

The Festivals of Urban Oraon: An Anthropological Study

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Abstract

The present paper navigates that the 'Urban Oraon' celebrates two types of festival i.e. Ideal type and Modern type. Hence 'Ideal type' refers the traditional festivals Oraons and the festivals which are borrowed from larger society that is termed as 'Modern type'. The traditional or ideal type festivals are Kharian, Dangri, Veloafari, Sahrul, Sohrai, Murgipaithya, Maghe basi and Karam. The Modern festival refers the worship of DurgaPuja, Kali Puja, Jagadhatri Puja, Lakshmi Puja, Sitala and Sarawasti. The traditional five categories of Oraon festival on functional basis are not worshiped by the present studied people. The present study shows that the festivals of Urban Oraon may be classified into three categories i.e. 1) Family 2) Clan and 3) Community wise. The study also intends to focus the changes and modification of festivals of 'Urban Oraon'.

Keywords: Urban Oraon, festival, Cultural continuity, cultural fertility.

Introduction

Among the inter-personal forms of communication through which rural people will be likely to receive and give information are the family and neighborhood, markets and washing areas and festival gathering for the village. Institutional networks would involve the church or religious network, the administrative structure, the political party, the school, police or army and such government services as agricultural extension, health and family planning among others that might operate in the village. (Dagron & Tuft, p-203)

An important Anthropological theory is inter-connected for the present research "Great and Little tradition" as proposed by Redfield (1915). The great traditions are usually mentioned in original religious epics. Their range is very wide, usually national in nature. These are related with elite, thinking, reflective few of urban class. Moreover, they usually organized and norms, rituals, etc. are largely clear-cut and unambiguous. The great traditions are transmitted from one generation to other through texts, sometimes these are referred to as "elite" tradition. Little tradition is mostly oral followed as more beliefs not necessarily based on rationally; these are mostly localized and related with rural unlettered, folk, tribal or peasantry. These are believed to be usually unorganized, haphazard and ambiguous, transmitted orally, through oral literature.

Tylor (1899) described there are many ways in which man can communicate with one another. Man can make gestures, utter, cries, speak words, and draw pictures, write characters or letter; when for any reason people can not talk together by word of mouth, and also man take to conversing by gestures, in what is called dumb show or pantomime. The gestures – language among the deaf and dumb, the most perfect way of making out its principals is in its use by people who can talk but not understand one's another's language.

Yogendra (2010) explained that communication is considered as "Master Social Process" in the all discipline of Social science. It is very important for our Cognition realities. Communication represents a relationship not only individuals, but also between any kind of relationship. It is the web that binds society together. He further says 'Communication' mediates our access to social phenomena. People's construction of social reality through uses of variety of symbolic forms, such as the aural sounds, oral expressions, signs and languages. (p-3)

Debnath (2003) wrote that the rituals and ritualistic activities express one of the most pervasive forms religious behaviors in tribal cultures. The tribal perform various rituals and observe festivities in response to seasonal changes and in the sense of new life keeping harmony with the nature as well as reflecting the existence of the bestowing super natural powers which are evolved to secure the good will of the benevolent spirits and to avert the displeasure of the malevolent ones (P-146).

From very ancient times in the history of mankind festivals have been an important feature of group life all over the world. Festivals are woven into our cultural fabric. Each one of the festivals has its own distinguishing features but taken together they have an underlying rhythm and toner which point to their essential Indianans. During the festivals, people forget their miseries, problem. (Singh.A, 1982 P-1). He further wrote that human communication is essentially a social affair. It serves to establish or reaffirm social tie or bonds. Message may be conveyed in speech do not always have direct relevance to overt meanings of words. Religious communication, like human communication, is designed to pass on information –in case to super –natural, while ritual behavior is usually attended by ritual or ritualized gestures, while ritual is rarely, if ever, carried out in complete silence. (P-60).

The present study extremely related into approach to analysis social change with the help of the concepts of Little & Great tradition was proposed by Robert Redfield in the studies of Mexican communities.

The model is influenced by, Milton Singer and McKim Marriott; they were conducted some studies on social changes in India utilizing this conceptual frame work.

Review of Literature

According Xalxo (2007), basically Oraons are a people who observe or celebrate various festivals irrespective of their life situation. He described that most festivals are seasonal involve the whole village community and are attached densely to agricultural activities. As such they reflect that exists between the tribe, nature and their religious beliefs and practices. Xalo mentioned in very recent study that the festivals of Oraon community can be divided into five categories: Hunting festivals, Forest festivals, Agricultural Festivals, Cattle festivals, and Socio-religious gathering.

