

# The Role of Memory in Preserving Khuntapali's Cultural Legacy

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**Abstract:** The purpose of this study is to investigate the relationship between displacement and culture due to the Lower Suktel Irrigation Project of Bolangir district of Odisha. The paper highlights the situation of the displaced people against land acquisition for the irrigation project with leave their traditional culture. The present study is based on ethnographic method. The primary data obtained from 300 households by using open door to door survey from fully displaced villages namely Khuntapali. Simple descriptive statistics has been used to described in particular study with structural and functional view. The analysis includes variables such as caste, households' size, total households' income, ethnomedicine, cultural practices, fair and festival, folkway, etc. Findings indicates that households losing their cultural participation in general and submerged the local culture of displaced people of Khuntapali village.

**Keywords:** Submerge Culture, Local Culture, Displacement, Displaced People, Khuntapali Village

## Background of the Study

Mass displacement is unavoidable and essential to the irrigation dam project process. Many people have been evicted and displaced from their original places of residence as a result of the majority of these projects' significant changes to land use patterns, water supplies, and natural resources (Panday, 1998). The most valuable natural resources, including land, forests, indigenous knowledge, flora and fauna, and social capital, cannot be replaced by whatever amount of money paid for land and

other natural resources (Agnihotri, 2008). Immersion in the local culture is, in this regard, one of the study's main problems. People who have been relocated have been protesting the dam on a large scale (Parasuraman, 1996). This project is not without controversy, mostly surrounding compensation, resettlement, the displaced people's future means of subsistence, and, last but not least, cultural customs (Tandi, 2018). More than 100 individuals were arrested during the protest, including women. Of those who were still fasting inside the jail, 14 were deemed seriously ill and taken to the hospital by the police (Tandi, 2019).

The socio-economic impacts have always been very hard on local people affected in the form of landlessness, Homeless, loss of livelihood, loss of economic, social network, loss of culture, and family became defunct, unfit, suspiciousness, etc and so on (Cernea, (2009), Gogoi & Lahon, 2014). Further, Dams has negative impact of environment (Bottero, 2013). This paper highlights the local culture of Khuntapali village which already submerged in the water.

### **Objectives**

This research aims to identify submerged culture in relation to Khuntapali village's displaced population.

### **Research Questions**

The following questions are sought to be addressed in the course of this paper:

- How is the structural-functional local culture for the growth and development of displaced people in their resettled colony?

### **Adopted Methodology**

#### ***Method***

The study is based on the fieldwork report (2023-24) of the selected one displaced village (i.e Khuntapali village) from 29 submerged villages of the Lower Suktel Irrigation Project of Bolangir district in Odisha. Both quantitative and qualitative method are used in the study with descriptive nature. As simple random and purposive sampling are used in the study. The sample size is 300 households from one submerge villages Khuntapali.

#### ***Sources of Data***

Both primary and secondary sources served as the foundation for this work. Using a pre-planned interview schedule, door-to-door surveys and in-person interviews

were used to gather primary data on the issues and future prospects of the lower Suktel project from the local population. secondary data gathered from a large number of scientific publications, working papers, and statistics data.

