

Socio-Cultural Transformation of Kharia Tribes

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ABSTRACT

Tribal Society is a paradox to the world of racial heritage. The perplex variety of way of living, languages, economy is fully reflected in their cultural. This fascinating eye catching culture will keep captivating the intellectuals, laureates and novelist also. Our state Odisha has multifariousness of tribal populations. The shining cultural heritage of tribal's of Odisha has made the state culturally gorgeous.

This paper is a venture to paint the bygone cultural heritage of kharia tribes. Time has come to be aware of the relevance of these social vigorous for analyzing the current position of kharia community. Keeping this in mind the present paper made a comprehensive record of this Indigenous and cherished surface of kharia tribal endowments.

Keyword: - Kharia Tribes, Paradox, Perplex, Multifariousness, Customary, Vigorous,

INTRODUCTION

The constitution (Odisha) SC and ST order (Amendment) 1976 enlisted 62 tribal communities and kharia tribe is one of among them. The kharia's are one of the largest indigenous ethnic groups of India. Kharia tribes have gone through rapid socio cultural transformation in concurrent days under the contradiction of both customary and contemporary factor of social change.

The documentation of kharia tribe is not a new representation and undisclosed conception. Since 1880 to 1903 many foreign authors such as Dalton, Haunter, Hisalun, Grieson started writing on kharia language, escorted by them Indian authors. In the year 1973 Sarad Chandra Ray and Ramesh Chandra Ray publicize a book "The kharia" In the year 1981 Fr. Anthony Dung

Dung ST. Published 'The Kharia of chotnagpur etc.. But the kharias of Odisha, their life style, culture religion, economic position, dress and ornaments dances etc... have been rigorously changing from its aboriginality due to disperate interior and exterior.

OBJECTIVES OF THE STUDY:-

- To know the archival study of kharia community
- To understand the of socio-cultural tradition of kharia in a up-to-date modish society.
- To understand the elements responsible for transforming socio-cultural practices of kharia community of Odisha.

IDENTITY, ORIGIN AND HISTORY:-

The Kharia are an Austroasiatic Tribal ethnic group from central India. ⁽¹⁾ The term khadia (kharia) is used from the word of 'Khad' or 'Khadi'. In Hindi it means 'Dole'. This was used to carry the king by the 'Khadia' people. They were known as khadia people. The majority of Khadia tribes live in West Bengal, Bihar, Madhyapradesh, Maharashtra, Jharkhand and Odisha they are found in Sundargarh, Sambalpur and some parts of the Deogarh districts.

The kharias claim that they are the successor of the elder brother of the Munda's. They are categorized in the three segments namely. Hill kharia, Dudh Kharia and Dhelki kharia the Hill kharia's are most antediluvian section. They are still dependent upon forest stockpiles. The Dudha kharia and dhelkhi kharia are

superior to the hill kharia. The hill kharia are mainly found in Jashipur and karanjia blocks of Mayurbhanj district. The hill kharia are also called Dahuri kharia. ⁽²⁾

Being a part of the proto-austroloid family group these three categories of kharia tribes converse with each other in kharia language. This language is the segregation of Munda language arrived on the coast of Orissa from South east Asia about 4000-3500 years ago. ⁽³⁾ Which is incomprehensible to kharia language? Then we come to the common nature of kharia tribe. They are very close to the nature. The kharia society and culture is regulated by eco-friendly and cultural adjoining.

When we focus the socio-cultural identification we first go through their livelihood, then family life, marriage tradition, religion festivals, dress pattern and ornaments moral and ethical law etc..

LIVELIHOOD:-

Agriculture is the cardinal root of subsistence of kharia tribe. Some of them also depend on small forest products. Apart from this fishing, hunting as well as animal husbandry is exercised as supportive occupations for their nutriment they depend mainly upon forest resources such as collecting honey, eatable roots, fruits and herbs. Doing job in govt. and private sectors is another subsidiary occupation of kharia community. They cultivate varieties of crops such as paddy, arhar, Kurthi (red gram) Biri (Black gram), maize, etc... Majorities of khadia communities have no interest in vegetable cultivation. With regards to food eating, they eat rice with single curry; rice, dal and guan (leave powder). These are the very common dices. They like to eat pork (pig meat) and use in all social ceremonies. ⁽⁴⁾



(Photos Collected by Karuna Kerketta- M.Phil research Scholar)