Singh (1982) stated that the agriculturist tribe Oraons of Chotonagpur has the major festivals connected agricultural operations. At each stage of agricultural operations propitiate their gods and detie to seek their favor as their economy is mainly depended on agriculture. In Bengali month Baisakh they sow the seeds and celebrate a festival named ‘ Dhanbhuni’, when seeds of paddy germinate and push-out into new shoots, they worshiped ‘ Hariari’ ; at the time of transplantation of paddy seed –lings. Bangari is celebrated in Asarh ; when the rice grain in the month of Bhadra.

The religious feasts and festivals of the Oraons of Chotonagpur in central India are also of importance as an entertaining and joy making part of their religious customs. Oraons seek to ensure safety and prosperity to the village community as a whole at each new stage in the animal cycle of its people economic pursuits and the feasting and rejoining and social reunion that mark their successful termination. These pursuits are mainly (1) food gathering (2) Hunting festivals connected with cattle and agriculture. Every festival includes appropriate dances, songs and stories which reflect the mythology of the people. The story attached to the festival explains the beliefs and practices to be adopted by a certain person or a group as also the importance of the sacred performance and the festivals. (Stanley.G & Jaya, 1996,p-53-54).

Dharmes is Oraons supreme god. They also worship to their deceased ancestors. The Oraons mainly celebrated festivals like Karma, Khaddi, Soharai , Maghe, Fagu etc. The Karma festival is celebrated in the month of September especially on Bhado Ekadoshi. A branch of Karam tree is bought by unmarried girl with the help of unmarried boys of the village who are under fasting. First of all they keep it in Akhra which is worship by the Pahan (Priest). Khaddi is celebrated in the month of March –April. This festival is observed Sana place, where fowls are sacrificed by Pahan (Priest). The flowers of the Sal tree are placed on every thing of the houses. Sohrai is celebrated in the month of November on the occasion of Diwali festival. The cattle are washed and worshiped. Lighting is made at night and people and people take food and drinks. On this occasion villagers celebrate Sohrai Jatra. Maghe festival is observed to agricultural function, which is celebrated in the month of Magh. The festival is celebrated in the form of the start of the New Year and the end of the old year. Fagu is celebrated as festival of spring in the month of the Falgun (Bengali month in Englis: Feb-March) for two- three days. The Oraons go forest on this occasion and make merry at night to eat and drink with dancing singing.(Gajrani. S, p-134).

Oraon religious festivals that may be connected with the original festival of the food gathering stage are two, sarhul or khaddi and phagu. Until the sarhul festival is celebrated in a village, no Oraon of the village may gather, eat or use the new fruits, flowers and edible leaves of the season. The month of Chait (March-April) ushers of in spring with its verities of blossoming plants and trees newly sprouting edible leaves and tubers.

There are several festivals in the Oraon life style. Among them Bangari is performed the transplantation of paddy. The pahan does this. Nomakani i.e. eating of the new crop is performed in the month of October when rice is offered to Pachablar i.e. their male ancestor spirits and Chala Pacho,their female ancestors. Sohrai is another important festival which is associated with cattle and performed in the month of November. The Principal festivals are Sarhul, karma, and Kanihari which is celebrated with sal tree. (Singh, Vol.XXX, 2004).

Methodology and Technique Used:

Methodology may be used to refer to theoretical concerning the entire research proposal including the forms of thought of the research , aims and objectives of the research, application of the research methods “ methodology” is also often used in a narrow sense to refer to the methods , techniques or tools for the collection and processing data. But in broader sense methods and techniques are one of the components of methodology. Finally, methodology may be called to designate all the components and procedure employed in the analysis data, however, collected to arrive at conclusion. (Jha, 2007). Some of the following important field method and techniques have been applied in this study. To setting the data from my field I have taken the following techniques by all research scholars in social sciences including Anthropology. These are : a)Interview b) Observation c) Genealogy d) Census survey e) Photograph f) Case study.

To conduct the study above mentioned technique was used. For collecting ethnographic data on festivals the ‘interview, case study, observation method had been applied. For the traditional ethnographic

account of the festival or secondary data has been collected from internet & books.

