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NUPTIAL CUSTOMARIES OF KANDHA TRIBE OF ODISHA- AN OVERVIEW

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ABSTRACT

Marriage is a pious institution in Indian culture. It fosters and preserves the culture and tradition for generations to come. India is a multicultural traditional nation encompassing all religions and belief systems. Although India is predominantly a Hinduised nation, it also has a considerable tribal population, who, supplement and complement the culture of the country. Tribals constitute 8.6% of the total population of India. In the 21st century, tribals are undergoing a lot of change in an attempt to keep pace with the external world. It is appreciable to match the rhythm with the mainstream society. But doing so at the cost of their own culture and tradition is not at all a healthy sign for them. Every region has a different set of cultures and traditions in India which differentiates them from each other. They have their own customs and rituals that they follow during various ceremonies including marriage. To perpetuate their race *and lineage* every man has to tie in a sacred relationship that is called marriage. Every religion has its distinct way of marriage system but the aim is one and that is the perpetuation of their family. The tribals also have their own kind of marriage system which makes them stand out from the Hindu marriage system. This paper attempts to show the influence of modernization on tribal culture and tradition by discussing the marriage system of the Kandha Tribe of Odisha. It tries to juxtapose the present-day marriage system and the age-old system of marriage of this tribe.

Keywords: Kandha, Tribals, Marriage, Rituals, Culture and Tradition

Introduction

In India, marriage is a sacred institution. Every human being is tied to this sacred institution for a period to perpetuate his family. India is a sovereign nation where different type of religions and communities resides. Every religion has its custom and tradition of marriage and every tradition has some demarcation of marriage. They have their symbol and signs to present a marriage. The main aim of marrying someone is to strengthen their family and community, and another reason is to produce children and for pleasure. Every human being is married once in a lifetime, thus the tribals also. More than 700 tribal communities are inhabiting this great land of India. Each and all communities have their way of living, they have their own tradition, customs, and belief systems, and likely they have their kind of marriage system. May the marriage purpose of all religions be the same but the way of marriage is different from one another. This differentiates the marriage system between

tribal and non-tribal. In today's time, tribals are more influenced by the Hinduised society due to their lifestyle and way of living. We can see the drastic change in the tribal society due to the modernity influence. They are not only changing their way of living but also changing their traditional and cultural habits. This affects their cultural and traditional heritage very badly such as their folklore, folk dance folk art, etc., this paper discusses the difference between the old traditional marriage system and the present-day modern marriage system of the Kandha tribe of Odisha. This tribal group has sub-clan within their groups and the members of the group conduct themselves with some specified rules and regulations. According to that, the member of the clan cannot marry a girl of the same clan as it is considered sinful. For example, marriage cannot be solemnized among clans like *Jani*, *Majhi*, *Pathar*, *Pradhani*, and two other clans like *Ganja* and *Guburia*. Subsequently, the marriage rituals also differ in clans which has been discussed below. Moreover, the marriage rituals that are followed in the *Luha* and *Ganka* clans may not be followed in the *Tupa* clan. This paper focuses on the traditional marriage system of the Kandha tribe of Odisha.

The Social Institution in General

Marriage is a social institution and to sustain continuity people get married. It is an institution that allows people to become husband and wife and get the advantage of producing children. A marriage is a relationship that comes with trust, mutual affection, equal responsibility, an adjustment in every situation of life, and understanding of each other leads to a successful marriage life. Marriage in India is depicted as the purest form or part of a human life cycle. In general, a normal marriage is conducted by a middleman and a priest without these two people marriages are uncompleted but in tribal communities very few practices this system. They do not need a priest to perform a marriage or a middleman to find a mate.

When a *Kandha* girl touches her first menstruation she keeps in a detached and isolated place and is not allowed to talk with anyone apart from her mother and clan women until she is pure. It is observed till she is unpolluted; on the day of purification, she will be bathed with oil and turmeric. On the next day, some religious rights and rituals will be performed, and her maternal uncle will come and offer her some gold ornaments as a ritual. If the uncle feels that her niece is compatible with his son, he can give the marriage proposal. It is upon the girl's parents whether to accept or deny the proposal. If the girl's parents agree, the uncle has to wait until her niece turns eighteen or his son can earn. That girl will be fixed for that boy and no other will come with the marriage proposal for that girl.

