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Present Scenario of Bathudi culture and Society

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Abstract: ***Odisha has one of the largest concentrations of tribal population in the whole country. In concrete figure they number around 8 million. Tribal communities differ from all others in many aspects, their distinctive features being clan organization and territorial exogamy, class's social structure, youth dormitory, colourful rituals and folk art, music and dance. The 62 tribes in Odisha wary in their size, degree of acculturation and economic patterns. While the Kondhs numbering around nine lakh are numerically the largest in the state. the Santals are among the three largest and advanced tribes in the country. The major tribes living in Odisha are the Bathudi, Santhals, Oraons, Gonds and Kondhs. Although many of the Adivasi tribes are found in other parts of the country, the Juangs, Bhuyans, Saoras, Bondas and Bathudis are exclusive to Odisha. The tribal Communities are in various stages of economic and social development starting with the least developed Bondas and ending with the comparatively advanced Santals, the spectrum covering seminomadic to semiurban conditions.***
Keyword: exogamy, acculturation, Juangs, Bhuyans, Saoras, Bondas and Bathudis

I. INTRODUCTION

Language is one of the medium of human beings to interact with each other. Form the ancient period. language has been expressing human beings in her thought and working as successful carrier of culture. First the language was invented not for the purpose of interaction among the people .he expressed his thought through gesture and unclear sound then he expressed his thought by drawing picture. Language worked as oral medium of human beings before the birth of letters. Language became communicative of human being when it discussed literature, religion and mythological topic. Human beings thought and expression spread from one mouth to another mouth, one generation to another generation and also one age to anther age. but education, literature, communication and expression. Started among limited people. Then letters took birth and spread in the different languages. Why does the odia language exempt from it.

Language creates in mind to speak others human beings is eligible to express his thought to others clearly and distinctly by the help of language. some says expression of meaning for bounds language. Linguistics have given their different opinion regarding language. any how language is one of the identity of one cast of people. Language expresses the liberty of one cast of people language is one of the latest medium to develop the literature, society and culture. only human being has capacity to express and utilize the language. odia language is created by taking the spoken words of indifferent caste, co bur and creed of people. Odia language is the identify of odia caste people. We are entered in new thought and expression when odia letters and language developed.

The second things is culture. What is culture? The culture is that we are society rules, regulations, customs, religion and arts are there. if we speak about language and culture both are co- related with each others. Just like two side of coin. the most ancient culture is Ostric culture or tribal culture. Language has a sp0ecial place when we discuss about culture. Language is a part and carrier of culture. Like culture, language also transfers from one generation to another generation. If we think from this point of view they are not indifferent to each other. The dry woods can't burn without fire like the culture can't develop without language. The culture and language walk in parallel. The word "culture" has used in Dravidian culture. Indian culture, Odia culture and in Tribal culture, like wise the word "Language" has also used in worlds language, Indian language, Odia language and in Tribal language. So the culture and language or the language in culture, if we think about it we can't deny how they are co-related with each other. Our society develops these two. Human being is working for the development of the society. Existence of Odia society is our ultimate aim.

Odisha has one of the largest concentrations of tribal population in the whole country. In concrete figure they number around 8 million. Tribal communities differ from all others in many aspects, their distinctive features being clan organization and territorial exogamy, class's social structure, youth dormitory, colourful rituals and folk art, music and dance. The 62 tribes in Odisha wary in their size, degree of acculturation and economic patterns. While the Kondhs numbering around nine lakh are numerically the largest in the state. the Santals are among the three largest and advanced tribes in the country. The major tribes living in Odisha are the Bathudi, Santhals, Oraons, Gonds and Kondhs.

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Although many of the Adivasi tribes are found in other parts of the country, the Juangs, Bhuyans, Saoras, Bondas and Bathudis are exclusive to Odisha. The tribal Communities are in various stages of economic and social development starting with the least developed Bondas and ending with the comparatively advanced Santals, the spectrum covering seminomadic to semiurban conditions. While a few tribes like the Lanjia Saoras and Kutia Kodhs are entirely primitive, the Santals have a high degree of acculturation.

Most tribal people are basically working people, working to gather food and fuel or engaged in agriculture, which is often at a primitive level or may be in some primitive craft. Their work is usually of subsistence type.'The Adivasis may not be the so-called gentlemen, for they have to dig and delve, slash and sow or, pin and weave, but their uncomplicated adamic approach to life and the basic human virtues, which constitute the hallmark of their integrated culture is fit for emulation, if feasible, by our acquisitive society. Previously they were engaged in shifting cultivation. For this they select a patch of land, cut the trees around the patch during summer and burnt into ashes before rainy season. During first rain they spread the ashes and scattered it in the selected areas. They started sowing seeds in the already prepared land for one or two years according to the fertility of the soil. When the fertility of the soil reduced, they select another patch of land like the previous practice and it continued. Generally the forestland is upland and the rainwater never settles. So, they cultivate mays, ragi, harad, etc. according to their need and demand. One thing evident from the tribal society that they are not in favour of hoarding food materials.

