owners and consequently they remain unemployed at times. Although fishing is done in groups, co-operative organization for fishing

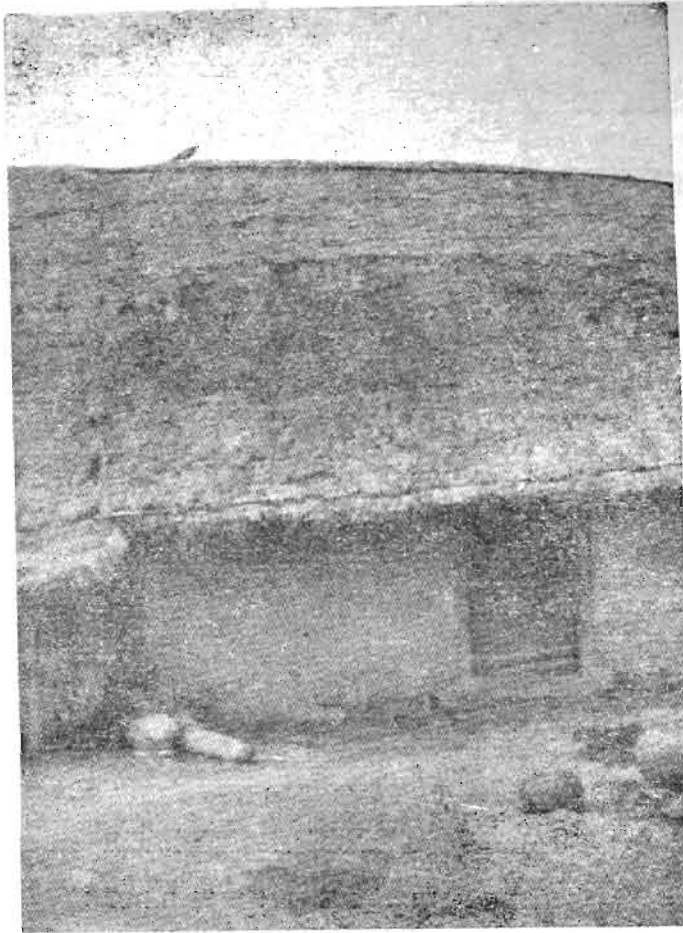
and sale of fish will undoubtedly go a long way to solve the problem of the Nolias.

5. The village does not appear to reflect any sign of prosperity. The humble dwellings, simple clothing, scanty household equipments bear testimony to this. Investment in ornaments is not much while investment in land is nil. None of the Nolias seems to think of purchasing land and become a cultivator. Everybody wants to stick up to the traditional occupation of fishing.

6. Some villagers are aware of the activities of the Grama Panchayat and Panchayat Samiti. But the majority are quite ignorant as they have not the opportunity to witness any development schemes undertaken by the Panchayat. Since this village has not got the benefit of any development work it is but natural that the majority of the villagers are not enthusiastic towards the Grama Panchayat. None of the villagers has taken part in the social welfare activities and politics. They are more concerned with their own lot and those activities which are not related to their economy do not interest them.

7. Among the problems which need early attention are provision of more drinking water sources, organization of a co-operative society for financing and marketing the fish and expanding the fishing operations and construction of an all-weather link road for quick and easy transport of fish. This will pave the way for economic upliftment of the village.