Objectives

The following are the objectives of the study

1. To focus on the importance of *Kandha* marriage in the present-day scenario
2. To study the marriage system procedure and practice of *the Kandha* tribe of Odisha
3. To identify the characteristics of *Kandha* tribal marriage
4. To find out the impacts of non-tribal marriage on tribal marriage

Types of Marriage:

There are two types of marriage one is Monogamy and another is Polygamy. The tribal people mostly preferred the monogamy system of marriage rarely we may find polygamy system of marriage in Indian tribes.

(1) Monogamy: In this kind of marriage, one man married to one woman in his entire lifetime or one woman married to one man for her lifetime. The *Kandha* communities mostly practice this kind of marriage. In this case, before marriage, mostly the bride and groom are unknown to each other.

(2) Polygamy: In polygamy, one person can be married to more than one woman and one woman can be married to more than one man. This type of marriage is mostly not acceptable in *Kandha* society. It is considered when the husband's wife dies due to some disease or illness.

Polygamy can be divided into two types one is Polygyny and another is Polyandry.

(i) Polygyny: In this type of marriage, a man marries more than one woman, and the wives may be related to each other, if they are related to each other it is known as sororal polygyny and if they are not related to each other it is known as non-sororal polygyny. These types of marriages are rarely found in *Kandhas*. After marriage, the wife dies due to some reason or if she was not able to produce children then with her approval the husband can marry another woman. The woman may be her sister or may not be it is dependent on the husband whom he wants to marry.

(ii) Polyandry: In this type of marriage, one woman marries several men at the same time. We can find this kind of marriage in some tribal groups in India such as the *Toda*, the *Kota*, the *Khasa*, the *Khasi*, and the *Ladani Bata*. This kind of marriage is strictly prohibited in *Kandha* communities.

The Kandha

To delimit the area of research I have taken the Kandha tribe marriage system and to specify it I have selected the Balangir district of Odisha. As mentioned above Kandha is the highest populated tribe in Odisha. Accordingly, if we go through the 2011 census data of Balangir we can find the total population of Balangir is 1,648,997 lakhs. About 21.1% of the Balangir total population are tribals, if we count it in numbers, it consists of 347,164 thousand. From the total tribal population of Balangir 172, 489 are male, and 174, 675 are female.

The Kandha have a very peculiar way of lifestyle, they are unique to their culture, tradition, and customs. The Kandha are largely found in these five districts of Odisha Kandhamal, Rayagada, Koraput, Kalahandi, and Balangir. There are different types of Kandha found in Odisha such as *Kutia Kandha*, *Desia Kandha*, *Dongria Kandha*, *Sita Kandha*, *Buda Kandha*, *Pengo Kandha* and *Malua Kandha*. The name occurred according to their lifestyle and cultural behavior.

The Kandha of Balangir have a unique way of marriage system, they follow the ancestral system of marriage. Marriage for Kandha is not just an event that will come and go it is a grand celebration for them, it is the time to reunite the far and nearby village family, it is the celebration of adding a new family member to the family. It is a celebration of making an unknown family known, it is an occasion of creating faith for a stranger and making him a part of the family.

This tribal group plays a very significant role in enriching the Indian tribal culture and tradition, their way of living is different from the other tribes and non-tribal people. The Kandha were known by many names Khond, Kond, Kandha, etc., in early times they only depended on hunting and agriculture. With time their way of living and occupation has also changed. Nowadays they do every kind of work for their livelihood.

In the early times, they wore Lungi and Baniyan and tied a towel on their waist. On the right side of the waist, they kept a knife, and on the other side, they kept a stone that was tied with threads and cotton to light a fire and smoke. The women wore a saree and lehenga to cover their bodies but with the change of time, people are adapting new ways of wearing clothes. Now the male member of the community wears lungi, pants, Ganji, and shirts, and the women of the community wear blouse, saree for the upper part, and lehenga for the lower portion. We all know that women are fond of wearing ornaments but in the Kandha community, the males also make holes in their ears to wear gold. It is believed that until a young boy does not pierce his ears, he will not be allowed to climb the (*Chhan*) roof of the house. The Kandha women are very fond of wearing ornaments on their bodies such as ears, nose, neck, hands, fingers, and legs. They wear *Nakdani* and *Nakfguna* on the nose, *Kanful/ Karnaful* on the ear, *Katria/ Bandria* bangles on the hands, *Tad* on the shoulder, *Khangla* necklace on the neck, *Mundi* ring on the hand fingers, and *Chutki* on the leg fingers.

