

# THREAD CEREMONY OF KISAN TRIBE OF SAMBALPUR DISTRICT OF WESTERN ODISHA IN INDIA

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## ABSTRACT

One of Odisha's 62 designated tribes is the Kisan Adivasi. Comparative to other tribes, the Kisans community comes out on top. They mostly reside in the western region of Odisha. The majority of people reside in the Odisha districts of Sundergarh, Sambalpur, Jharsuguda, and Deogarh, among others. Other districts where it can be found include Bargarh, Balangir, Keonjhar, Jaipur, Kalahandi, and Boud. The Kisan is a word that means cultivator. He was given the name "Kisan" since this tribe has been cultivating since before. They were people who lived all over the world and had various local names. In the same way that Kuda, Kor, and Mirdha in the Sundergarh district are known by their names, Kola and Morva in the Kuchinda block of the Sambalpur district are. It is the own language of Kisans tribe like other tribes. Similar to the indigenous languages of other groups of people. They also communicate in Kurukh, Odia and Sambalpuri in addition to Kisan. In India 52.42 percent of people speaking the Oriya language, 26.38 percent Sambalpuri, 4.98 percent Kisan and 3.98 percent Hindi. The Kisan tribes' staple meal is rice. Three meals of rice are consumed daily. Alongside rice, people consume Saag, vegetables, forest mushrooms, flowers and leaves. At home the men of the Kisans tribe consume Rice beer and Mahua liquor. Take vang and Gudakhu as well. The Kisans community accepts Hinduism as their religion. Nevertheless and many Kisan tribes have renounced their Hindu faith and turned to Christianity. They respect nature and the elderly. In addition to him the Ista divinity from the old religion is worshipped, along with Budhabandha, Ganasir, Baghiya, Gosain, Veemdevata as the village God Samalai Mahaprabhu as the home deity and the location where cows and animals pasture. Guhalpuja is the name of this worship. They talks in Kisan and Kunhan languages born in a Kisan's family, many social policies have to be followed from birth till death. Thread ceremony or ear boring are one in many social rules. The aim of this article is to highlight the thread ceremony of Kisan tribe of Sambalpur district (Kuchinda and Jamankira block) of Odisha in India. In this article, the author has written using data collected from both primary and secondary sources.

*Key words:-Kisan, Tribe, Thread, Ceremony, Adivasi, Sambalpur, Handia, Ear boring, Odisha*

## I. INTRODUCTION

A group of tribal scheduled caste and tribe group called tribal population of India. The word tribe comes from the Latin word 'Tribus', which means tribal tribe of Indian society (Ota & Mohanty, 2015, P.1). They familiar with tribal form. Indian tribals have been recognized as intermediate and scheduled tribes in the schedule of Indian constitution. Most of the tribals in India live in the states of Odisha, Chhattisgarh, Madhya Pradesh, Maharashtra, Andhra Pradesh Gujarat, Rajasthan and west Bengal, Karnataka (Ota, Mohanty & Mohanty, 2018, p.7). According to the 2001 census, 83.2% of the total population was scheduled tribes. There are 705 type all over India and 62 types in Odisha (Census of India, 2001, Odisha). They are divided in to 62 tribes and the 3 groups Arya, Dravida and Munda are closely related (Ota, Mohanty & Mohanty, 2018, p.7).

This tribe mainly lives in the western part of Odisha. Mainly from the districts of Odisha, Sundergarh, Sambalpur, Jharsuguda, Deogarh etc. live more in the district (Ota, Mohanty & Mohanty, 2018, P.209). Apart from this their settlements can be seen in Bargarh, Balangir, Keonjhar, Jajpur, Kalahandi and Boud districts (Kishan, 2022, p.12).

After Independence, the Kisan tribe has got the recognition of one of the main tribes in the constitution of India. This tribe has been doing agriculture work since the beginning, so the was named Kisan (Ota & Sahoo, 2021, P.816). By the way, living in many places, according to the place, their names have been made different. Like Kuda, Kor and Mirdha in Sundergarh district, Kola and Morva in Kuchinda block of Sambalpur district are known by the name (Ota & Sahoo, 2013, p.4).