### ***Area of The Study***

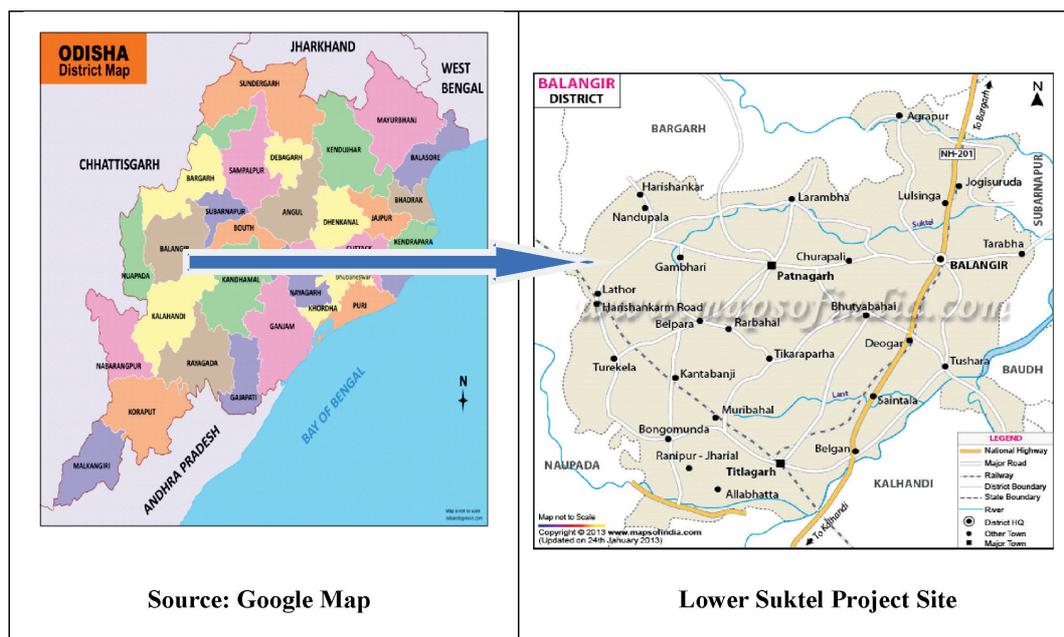
The Lower Suktel Irrigation Project, a significant irrigation project in the Bolangir block of the Bolangir district within the KBK region of Odisha, is situated close to the village of Magurbeda. About 20 kilometres separate Bolangir town and the proposed dam location across the Suktel River in the Mahanadi basin. The project calls for the construction of a 1410-meter-long and 30-meter-high earth dam, a centrally located ogee-crowned spillway that is 177 meters long, a 890-meter-long and 16-meter-high earthen right dyke that is 6 meters wide, a 412-meter-long, 3-meter-high, and 6-meter-wide earthen left dyke, as well as a 16.58-kilometer-long Left Main Canal with Head regulator and a 23.84-kilometer-long Right Main Canal with Head regulator and related distribution network. Fifteen of the study area's twenty-nine displaced communities are completely displaced, while fourteen are partially displaced (Lower Suktel office, Bolangir, 2023-24).

### ***Location of the study Area***

The area comes under Bolangir block of Bolangir district, Odisha. Geographical, the district is located at 20°11'40" - 21°05'08" north latitude and 82°41'15" - 83°40'22" east latitude. Balangir District has 3 subdivisions, 14 Blocks, 285 Gram Panchayats and 206388 villages. The Dam come Bolangir block cover by 23 GP 12780 villages. The proposed dam would span the Suktel River, which is a tributary of the Tel River and rises from the Harishankar River, which is a significant right tributary of the Mahanadi River in Odisha. The dam will be constructed 20 kilometres from Bolangir town, between the Jhareidungri and Budalagen hills, close to the community of Magurbeda. The study area is shown on the map that follows.

### ***Profile of Khuntapali Village***

The Lower Suktel Irrigation Project will completely submerge the revenue village of Khuntapali. The village itself is the Gram Panchayat headquarters village belonging to Bolangir block, Bolangir Tahasil of Bolangir district. A total of 268 households (HHs) comprising 531 displaced families (DFs) and 28 landless households consisting of 51 displaced landless families are going to be displaced from the village Khuntapali



**Figure 1: Project Area Map for the Lower Suktel Irrigation Dam**

due to acquisition of land and houses for the project. In addition, 41 households consisting of 80 affected families (AFs) (Above 75%) are being affected by the project due to acquisition of their agriculture land in the village Khuntapali before declaration of 4(1) notification. The table gives the brief scenario of distribution of total displaced, affected and displaced landless households along with displaced, affected, and displaced landless families according to the sex and caste categories.

**Table 1: Identification of Displaced HHs in Gender and Caste Wise**

Total HHs	Male Headed HHs				Female HHs			
	SC	ST	OC	Total	SC	ST	OC	Total
268	27	28	153	208	3	10	47	60

Source: The primary survey 2009 by the office of lower sukettel irrigation project

An examination of displaced households (HHs) by caste and gender is shown in Table 1. There are 268 households that have been relocated in all. Of these, 60 (22.4%) have female heads while 208 (77.6%) have male heads. Of the households headed by men, 27 are members of the Scheduled Castes (SC), 28 are members of the Scheduled Tribes (ST), and 153 are members of Other Castes (OC). This demonstrates that OC households make up the bulk of displaced male-headed

households (73.6%), with SC and ST households making up lower shares. Three are from SC, ten are from ST, and forty-seven are from OC for households headed by women. According to the distribution, OC accounts for 78.3% of relocated households headed by women, with SC and ST sharing the remaining 21.7%. Males mainly lead houses across all caste groups, according to the statistics, which shows a gendered tendency in family leadership.