FAMILY LIFE:-

Family is the fundamental element of social setup. Consist of parent and children. They adopt patriarchal family system otherwise called male dominated family. Parents and children both are staying in one roof. Father or the husband is the central figure of the family. In some family grandfather, grandmother, Uncle, nephew, cousins etc. Live together. The property goes to son and so on. ⁽⁴⁾



(Karuna Kerketta Mother wears blue Gown and Other family Members)

Keyword: - Patriarchal

MAIRRAGE TRADITION:-

Marriage is an organization which admits men and women to family life. It is an immovable connection in which men and women are communally authorized to have children implying the right to biological connections. Kharia society is monogamous which means to marry one man to one wife. This is the focal form of marriage. They are

some fundamental footsteps of kharia marriage. ⁽⁴⁾

- Detecting of acceptable partner by relatives or, negotiator.
- Dekha darshan – the boy and girl give their acceptance before parents and villagers.
- Ghar Dekhi – Girl's family members, senior's members with neighbors will visit to boy's family.

Betrothal (engagement) in girl's house.
(In kharia language engagement ceremony is called lam)

- Barka Gotia – Second time visit to boy's house.

(The visit is popularly known as 'Danda oeng' or returning of bamboo stick or big feast)

- Then marriage at church and Barat at girl's house and finally reception at boy's house. The marriage tradition will over after nine days. That is called 'Bahurat'.
- In Dudh kharia community the intertribal marriage (among oran, munda, and kisan) is not socially permitted.

RELIGION:

The kharia's profess their own tribal religion which is an admixture of animism with later addition of elements of Hinduism by external influences. Several religious ceremonies are observed where almost all the kharia tribes admire the Gering or Bero.

The Burha Burhi or Marsi masan is the fore father of kharias. Whom also they worship and also esteemed. Like other tribes of this religion they have the cult of ancestor worship. The ordinary ceremonial is to whip up the spirits of dead progenitor who believe to be residing nearby the kitchen. When the kharias carry the mission of hunting and also pray for rainfall. The mountain spirits are being importune. These spirits are generally known by the names of the hill in which they are thought to live in. ⁽⁴⁾

The kharias regarded the sun god (Bero) as the visible symbol of Dharam raja. He is the creator and ruler of the universe. Supreme deity of the kharia is considered higher. All three sections of khuria recognize the great god.

Keyword: - Immovable, Footsteps, Admixture, Animism, Ancestor, Importune, Progenitor

FESTIVALS:-

Apart from observing these religious related rituals, various common festivals are celebrated.

Such as: - Sarhul, dim tang puja, Ashadhi puja, etc. ⁽⁴⁾

Sarhul is observed during the spring season, when the shaal tree gets new leaves. sarhul festival is the worship of the village deity who is regarded as the defender of the Kharias. The deities are worshipped with shaal flowers. The flower represents the companionship among the villagers. The village priest is called pahan and he distributes flowers to every villagers. After that the Prasad is distributed.

DIM TANG PUJA:-

In kharia language Dim tang puja is called Dim tang sung. This puja is the refinement of cattle shed. Perform in the month of Baisakha. So the festival is known as Baisakhi puja. The senior member of the family acts as the sacred specialists. Images of dog (chaura bhaura) cow, ox is drawn for the occasion and later worshipped. The festival is performed to privilege the services provided by the cattle owned by the kharia.

ASHADHI PUJA:-

Ashadhi puja celebrated in the month of Aasadha. It is an exceptional ritual of the khuria community. It is one of the first fruit eating festival. After the complete of puja the kharia's are enabled to eat blackberries and Rugara.

KADLETA FESTIVAL:-

Observe in the month of Aashwina. Celebration of the festival relates to the work in the muddy field, after the complete of transplantation the upland paddy crop is harvested. It is the suitable time to celebrate the festivals. The kharias are then free from their hard work and have something new to eat.

DANCE:-

Detailed classification and description of the kharia dances are given below.

Kharia youths of both sexes dance together

* In some dances the dancers are divided into two groups. Each group consists of males and females. They sing a song one after another. It is like heart to heart conversation in the form of song. ⁽⁵⁾



(Kharia Dance)

Drummers are usually inside the circle or in case of two rows between the two groups. The leaders started to sing the song and after that they sang the full stanzas. Other dancers take it up and repeat it while dancing. Kharia dances can be categorized as given below:-

The Haris Dance, The khinbar dance, The Halka dance, the kudhing dance, the Jadura dance. ⁽⁶⁾

* The hario dance performed in the month of 'Magha'. Both boys and girls dance together. The movements are quick and the steps in this dance are martial.

