

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

Miss. Gouri Majhi¹, Dr.Ratnakar Mohapatra²

¹ Ph.D. Research Scholar of History, School of Tribal Culture, philosophy and Eco-Spiritualism, KISS, Deemed to be University, Bhubaneswar, PIN- 751024, Odisha, India

²Associate Professor of History, KISS, Deemed to be University, Bhubaneswar, PIN – 751024, Odisha, India
<https://orcid.org/0000-0002-3148-7662>

ABSTRACT: The Kisan Adivasi constitutes a single among the 62 tribes recognized in Odisha. The Kisans do better than the other ethnic groups in comparison. In Odisha's western region, they are primarily found in Sundergarh, Jharsuguda, Sambalpur, and Deogarh, among others as well, belong to the various regions of Orissa where a large number of people live in Bargarh, Balangir, Kalahandi, Keonjhar, Jaipur, and Boud are further districts wherever it is located. Cultivator is the meaning of the word "Kisan." The name "Kisan" was given to him since this group of people has a long history of cultivation. These individuals had a variety of local designations and were found all throughout the entire globe. Kola and Morva can be identified by their given names in the Kuchinda block of the Sambalpur district, just as Kuda, Kor, and Mirdha are located within the Sundergarh district. Kisans, unlike other ethnic groups, speak a particular language. Comparable to indigenous languages of many different kinds of mankind, they interact in Kurukh, Odia, and Sambalpuri in as well as Kisan. Hinduism is recognised as the dominant religion among the Kisans. In spite of this, a large number of Kisan tribe people have converted to Christianity from Hinduism. In addition to older people, they love nature. Together with them and Budhabandha, Ganasir, Baghiya, Gosain, Veemdevata as their village deity, Samalai Mahaprabhu is praised as the house deity while the place where cows and other animals graze. This worship is referred to as guhalpuja. Born into a Kisan family, they speak in Kisan, because Kunhan, while they must adhere to a number of social laws between the time they are born until the day they pass away. The purpose of this paper is to present the Kisan tribe's life cycle rituals in the Indian state of Odisha. The authors of this article used information gathered from primary and secondary sources when writing it.

KEYWORDS: Kisan, Ritual, Tribe, Family, Ceremony, Community, Marriage, Thread, Odisha

I. INTRODUCTION

The term "Kisan" derives from a Hindi term for an agricultural worker or peasant. The people in question are recognised by scheduled tribes in Odisha, West Bengal, and Jharkhand (Ota & Mohanty, 2021, p.795). The majority of India's tribal populations reside in Odisha, Andhra Pradesh, Gujarat, Chhatisgarh, Madhya Pradesh, Maharashtra, Rajasthan, West Bengal, and Karnataka (Ota, Mohanty & Mohanty, 2018, p.7). These are divided into 62 tribal groups, the primary 62 tribes being Arya, Dravida, and Munda, which are closely related to each other (Ota, Mohanty & Mohanty, 2018, p.7). Since the human beings are social animals, everybody needs a community for survival. Each person belongs to a social group that is defined by their caste, family name, clan, and line of descent. We are all depending on one another, which makes it important for us to work together efficiently in a group or community. A person is unable to attain all that they can or fulfil their aspirations, unlike someone who lives in a community. It's customary to think of society as the basic structuring, interaction, and relationships of a collection of people. Occasionally, the term "community" refers to a group of people who share a "culture" and inhabit the same area of the world (Edward, 1994, p.12). Every person has a unique identity in their cultural environment as a whole, and ethnicities are strongest in communities. A community's indigenous culture acts as a means of exhibiting its distinct social position, festivals, rituals, language, as well as its clothing, home decoration, artwork, and handicraft. The concept of "tribal culture" is based on three fundamental aspects of how individuals interact in tribe-based societies (Steward, 1972, p.44). It refers to a construct that during its original context, represents the desirable requirements, values, and behaviour of anyone who belongs to a small, uncomplicated, homogeneous group that is capable of existing independently and running with outside aid. In indigenous society, real sub cultural populations with a contemporary autonomous way of life as well as a unique way of operating are unable to be distinguished. The second assertion is that indigenous societies often have a set pattern or organisation. Even though patterns can convey a variety of ideas, they are frequently used to express essential cohesiveness, a sense of completeness, and integration. According to the third point, the concept of linguistic tribalism is intrinsically reductive. The way of life in question is contrasted with other institutions' civilizations and refers to the

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

rules and practises that exist inside a specific organisation. To envision tribal society through the lens of its organised epistemic and ethical qualities, it has been useful to analyse the social, cultural, and historical surroundings of tribes' communities. Each tribe possesses its own unique culture. Along with the Kharia, Munda, and Oraon, Kisans have a unique culture (Bage, 2010, p.19). The Kisans have a strong preference for living nearby. They have implemented a number of rules and ordinances to regulate their environment. They all together remember the various holidays that they individually own and celebrate. Similar to how a name-giving ceremony is held whenever a baby is born in someone's home, and then the child marries when they become adult. The person in consideration will be entered if they pass away. Their primary objective Agriculture is their main source of income. After days of arduous labour, they frequently drink rice beers and perform music and dances. They are incredibly friendly and go out of their way to make visitors feel welcome when they arrive to their house (Lakra and Kujur, 2000, p.30).

II. METHODOLOGY

The current author's qualitative study data methodology, which includes scheduling, individual interviews, and observations, was employed to gather the information. The main/principal author had conducted a thorough field study to gather information on the different aspects associated with the Kisan life cycle rituals system found in Sambalpur district, Odisha. The present article is written using a combination of primary as well as secondary sources. The study of literature, participant observation, interviews, and hearsay stories were used to gather the initial information. Books, magazines, journals, reports, periodicals and other sources serve as the secondary data for the current topic. The current authors extensively examine, analyse, and discuss the data obtained through both primary and secondary sources.