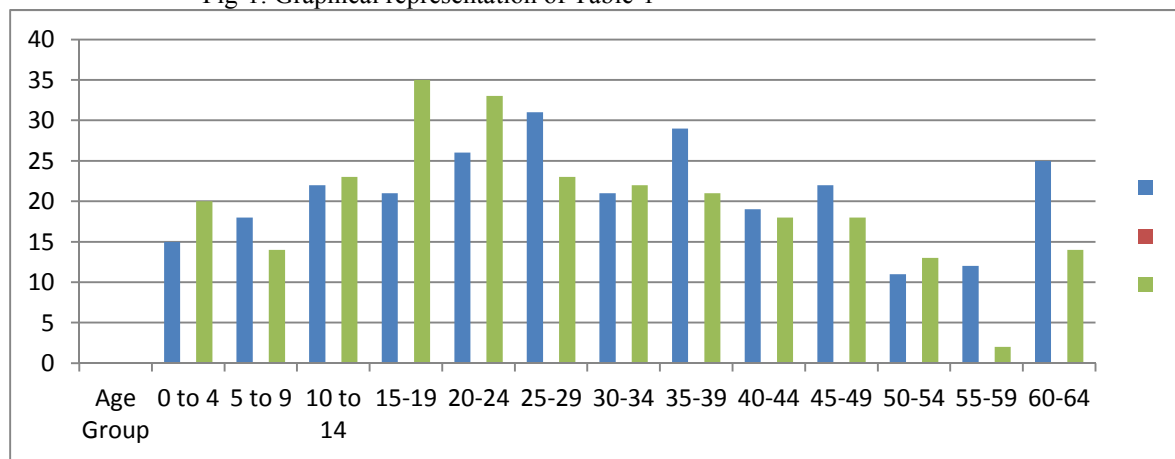
The people:

Two different localities have been selected for the study names Sardar para (hamlet) of Dhalani. The village Dhalani is located under the Panchayet Koniara-1 in North 24 Parganas and other is Sardapara, ward No-1 in Gobardanga Municipality. In total 528 Oraons are studied of which 272 are male (52%) and 256 are female (48%). About 121 families have been studied, out of which 80 small families, 29 medium families, 12 large. Out of 272 male, 161 are married and 108 unmarried and 3 widowers. In case female 153 are married, 83 unmarried, 19 widows and 1 divorce. According census 2011, Munda (55,538), Oraon(38,628) & Bhumij (34,387) are the major three of the tribe population of North 24 Parganas. The Present study has conducted upon 528 Oraon which is about 1.37% of the total Oraon population & 0.26 % of the total tribal population of North 24 Pargabas. They might have been migrated from Chotonagpur for doing Railway track work & cutting jungle under Moneylenders since 120 to 150 years ago.

Table -1 : Population distribution by Age & Sex

Age Group	Male	%	Female	%	GT	%
0to4	15	2.8	20	3.79	35	6.6
5to9	18	3.4	14	2.66	32	6
10to14	22	4.17	23	4.35	45	8.5
15-19	21	3.9	35	6.6	56	10.6
20-24	26	4.9	33	6.2	59	11.1
25-29	31	5.87	23	4.3	54	10.2
30-34	21	3.9	22	4.1	43	8
35-39	29	5.4	21	3.9	50	9.3
40-44	19	3.5	18	3.4	37	6.9
45-49	22	4.1	18	3.4	40	7.5
50-54	11	2	13	2.4	24	4.4
55-59	12	2.26	2	0.3	14	2.5
60-64	25	5.8	14	2.6	39	8.4
Total	272	52	256	48	528	100

