

Juang Culture in Odisha's Tribe

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ABSTRACT

The Juang culture within the tribal communities of Odisha is a rich tapestry of traditions, rituals, and customs that reflect the unique identity and heritage of the Juang people. This abstract delves into an exploration of the socio-cultural aspects shaping the Juang community, offering insights into their lifestyle, belief systems, and interactions with the natural environment. The Juang tribes, predominantly residing in the hilly regions of Odisha, exhibit a close relationship with nature, relying on traditional agricultural practices and sustainable resource utilization. This paper highlights the significance of their traditional knowledge in agriculture, showcasing how it intertwines with their cultural expressions. Rituals and ceremonies, deeply rooted in their belief systems, play a pivotal role in shaping social cohesion and identity within the Juang community. Furthermore, the paper examines the impact of external influences and modernization on Juang culture. As globalization and development initiatives reach these remote areas, the paper reflects on how these changes may pose challenges to the preservation of the Juang heritage. It also explores the strategies employed by the Juang people to navigate this delicate balance between tradition and adaptation. Ultimately, this paper aims to provide a glimpse into the nuanced and dynamic world of Juang culture, shedding light on the cultural resilience and adaptation strategies employed by this tribal community in the face of evolving socio-economic landscapes. Through this exploration, it contributes to a broader understanding of the diversity and vibrancy of indigenous cultures in Odisha.

INTRODUCTION

Man is a social animal. Civilization is the basis of his life. Traditional ideas and beliefs are the vows of his life. The more culture the nation is the higher it is today, from this point of view the original inhabitants of India are the tribes living on the banks of hill streams. Culture is a harmonious field of thought, movement and brilliance. If society is said to be the existence of a person, then culture can be said to be the soul of that person. India is land of indigenous tribes living on the hills and riverbank. These first tribes are established in almost all the States of India.

Origin of Juang Tribe:

Judging from this point of view, Odisha is also a tribal-prone region. Kolha, kandha, santal, Ganda, Bhuina, Juang, Saura, Binjhal, Ho tribal people usually live here. The Juang are one of them. According to linguistics, they are natives of the Austro-Asiatic or Mundari language. It is said that these Juang originated in Keonjhar district. A

mysterious story can be heard about their creation to create the earth, God first created Rishi & Women Rishish. They lived near the Rusitanga hills at Gonasika, Keonjhar. At that time the whole earth was submerged. In order to bring the earth back to its original state, the solid from the God asked Rishi and Female Rishish to produce a blood, He commanded that the earth would become solid again. It is believed that Juang were born from them. With the influence of time, a spread from keonjher and settled in Denkanal, Anugul, Jajpur, district. They are called "Bhagudia" because they fled from keonjher to other places. They are well known not only in the habited judgment but also in the pages of history. In 1891 AD, Dharanidhar started fighting against king of keonjher along with Juangs. The life style of these tribals is getting affected mostly due to the mining mafia. Since ancient times they are found in Banshanpal, Balakumutia, Harichandanpur, Telkui and Ghatagaon in keonjher district. It is culture that

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KEYWORDS: Juang, Culture, Tribe, Economy, Festival

helps to shape once life beautiful, in the same way tribal is always rely on culture and tradition to make their life picture beautiful. However, the cultural values of these Juangs are discussed in several stages below.

Juang Married Life:

Marriage is an evolutionary process in human life. People of different castes living in the society perform this work according to the cultural of the society. Similarly, the Juang also perform this marriage vow with more importance and care. Especially they cannot marry even within their clan. They are informed about their marital life by taking horoscope from astrology (Rauliya). The Juang have a tradition of monogamy. It is seen in some tribal areas that if once wife is found to be barren, then he can take a second wife there. Especially during the Rajafestival and makar sankranti festival, the romantic relationship is formed, as a result of which the bond of marriage is tied. The wedding traditions of the Juang society can be seen to be held in various styles. Among them are arranged marriage, love marriage, marriage by capture, marriage by elopement, marriage of the girl gets pregnant, Child marriage, widow remarriage, Remarriage of the divorced women, Hindu type of marriage and other. Arranged marriages are very rear among them. The main reason for this is that arranged marriages cast more to both parties. There for abduction marriages are more common in their tradition. Similarly, the chief mediator of an arranged marriage is called a 'Commanderia'. Similarly, when a young man force by abducts and marriages Juang girls when they are visiting the fairs and huts during the Raj and makara festivals, then it is called 'Dagar girl marriage' finally, the wedding takes place in the family compound of both. It can be seen that the marriage tradition of the Juang is held like this.