**Table 2: Identification of Affected HHs in Gender and Caste Wise**

Total HHs	Male Headed HHs				Female HHs			
	SC	ST	OC	Total	SC	ST	OC	Total
41	7	---	26	33	---	---	8	8

Source: The primary survey 2009 by the office of lower suketel irrigation project

Table 2 offers a useful summary of households (HHs) impacted by a specific project or activity, broken down by caste and gender. There are 41 households in total that are impacted. Of these, eight have female heads and 33 have male heads. Given that male-headed households make up over 80% of all households, this indicates a large gender gap. Seven families with a male head are classified as Scheduled Caste (SC) when the distribution of castes is examined; no Scheduled Tribe (ST) households are classified as such. Of the 26 homes with a male head, the majority are classified as Other Caste (OC). This demonstrates that the OC category accounts for a sizable percentage of the impacted male-headed families.

On the other hand, none of the SC or ST groups are represented in the OC category, which includes all eight female-headed households. The paucity of SC or ST female-headed households could be a sign of either a lack of female leadership in impacted areas or a lack of land or asset ownership by women in these communities. According to the data, OC households—both male and female-headed—see the biggest effects, which may be due to their larger population or more evenly distributed assets in the impacted area. Social equity and inclusion could be improved by addressing these inequities through focused initiatives for SC and ST populations, particularly women.

**Table 3: Identification of Displaced Landless HHs in Gender and Caste**

Total HHs	Male Headed HHs				Female HHs			
	SC	ST	OC	Total	SC	ST	OC	Total
28	8	2	11	21	4	---	3	7

Source: The primary survey 2009 by the office of lower suketel irrigation project

Data on displaced landless households (HHs) by caste and gender are shown in Table 3. Twenty-one of the twenty-eight households are headed by men, while seven are headed by women. With 75% of displaced homes being headed by a man, this emphasises the prevalence of male leadership. When it comes to the distribution of castes in families headed by men, Scheduled Castes (SC) make up eight, Scheduled Tribes (ST) make up two, and Other Castes (OC) make up eleven. This implies that the displacement rates of SCs are larger than those of STs. The fact that the OC group makes up the largest segment (11 HHs) suggests that a wide range of social groups are impacted by displacement. Three of the seven female-headed households are classified as OC, while four are classified as SC. Interestingly, this data does not include any ST homes with a female head. This lack of representation in the displacement data or a decrease in the number of ST households headed by women could be the cause of this omission. The vulnerability of SC women in displacement scenarios is shown by the greater percentage of SC families headed by women as compared to other groups. The information suggests that there may be socioeconomic disparities and that displaced women, particularly those from under-represented groups, require specialised support systems. To alleviate these inequities, targeted policy interventions are necessary at the intersections of gender and caste in relocation.

**Table 4: Identification of Displaced Families in Gender and Caste**

Total DFs	Male DFs				Female DFs			
	SC	ST	OC	Total	SC	ST	OC	Total
531	43	73	345	461	3	11	56	70

Source: The primary survey 2009 by the office of lower suketel irrigation project

Displaced families (DFs) are broken down by caste and gender in Table No. 4. Scheduled Castes (SC), Scheduled Tribes (ST), and Other Castes (OC) are the three primary caste categories into which the displaced families are divided, with further divisions made for male and female family members. There are 531 displaced families (DFs) in total, 345 of which are male and 186 of which are female. One noteworthy finding is that, with 345 males and 56 females, the majority of displaced families fall under the “Other Castes” (OC) category, accounting for the largest total numbers in both the male and female categories. This shows that the OC group makes up the majority of the displaced population, which may indicate

that socioeconomic or regional factors are impacting patterns of displacement. Families belonging to Scheduled Castes (SC) and Scheduled Tribes (ST) make up a lesser share of the total displacement. There is a gender disparity in the displaced population, as evidenced by the fact that there are much more male DFs (345) than female DFs (186). Due to employment or other obligations, men are frequently the main agents of displacement, leaving women in the home. This may be a reflection of traditional patterns of male mobility. In summary, the data points to a gender gap, with a skewed caste representation and a larger percentage of male relocation, especially among OC families. The socioeconomic causes and effects of this pattern could be investigated in more detail.