People are thinking that tattoos are a modern concept but if we see the Kandha community women it may be proved wrong. The Kandha women are very keen on making tattoos on their bodies. Specially they make traditional tattoos like sun, flowers, traditional designs, etc. They made it as a sign of a Kandha tribe woman and another reason was to attract the male members through their tattoos. Though this tattoo tradition getting extinct from the Kandha tribe still there are some people we can find tattoos on their bodies.

The Kandha of Balangir has changed a lot with the influence of modernization, the Kandha of Balangir have established themselves in a civilized manner. In the beginning, they have only seven endogamous groups before the government of India has given them special recognition. Now they got divided into seventeen endogamous groups such as *Bada Budka, Budka, Tupa, Ganka, Luha, Pahadi, Sika, Majhidesha, Mousia, Pradhani, Bagepulia, Guburia, Chandria, Pin Badka, Majhi Pragana, Ganga and Milki*. They have their mother tongue called 'Kandharian'

Ways of Acquiring Mates in Kandha Tribe

The *Kandha* marriage is a complex affair. There are several ways of acquiring mates. In traditional ways of marriage, it is done by arranged or negotiation. Besides this, there are other ways of acquiring mates such as marriage by elopement, marriage by capture, and marriage by service. Among this type of marriage arranged marriage is considered prestigious. The first step of the procedure is to start with the groom's father, not with the bride's father.

Marriage by Elopement (Udli Palale/ Bhagle)

This is a kind of marriage where two persons like each other and want to marry but the families are not ready either the boy's side or the girl's side. They decided to run away without telling their parents and marry somewhere else. They are marry somewhere in a temple or on the court in the presence of their friends. We can call it a love marriage also. This kind of marriage happens due to clan endogamy, tribe exogamy, and disapproval of parents.

Marriage by Service (Ghar-join)

Such a type of marriage is not common in *Kandha* society. They consider arranged marriage to be only a prestigious one. It is uncommon in *Kandha's* that the groom is staying at his father-in-law's house.

This type of marriage occurs when the boy was an orphan had no property and no one was there to take care of him. On the other hand, the bride's father has only girl's children and has no boy children to take care of his property. Hereafter marriage the groom acts as the son of his father-in-law and takes care of everything. In some cases, the boy has parents but still wants to stay at his father-in-law's house it is acceptable and he also can visit his parents but is it not considered an honorable marriage.

Marriage by Capture (Kania Ghicha)

This type of marriage happened when the girl went for a bath in a river, or pond or went to the market, any fair, festival, or marriage ceremony. In this kind of marriage there is half approval were there from the family indirectly to capture the girl, if she is from the same clan then only. In this case, both the boy and girl know each other beforehand because they already met in this kind of festival or marriage. The boy will go with his friends and pick up the girl from the market or festival, a marriage where she was. Sometimes the boy would not go for capture rather he did this work with his friends so as not to be caught by the villagers.

Prohibition of Marriage in Kandha Tribe

There are certain situations in which marriage is socially prohibited in the Kandha community. They are as follows:

Clan Endogamy

Here is what happened if the boy and girl belong to the same clan then it is impossible to get married, because if you belong to the same clan that means your ancestors were the same. This type of marriage is strictly prohibited in Kandha society. If someone makes this kind of mistake then it is a punishable offence or considered as a sin. Because of this kind of mistake, the boy and his family can be abandoned by the Kandha community and thrown out of the village. On the other hand, they have to pay a penalty for the mistake that they made which will be decided by the Kandha samaj members.

Tribe Exogamy

This kind of marriage is also not acceptable in the Kandha Samaj community. Kandha people believe that if they marry outside of the tribe then purity and genuineness will be no longer sustained in the community. They do not prefer marriage outside of the tribe, if anyone makes this kind of mistake the person and his family have to undergo the Kandha Samaj rules and regulations.

Disapproval of Parents

This kind of situation occurs when both the boy and girl like each other but the boy is from a rich family and the girl is from a poor family, even if they are from the same tribe. In this case, mostly the boy's family disagrees with the marriage and gives some reasons like the horoscope was not matched.

Marriage Rituals

It is a very important day for the family for a reason all the nearby village relatives have arrived at the groom's house two days earlier to give a hand in their work and to be a part of the celebration.