Objectives of the Study

- 1- To study the life cycle rituals of Kisan Tribe of Sambalpur and Sundergarh Districts of Odisha
- 2- To know the different life cycle rituals observed by the Kisan tribe traditionally.
- 3- To study Importance of the life cycle ceremony of Kisans.
- 4- To know the social life and functions of Kisans of Sambalpur and Sundergarh.

III. DISCUSSION AND RESULT ANALYSIS

Life Cycle Rituals

The Kisan tribe's way of life progresses and is marked by numerous events similar to conception, childhood, adolescence, marriage, old age, and death (Ota, 2013, p. 18). From birth to death, abide by several social policy regulations. Like *Chhutkia* after six days, Naming ceremony after twenty-one days, Ear boring at the appropriate time, marriage, and Death Ritual performed after death (Ota & Sahoo, 2021, p.813).

Chhutkia (6 days after purification)

The Kisan tribe people consider many customs and traditions to spend his life. After child birth six days purification ceremony is called *Chhutkia* (Personal Interview was made with Kuntala Majhi, on Dt.1.02.2023, Age-50, At-Jharmal, Po- Kuntara, Dist. - Sambalpur, Odisha). After the new baby is born, both the mother and the baby are kept in the same room before doing the purification. They call that room unholy. This purification is done 6 days after the baby is born and the child's navel string is done after falling.

After the child is born, the mother is given plain rice and salt to eat. A day after the child is born for 6 days, the mother is given boiled water to drink after boiling the *sunari* tree's peel and *kolatha*, for the mother and child not to be cold. Small fish is given one day to mother to eat, for child's concern in chickenpox, *Alati*, for not having any skin disease. No worship is done at home and in the villages before the six days completion ceremony. He cleans the house to purify it. He cleans all the clothes and irrigates turmeric and basil water. Both the mother and the baby are bathed in turmeric water.

The following are the requirements for the *Chhutkia*:

1. White in brass plate
2. *Haldi* powder
3. New blade or knife
4. Child's navel cord
5. *Sal* leaf
6. Bark of *Gambhari* tree
7. Sickle
8. Paddy in one *Dana /chakni*
9. White thread

To perform the *Chhutkia*, the head of the household first invites the senior villagers, *jati Samaj* and locals, especially the important villagers and *Sutrains* of the village, as well as other blood relatives. When the child's guardian or family head speaks, all of the

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

relatives and notable villagers gather around to listen. They then celebrate while smoking *bidi* tobacco (Lakra and Kujur, 2000, pp.31-32). Then, after adding a small amount of bark from the *Gambari* tree and *haldi* powder to the water in the brass plate, a few chosen individuals and community leaders will cut a small amount of the child's hair using a blade or knife and place it in the plate. A *dhai* or an elderly woman will take the child on their lap and force it to sit in the house courtyard. Prepared in *Sala* leaf white paddy in a big bowl, keep the child's navel string above the paddy by making full shape. Mother and child wear new clothes taken from uncle's house. The mother held the child in her lap and sat there and in front of the mother, the *jatibandhu* are sitting. Kisan tribe *Pujari* prays the blessing:

'*Hey Dharme belayo,*

Ei haudu negha tariti barchkadas/barchikchi,

Issan/edghisan mgahi atma Atli

Isini/idan emahi jatirm ondraldam '

(This means "Dear Lord/God this child has come from you, he has your soul/spirit, we are including/welcoming in our tribe or caste/community.")

Keep turmeric water in a bronze vessel. After taking out the rice from the folded paddy, leave the added rice in turmeric water and speak the name of ancestor. If there is a boy, then take the name of male ancestor and if there is a girl, then take the name of female ancestor. Taking the name of ancestor put a couple of pairs of rice in turmeric water. If the rice couple lived together in the water they believed that ancestor was born and by the name of ancestor, rice on turmeric water is not found together, it gets separated. By having rice together it is believed that ancestor was born. The name of the ancestor is of his own clan. With this, the Kisan tribe people believe that ancestor has been born as a new child at our house (Personal Interview was made with Kuntala Majhi, on.Dt.1.02.2023, Age-50, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

A few drops of rice beer or *tarpani* are dropped before burying the navel string or *Kuda*. This is referred to as "*Tarpani* or *tipikaisba*." This indicates that people give thanks for their ancestors and say, "*Hey*, our ancestors did take excellent care of the infant, so the child is shielded from chest discomfort, bone pain, illness, or any type of ailment, may he have a long and happy life." Following this, the brass plate's water is tossed onto the home's roof while the plate is left on the ground. Next, everyone gathered there just to clean the *chhutkia* is followed by the village ladies and *dhai*, who apply *haldi* and oil. And both child and mother are also applied to purify both of them.

The Kisans offer rice bears to ancestor in every festival. "*Tarpan*" is given in the name of the ancestor in whose name the child is born. Cut of some hair of the new baby and keep the navel under the gate of the room.

After that, the baby's mother applies turmeric oil to the women present and by touching his feet and asking for blessings. As part of the majority's commitment, the child is delivered to the parents. The village chief addresses the populace, telling them that the child does not only due to his parents but additionally to five or five hundred other relatives. He invites them to visit him in both good and bad situations, but warns them not to scalding the youngster out of resentment. After joyfully singing and dancing, the grandparents give the baby to the mother and instruct her to take proper care of the infant. They also ask her attentively to the baby and keep them updated on the baby's care.