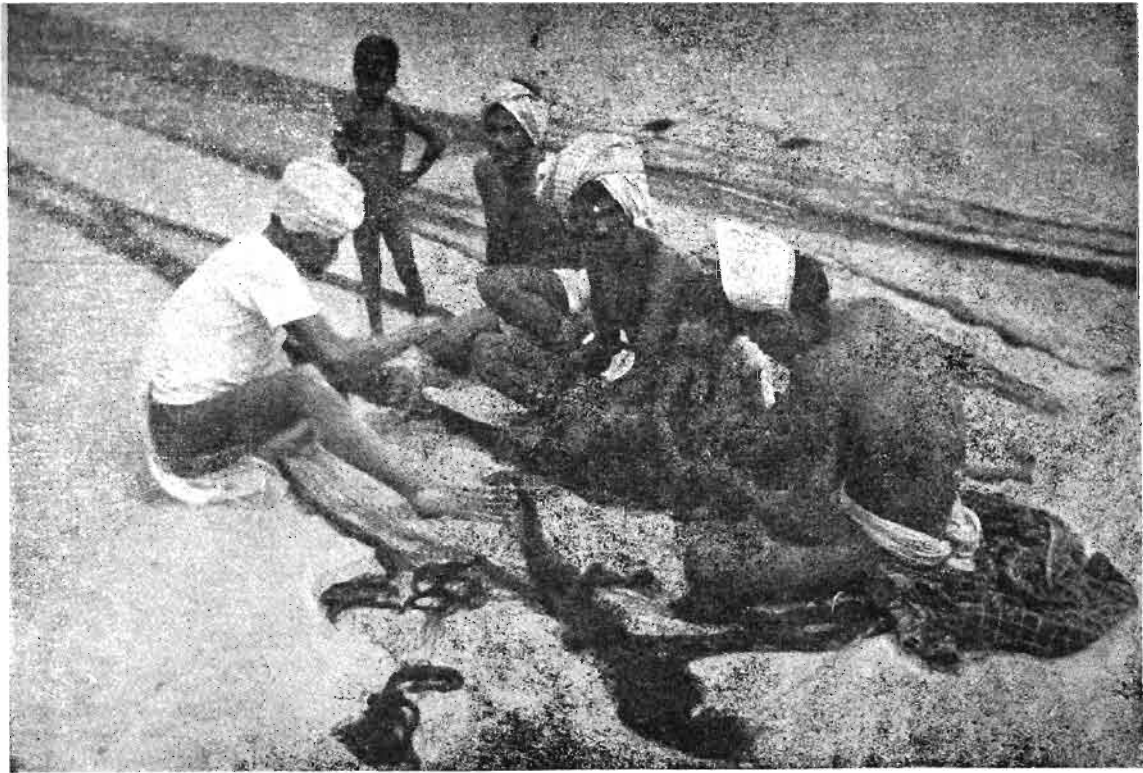


NOLIA HUTMENT

[It has no plinth, no window and no verandah. The walls are low and the thatching is thin. One particular feature is noticeable, viz., the thatches of two different huts dovetail into one another, making one continuous roof of thatches of 15 to 20 or more huts in a row]



FISH SORTED OUT ACCORDING TO VARIETIES



MENDING NETS ON THE BEACH



FISHING BOAT

[It has been pulled out of water and kept on the sandy beach of the Bay of Bengal at Nuagolabandh for seasonal attention and repairs]

A P P E N D I X

TABLE III

LIVESTOCK

Caste/Community	Cows, bullocks and buffaloes		Draught animals		Milch cows and buffaloes		Goats and sheep		Pig		Fowl		Others	
	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock	No. of house-holds owning	No. of Live-stock
Nolia	..	..	..	..	..	..	..	..	..	..	74	478	..	..
Sundi	1	2	..	..	1	2	..	..	..	..	..	..	..	..
Liari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE IV

WORKERS CLASSIFIED BY SEX, BROAD AGE-GROUPS AND OCCUPATION

(All workers are divided into 9 occupation groups, namely, Occupation No. I—Cultivator, No. II—Agricultural Labourer, No. III—Workers in mining, quarrying, livestock, forestry, fishing, hunting, etc., No. IV—Household Industries, No. V—Manufacturing other than Household Industries, No. VI—Construction, No. VII—Trade and Commerce, No. VIII—Transport, Storage and Communications, No. IX—Other Services.)

Age-group	Total number of workers			Occupation No. III Fishing			Occupation No. VII Trade and Commerce			Occupation No. IX Other Services			Remaining Occupations, namely, Nos. I, II, IV, V, VI, VIII		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	202	190	12	183	181	2	18	8	10	1	1	..	..	..	..
0—14 years	17	16	1	15	14	1	2	2	..	..	..	..	..	..	..
15—59 years	173	163	10	157	156	1	15	6	9	1	1	..	..	..	..
60 years & above	12	11	1	11	11	..	1	..	1	..	..	..	..	..	..

