

Junior Fellowship 1st Progress Report on Tribal Folk Song of Odisha on Dt. 1st January 2016 to 30th June 2016.

Research on Tribal Folk Song of Western Odisha

Geet Khudia

Namita Mishra
File No.- CCRT/JF-3/31/2015

Introduction :- Odisha is one of the state of India. The name of Odisha has been change from the ancient name” Kalinga to Utkel”, “Utkel to Udra” and lastly “Udra to Odisha”. Odisha is full of Folk Art, Folk Culture, Folk tales, Folk Literature and Folk Song. Folk song is very popular and important. There are many kinds of Folk song i.e. Ghumura, Daab, Madli, Dandsi, Palia, Ghuduka, Sarangi, Geet Khudia , Chait Parab, Rasarkeli, Dalkhai, Jaiphula, Mailajada, Nialimali, Chapkarati, Bhamara, Kansla etc. Geet Kudia is our of them which is presented without any music. I have research in the field of Geet Kudia through my guide Satya Narayan Naik, senior fellow . Ministry of culture , Govt. of India. Geet Khudia is very very oldest song. It is a ocsar of song . I have collected a dry of those only. That may be secured as the memory of Geet Kudia in the field of Folk songs.

2. What is Geet Kudia:-

Geet Kudia is a singer by literary meaning. Male and Female both may be Geet Kudia and Geet kudian respectively. They get by heart a volume of songs and present according to necessity. Especially Chait Parab, Palia Geet, Dader Geet and Bajasalia geet are presented by Geet Kudia. Though the Geet Kudia sings those song , those are called as Geet Kudia song. So Geet Kudia is a part of Folk song in western Odisha. Here the singer is called as Geet Kudia and song also called as Geet Kudia. So people are wellknosin of Geet Kudia. There is no confusion to understand Geet Kudia. Geet kudia is implies to the singer and song also.

3. Language of Geet Kudia Song:-

Geet kudia song is composed in local language which is called jesia language. It is not written till now. It is only oral song. It has come from mouth to mouth through the singer. It is hereditary. Other men who has talent and interest , they may be Geet Kudia by their own effort. They have no Guru, they only follow to the seniors and try to catch it. So Geet kudia says which language, songs are

composed in that language. The language of Odisha is Odia. But Geet Kudia songs are available in western Odisha. The language of Western Odisha and Eastern Odisha separate. Geet Kudia is property of Kalahandi, Nabarangapur, Koraput and Malkangiri district of Western Odisha. So Geet Kudia song are composed in the Folk Language of the above district. That is the mother language of concerned area. So that is the appropriate language of Geet Kudia which is understood by the people easily and enjoyed by them heartily.

4. Music of Geet Kudia:-

Geet Kudia sings Chait Parab, Palia and Bajasalia. Chait Parab and Palia Geet do not regular music. So singers present the Chait Parab and Palia Geet without music. Only the voice, pronunciation and mode of singing is sufficient. When the Geet Kudia present the Bajasalia time Dhol, Muhuri, Nishan, Tasa, Jhumuka, are used. But except marriage ceremony music is not necessary in another place. Geet Kudia programme may be arranged in any place, any moment. So music arrangement is needed. The Geet Kudia present the songs on the way, in the market, in the festival, in Yani Yatra, which the Geet Kudia and Geet Kudian choice. It depends on them. So it is not possible to arrange music in this situation. Geet Kudia song is successfully enjoyable without music. So it is fully music less programme.

5. Time of presentation:-

There are two times of presentation for Chait Parab. One is village or Public Programme and another is personal programme. Bhatra is S.T. Category. Which are found in Kalahandi, Nabarangapur, Koraput and Malkangiri. They celebrate Mandile Yatra in the month of January after harvesting. All the villagers worship their village duties universally. In this re-sowing period, villagers give the opportunity to the Geet Kudia and Geet Kudian to present Chait Parab. In this way in the village festival of Dasahara, Dolayatra, Rath Yatra, Ras Purnima. Geet Kudia and Geet Kudian invited to recite Chait Parab for the success of rural festival. So they deliver the Chait Parab songs according to the willingness of people. It is the village programme of Geet Kudia.

Personal programme depends upon the Geet Kudia and Geet Kudian when they go to the forest to collect wood, to pluck mangoes from mango grooves, to be hanged in the cradle, present the Chait Parab, and Palia Geet according to their own wish. It is the time of reaping the paddy in the corn field, following the bride and bridegroom, purchasing of many things in the market, they both like

to sing Chait Parab and Plia Geet with their personal interest. It is also enjoyed by the public. They fix the programme personally. So it is called personal programme. These are times of Geet kudia and Geet kudian to present Chait Parab and palia geet. But they recite the Bajasalia Geet in marriage ceremony with music's and in another place of village, fair, Yatra and market, they present without music. These are the times and places of Geet kudia song to have present.