Later, he gives the hen soup and rice bear to all the people. One of the most significant sacraments or ceremonies in the Kisans culture is the naming ceremony. With this ritual, the kid is made pure and is welcomed into the community. All of these customary rituals, laws, and customs are very significant, and their ceremonies have profound implications (Lakra and Kujur, 2000 pp.33-34). They are as follows:

1. Bathing — purification of sins
2. *Haldi* application - from sin to purity and symbolism of Purity
3. Bark of *Gambari* tree - inclusion in the Kisan caste/community
4. Hair cutting - symbolizes to protection of the child from cold, cough and fever
5. Tying of thread - to strengthen the waist, protect from diarrhea and all kinds of pain, digestion of drank milk, thread symbolizes newness/new cloth
6. Navel string /*Kuda* cutting - reminder of death

In this way *Chhutkia* do purification. After that, mass worship can be done in the village. Mother and child can touch other people. Some Rules:-

- 1-There is no way to worship at home before *Chhutkia*.
- 2-Mother and child keep both of them in the same room. It is forbidden to touch the goods here and there.
- 3-There is no mass worship in the village. Such as village goddess worship, *Maunli* puja etc.
- 4-The people of the Kisans house do not enter the other Kisan's house and the other caste's house.

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

1. Name giving ceremony (21 days after purification)

The name giving ceremony is a celebration of the Kisan tribe. The festival celebrates 21 days after the birth of a child. Let's name the new child. At the first time, we used to do this festival in a day according to the mind. But the present day determines a good day by showing the date and "subha bela" to an astrologer. On that day, the naming ceremony of the child is observed. After looking at the time and day of birth of the child, the person born name wise on the above letter decides. From now on the child will be marked with that name.

In this celebration, first of all, the invitation card is given to the uncle's house along with 'Gua, Sweets' and invitation card. After that a different caste, *Bhai bandhu* (related brother) is invited. On the day of naming, child, mother, father, grandfather, grandmother come from uncle's house in the form of a new cloth 'vara' for all the people. The Kisans tribe do all the auspicious work of the 'Dwara' (room on all sides and blank place on middle).

On this naming day, the father and the mother of the child dedicates to the child at the hands of the uncle. Uncle holds the child in the lap and sits. *Jatibandhu* declares the name of the child. From today this child's name is marked. He washes the child's feet in milk and gives honey in the mouth. Attending *Bandhu*, Relatives are donated blessings and dresses, money, Gold and silver.

Later, the *Jati* brothers remembering God and irrigating *Arua* rice in all directions wish the child well. In order to avoid any inconvenience, disease, misery, loss to the child, he uses God to say "Haribol". After that the child's father and mother takes child in his lap. From today we leave you to take care of the small child. After the child grows up again the common people (*Jati bandhu*) will be called in the work of the child. After that they give rice bear and chicken soup. Feasts are organized for everyone. In the evening, both men and women perform the Kisan's dance by singing the Kisan's song by playing the *dhol* together. Enjoy this festival with great pleasure.

Some rules:-

By not doing name giving ceremony of a child, you cannot do other work at home like Throat ceremony, marriage ceremony and funeral ceremony. If the name giving ceremony is not performed after 21 days, but if someone from his family dies, then the "*Jati bandhu*" has to speak. That person, the *Jati bandhu* says that you are not doing the name giving ceremony, one work is already done, so we cannot do other work.

2. Thread ceremony/Ear boring (*karnabedha*)

Ear ceremony (*Ekoesia*) like Ear boring ceremony is a main celebration of Kisan tribes. This is the first marriage of Kisan tribe. After the ear boring, permission is given for marriage. Kisan families do this festival with great pomp. Astrologer determines an auspicious day to celebrate this festival. According to good day, Ear boring is the best. It is forbidden to do good work in Odia month "pausa" (Dec- Jan) and *Chaitra* month (march-April) month.

In this festival, all brothers, Caste *bandhu* and relatives are invited to give blessings. New clothes are given to very close relative people according to their ability. Firstly uncle is invited in every ceremony of the Kisan's tribe by giving him a "Gua" (betlenut). It is called "Gua gunda". After that the invitation card is given to the other relative. Earlier invitation cards were not used for invitations, they were given invitations by applying turmeric powder. Ear boring ceremony is completed at the door of the house.

In this ceremony, a small pitcher is brought for girls and a *handi (dibi)* for boys. White paddy *kenda* and *Panasi* (one type of grass) are tied in the neck of *handi* and pitcher. Remembering God, turmeric and dry rice are mixed and water is filled on the pitcher and *handi*. *Handi* and pitcher are established at *karnabedha* place considering it as a sign in the auspicious. Uncle Aunty's role in *karnabedha* festival is importance. If there is a child's ear ceremony, then his uncle and aunt bring new dress, rice, vegetables, *arisa pitha*, coconut, bell-metal plate, fruits for all the family members. Apart from that, uncle takes everything that is needed for the ceremony. This is called "*Maula var*". Both sites exchange new clothes. This work is completed in front of the door. At uncle's site people wash their feet in turmeric water and milk by setting up urns. Welcome inside the house by applying sandalwood canon, planting flowers touching feet.

As the astrologer has fixed ear ceremony at the time of ear ceremony is performed at that time. Uncle and aunt sit in the plate made in Sal leaf. His nephew and niece sit on his lap. If a person had only son or daughter, then a separate urn and coconut were kept for the pair. One or three urns are hot installed, they are done pair. The caste friend of the Kisan community has done well to the child by taking, the name of God and by applying sunned rice paste (*pithau*) and vermilion in the ear, he has given a tip mark. After that the perforation is made in the needle and string. Current needle and string replacement ear bore in gold and silver. Invited guests and relatives sprinkle yellow sunned rice on the child's head at the stage of blessing and sunned rice paste is applied on the face. Money, dress, gold, silver, bell metal plate and bowl are given as a gift. After giving blessings to all the people, they complete the ceremony by reciting the name of God.

A feast is organized for the guest invited for the ear ceremony. Apart from that "*Handia*" (rice bear/*Kusuna*) and "*Mada*" (liquor) are also organized. In this way "*Kanbedha*" work is completed. In the evening both men and women enjoy by playing "*Mandala*" dancing and singing Kisan's songs.