**Table 5: Identification of Affected Families in Gender and Caste**

<i>Total AFs</i>	<i>Male AFs</i>				<i>Female Afs</i>			
	<i>SC</i>	<i>ST</i>	<i>OC</i>	<i>Total</i>	<i>SC</i>	<i>ST</i>	<i>OC</i>	<i>Total</i>
80	11	---	59	70	---	---	10	10

*Source:* The primary survey 2009 by the office of lower suketel irrigation project

Data on afflicted families (AFs) by caste (SC, ST, and OC) and gender are shown in Table 5. There are 80 impacted families (AFs) in all, broken down by caste group based on gender. Ten women and seventy men make up the 80 impacted families. Given that men are more likely to be the heads of households in many areas, this means that a far higher percentage of male-headed families are affected. This could be a reflection of the gendered character of social and economic vulnerability. Out of the 70 afflicted families with male heads, 11 are classified as SC (Scheduled Caste), 59 are classified as OC (Other Caste), and none of them fall under the ST (Scheduled Tribe) category. According to this distribution, a very small percentage of male-headed impacted households are from SC, whereas the majority are from the OC group. All ten of the female-headed families fall into the SC category, suggesting that SC communities are the most impacted among the afflicted female-headed households. Given that SC women frequently experience exacerbated social and economic marginalisation, this emphasises how gender and caste overlap in vulnerability. When addressing the needs of impacted populations, this data emphasises the significance of taking gender and caste into account. It suggests targeted interventions for households led by both men and women, especially within marginalised caste groups.

**Table 6: Identification of Displaced Landless Families in Gender and Caste**

Total DLFs	Male DLFs				Female DLFs			
	SC	ST	OC	Total	SC	ST	OC	Total
80	15	3	23	41	7	---	3	10

Source: The primary survey 2009 by the office of lower suketel irrigation project

Displaced landless households (DLFs) are broken down by caste and gender in Table 6. There are 80 displaced families (DLFs) in total, further subdivided by caste: Scheduled Caste (SC), Scheduled Tribe (ST), and Other Castes (OC). There are 41 male DLFs in all, and 39 female DLFs. Twenty-three of the male DLFs fall into the OC category, three into the ST category, and fifteen into the SC category. Three female DLFs are in the ST group, while seven are in the SC group. It is noteworthy that the OC category does not include any female DLFs.

**Notes:** SC-Schedule Caste (Keuta, Dhoba, Ghasi, and Ganda), ST-Schedule Tribe (Kondh, Gond and Soura), OC-Other Caste (Gauda, Brahman, Agharia, Kulta, and Teli)

**(A) Ethnic Composition of Khuntapali Village:** The village 'Khuntapali' is multi caste village comprising with multi ethnic groups of the total 268 displaced households 200 belong to other castes, 30 scheduled castes and 38 scheduled tribes. The major caste groups living in the village are Gauda, Brahman, Agharia, Kulta, Keuta, Dhoba, Ghasi, Ganda, Gond, Kondh, Sahara, Soura, and Teli. All the scheduled tribe households belong to Kondh, Gond and Soura tribes.

**(B) Demographic Profile:** The total of the village Khuntapali is 1471 that include displaced population 1346 and landless population 125 who also are going to be displaced from the village. Of the displaced population 691 are male and 655 are female while the distribution of displaced population are male 59 and female 66. Similarly, 201 persons are affected of which 105 are male and 96 female. Further the populations are categories in different age groups. It is found that the highest number of displaced and affected population comes under the age group of 26-45 years.