Keyword:- Defender, Transplantation

* Khinbar dance – Performed between the months of phalguna to Baisakha. The dancers are also known as 'angan'. The

dancers go round a circle. Dancer's moves forward singing in chorus 'Ho – re – Hre' or 'Hir – r – r – r.'

* Halka dance – Halka dances performed by both boys and girls. They are classified into two parties. Both the parties move forward and backward lines. One facing the others. The hands are joined together from palm to elbow.

* Khuding dance – popularly known as jatra dance. The boys and girls dance together and place their hands on each other's neck. And swing their legs forward and backward alternately. The men playing on the drum stand facing the dancers.

* Jadhura Dance – performed by women alone or by both sexes together clasping one another's arms. The legs of all the alternately lift up and simultaneously. Legs of the drummers also move the same way in the opposite row.

* Kharia's use drum and flute during the dancing time. 'Drum' is the main beating instrument and drummers have a special ranking in the kharia community. Kharia's believe that their seasonal dances. By some supernatural alchemy, restorative the sympathetic forces of nature to be able to gain plenty in crops. Their motions, attitudes, verbalization and interjection while dancing is deliberated to exercise a humanitarian mystical impact on divergent agricultural operation and other seasonal activities of the tribe.

DRESS PATTERN AND

ORNAMENTS:-

The hill kharia's have conserved their conventional dress pattern and rest of the kharia's have been influenced by the contemporary connection and changed their dressing style. Conventionally they wear 'Dhoti' called 'Bnagwan women wear saree falling up to the ankles. Apart of the saree covers their bosom. The traditional dress is now a day's going out of use.

Both men and women wear ornaments, generally made of brass, nickel, silver, aluminum and gold. Dudh khadia women favor gold ornaments.



(Karuna Kerketta's Friends wearing Traditional getup)

MORAL AND ETHICAL LAW:-

The kharia life and religion are interconnected and have acknowledged certain respectable regulations. All rules and moral conduct are established by god. God has an embracing control on individual as well as society. The country and the world God has set up the regulations and enactment to keep the tribe's pure. God is the only giver of punishment. Kharia's believed that there are two misdeeds – pleasure and avidity from gratification and cupidity generate envy, arguments, fights, murder and all the badness.

Keywords: - alchemy, restorative, avidity, gratification, cupidity

CHANGING SCENARIO OF KHARIA TRIBES:-

The arrival of British Christian missionaries the social, economic and political life of kharia's engaged in advanced modified modern system. It is also pinpointed the dissimilarity in culture and religious enactments and the dialect spoken among Dhelki and Dudh kharia in contemporary milieu. The culture of Dhelki kharia is combined with the Hindu religion, where the majorities of Dudh Khadia have embraced Christian religion. Significances of some of the kharia cultures have been Christianized. Cultural practices such as birth ritual, pasteurization, creating tattoo in girls forehead etc.. Are also improved and redesigned recent education and changing contemporary world are equally responsible for the cultural change. As they become enlightened they give less importance of

their culture, even they hideout from their dialect and cultural practices.

There has been a significant improvement taking place in the social and cultural position among kharia's. The kharia's are no more in the situation to conserve their long – established life. The foot print of globalization has noteworthy benefaction towards the changing of world communities. The kharia's are one of the snuffer's of globalization. The impact of globalization systematically writes off the tribal uniqueness. In the form of indifference the urbanization, industrialization and westernization are the post effect of globalization. Kharia's are losing their identity. To refrigerate the culture and tradition the dudh kharia of Sundargarh and Sambalpur have constituted their association which carries out functions as per the accustomed law of kharia community.

The major function of the association is evaluated practices, protect and preserve traditional law for upcoming generation. The name of kharia sabha in Sundargarh district is "Nikhila Odisha kharia sabha(Noks) and the 'Bamra kinir pahto kharia sabha' (Bkpks) in sambalpur district. In the district level Dudha kharia has its sub – comities that look after the customary law and cultural practices of kharia's. The district level sub – committee has its particular executive members who play vital role in grassroots level of decision making. This committee is known as 'khunt' committee. This is a principal media by which the Dudh kharia promulgates separate information's to their community. Through conducting seminar in annual assembly the role of the kharia youth is not straggle behind in assisting the central kharia committee. The youths are revitalized to step forward for integrity of work conjointly for society. This platform is providing remarkable benefaction in conserving the kharia culture, tradition by proper utilization of kharia law.

Keywords: - Revitalized

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