The main dignity to perform array function is :-

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

Girls can wear ornaments like earrings and nose flower to adorn themselves after the ear ceremony. After a girl and boy ear ceremony, permission is given for marriage. Marriage does not happen before ear ceremony is done. It will not be a mistake to say that it is a purification festival. For which a boy and a girl after *Kanbedha*, clan is included with the *pitrapurusa* (ancestor). After the ear ceremony, cooked food of other castes is forbidden. Also, do not meele with other caste people. If he is beaten, the caste brothers purify him. If a Kisan caste boy runs away (*Uduliya/dhuku*) after an ear ceremony with a boy from another caste, or a Kisan caste boy runs away with a boy from another caste, he exclusion on Kisan Samaj both of them. Presuming that a member of the family has died, purification is done in his name. Kisans include the child born from both of them in the society, but they do not include both of them in the society.

3. Marriage

In a result, marriage is a common social phenomena that the Kisans find oddly appealing. The Kisan family's son must now find an appropriate girl because he has reached an age of marriageability. Normally, the year's calendar is a month before the standard everything that-India system, which runs from *Baisakh* to *Chaitra*, whereas the Kisan calendar's closure occurring from *Falgun* to *Chaitra* in this instance. The search and rescue operations are conducted in the first few weeks of the subsequent year's calendar year (Bage, 2010, p.46).

Marriage is the union of an adult male of a woman that results in becoming one through the framework of a household in order to contribute to the purposes of the universe established to be an integral part of the community and the families in accordance with regulations and laws. There is no such thing as a solitary a person, but everyone requires a life companion. Thus, once somebody qualifies, he as well as she seeks a life partnership and marries them. The boy and girl get married when they are still young. The male applicant must be at least twenty-one years old, and the girl must be no less than eighteen years old, in accordance with government, law, and religious age requirements for marriages. As a result, wedding constitutes one of the primary ceremonies or ceremonial events of the Kisan tribe that is performed similarly with other communities. It is important to find a decent husband and wife belonging to the Kisan, among tribe; they ought not to come of a single *gotra* (surname/clan), must definitely be from the identical descent, and must not belong from the same lineage (Lakra & Kujur, 2000, p.36).

Endogamy is a fundamental tenet of Kisan marital ritual. While discrimination is still taken into consideration in Kisan society, monogamous remains the norm. Any other type of caste or tribe is prohibited. The Kisan favour arranged weddings and adult brides. Elopement, service, fake capture, and mutual agreement weddings are all occasionally accepted forms of matrimony. Marriage to a niece of one's mother's brother is quite usual. The reason for clan exogamy is because every member belonging to a *Bansa* is seen to be a blood relative of another and to have originated from a shared mythological ancestor. The Kisan frequently wed outside of their kin. The most common type of marriage is monogamy, and cousin marriage is also seen (Kisan, 2016, p.73).

Symbols – For women, the symbols of matrimony includes *sindur* (vermillion in the middle of the hair parting), glass or lacquer bangles that earrings, and toe rings (Ota & Sahoo, 2021, p.811).

(i) Marriage by negotiation /Arrange

A marriage is typically referred to as being "arranged" if both bride and groom are chosen by the parents. The groom and bride are chosen with the use of a mediator (*Kutuni or Aggua*) to perform an arranged marriage. His several names include *Kutuni*, *Suji suta*, *suia*, and *aggua*. The bride and groom's families are discussed if the mediator is selected. In most countries, there is typically only one mediator, but there are additionally other cultures where there are actually two mediators—one from the boy's side as well as one from the girl's side. A mediator was necessary because, in the past, marriages were exclusively arranged by families' personal preference (Lakra and Kujur, 2000, p-36).

According to Radheshyam Majhi, there used to be no set age for wedding in Kisan community because daughters and sons received in marriage whenever they were old enough to take care of the home. They were being married to whatever their parents chose. It was consequently not a problem if the boy or girl were 10 years younger or older than the other when their marriage was first consummated, regardless of whether the girl or boy were older. However, in today's informed culture and in line with government rules, marriage is only permitted if the boy is at least 25 years old and the girl is 21. The mediator shows the boy the girl first prior to showing the girl to his or her parents since in modern times, satisfaction and permission between both families, boys, and girls are essential. In certain places, parents appear with the girl before they see the male, indicating that a marriage has been arranged for expediency (Personal Interview was made with Radheshyam Majhi, on.Dt.1.02.2023, Age-62, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

In order to develop the appropriate recommendations, mediation professionals on both sides must communicate details regarding the larger society, domestic environment, family dynamics, housing circumstance, and other pertinent issues of both households. In order to determine the facts and choose the greatest candidate for the perfect getting married, or "*Magen*," they carefully examine every potential social and familial area and double-check information. A suitable resolution is reached through discussion between both mediators. "*Konia Maguni or Magen*" solicits her daughter in the first section of its actual marriage ceremony (Bage, 2010, p.46).

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

Usually, the Kisan, among tribe goes to meet the girl after between two and three days of *Dussera* was or when the full moon is visible during *Dussera*, or the rite of collecting or delivering water begins. The *Tumba amu* or *Tumba pani* ritual is deemed invalid if it occurs on village property, while someone is bringing water, when they come throughout an empty pot, foxes or snakes block their path, if a flying eagle (child) steals a chicken throughout a conversation in the girl's parent's courtyard, or if there is any other accident. These are viewed as negative omens. In the event that one or more of those occur, the couple returns home rather than visiting the girl's home, telling all the family member the news and breaking the engagement (Lakra and Kujur, 2000, pp.36-37).

The community cousins are typically contacted and a gathering is held if the parents of the boy give their agreement, if they would like to carry out their son's getting married, and if that they need to visit the girl's place of residence to meet with siblings. In the boy's home, the boy's neighbours and family gathered. The leader of the village receives water in a little brass pitcher on behalf of the community's family members. After washing oneself and greeting everyone, he administers *Bidi* & Tobacco to each person (Lakra and Kujur, 2000, p.36).