According to the 2001 Census, the number of Kisans tribe population is 321592. Out of the total tribal population of Odisha 3.94% are Kisans. According to male and female, 993 females out of 1000 male population and literally rate is 50.19% out of which 64.43% are male and female (Census of India, 2001, Odisha).

Like other tribes, Kisans have their own tribal knowledge, which is named in Kisan and Kunha language. This Kisan tribe speaks Kisan language and apart from Kisan language, they speak Odia and Sambalpuri language. According to 2011 census, 52.42% speak Odia language, 26.38% Sambalpuri language, 4.98% Kisan language, 3.98% Hindi language in India (Census of India, 2011, Odisha).

The life of the Kisans tribe goes through many incidents and moves forward. Like birth, infancy, youth, marriage, declining years and death (Ota, 2013, P.18). Follow many social policy rules from birth to death. Like Chhutkia after 6 days of birth, Naming

ceremony after 21 days of birth, Ear boring at the right time, marriage, Death ritual is done after death. Being ear boring is one of those social rules (Ota & Sahoo, 2021, p.813).

### ORIGIN OF KISAN TRIBE

The Kisan tribe is unsure of its origins and patriarch. They would have little knowledge of Shri Chamunda Majhi's written title "Kisan jati-parichaya and Itihasa". A family called Melanid (black Indian) lived in India during the Stone Age. There is another Kunem caste in Chhotanagpur, Bihar. The Kunem caste was thought to be a branch of the Dravida caste. Dravida people were religiously Aryans, according to modern thinkers. Dravida and Aryans have evidence of their daughters being exchanged in marriages at the time. On the day of Purnima, these castes were divided into groups. Such as *Badka Kandhar* and *Chhote kundhar*. In the time, the Kisan caste was subdivided into Koda, Mirdha and Matia (Bage, 2010, p.32-33).

This caste used to live in two places Kurukh and Kikat. Kurukh and Kurus states are named after the middle sections of two rivers in Bihar, the Sone and the Koromnasa. Kikat was ruled by the Magadha Empire. They gradually established themselves in Kool valley, Nagpur, Dhanpur/Dhonpur and the Narmada river bank. Going from Kurukh and Kikat, Jaleswargarh, Pipligarh and Haldinagpur. In Odisha, this location is currently visible in Sundergarh, Sambalpur, Dhenkanal, Keonjhar and Phulbani, in many places they were known as Kuda and Mirdha (Bage, 2010, P.32-33).

Kisan is not a tribal name. This is a Hindi term for farmer. In Bihar, it is known as Nagesia, Nageswar. Kisan's caste is home to Arya, Dravida and Munda people. Those people are mostly concentrated in western Odisha, Bihar, Odisha and Madhya Pradesh. The tribes who live in this area are Dravida. This area is home to the Dravida Kurukh Oram tribes, who are usually the closest to the Kisan tribe. These people speak nearly the same language (Goswami & Kisan, 1989, P.1).

The Kisans consider themselves to be a separate caste, larger than the 'Oram' tribe. It is said that the Kisan came to this area first and the Oram people followed him. They used to cook food and keep the hearth on the road where the Kisans used to come and go. Following that remark, the Oram tribe cooked and ate food on that hearth while following the Kisans. Kisans used to break his hearth when they saw him. So the Orams named him *Bedga* (Goswami & Kisan, 1989, P.1).

The story provides independent information about both castes, but there is no evidence that they are separated in language and culture. "Kurukh" regards caste as the primary and root, and its branches define caste as Oram, Mirdha, and Kuda (Ota & Mohanty, 2021, P.806). Kisan, Dhangari, Khendra and so on. Kisan people consider themselves to be self-sufficient; as evidence they use the name "Kunha" to identify themselves (Goswami & Kisan, 1989, P.1).