Fig-1: Graphical representation of Table-1

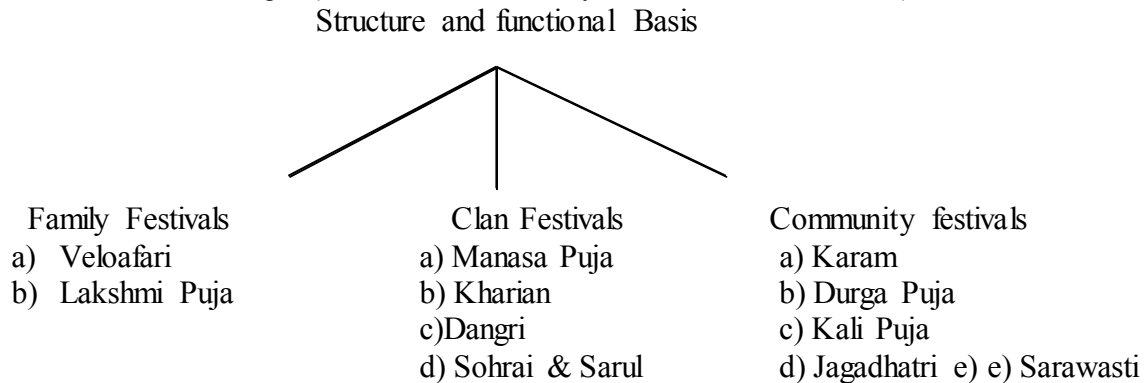


Findings and Discussion

It is noteworthy to observe that there are some excellent studies on various aspects of Oraon religion were done by scholars belonging to different discipline. Xalxo (2004) made a notable contribution through the study that Oraon People celebrates several festivals in respect to their way of life. Even today they observe seasonal festivals, involve the village community as well as their old tradition and are lined sharply to agricultural agencies. Earlier studies were described that the festivals of Oraons can be classified into following categories: a) Hunting b) Forest c) Agricultural d) Cattle but the present study examines that ‘Urban Oraon’ observes two major types of festivals; a) Ideal festival: followed by traditional festivals like Karam, Sarhul, Dangri, Soharai, Mythan, Murgipathiya etc. b) Modern festivals : that are borrowed from larger people of their

near locality, thus festivals are as follows ;1) Manasa Puja or Goddess of Snake 2) Kali Puja 3)Jagadhatri 4)Sarswati and Durga Puja. The study observes three types of festivals in relation the structure and functional basis, these are as follows: a) Family festivals or home b) Clan Festivals c) Community festivals. Family festivals are Veloafari and Lakshmi Puja

Fig: 2 (Festivals classification by Structure & functional basis)



The family festivals

Veloafari

It is a family festival. They first select an open space or “Thaan” (the place where deity is observed by tribal people) in a room in their own house. However it is not a permanent place or arrangement. The selected space decorated by cow dung ingredients: vermilion, incense, a fine brand of part boiled rice (Atap Chal), egg, the bark of trees, and the brownish red residual ashes accumulated under pots. The place which is already been marked out and purified by the use of cow dung (Considered auspicious during rituals and to propitiate gods or nature), there, a lesser alter is made by rice and flour. A handful of rice is placed in the middle and an egg is kept upon it. Once the alter dries up the whole place is smeared black by the ‘Pahan’ or priest with the incinerated ashy remnants accumulated at the bottom of the clay vessel. Next the ‘pahan’ or priest uses flowers to carry on the ritualistic process with the accompaniment of the holy chanting (Mantra). Once the process is over he places some rice on the same alter. The process is repeated thrice. Later on, all the family members pour ‘handia’ (a local liquor) on the alter from the same earthen vessel as offerings to their predecessors, by thrice articulating their names. Once this whole ritual is done ‘pahan’ comes out of the house and sprinkles from the earthen pot around the house. Oraons seems this ritual compare to Hindu God ‘Narayan’. According some scholars namely; Neheru Oraon and others believed that ‘Veloafari’ some times called as ‘Velfari’. A special day while Oraons have entered the house first time they worship or new baby birthing ceremony.

Objectives: to get rid of impurities of the household. Otherwise this ritual is also carried out toward off evil or the ills that have taken place in a house.

Generally Oraons do not worship any deity inside their house. In traditional life Oraon tribe could not practice of using flowers to propitiate the gods. Like upper caste, they have similarly been practicing the “ Anjali Pradan ” (Offerings to God; flowers are kept in folded palms).

The Clan Festivals

Maghe-Basi Puja

Maghe Basi festival is traditionally related to agriculture, which is celebrated in the of Magh (Dec-Jan). This festival is celebrated in the form of the start of the New Year and the old year. The Maghe –Basi is worshiped on the last day of Bengali month Magh. All clans altogether arrange this ritual and at the same time they organize a cultural program under the banner of Adivasi Kalyan Sangha. Other people can also take part in this program. At first they choose a place in courtyard of their house and sanctify the place through cow dung coating where the ritual will be worshiped is called ‘thaan’ (the place where deity is worshiped). Oraon priest or pahan instructs that two person belonging to a different clans must sized the head of to black cock chopped it off and afterwards squeeze off a few drops of blood into the ground. Then pahan intents the magic words (Mantra or Hymns) while worshiping the Surjahi (Sun), puts the sacrificial black cock into an earthen pot. Thereafter Pahn throws some rice (Atap Chhaal) into earthen pot and adds suitable amount of water and clarified butter (Ghee), raw turmeric, green chili, the whole thing is cooked and offered to deity or as Prasad. In this manner red cock is cooked.