The leader of the community and the parents of the boy inquire: "Hey gentleman, what is it about the issue with which you have invited our attention to your residence?" The member of the family in question replies, "Hey five dignitaries, we are required to leave to that community (taking the name of the village) for *sendra* or hunting, it ought to be excellent if anyone person accompanying me." *Sendra* or hunting is a Hindi term which means that "we are interested in marrying our boy but we got to leave for the little girl's household with the relations." The leader of the family proceeds to describe the girl, the community, the girl and boy's permission to their relationship, as well as their meeting. Following their discussion, community leaders choose a single individual to be sent to the female home. Next, village members tell the leader of their family about bringing the cost of the bride or *Churichipita*, and the completely of the household then pays the dignitaries Rs. 7.25 to purchase the girl. The bride payment in the Kisan, among tribe is Rs 7.25. The village chief bows to each relative while extending his hands in the directions of East-West-North-South. The chosen man is presented with the bride price. The household leader subsequently requests that you deliver a small quantity of rice that has been puffed (*mudhi*) to the residents of the neighbourhood for the benefit of our community. This implies that you should make sure they know how much we appreciate them. An intermediary, a chosen gentleman, and the father of the youngster or the head of family members visit the girl's home. At this point, *Bhanda amu* and *Tumba amu/tumba pani* (*Tumba* is a type of pumpkins out among which pot is manufactured to transport water or rice beer) are brought to the girl's home (Lakra and Kujur, 2000, p.38). Some prerequisites for visiting a girl's home include the following points.

1. One *tumba pani* - (thick rope made out of straw is a must)
2. Bamboo stick with seven rings
3. Fire in thick rope made our straw
4. Bride price
5. Umbrella, *bidi*, tobacco

(ii) Marriage by Capture

Capture marriage is generally considered to refer to relationships between boys and girls that are formed prior to wedding or that are formed despite the wishes of parents. In other terms, it indicates that the young man who invites the girl of his choosing to his home prior to marriage and the girl who, at her own request while not informing her parents, visits the boy's home without marriage is referred to as a *dhuku* marriage. The society is aware of it because it is illegal so family members is shunned if a female escapes or carries in *dhuku*, or whenever a boy performs either. The *raja* or *bel* leader of the pack *palli*, diwan, secretary, executive members, and village authorities sit down to talk about it after the community, from which perhaps the girl whom went in *dhuku* or the young person who delivered in *dhuku*, arrived with it. The *raja* or *bel* refers to the leader of the Kisan pack, or *palli* (Personal Interview was made with Radheshyam Majhi, on.Dt.1.02.2023, Age-62, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

In this case, the *raja* or *bel*, diwan, secretary, all the executive committee participants, and officials representing both communities sit alongside whenever the male delivers *dhuku* and the girl is from an adjacent hamlet. In addition, if the girl comes from a far-off hamlet, they hold the conversation individually and communicate their choice to go to the boy's side by letter. The letter should be accompanied, if at all feasible, by one or two people. The *dhuku* involving the boy and the girl is settled, and both parties are invited to a conference when inquiries are made regarding, among other things, the location of the girl, when they met, the period that they have known one another, and if they intend to remain united forever and never be apart. In the presence of everyone in attendance at the gathering, the two men, the *raja* and the *bel* respond to each inquiry that is posed to either. Following questioning their final days, then are required to pay their fine; assuming they are both from the Kisan, among community, they must pay the societal average of Rs. 100 and provide a goat or *khasi* in addition. At the conclusion of the discussion, food is provided for everyone and the monetary penalty money of Rs. 100 is preserved in community. Each choice made during the conference is in accordance with the *raja*'s or *bel*'s recommendations, and either the boy or the girl are counselled or suggested for marriage. All of the discussions and conclusions are written down in an agenda book, and everyone signs it. The society, the leader of the community, and everyone else in attendance are served dinner/party in the tradition of the *dhuku* following then the goat /*khasi* that was offered as an offering is slaughtered. Everyone then departs for their homes following eating. However, if the girl belongs to a different caste or clan, a

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

fee of more than Rs. 100 must be paid before both are allowed to return from suspension and every member must be washed (Personal Interview was made with Radheshyam Majhi, on 1.02.2023, Age-62, At-Jharmal, PO- Kuntara, Dist.- Sambalpur, Odisha). In a comparable way, whenever a Kisan, among girl enters a *dhuku*, the *raja* or *bel*, tribal diwan, his secretary, every executive participant, and community leaders meet in a *panch palli* and make decisions. If the young man originates from a village close by, the committees of each side connect to one another. If the young man has from an isolated village, the committees of both sides meet independently. After an assessment is made, a communication is provided. If additional witnesses are required, they may attend the young lady's *dhuku* meeting. *Raja/Bel* then inquiries about the girl's where abouts, her mode of travel, as well as the duration of her absence before making the choice. A goat called *khasi* and a Rs. 100 penalty are paid by the household at the little girl's *dhuku* assembly. Mutton is then presented, and all of those choices are noted in the books of record. In this case, the family of the girl is purified and returned to the tribe if she left for another caste or tribe (Personal Interview was made with Radheshyam Majhi, on 3.03.2023, Age-62, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