Dance of the Juang:

People in the Juang society do something or other in their daily life for entertainment. Among them are hunting, music, song and dance etc. these wild men especially follow the animals and birds that live in the forest and perform dance. The Juangs celebrate thirteenth festivals in twelve months. On this festival, they perform their traditional folk dances with great joy. The dance of the Juang can generally be divided into two parts.

1. Culture dance
2. Social dance

1. Cultural dance

These tribal people who live on the banks of mountain streams consider their culture as a soul.

Among the dance of the Juangs, all the traditional ritualistic dances that take place can be classified as cultural dances. Among them are festival- based dance, wedding based dances, and seasonal dance. The Juangs celebrate their traditional festivals with great joy, among them Akhini festival, Pusha punei and in wedding ceremonies, happy dances by playing the changu instrument and dancing with his festival. It is a joyous day in his life.

2. Social dance

Being born in the hilly forest, the Juang consider nature a sacrifice forms their mother. They dance by observing the movement of wild animals and birds. Among them bear dance, Dove dance, pig dance, Death dance, Snake dance, Turtle dance etc. They perform this dance in a very dramatic and exciting manner.

In Dove dance young men are attracted to young women and perform the dance slowly. It is in a dance form and dances to their main instrument the changu. Similarly, in the snake and move forward in a very fast motion. He puts his hands on his hands on his head like a snake and performs a dance which looks very attractive. Changu dance is their best folk dance. In this both men and round by playing changu instrument. Along with this movement both of them dance happily to the sound of the ornaments on the feet and hands of the woman.

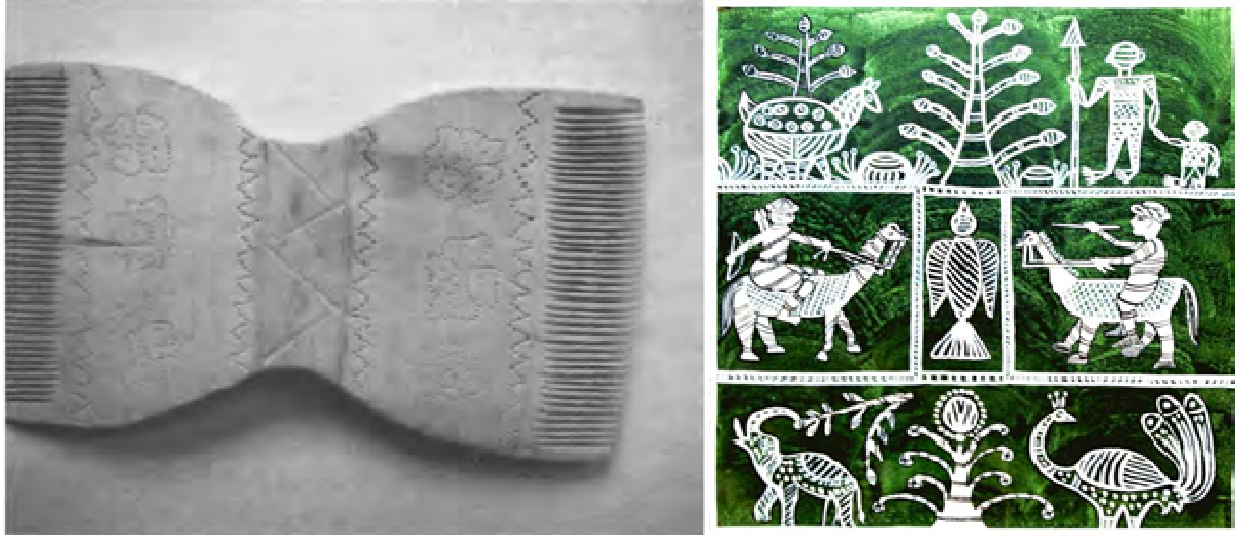
Juang social economic:

Food, clothing and shelter are the basic needs of human society. The social and cultural development patterns of the Juangs place great emphasis on their economic. In recent times they have joined the social mainstream to improve their economic situation So that their lifeline is starting to change in many ways. Since ancient times, they depended on those hills, streams, forests and rivers for their livelihood. They live by hunting animals and birds from the forest and making huts in the forest. Along with the development of civilization, they have also developed psychological. They move to farming, raising domestic animals and working in the cities to improve their livelihoods and overcome food shortages, in addition the Juang earn their livelihood by collecting wild products and selling them in the market. According to the season the Juangs also cultivate different varieties which strengthen their financial standard. Now the Juangs are clearing some of the forest area and cultivating various vegetables to earn their living. They collect leaf form the forest and use them to make leaf plate and make baskets from bamboos and sell them in the market. Basically their main source of income is to earn using forest products

Juang culture painting:

Art forms the identity of a nation. In the ancient times, tribal used to live hill forests. On the rocks of those hills or caves, there were the mysterious patterns of tribal life style can be easily understood. In the same way, the Juangs also used to express their daily life experiences through painting. The basic ideas of their life were first painted on the mountain walls and then on the walls of their huts, from the forest they first collect clay of different colours such as black, red, white, gray and paint it in different

shapes on the walls and porches. The main reason for this is that if you always keep your home neat and tidy, it will make you look better mentally and environmentally. In this sense, it is the ideal art of the Juang. Not only is that, painting the leopard also one of their major arts. In the festival of development of civilization, these youths have also gained development. Their crafts are made from bamboo, wood, and animal horns, some examples of this art are given below.