Manasa Puja

Different clans of Urban Oraon worship Manasa puja (the Goddess of Snake) in their own ways i.e, each clan celebrates on different days of the same month. It is not a family ritual rather it is clan festival. A priest or pahan

has been invited from any one of the clans. In my study area Mr. Sakhi Sardar performs as the priest. It is seen that from generation wise their family have been acting as the priest on that very operation. For a common interest only same clan members are gathered altogether. The pahan performs the various rituals of the puja. The pahan first choice a suitable place near the centre of the courtyard and then it is purified by Gobar (melted cow dung for coating purpose/in Bengali word-“Gbar”). Then on that place the clay murti (Clay made Deity) of Manasa deity is placed here and no ritual hymns is performed.

Material used : The items used during this ritual are as follows: paddy, bow & arrow, branch of Shimul tree, plant sibling, atap chal (drying rice), leaf of the Bengal Bael or wood apple, tree (Aegle mormelox), a mixed white & black coloured cock and handia (a liquire made locally from stall rice)

The Prasad or grace food: the photo shows herein the Prasad that the oraoan people intake during the puja or festival. { Banaas , pineapple, Apple, Graps , khai and Batasa. }

Function: a graceful prayer to ancestors so as to bring a peaceful life.

Kharian Puja:

It is a clan festival and worshiped by different clan in the same month with different day. It is differently worshiped by different clan. In the day of kharian all members of the same clan have jointly present and worshiped together. No other clan member has joined here, because particular day of the same month has been selected to each every clan. Each every clan members are decided where when the ritual will be worshiped and whose house. It is studied that ‘kharian’ not to be continued at the same members house years after years. Every year a new member has been selected for worshipping ‘kharian’ by the clan members. Generally this ritual is worshiped for keeping peace.

Community festivals

Karam Puja:

The Karam festival is celebrated in the month of September especially Bhado ekadoshi. A branch of karam tree is brought by unmarried girls with help of unmarried boys of the village , who are under fasting. It is the most prestigious festivals of the Urban Oroan. The villagers of this pocket are karam is great and National festival and regarded as highly as Durga Puja. The time table of this festival is same as Durga Puja. The festival particular of this village ids celebrated on the ground of Ashok Sardar,s house and has been worshiped here generation after generation. All clans must participate in this parab or festivals. Each and every person of the Oraon Community contributes Rs. 5-10/-. A puja committee is formed here and one person from each of the clans is selected as a representative for the the ‘ karam puja committee. They also invite other people surrounding their pocket. Sometimes they even provide invitation cards for the people. They have also started to print a bill to collect the contributions in the coming year. Members’ contribution is very much important to purchase the needful objectives for the ritual. The pahan or priest has selected from the Tirkey clan. In case of Type-A, eldest son of the Tirkey clan has acted as a priest of for karam & other can act as pahan from the same clan group while eldest son has not available

Material used:

- Three branches of Indian Banyan tree (Bengali name Bot Gaachh) scientific name is Ficus benghlensis.
- a cock
- Handia (Country liquire)

The place where the karam is worshiped there they dig a pit and insert a quarter coin. On asking them why they insert the coin to this pit hole they were not able to give a satisfactory answers. Every night in the month of Bhadra, they perform Jhumur song and dance. A bamboo basket is needed to hold paddy seeds, Kalai seeds etc. Every day they play the ‘madole’ (a traditional music instrument) and perform ‘Jhumur’ song before the noon. Male & female both jointly participate in the ‘ Jhumur’ song and dance. The musical instrument are kept safely in the ‘ Sardar’ or the Panchayet members,s house. For making musical instruments like ‘madole’ master,s are hired from Ranchi area. They stay at the member’s house during the processing of instruments. The cost of one piece of Madole’ is near about Rs. 1200/-.

First day of the karam is called panchami. The function of panchami is “Jaoa”. The word ‘ Jaoa’ means “ Ankurita haoa” (to come into fruition). While playing ‘ Madole’ and singing the ‘ Jhumur’ song they use microphone and sound box for conveying the karam to other people those are living around them. The ‘Jaoa’ song is known to them as “Jaoa Gaan” (the Bengali word; means ‘the song of fruition’). Three baskets are collected for the purpose of karam. Among the three baskets two are named *karam* & *dharma* and both are kept in the cow shed. The place, where karam is worshiped in first purified by polishing with cow dung and turmeric and turned yellow in colour. Besides these, a glass of Ganges water and red sarees are also kept there. The whole night of Austomi is celebrated by ‘ Jhumur’ song and Dance. All boys and girls of every age take part in this occasion. Every village people attend the ritual or festivals after finishing lunch since no food is provided at this place.