(iii) Elope Marriage-

Elope marriages occur in a fairly simple way. The lad whoever brings *dhuku* gets married in an uncomplicated way with the advice provided by the *raja/bel*, executive individuals, and community authorities of *Panch Palli*. No *Tumba amu* or *Tumba pani* is taken, no *dekha dorson* (engagement) or Pindhani is performed, and no additional customs, traditions, or cultural practises are followed in *dhuku* marriages. Due to the increase in the proportion of boys and girls entering *dhuku*, was is no longer permissible to distribute *kalo* or *Bariha* in the initials the *dhuku* marriage as it was in earlier times. The *dhuku* marriage only receives water in a handful of locations; the rest are completed by *chuman*. Gifts are given and they are blessed by the appointed visitors including the locals. Prepare rice beer, throw an occasion, offer out mutton, or plan a banquet in honour of the *dhuku* matrimony. Then everyone goes back to their respective homes. *Dhuku* marriages are conducted in an extremely straightforward way, as opposed to arranged marriages, and they're conducted in a spectacular fashion. Due to the fact that the boy and girl during a *dhuku* marriage stay along prior to getting hitched, all cultural norms and standards are observed. The village authorities offer an introduction of the norms and regulations, culture, sacrament, and obligation of the family as well as society on the day after *chuman sopasari* is completed. Also rice beer is provided under the name of *sopasari* (Personal Interview was made with Manoratha Majhi, on 5.04.2023, Age-49, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

(iv) Marriage by Love

There are additionally love marriages within the Kisan, among tribe, although these unions are equally accepted by society. When a girl and a boy fall in love and decide to live together as partners, they move into their respective father's home. The boy and girl's wedding is permitted under the clan exogamy norm (Personal Interview was made with Manoratha Majhi, on 5.04.2023, Age-49, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

(v) Marriage by Adoption

A sonless Kisan family is allowed to adopt a Kisan boy and raise him as his own child (*Push putar*). The adopting boy is typically a brother's or the sister's offspring since only such close relatives is eligible to receive the entire estate of the father who adopted them upon his passing. However, if a boy who does not have a connection to the passed away was recently accepted, the *Panch* only distributes a small portion of the deceased's wealth to that boy for support and gives the remainder to the deceased's closest relatives. The *Panch*, family members, and fellow tribal members must be present and give their consent for the placement to be acknowledged. An educated individual brought to give testimony to the session is said to have registered the fact such being adopted through writing in a small number of instances in the Sambalpur, district (Personal Interview was with Manoratha Majhi, on 5.04.2023, Age-49, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

(vi) Marriage by Exchange

Additionally, the Kisan people engage in cross-cousin marriage and marriage by exchange. It is acceptable for a lady to get married to the son of her father's sister, or what the Kisan refer to as "*Soria bihini*" (the combination of a brother and sister) (Bage, 2010, p.50).

Cross-cousin marriage and marriage by exchange are two of the most prevalent forms of marriage among Kisan that are well documented in numerous genealogy compiled from Kisan in various areas. The following three genealogies provide real-world examples of both of these kinds of Kisan marriage (Ota, & Mohanty, ed., 2021, p.808).

According to Kisan societal tradition, the offspring of *Purda* and *Kundra* are allowed to married. The reality that each of the father's sister as well as the mother's brother's wife are referred to through the same term, "*Tachi*," as well as that the mother's brother and father's sister's husband are both referred to by the same term, "*mamu*," is because of the common practise of cross-cousin marriage alongside marriage by exchange between the Kisan. The mother's brother assumes the role of the in-laws in cross-cousin marriages. As a result, the Kisan have combined the terms "*mamu*" and "*sasur*," which they have dubbed "*mamu-sasur*," from the Hindu language (Ota, & Mohanty, ed., 2021, p.808).

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

(vii) **Widow marriage**

Widowed people are allowed to remarry within Kisan *Samaj* society. In the past, Leaders or their husbands' brothers might get married. It is still common practice in some countries to find someone who is widowed and arrange a marriage for her.

In Kisan society as a whole the presence of one boy along with one girl indicates a man can only have a single partner and no further. These constitute the additional norms and requirements for marriages. A lady will also only have a single husband (Chowdhury, 1990, pp.45-46). When a woman becoming a widow, she is subsequently free to remarry, whereas if a man loses his spouse, he is also free to remarry or to continue living alone if he so chooses. If somebody who is married has an affair with anyone else, the subject is brought into question and decided by the leader of culture. There are no child marriages in Kisan, among the community, and nobody's dowry is offered or required. There is not any request at all; only the parents of the girl offer her out of their own individual decisions.

This type of marriage is socially accepted and recognized in the presence of the family members and village *panch/mukhya* and ends with a get-together feast (Bage, 2010, p.50).

(viii) **Ghar Juwain-**

The boy is chosen for people who don't have a son and whose family solely has girls, and the ceremony for a marriage is completed when the important people bring the young man to their in-laws' home. *Ghar Juwain* Marriage is the name given to this union. When a couple is married, the boy travels from his home to the in-laws' home. With the hope that they will inherit the home in their later years, parents will do this for their children. People who don't have sons now days frequently bring *Ghar Juwain*, although this has not become very popular (Chowdhury, 1990, p p.45-46).

Other types of Marriage-

There were additionally other sorts of marriages in Kisan society besides *dhuku* including arrange marriages. Prior to that, there was cross-cousin marriage or brother-sister relationships, which signifies *samdhi* amongst brothers and sisters. A boy would then wed to the daughter of the boy's uncle and aunt. The goal is to prevent the girl from getting married outside while continuing to maintain the assets within the extended family. Uncles and aunts were used to arrange marriages having this goal in mind. *Soria bikini* is another name for this kind of brother-and-sister relationship. Another aspect of this involves maintaining ownership of the home inside the immediate family. However, currently, cross-cousin marriages are extremely uncommon and only occur when a boy as well as a girl genuinely admires one another (Chowdhury, 1990, pp.45-46).

4. Death Rituals

Whenever someone passes away in a Kisan home, word is given to the residents' adjacent ones, family members, and visitors. In Kisan, among society, those who pass away are either buried or burnt depending on the location. So, a location is chosen for the burial and men are dispatched to dig the grave. The deceased person receives a bath, then cleansed and polished following assembling all of the family members. Following the application of oil and *haldi*, white cloth is used to conceal it, new fabric is worn, and so on. To safeguard the body, a *cot* or *Khoto* is set up, or bamboo is braided into a coffin. The deceased person's possessions are subsequently given. Two community leaders roam the community collecting money, rice, and paddy. It's important to help the relatives of the deceased during this difficult time, particularly by providing food. Half of the items gathered are retained, and the other part are dumped into the graveyard (Lakra and Kujur, 2000, pp.56-57).