Pre-Engagement Ceremonies

(Tipna) maturity date : When the Harijan brings the message to the boy's house one date will be fixed to visit the bride's house with the boy's father and some elderly people of the *Kandha* community. They go to the bride's village and bring the bride's *Tipna* puberty date to match the horoscope for the marriage. If the horoscope is not matched, they deny the marriage or do not like the girl they just give the reason for not matching the horoscope, but if it's matched, they start the *Nadia Dhara* pre-engagement ceremony procedure. Before this there are two more things they do first they inform the girl's house about matching the horoscope which is called *Kahabar/Barti* then next the girl's family will visit the boy's house to see the boy and his family which is known as *Ghar Dekha*.

(Nadia Dhara/ Mad pia) Approval of Marriage: It is said that *Kandha* has a unique bonding with Dam/Harijan (SC) people. In the early times Dam (SC) was the one who went to see the bride first because at that time Dam was the one who went to search for a bride for *Kandha* and the *Gauda* people cooked for *Kandha*. The bride's family treats him like a guest and tries to impress him because if he is satisfied with their service then he returns and says about the family how they treat him how the behavior of the bride and how much wealth they have after returning to the groom's house. They went with some liters of *Mahuli* liquor to treat the bride's side and asked the bride's father (*Kete Dhan Khabas*) how much the bride price do you need. The father of the bride will tell how much bride price they want for example two buffalo, 10 bags of rice and paddy, two goats, etc. On this day this is declared that this girl will be going to be the daughter-in-law of that particular person's family. On that day, they told the (*Pindhani*) engagement and (*Biha*) marriage day date.

Utha Basa : This is a ritual done the day before *Pindhani*, if the *Pindhani* is tomorrow then today's evening the elderly community people sit together and discuss tomorrow's program. Here the relatives of the groom will provide some money to the groom for his marriage and it is not fixed how much they will give it is upon them how much they are capable of. On the next morning, they went to the bride's house with all the arrangements such as; (*Suna*) Gold, (*Pitha*) homemade cake, (*Kanmuda/Labanglata, Bundi Ladu*) sweets, and a few sarees.

(Pindhani/ Maul Chida) Engagement: It is a crucial day for both families to perform the rights and rituals of the *Pindhani* engagement and it is considered the completion of the half-marriage. After this ceremony only one procedure is left from the bride's side is to leave the bride at the groom's house but before that there are certain rituals to be done by both sides. On the (*Pindhani*) engagement day from sunrise, the groom's father first worships the ancestor and home deity (*Pidar/ Mesan Kuna*) inside of his house. They offer *Mahuli* liquor, some homemade cake (*Arsha Pitha*), and accessories for (*Pindhani*) engagement and ask their permission to proceed further. *Dangar Buda* the head deity of the community is situated in the middle of the village, they go there and offer liquor and ask for permission for this sacred institution.

Kan Bhar: This is one of the most necessary rituals to fulfill the (*Pindhani*) engagement. At first, the *Kan Bhar* will carry them inside the house to (*Pidar/Mesan Kana*) for worship after that they come out from home and go to the main deity *Dangar Buda/ Dharni* for worship. There they offer some *Mahuli* liquor and rice and other worshipping accessories for (*Puja*) worship for all village deities including *Dangar Buda*. They leave the village at a divine time which was fixed earlier and reach the bride's village at that particular time. When they reached the bride's village the bride's male family members and some community members were come (more than 40 years old) to receive the groom's party. They perform the rituals at the chowk of that village to worship the deity and offer *Mahuli* liquor to everyone to consume it and proceed toward the bride's home. At home, the female members welcome them by washing the feet of the groom's father with turmeric water. The groom's party will provide some snacks by the bride's side to eat and begin the next rituals. They sit together and discuss the traditional things for the (*Pindhani ar Biha*) engagement and marriage. At the gathering, the bride side asks for the (*Ninga Mangbe*) Alcohol and Money and other rituals things such as *Aae sari, Mae Sari, Maala China, Bat Chatren, Pina Paken, Kata Khanden, Mad Pia, (Nadia Gute ar Tanga Pachas Ta)* one coconut and fifty rupees for each deity of their village. Then they ask for the *Sat ta Dila* such as (*Gana, Gantia, Jhankar, and Kumbhar*). *Bap Goro* the groom's side will offer some money to the bride's father at that meeting and he will pick up one or ten rupees. He said I pick up ten thousand same work with the uncle of the bride he also picked up ten rupees and said I pick up the ten thousand rupees is called *Mamu Goro*. At the gathering, all were provided *Mahuli* and *Bidi* for drink and smoke as a tradition, and on that day groom's father gave some ornaments to the bride to wear as a symbol of their daughter-in-law. Following *Kan Bhar* the groom's village people come to the bride's village with a musical band with dances and sings at last, they eat food that was made for them and return home. The marriage can be done on the next day of marriage or on a particular date that was fixed earlier. On the next day of engagement, the groom's side will go to the bride's village in a ritual called *Bandhu Sakla*.