On the day of Nabami, before the sun raises the ritualistic food is distributed among them. In the

evening of Nabami a branch of banyan tree is cutting. This job usually has done by boys. In Nabami the villagers usually stay empty stomach throughout the day, and gather at the bottom of the banyan tree in evening to cut three branches. After cutting the branches of banyan tree they come to the ritual ground and placed the banyan branches there. The person who cuts the branches of branches generally takes bath and does that work in wet clothes. A red lace is girdled around the tree before its branches are chopped off. He cuts three branches of the tree and gives them to three other boys. Each boy now takes one branch. They too take bath to purify themselves. The twigs are now passed over to three girls, in a way, that the reverse or chopped side of the branch remains directed towards the girls. After that, the girls carry those branches to the place of worship. The priest chants the holy mantras and in unison to such chanting, he pitches all the three branches together into the soil in a manner that the chopped off portion finds its way in to the soil. The act itself is pregnant with symbolic meanings. It signifies that, however, the branch was temporally served from nature; it is now once again made to find its way into mother Earth. Next, all congregate around the place of worship and dance to the tune of 'Madol', cross – shouldered. The boys and girls dance together to the liting. During this time, and in that village, boys wear sarees (women cloth of Hindu people) like wives and thrice revolve around the branches. The inner significance of this act or drama is to show that there is no gender segregation between men and women in the eyes of god. Since all are the children of the same nature. The women –folk decorate their ritual plate with flour –desserts (Pith), 'chira' (a form of dried rice), banana, guava, coconut, with the accoutrement of lamps. Some of the women folk sprinkle water from their earthen pot behind those boys who dress as women. In this manner they circumvent the alter three to four times. After this, they all sit together in the same open space. The priest (Pahan) then recites and explains the significance and miracle of this Karam worship. In present times 'pahan' uses mike and sound box to describe the same.

Now days they regard *Karam* festival is as highly as Durga. At present Pahan delivers his speech about history and function of Karam festival, he provides printed script and use modern communication devices like Microphone, Sound box while giving speech. The opinion of the villagers the 'parab' means the celebration of festival, where all the people of Oraons clans jointly take part with contribution. The parab is celebrated in scheduled time table. They told karam. Mythan puja as parab. They further pretend that karam is not only equivalent to Durga Utasav it is also a "National Festival".



Pic-1: Karam , celebrated by Urban Oraon

Maythan or Maye puja:

All villagers are altogether worshiped that ritual. It is observed that a centre point of the village selected for that ritual, a banyan tree bottom modified as a bedi or ritual place. This wholly place is called Bedi. In this place they worship 'Maythan & Maypuja'. They invite others people for the ritual. It is observed in the month of Asharh that is why some Oraons are called Ashari puja. One pair of Pigeon & One goat are scarified to the god.

Sarhul:

Sarhul is an important festival of Oraon tribea festival when seeds are sown. It is celebrated during spring season, 'sar' means year and "hul" means 'set to commence'. This also signifies reproduction as it comes during the beginning of wedding season. This festival is celebrated in Chait (March-April) when saal trees get new leaves and flowers said by Vidyarthi, 1981. The villagers celebrate it as community festivals. They pray, dance, sing and eat together. However in case of 'Urban Oraon' that ritual is celebrated same time but there have no relation with Sal tree and its blossom been found. Here they worship banyan tree and mixed with Kali puja. Until the festival is celebrated in the village, no Oraon of the village may together, eat or use of the new flowers and fruits of the season has not been detected. It is not seen that a number of fowls are sacrificed as said by Vidyarthi and others.

Sohrai:

The sohorai festival is connected with cattle has been adopted by the Oraon tribals of Jharkhand in the month of

kartik (October-November) An interesting character is found among the Urban Oraon that in the evening of Amawas in kartik (October-November) a number of earthen lumps are lighted. But do not in the sense of traditional Sohrai as said by Vidyarthi & others. No concept of Gohar-Deota, cattle worship and preparation of special food for the cattle have not been found. In this festival 'Urban Oraon' are lighted the candles in their house as practiced by larger people. That festival has totally mixed to Maythan or Kali puja. Hence it is seen that the festival of ideal type and modern type mixed with each other.

Durga-Puja :

Devi Durga is a Hindu Goddess who is worshiped as an embodiment of creative feminine force of Shakti or power, behind to the fierce form of Lord Shiva, his wife Parvati. She is the mother of Universe, revered for both her gracious as well as her terrifying form. At present, Durga Puja in Bengali is a public festival whereas in earlier times it was mainly a family festival. Durga Puja and Karam are jointly celebrated by Oraon of two study area. It has been observed that Oraons of these areas have divided into two units; one old other is young. The older including educated persons of agree Durga & Karam should be observed at same place where as others i.e, younger section do not agree. They have already arranged Durga-Puja separately.