Source from – Juang Parba Parbani- Ranjan Pradhan

Juang festival:

These tribal people who live in the hills generally value nature more. They accept natures, trees, forests, streams, rivers, sun, moon etc. As deities and perform worship according to the rules and regulations, however the tradition and method in which they have been reacting prayer. Since ancient times is now carrying their social and cultural function to the ground. The way they get together and enjoy every festival is very interesting. The festival predictions of the Juang have been discussed in particular in several chapters. Among them is 'push punei' which is held between December and January. Another name of 'push punei' is 'magha podi' festival. It is an agricultural festival. After harvesting the paddy from the field, the Juang people celebrate this festival for three days with great joy.

Similarly, the Juang people celebrate the 'Ambanuakhia' festival between the months of March and April. According to the traditional rules they first offer all their crops to goddess. Its main purpose is to offer to the ancestors. The festival is mainly held for four days, there is also a custom of animal sacrifice on the last day. In this festival, young man and women become newly members of their institutions. It is called 'Majanga'. The Juangs also celebrate the 'Akhani festival' in traditional ways. It is also called

'Hunting trip' usually this festival is celebrated between April and May. During the festival, these hunting lovers used to hunt animal and birds with the help of bows arrows and Spears in the dense forest. Now due to the government's animal welfare Act, the 'Akhani festival' is slowly being phased out. But in some areas even today the Juangs celebrate this festival. The meat of any animal or bird hunted from the forest is first offered to the ancestors.

Although the Juangs live in the hilly forest, they do different types of this cultivation; the Juangs celebrate the 'Akhay trutia' festival. This festival is celebrated in the month of Baisakh (May) under the name of 'Manji Buna'. Its other name is 'Matichuan' festival. They celebrate this festival for two days. On the last day the Juangs gather in the 'Mandaghar' (temple) and celebrate the festival with great joy by drinking Mahuli and Handia. Similarly, the Juangs celebrate a festival called 'Ashadhi' festival. This festival is held in June and July. During this two-day festival, the Juangs begins by remembering their fathers. The saffron (kusum) tree is one of the major fruit trees of the Juangs. From this festival, Juangs start eating new foods like saffron, ambul, and ambasada. In this festival too the Juangs traditionally use pigs as animal sacrifices, apart from this, the Juangs observe

traditional rituals such as 'Dhan Nuakhia' (Gudabua), 'Ruma festival' (Kalar Ab), 'Gundadia festival'(kimiayang Ab), 'Pidha Puja' and 'Raj festival'.

Juang food and clothing:

Man is always careful about his food intake. In this Juang society, some foods are consumed in traditional ways, which propagates their culture values. They collect their basic food especially from the forest. Among them chermuli (Roots) various types of potato tubers and various insects, reptiles, meat of wild animals are used as food. A part from this, they plant Raw papaya, Drumstick, greens, corn, lady finger, cucumber, tobacco etc. from their garden. Along with this, it produces paddy pear, black gram, finger millet, uniflorum etc. as grain products. In the same way among the forest fruits, they use jackfruit, pineapple, mango, Blueberry etc. mushroom is a staple food of the Juangs. They collect different spices from different places and use them as food. According to tradition they mainly take boiled eggs as their staple food. It is also called 'Raita' Not only that it is their ancient tradition to lime finger millet and corn and make cakes from them the clothing of the Juang has changed a lot in recent times. But earlier they only covered their bodies with the leaves of the trees. They used palm leaves as clothing, which was called 'patua' the Juangs believes that if they wear the leaves of the tree, the anger of the village goddess will fall on them but certain trees as garlands to protect themselves from shame and to adorn themselves. But now due to social development and growth in education, they are wearing clothes.

Conclusion

If the various schemes of the government could reach the people, then they would be better off. Today, a lot of research has been done on these Juangs, due to which many unknown facts about these tribal communities have come to the public. Their cultural life picture is very mysterious which needs further research. As a result, their life picture will be understood more easily. It is there that age after age is misguided. But it is the social consciousness of man that inspires the growth of culture. Among the offer tribes living in Odisha, the Juang Tribe has become widely admired for its cultural diversity. As long as the culture and society are protected the person will feel healthy.

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