(Pan Diani/ Pan Chhina) Bathing the Bride :A ritual called *Pan Diani/ Pan Chhina* was performed seven days before the marriage. On this day a boy became the *sang* companion of the groom for his marriage as tradition. Before one day of this ritual, the companion will go to the groom's uncle's house and bring the sacred turmeric water to shower the groom. On this day the young girls of the community will bring the water from the well to bathe the groom. All his family and neighbors will come and smear turmeric all over his body and pour the water on his head. From this day the groom is not allowed to go anywhere outside of his village or any unholy place till his marriage is accomplished. This ceremony can be observed on day three or day seven before the marriage date and it is the groom and groom's family who decide when they want to celebrate this ritual. When the neighbors know that the groom's (*Pan Gadha Sarla Ne*) bathing rituals have been finished the neighbors bring non-veg lunch and dinner for him till the marriage day.

(Biha) Marriage Day: On this day the groom will fasten for the whole day till his marriage ends. The whole family was busy preparing to welcome guests on this day chef started preparing food in the morning. Between 11.00 to 12.00 A.M., the groom's companion went to bring the (*Mahul Khena*) Mahul branch to perform the rituals. When he returns with the Mahul branch and approaches the village Chowk the women of the family, community women, young boys and girls, and the most important lady who is selected as the convener of the marriage will go to the village Chowk with traditional music band (*Dam Baja*) *Dhol, Nisan, Tasa, Muhuri*, etc. to welcome the (*Mahul Khena*) Mahul branch. The women carry turmeric, rice, lamb, and oil to worship the *Mahul khena* and bring them home. While they are going to bring the *Mahul Khena* the old women will sing the folk songs with the beat of the band and to accompany them the old men will sing the songs where the old women left. The young boys and girls will dance with them, on that journey they accompany the ladies by singing and dancing to bring the *Mahul Khena* home. The *Mahul Khena* would be planted on the ground and near it, a *Juad* would be placed beneath the *Mahul Khena*.

Around 1.00 to 2.00 P.M., the bride's family will arrive at the groom's village. First, the bride's van will arrive at the chowk of the groom's village to welcome them the head of the community, (*Jani*), old male members of the community, and the groom's father go to the chowk. There they performed a ritual called *Guna Lahanka* in this ritual they sacrificed a rooster or a pigeon which was needed. The main purpose of this ritual is to avoid evil spirits. After finishing this ritual, the bride enters the village and stays at the groom's neighbor's

house till the marriage time arrives. Once the bride reaches the groom's village the bride's family also comes behind her with the all goods and accessories. All the bride's village members eat lunch prepared by the groom's side, hand over all goods and accessories of the new bridegroom and leave excluding the bride's family.

In the evening around 4.00 to 5.00 P.M., the groom will bathe along with his companion by the lady who has been appointed for the groom's rituals she will bathe the groom first then the women of the community, beneath that *Mahul Khena*. and after the bath, both of them will provide new clothes to wear and the young girls of the community will makeover them with *alta*, *mehendi*, etc.

(Bar Chahla) Walk Around to Groom : At this event, the *ela* sickles are bound with cloths and wet in paraffin to blow the fire. The young two or three boys will hold the sickle and pour paraffin on their mouth and while proceeding towards *Dharni* they blow it. Two community boys carry the mixture of rice and paddy on a bucket to throw on the groom. The groom was first lifted by his companion on his shoulder and with dancing, they went to *Dharni* for the blessing of the *Dangar Buda*. Same as followed while returning they sing traditional folk songs blow the sickle with fire and return to the place where the bride was waiting. When they reach there the bride's father will give him a pair of sleepers and an umbrella (*Chhata and Chapal*) these two are considered as major property to accomplish a *Kandha* marriage and this ritual is called *Bar Kania Jot*. The bride and groom proceed home after accepting the sleepers and umbrella given by his father-in-law.

Gal Seka/ Muh Jua : In this ritual, the selected woman will come with a pot bearing on her head, decorated with lamb and mango leaves on the top of the pot. The bridegroom will stand in front of their home's door and the women will move seven rounds around them. Each round she made she touched the groom's cheek with different items such as (*Pitha*) homemade cake, (*Pan patar*) pan leaf, (*Paesa*) money, etc. As she moves around the groom the same procedure will be followed with the bride, she will move around the bride and touch her cheeks with different items.