The deceased body is forced to be carried to the graveyard by family members or additional members of their clan. The prayer is said even after arriving to the cemetery, and after that, mud is used to complete the burial. Before burying a person and offering them mud, *Kalo* offers prayers to *Dharme* or God on behalf of individuals who practice or follow Hinduism or who are heathen. All those who have come together for a funeral or to deliver the mud are given the mud/soil after the passing of the family representatives (Lakra and Kujur, 2000, pp.56-57).

Two men and two women are chosen to remain in their homes as everyone travels through the cemetery for their final rites. Together alongside two other guys, both women clean their homes using animal dung and water. Everyone bathes following the final rite, and all tools used, including that of the spade, axe, and *sabri*, are cleaned. A particular variety of root called *Beroni* is powdered in some locations. In addition to keeping *haldi* water in a pot and oil in a *chapti* at the family home's door, each of the occupants maintain a fire going at all times. After getting out of their bath, they use *haldi* water to clean their feet, then they apply oil, bum little dry fish */jhuri* (small fish), and smoked them. Finally, they take *haldi* oil, warm it over a fire, and apply it to their heads. They all subsequently go inside the residence. Believers in Kisan communities maintain fire, *haldi* water, and oil. Following a bath, they use *haldi* waters to wash their feet before entering the residence with *haldi* and oil. Every member of the family or clan member receives a small amount of bitter water upon reaching the home, whether it be neem water or another type of unpleasant water. The entire family's rice pot is removed from the residence and stored with the top down. The village elder and all of their extended families accompany them as well as counsel their family member to maintain their composure instead of to worry excessively. Afterwards the community chief instructs them to offer prayers to *Dharma* or Heaven for the spirits of the deceased to experience everlasting tranquilly and pleasure. Then everyone applies oil & *haldi*, after which oil and paddy are put to the remaining family

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

relatives' shoulders as they carry the corpse that has passed away. In Kisan, among society as a whole this is referred to as *Hesar atena*. Meaning that two people from the local community are chosen to sleep within the dwelling at night and maintain the fire there. They are offered tea or rice beer once they have finished all of the job, and then they go back to their own homes. Night time cooking is done with the gathered rice (Lakra and Kujur, 2000, pp.56-57).

The body of the deceased is not brought into the residence if the death that occurred in a typical one, such as a natural disaster, an assassination, or an act of suicide. It is kept inside an outdoor area or *verandah*. In these circumstances, the police case has been completed; hence, the autopsy has been completed. Whenever the body has been brought in following the postmortem, the deceased individual is covered in a *Haldi* and *Tulsi*, and the toes are cleaned in dung from cow's water. A reservoir of water is preserved in the house's courtyard after being sprinkled with *Haldi*, *Tulsi*, and cow dung. After that, the ceremony of burial is complete, and they are interred a short distance outside (Lakra and Kujur, 2000, pp.57-58).

Purification

Both burying and burning the dead are done. The basic and second rites of death are performed sequentially. The body of the person is disposed about the bones are collected, and purificatory ceremonies are performed throughout the principal funeral rites. During the additional rituals, they perform a religious toss into the *Ganga ghat*, a permanent supply of water, of the pot carrying the deceased person's bones. The body is then transported on a stein or *charpoy* to the funeral ground after being doused with oil and turmeric. After cremation has taken place, they bathe and go back to the passed away's home, where they cleanse oneself with the odour of smoke from a roaring fire that has been filled with oil. The body parts are taken to be placed in a pot on day three after incineration. The last of the purificatory rituals are performed on the eighth or twelve day, during which time homes are cleaned and clothing is done. The bone immersing ritual is practised following harvest (Ota, & Mohanty, ed., 2021, p.804).

Telghar

In Kisan is society, *isung khasrna* is the term used when all the family come around for three consecutive days after a person dies and put on the *haldi* and oil to commemorate the deceased's honour. Putting oil to something is what this signifies. Through the consumption of oil as well as *haldi*, individuals are cleaned to ensure that individuals are able to consume non-vegetarian cuisine and participate in all community activities (Personal Interview was made with Manoratha Majhi, on 5.04.2023, Age-62, At-Jharmal, PO- Kuntara, Dist. - Sambalpur, Odisha).

Kamghar

Earlier, after someone passed away, the last rites (the purifying procedure) were typically performed by the forebears of Kisans at the full moon of the *Magh* month, which is February. All of the townspeople gather for a discussion about how to carry out the *Kamghar* or *Suddha*, set an appointment for it, and figure out the best way to proceed. Following the conversation, arrangements are made. Each relation receives a message when the date is decided. The elected representatives of the community and the visiting family members attend the Kamghar, or last rite, and then go to the gravesite or location of the deceased to provide dirt, mud, or *osti* (the deceased's ash in the event of formation). The term "*osti*" refers to the ceremonial mud that is carried through the graveyard (Personal Interview with Manoratha Majhi, on 5.04.2023, Age-62, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha).