TABLE V

NON-WORKERS BY SEX, BROAD AGE-GROUPS AND NATURE OF ACTIVITY

(All non-workers are divided into four groups: Group I — Full-time students or children attending school
 Group II — Persons engaged only in household duties
 Group III — Dependants, such as Infants, Children not attending school and Persons permanently disabled
 Group IV — Retired persons not re-employed, Rentiers, Persons living on agricultural or non-agricultural royalty, rent or dividend, Beggars, Vagrants, Persons seeking employment, Persons having unspecified sources of existence

Age-group	Total non-workers			Students		Engaged in household duties		Dependants		Others	
	P	M	F	M	F	M	F	M	F	M	F
	2	3	4	5	6	7	8	9	10	11	12
All ages	493	172	321	5	2	..	154	167	165	..	..
0—14 years	326	171	155	5	2	..	1	166	152	..	..
15—59 years	152	1	151	..	..	..	149	1	2	..	..
60 years & above	15	..	15	..	..	..	4	..	11	..	..

TABLE VI

MONTHLY INCOME PER HOUSEHOLD BY OCCUPATION GROUPS

Sl. No.	Occupation	Number of households in the monthly income groups of				
		Rs. 0—25	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
1	2	3	4	5	6	7
1	Fishing	..	9	41	31	62
2	Trade and commerce	..	..	..	1	4
3	Other services	..	..	1	..	..

TABLE VII

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Income-groups														
	Rs. 0—25			Rs. 26—50			Rs. 51—75			Rs. 76—100			Rs. 101 & above		
	Expenditure			Expenditure			Expenditure			Expenditure			Expenditure		
	No. of households	Food	Others	No. of households	Food	Others	No. of households	Food	Others	No. of households	Food	Others	No. of households	Food	Others
	Fishing	9	28·00	9·00	41	36·00	17·00	31	49·00	23·00	62	65·00	61·00
Trade and commerce	..	..	..	..	..	..	..	..	..	1	53·00	26·00	4	118·00	84·00
Other services	..	..	..	..	..	..	1	43·00	4·00	..	..	..	..	..	..

TABLE VIII

INDEBTEDNESS

Sl. No	Monthly income groups	No. of households	No. of households in debt	Average amount of debt per household	Reasons for debt	Source of credit
1	Rs. 0 to Rs. 25·00	..	..	..	..	..
2	Rs. 26·00 to Rs. 50·00	9	..	..	..	..
3	Rs. 51·00 to Rs. 75·00	42	6	Rs. 165·00	4 households to purchase fishing nets and 2 households to meet family expenses	Private money-lenders of the village
4	Rs. 76·00 to Rs. 100·00	32	5	Rs. 126·00	2 households to purchase nets, and 3 households to meet family expenses	
5	Rs. 101·00 and above	66	15	Rs. 724·00	1 household for business, 2 households for purchase of fishing nets and 12 households to meet family expenses	

TABLE IX

AGE AND MARITAL STATUS

Age-groups	Total population			Never married		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	695	362	333	214	160	145	145	3	28	..	..
0—14 years	343	187	156	187	155	..	1	..	..	..	..
15—24 years	82	37	45	26	4	11	40	..	1	..	..
25—59 years	243	127	116	1	1	124	101	2	14	..	..
60 years and above	27	11	16	..	..	10	3	1	13	..	..

TABLE X

EDUCATION

Age-groups	Total population			Illiterate		Literate and educated		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Inter-mediate		Graduate		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
All ages	695	362	333	346	331	16	2	16	2	..	..	..	..	..	..	..	..	..	..
0—14 years	343	187	156	180	154	7	2	7	2	..	..	..	..	..	..	..	..	..	..
15—24 years	82	37	45	34	45	3	..	3	..	..	..	..	..	..	..	..	..	..	..
25—59 years	243	127	116	121	116	6	..	6	..	..	..	..	..	..	..	..	..	..	..
60 years and above	27	11	16	11	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XI

RANGE OF INFORMATION

Caste/Community	Total No. of households	Number of household heads who know the name of					Names of Principal rivers of the district	Remarks
		Panchayat head quarters	Thana head quarters	Tahasil/Taluk headquarters	District head quarters			
Nolia	143	136	136	136	136	96		
Sundi	3	2	2	2	2	2		
Dandasi	1		
Liari	1	1	1	1	1	1		
Brahmin	1	1	1	1	1	1		

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