### KISAN TRIBE AND THEIR LOCATION IN SAMBALPUR DISTRICT

The study area is geographically situated in the east of the administrative center of the Sambalpur district. It is around 48 Kilometers from Jharsuguda and about 80 km from the district seat of Sambalpur (Sambalpur district Wikipedia). Residences in Mantrimunda, Kira, Ghosa, Lad, Mahuldihi, Satkama, Bandubas, Saida and Lingapali are close by. The Kuchinda, Jamankira, Bamra, Sambalpur, and Rengali blocks of the Sambalpur district are home to the majority of the Kisan tribes (Kuchinda block Wikipedia). This study was carried out in six Kisan communities where 95% of the tribe members are Kisan Adivasi and 5% of the population is from another community. The research was conducted in the gram panchayats of Kuntara, Banke and Tainsar. The names of the settlements are Jharmal, Rangiatikira, Niktimal, Dumbermal, Kardakhman, and Kaputikra. The majority of the Kisan tribal people who live beneath this village practice Hinduism. The social and cultural lifestyle of the Kisan tribe has been explored in this study. The Thread ceremony, a significant ritual that dates back to before the Kisan tribes, has received the majority of attention.

## II. METHODOLOGY

In this study, data gathered from primary and secondary sources are both thoroughly analysed. Gazetteers, books, reports, an actual field study of the Kisan family, filling out interview schedules during the experimental field survey, and other primary sources are used to gather primary data. Books, magazines, reviews, journals, texts, encyclopedias, records, reports, and both published and unpublished these are some examples of secondary data that relate to the current topic. These have been gathered from various Indian and Odisha educational institutions. One hundred participants were chosen at random as the study's sample size. Kisan families and the tribe as a whole are the focus of the study.

### OBJECTIVES OF STUDY:-

- To know the Thread ceremony among Kisan tribes of Sambalpur District
- To know how to observe this ceremony.
- To study Importance of the Thread ceremony.

## III. DISCUSSION AND RESULT ANALYSIS

### 3. THREAD CEREMONY/KARNA BEDHA/BARU:-

Name giving 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” (*pus*) (Dec- Jan) and Chaitra (*Chait*) month (march-April) month (Personal Interview with Mahendra Majhi, on Dt.08/01/2023, Age-55, At- Jharmal, Po- Kuntara, District- sambalpur, Odisha).

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 (Personal Interview with Mahendra Majhi, on Dt.08/01/2023, Age-55, At- Jharmal, Po- Kuntara, District- sambalpur, Odisha).

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 (Personal Interview with Mahendra Majhi, on Dt.08/01/2023, Age-55, At- Jharmal, Po- Kuntara, District- Sambalpur, Odisha).

### 3.2. Requirement for Thread ceremony:-

- 1- Two bachelors
- 2- Flour of Arua rice(Sunned rice)(*Pithau gunda*)
- 3- *Panasi* grass(type of long grown grass)
- 4- Earthen pot(*Kunhi and dibi*)
- 5- Turmeric mixing yellow colour Arua rice
- 6- New pot stand (*Bindo*) on this earthen pot is kept with water.
- 7- Vermilion and needle



Figure-1: A scene of ear boring and place of thread ceremony



Figure -2: A scene of applying *Pithau* (Sunned Rice paste) of thread ceremony



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 perforate 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 (Personal Interview with Mahendra Majhi, on Dt.08/01/2023, Age-55, At- Jharmal, Po- Kuntara, District-sambalpur, Odisha).

A feast is organized for the guest invited for the ear ceremony. Apart from that "Handia" (rice beer/*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 -:

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 *pitrupurusa* (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 Kisans caste boy runs away (*Uduliya/dhuku*) after an ear ceremony with a boy from another caste, or a Kisans 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 (Personal Interview with Manoratha Majhi, on Dt.17/01/2023, Age-45, At- Jharmal, Po- Kuntara, District-sambalpur, Odisha).