An another important subject has been detected in present study that the women of type-B study area have organized Durga puja under the banner of "Adivasi Mahila Samity". It has been found that a number of women of other community have also been appointed as a member of the said puja committee. They decorate a mondop for celebrating the festival and designed by local decorators. The persons of other community provide monetary support. Imm Astami Puja, Oraons and other jointly take in Anjali Pradan programme (worshiping the diety with folded palms).

Banana, apple, coconut everything of fruits have been arranged for the ritual. Women of different community, willingly, attend to perform Jhumur dance and song with Oraon women. They use micro-phone & sound system etc. Sadri song or musical computer discs have been collected from Chotonagpur and every evening they participate in dances while those CD or discs.

Pic-2: Durga-Puja worshiped by Adivasi Mahila Samity (Urban Oraon)



Kali Puja:

Kali is the Hindu Goddess symbolizes epitome of "Shakti", power. The word "Kali" comes from "Kal", which means time, death and Lord Shiva. "Kali" mean "the black". When all colours are mixed together, at the end it produces the black one, which is the 'Kala' and his wife, represents cause in a time and beyond time. Her image is a source of spiritual consciousness. (Mukherjee, Bandopadhyay, Banerjee, Chakraborty, 2012 P-1) Kali puja is worshiped By Urban Oraon of both study areas. They form a committee just like Durga Puja committee. They print a contribution bill book for collecting monetary advantage. An interesting issue had been detected that they invite Brambhin from other caste adjoining their pahan. When they priest (Brambhin) delivers Hindu holy mantra or hymns and magic words to god at that time Oraon peoples take few leaves of banyan tree and offered to God as instructs by Pahan with a folded palms.

A mondop or roofed with three open side structure is made by expert members of Oraon community. It has been studied that the cantonment (Mondop) is structured and designed as their identical thought or thinking. Using various colors depicts relatively the changes and modernization of indigenous identity. Bamboo sticks are painted by yellow, green and black colours. Thatched roofs are made of dry straw or grass, twigs etc. Bed of Kali Maa is made by bricks..

Pic-3: Kali-puja worshiped by Urban Oraon



It has been studied that the festivals of Urban Oraon can be classified into three categories i.e. a) Family b) Clan c) Community in respect to structural and functional basis. Each and every categories is constructed with two nature of festival i.e. 1) Ideal 2) Modern. Ideal type is totally their own cultural heritage and modern type is borrowed from larger people.

Dixon (1916) wrote a review work on “The Oraons of Chotonagpur : Their History, Life and Social Organization of Sarat Chandra Roy”, an excellent monograph that focuses an relevant enquiry in common with many aboriginal peoples of southeastern Asia. He further wrote that they were fond of rice beer, which was made and consumed in large quantities on festival and ceremonial occasion. Animal foods in general are little eaten, and totemic animals of each clan are taboo to its members. However the present situation of the field does not follow the ditto relationship except large quantity and consumed of ‘rice beer’ is made on festival and ceremonial occasions. According to Dixon (1916) & Sc (1915), Oraons dwellings are rectangular wattle daub structure, with thatched roofs have been found in present study in very little. The villagers are more conscious groups of dwellings not mere order less, no dance ground, a men’s house and a girls are invariably present as said by Dixon & Roy, however. Dixon (1916) further wrote on ‘fecundity ceremony’ & ‘Premarital freedom of intercourse’ that means for the girls, involving the use of germinating grain, the sprouting plants being later presented to the boys. The girls visit the boys secretly and nearly complete ‘premarital freedom of intercourse’. However in my present study of Oraon community the girls are involved the use of germinating grain in ‘Karam’ festival but premarital freedom of intercourse is strongly prohibited.

They regard ‘karam’ festival is as highly as Durga Puja. Manasa Puja (Goddess of snake in Hindu culture) is worshiped in every Urban Oraon house. Kalipuja is worshiped and celebrated twice a year by altogether. ‘Tusu parab’ is not celebrated by studied people. They also regard ‘karam’ is a national festivals. ‘Kharian puja’ among them is a family rituals but it is controlled by clan. In a schedule of a month every clan people can choose a day for worshiping their kharian puja. Each clan has a separate day for worshiping the kharian. So it is classified under the clan festival category. The traditional ritual ‘Dhanbuni’ (the agricultural operation related festival) has not been observed by Urban Oraon in present study.