(Katal Gula) Finger Millets Rice : After blessing the bridegroom, they are allowed to go inside the home but before that one thing needs to be done. The groom's sister will be blocking the door, here bride turns to give a present to the groom's sister as she is new to this home a *Nanda Peti*, and then they are allowed to enter the home, this custom known as *Bat Cheka*. While entering the home they were instructed to sit in front of the *Katan Sal* and a pot hung in front of them. The pot was filled with water and hung with a thread on the thread, a few mango leaves, and a coconut on the top of the pot. A lamb was lit beside the pot to burn hole night without ceased and it will be taken care of by the bride and groom.

The bridegroom needs to wake up the whole night without sleeping and keep the lamb alive with them. Bride family comes and blesses both of them by offering the (*Katal*) Finger Millet to their ancestor and their deity. After blessing the newly married couple with *Katal gula* it is considered that the marriage was accomplished. The bride's family leaves the groom's house after blessing the bride and groom at night in their village. Certain rituals are there which is done on the next day of marriage such as *Modo Jhara*, *Chua Khela*, *Gua Khela*, and *Barha Bindha*.

(Chua Khela) Baby Playing : The next morning after *Katal Gula* The women of the community will make a baby on a towel and care for him. With this baby, they play and hand it over to anyone in the family, and as a tradition, they sing folk songs and ask for money to nurture him. This ritual is celebrated for the well-being of their future children.

(Modo Dal) Sacred branch : The groom's family on the next morning will come and bless the bridegroom with *Katal Gula* and release them from the sitting. The *Mahul* branch will be pulled off from the *Modo/ Madua* mandap as the sacred branch is taken to the pond and immersed in the water.

(Gua Khela) Betel Game : In this ritual, the whole family went to the pond mostly women with the newly married couple. The groom's companion will pull out the *Mahul Khena* hold it on his shoulder and go to the pond. The companion of the groom will plant the *Mahul Khena* on the pond mud then the game starts. The husband and wife will provide a (*Gua*) betel nut and each of them will provide a chance to hide the *Gua* in the mud of the

pond one needs to find it, suppose it is the groom term and he hides it then the bride needs to find it if she is not, she has to obey what his groom will say. Then the bride's term comes she hides the *Gua* and the groom needs to find it if he is unable to find it then he will obey whatever the bride will say. This game was played for several rounds to build a bond between the newly married couple and how they will pursue their life happily in the future.

(Bara Bindha/ Samar Bindha) Wild Pig Hunting : It's a ritual performed while returning home from the pond after finishing the *Gua Khela*. In this ritual, the bride holds a pot of water in her head while coming back home on the way a (*Kharsi Chena*) cow dung cake will be placed in front of the groom and the groom needs to shoot the *Kharsi Chena* between his bride's hands with bow and arrows. This ritual is played till they reach home.

(Harda Khel) Harad Game : This is the ritual performed by the bride and groom after returning from the pond. They play one more game called (*Harda Khel*) Harad game. Here the family puts the ring and *harda* inside a clay pot and covers it with a (*Khali*) leaf plate. The bride and groom will sit together and dart their hands into the pot and grab it. It is a little hard for the groom to grab it because the bride is wearing (*Katria, and Bandria*) bangles made by the brace on his hand and when the groom tries to grab it those bangles create difficulties for him.

(Modo Jhara) Breaking the Mandap: This is the last ritual performed in the Kandha marriage to accomplish the marriage. The (*Guthla Khula*) Knot was released after the Harad game and the bride and groom bathed again. The bride and groom will be taken to different rooms and provided with new clothes. After finishing all the rituals, the community man and woman will break the mandap while dancing and singing their folk songs. The marriage is over here from this day the newly married couple can sleep together.

Conclusion

It is not regrettable that people are moving towards modernity but it is unpleasant that they are leaving their culture and tradition behind. In this paper, I have tried to discuss how much the *Kandha* society has modernized its culture and tradition, how they are running towards the Hinduized Western culture, blindly adapting it and despising their own indigenous culture and tradition. Earlier *Kandha* marriage system had no role of a priest to accomplish the marriage but today without him marriage is not possible. It is tough to believe that people are forgetting their own identity for the worse. Culture is the identity of the tribal people but they are keeping it behind and fantasizing and aping the awkward modernity. Hopefully, this article will motivate the youth of the tribe to recall and reestablish their lost traditions and systems.

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