#### IV. CONCLUSION

Kisan Adivasi is familiar with the main tribe of Odisha and they are dependent on agriculture. They work hard from the beginning. Apart from farming, they collect forest produce and sell it in the market and manages the family. Their homes are usually made of soil and *khapar* roof with rectangular shape. His family is usually a small family consisting of father, mother, daughter and son. The Kisan tribe places a high value on maintaining their social life in a chain. The father is the most important member of the family. The patriarch is respected by the family members in society. Everyone in the family holds the father in high regard. Elders are central to all social and religious functions. After the death of the father, the eldest son of the family takes over all of the family's responsibilities. If the elder son is a minor, the family is cared for by the mother. After her marriage, the daughter moves in with her husband. When the father dies, his property is divided among his sons. In many social occasions, including as child birth, marriage and death, family members invite relatives and close friends and provide a feast for the guests. The boys and girls who are not married preserve some of their earnings and take care of their family. They make an effort to handle their issues independently in order to maintain the family's harmony and happiness. They typically have solid relationships with one another and work together immediately during social gatherings. His food and drink are simple like other tribes. Generally Kisan family make their favorite rice beer. After working, when they return home in the evening, they drink rice beer to work tired. And also rice beer is used in many festivals. Clear data is not available about the origin of Kisans tribe. Many historians give different facts about the origin. It is important to know the socio-cultural life style of Kisans tribe because our life style, social relation with society, cultural work, dance, song, worship, recitation, religion belief, policy relees etc. Their socio-cultural life is very simple. The cultural tradition and customs of the society have great importance in their lives. So they strictly follow the tradition, rules and regulations of the Kisans. Children who are older than 3/4 of a year are susceptible to this thread ritual. The Kisan tribe refers to this as their first marriage. A single day is dedicated to this festivity. By giving the Ancestor "Tarpan," the family's head of household receives blessings and authorization for the thread ritual. Following the ancestral *Tarpan*, all Kisans worship the caste-related deity, seek his blessings, and begin the thread process. After the Thread Ceremony is finished, remember God and do this task. All caste friends and family members receive rice beer. According to their capacity, they plan feasts. Formerly, they would provide a feast of rice, dal, and vegetables. Now, they serve a feast of meat. In addition, they provide new dresses or sarees to their family based on their ability to do so. Following the thread ceremony, the older son of the family performs the roles of brother, sister, father, and mother.

The Kisan tribe's birth, *Chhutkia*, name-giving ceremony, Thread ceremony, marriage, and funeral rites are all significant events with inherent worth. The social policies for modernism and education have undergone some modifications, yet tradition has not been abandoned. The Thread ceremony is carried out by the Kisans tribe with much fanfare. Apart for the ceremony, there is no marriage. Before to marriage, there is a sort of purifying procedure. The event requires the attendees to decorate the girl's fields with ornaments while they are young so that their son or daughter can later wed. The current regard is shown for the practice that is already in place. The ceremony is still performed, despite minor alterations. This ceremony is a one-day event. Some changes are happening like:-

- 1- They were previously invited using turmeric powder, but today invitation cards are sent instead.
- 2- Earlier they used to bore in needle netting but now they bore in gold needle.
- 3- Previously, they would perform Kisan dance and song with "Mandal" (a tribal musical instrument) at festivals, but now they enjoy modern songs and musical instruments with Kisan songs and *Mandal*.
- 4- Previously, they would serve vegetarian food at any ceremony, but now they serve non-vegetarian food.

- 5- At the Thread ceremony, they used to give out rice beer; now, they give out *Mahuli* and foreign liquor. Their language, social structure, and way of life are independent, just like those of other tribes. This traditional ceremony is still used today. The Kisan tribe should adhere to that custom with loyalty. While modernism can be followed, tradition should never be forgotten. In order to preserve the past, something fresh needs to be done in the future. Yet, it is important to remember all tribal customs.

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