## Land Acquired by the Project

**Table 7: Land Acquired in the village and Its Categories**

Sl No.	Categories of Land	Area (In Acre)
1	Bahal Pani Two	104.00
2	Bahal Mamuli	196.60
3	Berna Mamuli	113.33

Sl No.	Categories of Land	Area (In Acre)
4	Berenapani Two	2.93
5	Mal Mamuli	45.36
6	Atta Mamuli	410.52
7	Gharabari	21.09
8	Others (Anyana)	37.72
9	Bagayat	6.83
Total Private Land		938.38

Source: Office of Lower Suktel Bolangir, 2024

The table represents a categorization of private land types and their respective areas in acres, using a quantitative approach to classify and document land use. The sum of all categories is 938.38 acres, ensuring data completeness. Out of total land, the largest category, Atta Mamuli, constitutes 410.52 acres, approximately 43.7% of the total private land. This suggests it is a significant type of land, potentially used for activities like agriculture or residential development. Secondly, Bahal Mamuli was 196.60 acres (~20.9%) and Berna Mamuli was 113.33 acres (~12.1%) are other significant contributors. Thirdly, categories like Berenapani Two was 2.93 acres (~0.3%) and Bagayat was 6.83 acres (~0.7%) are minor contributors, reflecting specialized or less common land uses. Fourth, Gharabari accounts for 21.09 acres (~2.2%), indicating a relatively small proportion submerged in irrigation purposes. At last, "Others (Anyana)" category included 37.72 acres (~4%) submerged in same purposes.

## Result and Discussion

### *Socio-Economic and Demographic Characteristics of the Sample Households*

The field work gives a socio-economic and demographic profile of a sample of **300 households** and **1,410 individuals**. The analysis highlights key variables such as caste composition, gender, age structure, education, occupation, land ownership and loss, income levels, and compensation status.

Out of 300 households, **50.3% belong to Scheduled Groups (SC/ST)**, while **49.7% belong to Non-Scheduled Groups**. This nearly equal distribution indicates a balanced representation of both marginalized and mainstream caste groups. It suggests the study likely aims to explore disparities or outcomes related to caste categories.

Among the 1,410 individuals surveyed, **728 are male (51.63%)** and **682 are female (48.36%)**. The sex ratio appears fairly balanced, although a slight male dominance is noted. This could reflect either natural demographic trends or possible underreporting of females in rural or traditional settings.

The majority of individuals fall within the **36–60 age group (55.46%)**, followed by **16–35 (24.89%)**, while children (0–15 years) make up **only 6.87%**, and the elderly (above 60) represent **12.76%**. This indicates a largely working-age population, which has implications for workforce potential and dependency ratios.

Household sizes vary, with the majority (54.3%) having **4–5 members**, followed by **29% with 7–9 members**, and **16.7% with 1–3 members**. The prevalence of medium to large families is indicative of joint family structures or traditional rural household compositions.

A significant portion of the population has **primary education (47.37%)** or **high school (27.65%)**, with only **6.66% having graduation or above**, and **9.78% being illiterate**. The **low percentage of higher education** reflects the need for better access to secondary and tertiary education in the region.

A vast majority (**83.7%**) of the respondents are engaged in **agriculture and farm labour**, with only **16.3%** in services, business, or non-farm activities. This underlines a strong dependence on the agrarian economy and highlights potential vulnerability to land loss and climate effects.

Approximately **63.3%** of households have experienced some land loss, with **37.7% losing up to 2 acres**, **11.4% losing 2–5 acres**, and **14.7% losing more than 5 acres**. Only **36.7% reported no land loss**. Land alienation appears to be a significant issue for these households.

The income distribution shows **65.3% of households earn up to ₹50,000 per annum**, and **only 3% earn above ₹150,000**. This implies **widespread poverty** and a need for livelihood diversification and financial inclusion measures.

Among households facing displacement or land loss, **53.66% received land compensation**, and **76% received house compensation**. While housing compensation is relatively higher, the fact that nearly **47% did not receive land compensation** is alarming and points toward possible gaps in resettlement and rehabilitation policies.