IV.CONCLUSION

We can conclude from the above discussion that Birth, *Chhutkia*, name-giving, Thread ceremony, marriage, and funeral customs are all important occasions having special significance for the Kisan tribe. Despite some changes to social programs for modernity and education, customs continues to be neglected. One of the most significant sacraments or ceremonies in the Kisans society is the naming-giving ceremony. By means of this ritual, the child is made pure and is welcomed into the community. All of these customary rituals, laws, and customs are very significant, and their ceremonies have profound implications. The Kisans tribe performs the Thread ritual with tremendous grandeur. There isn't a marriage other than the ceremony. There is a type of purging process done before marriage. In order for their son or daughter to get married later, the participants are required to beautify the girls' fields with decorations while they are still young. The practise that is presently in place is respected as of right now. The celebration is still conducted with slight changes. This ceremony lasts for one day only. A person and a woman unite and merge with the framework to relatives, which is known as union, in order to contribute to the plan of the universe & be considered an element in culture and a household according to the rules and laws. No person is ever truly by itself, but they do require a life companion. Consequently, when a person is suitable, they find an ideal partner then get engaged. In the mind of Kisan tribes, a girl and boys both look for a friend to move forward in life. Apart from that, marriage is necessary to increase their parentage. And also, Kisans people believe that if a girl or boy dies without getting married, then there will be bachelor ghosts in the future. The death ceremony is regarded as the person's final rite throughout Kisan society. That people are composed of mud and consequently into soil after passing away, this person finished all the necessary rites and has lived a fully realised life. Kisan tribes believe that it will be profane if a person dies in the house, so there is a need to perform death rites to sacred him and peace his soul. Similar to other tribes, they have their own unique language, social system, and method of life. The ancient ritual is being practised today. The Kisan

A Study on Life Cycle Rituals of Kisan Tribe in Odisha

tribe must faithfully uphold such tradition. While modernity can be adopted, history shouldn't ever be overlooked. Future generations must bring about something new in order to maintain the old. But it's crucial to keep in mind all ethnic traditions. On the whole, different rituals from conception to death rituals of Kisan tribe of Sambalpur and Sundergarh districts are very interesting study to know the tribal culture of Eastern India in general and Odisha in particular.

ACKNOWLEDGEMENT

We acknowledge with grateful thanks to Dr. Deepak Kumar Behera, Vice Chancellor, Dr. P.K. Routray, Registrar and Dr. Priyoneel Basu, the Director of Research, KISS Deemed to be University, Bhubaneswar, Odisha for their suggestion and encouragement at the time of writing of this article. We express our profound reverence to Prof. (Dr.) Achyuta Samanta, the Hon'ble founder of KIIT & KISS, Bhubaneswar who encouraged us for the writing of the article.

REFERENCES

- 1) Bage, M.G., (2010). *Tribal knowledge system: Studies on the Kharia and Kisan Tribes of Orissa*, Academy of Tribal language and culture, ST & SC Development Department, Bhubaneswar.
- 2) Chowdhury, B., (1990). "Kisan" in R.M. Senapati ed., *Tribes in Orissa*, Harijan and Tribal Development, Government of Orissa, Bhubaneswar.
- 3) Dung dung, J., (April 2017). "A Study on Kisan Tribes of Sundergarh District with Special Reference to Kutra and Rajgangpur Blocks", in *International Journal of Innovative Research and Advanced Studies (IJIRAS)* volume-4, issue-4, April 2017.
- 4) Edward, W., (1994). *Cultural Imperialism*, Vintage Books Pub, London.
- 5) Ekka, J., (2008). "Kurukhar (Kundkhar) Kund-har", ed. Isaac Lakra and Augustine Kujur, *Kisan@Kunha jati, Itihasa, Sanskrit aru Samajiki Niti Niyam*, (Hindi), Sundergarh zilla Kisan @Kunha vikas Parishad, Rourkela Diocese, Sundergarh.
- 6) Goswami, G.S. and Mahapatra, K., (1989). *Kisan*, Academy of Tribal Dialect & Culture, Bhubaneswar, Orissa.
- 7) Kisan, L., (May-June-2016). "The Marriage System of the Kisan Tribe of Western Odisha," in *Odisha Review*, Odisha Govt. Press Cuttack.
- 8) Lakra, I. And Kujur, A., (2000). *KISAN@KUNHAJATI ITHIHAS ,SANSKRUTI,ARU SAMAJIKI NITI NIYAM*(Hindi) ,First Ed.Sundergarh Kisan@Kunha Vikas Parishad Sundergarh ,Rourkela.
- 9) Mohanty, U.C., (1963/64). "Kisan", in *Adivasi*, Vol.3, (1st Jan, 1964), Tribal Research Bureau Orissa.
- 10) Ota, A.B. & Mohanty, S.C., ed., (2021). "Kisan", in *Encyclopedia of Tribes in Odisha*, Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRTI), Bhubaneswar.
- 11) Ota, A.B. & Sahoo, T., ed., (2021). "Kisan", in *Encyclopedia of Tribes in Odisha*, Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRTI), Bhubaneswar.
- 12) Ota,A.B.,Mohanty,S.C.& Mohanty,B.N.,ed.,(2018).*Demographic Profile Of Scheduled Tribes in Odisha(1961-2011)*,Published by Scheduled Caste and Scheduled Tribes Research and Training Institute(SCSTRTI),ST &SC Development Department, Govt.of Odisha, Bhubaneswar.
- 13) Ota.A.B. & Sahoo, T., (2013). *Photo Handbook on Kisan Tribe, Series-19*, Published by Scheduled Caste and Scheduled Tribes Research and Training Institute (SCSTRTI), ST & SC Development Department, Government of Odisha, Bhubaneswar.
- 14) Patnaik, N., (ed.) Ota, A.B. & Mohanty, S.C., ed., (2021). "Kisan", in *Encyclopedia of Tribes in Odisha*, Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRTI), Bhubaneswar.
- 15) Personal Interview was made with Kuntala Majhi, on 1.02.2023, Age-50, At-Jharmal, PO- Kuntara, Dist. - Sambalpur, Odisha.
- 16) Personal Interview was made with Manoratha Majhi, on 5.04.2023, Age-49, At-Jharmal, PO- Kuntara, Dist. - Sambalpur, Odisha.
- 17) Personal Interview was made with Radheshyam Majhi, on 1.02.2023, Age-62, At-Jharmal, po- Kuntara, Dist. - Sambalpur, Odisha.
- 18) Steward, J.H., (1972). *Theory of cultural change, the methodology of Multilinker Evolution*, University of Illinois Press.