The Bathudi are an ethnic group found mainly in the north western part of Odisha. The Bathudi tribe is one of the greatest Hinduised tribes of Odisha primarily concentrated in Panchpir (Karanjia) and Kaptipada sub-divisions of Mayurbhanj district, Champua and Keonjhar Sadar sub-divisions of Keonjhar district and Nilgiri subdivision of Balasore district. Here they live in plain areas in the midst of different castes and tribes. Except the name Bathudi they do not bear any other synonym. Russell and Hiralal (1916) refer Bathudi tribe as inferior branches of the Bhuiyan.The Bathudis have lead a civilized one due to the settled cultivation. Bathudis originally belong to Batuligarh in Dudh. Subsequently they migrated following the course of the river Godavari in Deccan. But the Bathudis of the present generation expresses ignorance of such a tradition. In the Census of India, Vol. XIII, Odisha, Part V-8 it is mentioned that the fore-fathers of the Bathudis have migrated from Bakua in Similipal hills. Some of the Bathudis told that originally the Zamindars of Bathudi tribe reigned in the Similipal ranges. They have no mother tongue of their own but speak Oriya.The Oriya language used by them as the means of communication. They are lacked in the mode of scripture of their own. The 2011 census showed their population to be around 220859. They are classified as a Scheduled Tribe by the Indian government.

The Bathudis believe that they are originated from arms of Brahma. A section of Bathudi society have embraced Hinduism and worship Hindu gods and goddesses. While they observe some of the Hindu festivals and rituals, they have kept their animist beliefs.

They are an endogamous society with separate exogamous sections. Each exogamous section is called a khilli. More than 50 such sections have been recorded. Marriage within the same khilli is proscribed. Cousin marriage both from the paternal or maternal side is also taboo. Sororate marriage is practised but not strictly sanctioned by the society. Wedding ceremony takes place either in the house of the groom or the bride. Similar to a Hindu wedding, a Brahmin priest usually officiates in the ceremony. Marriage by service[1] and the system of Gharjuain is prevalent among them.Karna Guru is an important figure in a Bathudi society. A Karna guru is a Baishnab Guru who initiates them with specific chants both before the start of important events such as education and weddings. Birth pollution is practised for nine days. But the mother is not allowed to enter the kitchen and touch the cooking pots for twenty one days. Naming ceremony of the child can happen on the ninth day or on twenty-first-day. The mother is prohibited from eating fish, sweets and ripe jackfruits for about two years after birth of child. She is, however, allowed to eat meat and leafy vegetables. Tradition of both burial and cremation are practised. Most of the Bathudis speak a dialect of Odia. all Bathudi people have taken to Odia language as their mother tongue. Bathudis of Jharkhand speak a dialect of Hindi and use Devnagari script. Some of them also speak Bengali and Kudmali.

There houses are mainly made of mud walls and thatched roofs. Frequently decoration of multi-coloured floral designs are found on their walls. Typical household holds goods like stringed Charpoys; aluminium, bell metal and earthen utensils; bow and arrow, fishing tools, mats, etc. Male attire include cotton dhoti and the women wear sari. Women and girls use coloured ribbons, fresh flowers, paper/plastic flowers to style their hair.

For ornaments prefer silver to gold. Tattooing known as Khada among the, is popular with the women. Bathudi girl tattoo one or two floral designs on their forehead or arm before marriage. The main source of income in the society is farming or related work. They mostly work as farm labourers . Women weave mats out of date palm leaves and prepare leaf cups and plates both for domestic use and sale. Making and selling rice products such as Chuda and Mudi is also another occupation for lean months.

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The Changu is the famous folk dance from Odisha. This dance is performed by almost all the regional tribal communities of Odisha that form almost one-fourth of the total population of the state. Even though the Changu dance is part of everyday life for all of the tribes, it is considered closer to the Bhuyan,Bathudi & bhumija tribe of Odisha. The Changu dance gets its name from the Changu drum which is the primary and mandatory musical accompaniment for the dances. The dance is performed only by the unmarried men and women of the village in groups that have distinct roles in the Changu performances. The dance is performed at the centre courtyard of the village, the women dance slowly while the men only provide the accompanying music and sometimes perform acrobatic feats.