Conclusion

The present study epitomized that the villagers of ‘Urban Oraon’ celebrate two major parts of festival i.e. Ideal type and Modern type. Hence ‘Ideal type’ refers the traditional festivals Oraons and the festivals which are borrowed from larger society that is termed as ‘Modern type’. The traditional or ideal type festivals are Kharian, Dangri, Veloafari, Sahrul, Sohrai, Murgipaithya, Maghe basi and Karam. The Modern festival refers the worship of DurgaPuja, Kali Puja, Jagadhatri Puja, Lakshmi Puja, Sitala and Sarawasti. The traditional five categories of Oraon festival on functional basis are not worshiped by the present studied people. The study intends that they presently consciously or unconsciously classify their festival into three categories i.e. 1) Family 2) Clan and 3) Community wise. It is observed that the traditional festivals namely Veloafari, Lakshmi Puja are preferred as ‘Family’ festival. The practice of family festival is being to maintain the structural & functional legacy of Oraon into family level as well as larger society. That is why they include Lakshmi puja in their family level. Maghe-basi puja is basically a ‘Clan festival’. Hence, they include ‘Manasa puja’ & ‘karam’ is the greatest festival and regarded as a ‘Community’ festival for the same discipline. So the every category of the festival of ‘Urban Oraon’ is being to worship jointly by two nature of festivals i.e. Ideal & Modern type.

At present they form a Durga-Puja committee and the same time it is also been seen that the women of “Urban Oraon” celebrate this festival under the banner of “Mahila Adivasi Durga Puja” Committee. The printed

copy of the contribution bill is used and they use microphone or modern communicative devices while celebrate the festival. It has detected that in every Oraon courtyard a “*Tulsi – Pots*” is kept. *Tulsi* plant (is) regarded as very sacred. It is believed to be the abode of Lord Vishnu. *Tulsi* is always used in worship of Vishnu. Hindus keep tulsi pots in front of their homes. After taking a bath, the plant is offered water (Joshi & Dinkar,2006 P-9). In opinion of the villagers the ‘parab’ means the celebration of festivals where all the people of Oraon clans jointly take a part with contribution. The ‘parab’ is celebrated in scheduled time table. They told *Karam, Maythan, Maa puja* are regarded as ‘Parab’. They think that *Karam* as highly as *Durga Puja* and as a ‘National festival’. According to them ‘parab’ is that festival which is celebrated by the different clans of the Oraon and meet altogether at a particular place. Family festival is usually worshiped in their own house. Clan festivals are celebrated only among the members of the same clan. The Oraons invite the local people to join as a committee member of “Community” and “Clan” festivals respectively. The study ordains the new concept of “Structural-functional basis Classification of “Urban Oraon” festivals which is possessed the following characters: 1) traditional bequest or structural continuity has maintained in the light of modernity. 2) They do not obliterate traditional entity or genuineness. 3) To make a relation between migrated Oraon and Oraons of nativity or cradle house 4) a peaceful or amicable co-operation with larger people of their neighbors. 5) To indemnify the solicitation of new generation that means; ‘young’ Oraon people always yen to worship modern festivals like *Durga/Kali puja*. As said by Singh (2011) that a structural analysis of change differs from the cultural one which is in terms of particularizes of customs, values, and ideational phenomena, their integration, interaction and change. He further barbed ‘a cultural analysis of change consists of demonstrating the qualitative nature of new adoptions in the patterned relationship. From a functional glimpsed such “ explanation consists essentially of pointing out how the different types of activity fit on top of one another, and are consistent with one another, and how conflicts are contained and prevented from changing the structure. (P-16, 17). However, the present study on festival of urban Oraon elevates such approaches in the field of structural-functional classification of festival.

Fig-3: Structural0functional Festivals



The “Urban Oraons” retain their traditional cultural system they have able to form a new cultural space that may be termed as “Cultural Fertility. The basic characters of ‘Cultural fertility’ as follows; 1) a typical cultural continuity that is the product of modernization. 2) that is a common cultural consciousness shared by ‘Urban Oraon’ & larger section of neighbor people. 3) It is formed ‘New cultural space’ that is originated by the meditations or cognition of traditional cultural continuity. 4) It is more advanced & open stage of extra-somatic common cultural consciousness where traditional cultural traits are elegantly honored or esteem. The study has facilitate some responsible factors for “ Cultural fertility’ of Urban Oraon are as follows:1)Migration 2)Modernization 3) Environment 4) Changes of Traditional characters and communication. All these changes modifications of the festival for the present study have led or expedited to me to designate them as “Urban Oraon”.

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