### **Submerge culture of Khuntapali village due to Dam Construction**

Culture of the people of Khuntapali village was submerged in the Lower Suktel Irrigation Project of Bolangir district of Odisha. What were the cultural practice

and participation which had submerged in the name dam. The following are discussed;

### *Agriculturally based Cultural practices*

Khuntapali villagers' social system was cohesive because of these aspects of their culture, which also give their lives meaning. An annual event focused on agriculture, Pousha Purnima (called Pushpuni in Sambalpur) is held on the full moon day of the month of Pousha. But especially in the research areas, "Chher-chhera" was the most commonly used name. The phrase "chher-chhera" is probably derived from the word "char-char," which describes a drum. Khuntapali village's cultural ceremonies were particularly affected by the Mahabharata and Ramayana traditions. Among these epics' main characters are Rama, Krushna, Karna, Bhima, Arjuna, Bharat, Ravana, Kansa, and others. According to local customs in Khuntapali village, these are folk heroes. In the research area, these individuals have influenced the folk society's oral traditions and customs, and they are recast as folk heroes.

### *Cultural Participation*

Examples of how rites and rituals punctuate the lives of individuals and groups include rites and rites of passage, seasonal rites, and rituals that mark the stages of life from birth to death and have existential and social meaning. The villagers of Khuntapali were the centre of a number of well-attended social events on important dates in the cultural calendar and at important occasions in the community's life, such as religious ceremonies, marriages, or births.

### *Fair and Festival*

The residents of Khuntapali celebrated a number of festivals, including Pushpuni, Ratha Yatra, Bhajijuntia, Puajijuntia, Dushera, Ganesh Puja, Saraswati Puja, and Biswakarma Puja."Nuakhai," or the rice festival, is one of the most significant social celebrations in Khuntapali village. During this event, the first paddy harvest grains are prepared into a variety of cuisines and offered to Kula Devata, the mother earth, and the deities Kandhenbudhi, Maa Mangala, and Rameswari Ramchandi.

### *Folk Drama, Tale and Dance*

The traditional culture of the Khuntapali people was largely dependent on folk theatre, music, and dance, all of which were lost when dams were built. Among

the popular folk dramas that were taken from the villagers were the Abhimanyu Vadha, Nilendri Harana, Kichakabadha, Sovavati Harana, Karna Vadha, Rukmini Vivaha, and Draupadi Vastraharana. Laxmi Puran, Dand, Danggada, Ghumra, Sabar-Sabaren, Nachina-Bajnia, Dal Khai, Desi Pala, Samparda, and Sanchar are all performed by the skilled entertainers. Additionally, a group dance known as Kirtan is performed to commemorate the event. Songs and music accompany the majority of these folk dances which is discuss in the following;

### ***Dalkhai***

Dalkhai was thought to be a traditional dance of the Khuntapali people. Additionally, it was a ceremonial dance done in observance of the gods Maa Durga and Maa Kandhenbudhi during the Bhai and Pu juntia fasts. This is the dalkhai song that is sung in front of “Dalkhai Kuthi” when the deity is worshipped, which is like;

***Dalkhai re-----Dalkhai re----***

***Ghadi mari ude dasara janha***

(The autumn moon comes up with tune of time)

***Kuanri tukel manankar mana uchhana***

(The unmarried girls are so excited)

***Sulakuthi kede sundara dise***

(The deck of the goddess (altar of sixteen) is so beautiful)

***Fule fule saja heichhe sate***

(Decorated with lot of flowers)

***Sahe aatha duba, chaula dhari***

(With hundred and eight sacred grass and unboiled rice)

***Dalkhai Devi ke bandei kari***

(Welcome and adore the deity)

***Kuanri tukel mane dhana re***

(The unmarried girls invoke)

***Sate ken ---***

(Truly...)

***Upasa kari, maa ke sumari dada bhai lagi kaen***

(Pray the deity remaining fast for the well-being of their brothers)

***Dalkhai re ---***

The multicoloured Sambalpuri saree is typically worn by the women, who also put a shawl over their shoulders and grasp the ends in both hands. The dance

will be accompanied by a rich group of folk instruments called the Dhol, Nisan (a remarkably large iron-cased drum), Tamki (a small, one-sided drum that is 6" in diameter and played with two sticks), Tasa (a one-sided drum), and Mahuri.