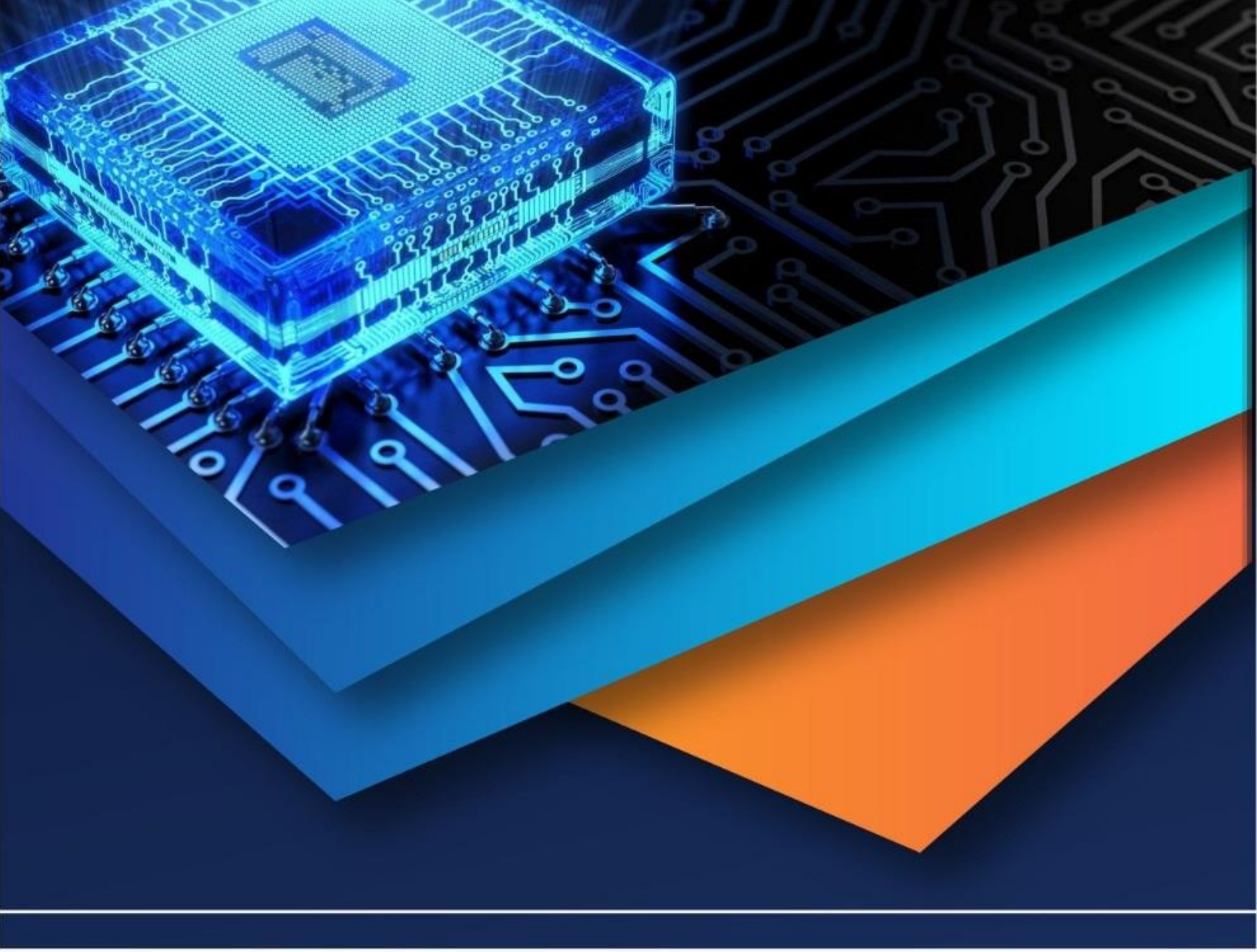
Changu Dance, also known as Bathudi Dance, is a popular dance form native to Odisha. It derives its name from a kind of drum called Changu (Tambourine), which invariably accompanies the dance. Changu is rural variety of the tambourine. The dance in accompaniment to the Changu is performed by men and women alone. the men only sing songs, play on the Changu and move with the female dancers with simple steps. While the women advance the recede back and on their advance the females retreat. The dress is like- the women cover up their persons with long local made Saris. Only their bangled hands and feet remain visible. In a group the female dancers dance in a half-sitting position with swaying and sometimes jerky movements. During festivals and on any moon-lit night the young boys and girls assemble and dance to express their joy in living.The Changu dance is very important to the tribal life style in Odisha. It forms the central event in any occasion for celebrations and festivities, like harvests and marriages. The Changu dance also serves as a socially acceptable platform for the meeting of eligible bachelors in the village, since the dancers have to be strictly unmarried.

Thus a detail macro study of the culture and structure of the Bathudi society justifies the theoretical perspectives of the study. In order to substantiate the study in the present day situation.

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