### *Ganda Baja*

Ganda Baja is a widespread tradition among the common people of Khuntapali village and is firmly embedded in their sociocultural existence. Every event, including festivals, fairs, birthday celebrations, and weddings, required music. Every event had music. Every act of worship includes music. No ceremony is complete without music. In a given ritual, each ceremonial has its unique rhythm. Throughout the ceremonies or rites, very few instruments are used. "Agho baja, pachhe raja," which translates to "the band comes first, followed by the monarch," is a proverb in the local dialect that captures the significance of Ganda Baja. The musical presentation only featured traditional instruments such the Dhol, Lisan, Tasa, Muhuri, and Jhumka. It made no use of electronics or synthetic membranes.

### *Danda Jatra*

The Shaiva cult drama was practiced by the traditional ritualistic Khuntapali people. One of Khuntapali village's oldest folk theatres, "Danda Jatra," was now underwater. Thirteen to twenty-one days were spent doing the jatra. The Danda Nata participants, known as "Dandua," travelled from village to village to carry out the same act. It was devoted to Lord Shiva and Goddess Kali, who were symbolised by a pole, or "Danda," dressed in various hues. The primary feature of the concert was "Pani Danda," which the participant performs. "Meru-yatra," the closing ritual, is celebrated on the day of Maha Vishuba Sankranti of Chaitra.

### *Krushnaguru*

Existence of God Krishna as the topic of songs, this was also widely recognised in the village but it was submerged. The songs were sung in a communal setting, and the rhythms and vocals were not very varied. The beats of the little percussion instruments gave the performance a serene, significant feel.

### *Rasarkeli*

Rasarkeli song was submerged which sung Rasarkeli re or Rasarkeli bo, the first lines of its characteristic music, explore a minor abstain and were the primary points of

dissimilarity. The time measure worked simultaneously with the actual singing of the tunes, which were divided into four beats and could be interpreted as 2 x 2 patterns. This collection of Rasarkeli re songs also included Juiphula re and Mayla jada songs, however the movement of the latter was somewhat more chaotic for the villagers.

### *Halia songs*

Only the male member of the fair sex who ploughs the soil sang the halia melodies, which were likewise drowned. It was strange that the halia (ploughman) existed. The halia is a philosopher who sings a high-pitched song called “Baila re” (Oh my bullocks) about legendary subjects.

### *Humo Bouli*

Humo Bauli songs, particularly those sung by women who stand two rows apart, begin a measure, and then return to their starting positions at the end, were for women if Halia songs were exclusively for men. Typically, the songs had only three rhythms, with each word having eight syllables and a second syllable. Before the word “Bauri” was added, the first and third were repeated. The songs touched on both the modest yet beautiful qualities of individual existence and a variety of social aspects of social life.

### *Story Telling*

Khuntapali village had a long history of storytelling. After a long day of work, people began talking to each other about their experiences. People would gather and talk about their daily lives. Additionally, they told tales of gods, goddesses, mythical figures, and other supernatural powers, which encouraged people to be more imaginative. As a result, the essence of folktales was formed by both fact and imagination. In essence, the elderly man had shared the tale with the locals.

### *Traditional Medicine Practice*

Because of the displacement caused by the dam, Khuntapali village’s traditional medicine is submerged. The fieldwork reveals that various traditional medicines have been displaced due to the Bolangir Lower Suktel Irrigation Project. Various indigenous medicines, such as Kaladahana, Buro, Sahaj, Basang, Neem, Bamur, and

Tal, were submerged. Due to its unavailability in their new colony, displaced people no longer practise traditional medicine.

## Conclusion

Here, it is concluded that the local culture of Khuntapali village submerged due to dam-induced displacement. It is found from the field work that cultural practice such as belief system, value, folkway, local tradition, fair and festival, folk drama, tale and dance, different indigenous medicine (Kaladahana , Buro, Sahaj , Basang, Neem, Bamur, Tal etc. ) have submerged because of lower suktel irrigation project, Bolangir. Now-a-Day, the displaced people do not practice the local culture in their resettled colony.

## Delimitations and Scope

This paper's aim is restricted to identifying and analysing the primary concerns regarding the submersion of Khuntapali village's local culture, specifically out of 29 submerged villages.

**Citation Method:** The citation style is consistent throughout the paper.

**Conflict of Interest:** None

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