6. Costume of kudia:-

Most of cultural programme i.e. singing ,dancing and playing have costume of uniformity. But costume is not necessary for Geet kudia song. Geet kudia and Geet kudian have their as usual dress, which are used in their daily life. These are no separate costume for them. Geet kudia put on common Dhoti, Banyan , and Napkin. Napkin is used on the solder or on the head as turban. Geet kudian put on Saree or kapta Blouse and Saya. Blouse and Saya is not badly necessary only Saree and Kapta is very essential. Geet kudia fixes any secreted wild flower on chignon and catches on her hand. Geet kudia also catches a wild flower on his hand and act with flower sometimes. Both comb their hair with tale and castor oil.

7. Styles of singing:-

Geet kudia sing is not limited with one kind of song. These song may be Chait Parab, Palia , Bajasalia ,Daab, and suang (Dance Drama).Geet kudia has acquired knowledge in above field regarding song(Geet). So he or she is designed as Geet kudia and Geet kudian. Because thousand of sons are but by heart and kept in their memory permanently.

Each and every songs has separate style, Geet kudia and Geet kudian know every style of songs. When they sing Chait Parab, they recite the song as lorry Geet. They sing the Palia geet just like the dialogue. They sing the Bajasalia and Daab geet with physical dance as per the rhythm. When they sing song standard acter they maintain the style of is song. So they are collected Geet kudia and Geet kudian which means the talent of singer. They have present of mind, they are really to composed a song in a mean while . it is main caliber of Geet kudia.

8. Age limit of Geet kudia :-

There is no age of baz for geet kudia. From the youth ,male or female take part in every song programme. They acquired knowledge according to their

capacity. Who gain the depth of singing , they close Geet kudia , they may be young , adolescent , adult or old. They present the Geet kudia song from their matured period to death. It is not their occupation but teir practices of talent. The Geet kudia and geet kudian compact each other as like youth to youth, adolescent to adolescent, adult to adult, and old_man to. This is the discipline rule of Geet kudia. Compition may be held among them with free and fair. It conduct smoothly, people get enjoyment in their tired life. They get freshness and change of mind. So geet kudi and Geet kudian give pieasure to the society for their whole life.

Examples of Geet kudia song:-

Especially most of people know to chait parab as Geet kudia song. Some of examples are written below:-

(1)

Gauchhe Bandana , Bhandargharani
Dakuchhe tora duare
Geet kudia je geet kudiani
Bhetimu Maadarpure
Dharai bee Maa phula sindura
Jai Banalule tora

The presiding duty of Dharmagarh and Nabarangapur is Maa Bhandar gharani. Both Geet kudia and geet kudian have prayed to Maa to bless them for singing tchait paraba at Madalpur market.

(2)

Maa maa bali karuchhe aradali
Maa go Manikeswari
Chait parab geetar garab
Tame thile maa go sari
Tame thile ken heba chalei
Duru jiba palei

Maa Manikeswari Devi in the presiding duty of Kalahandi. Geet kudia and geet kudia have prayed to her to bless to victory in geet kudia completion.

(3)

Dabu gaon lage karanja kot
Gai maisira gota
Chait parab gaitire dhan
Tor mok nain bhet
Uchat manke kar akat
kaen karuchhu kapat.

Geet kudia is very senti mated in love. He is not able to sing geet kudia in the absence of geet kudian. So he has requested to her to come neaver for which geet kudia can sing the love song.

Geet kudia and geet kudian recite Palia geet also. Which is got by heart. Like chait parab, palia geet also belong to geet kudia. Some of example are written here:-

(1)

Jai Maa Kamala jai Maa Bimala
Jai jai Maa sarala
Tamar nam dhari, Bandana gauchhe
Kanthé basi kara khela
Jai Maa go Sarala
Haan kale dhegli aasu
Pada dia anargal, Jai maa.....

Here geet kudia has pray to Maa Laxmi, authority of wealth, and Maa Durga, authority of power, Maa Saraswati , authority of education for his he can give some poem to the audience as a capable singer. Prayer is the first song of geet kudia. That is the tradition till now.

(2)

Batara aenla , janga pahnla
Tora bua mora hanka mahala
Muin tor mamur pila
Tui dele make baran mala
Kahake na lage kala
Rasa bati bilasa
Dara ghucha habu hele bhagima bamada desha.

This stanza is full of love. Geet kudia and geet kudian sing the song of love more and more. Offer some of them has been eloped in the past singing love song. But it is considerable and excusable in the society . it is not the great offence.

(3)

Ene para bata tene parabata
Majhine ne bajuchhe daba
Tor guru ke pachar kie
Muda noilar jiba
Chinta mani sagar
Kansingia pudra hala
Nain parure bagar,..chinta....

These is question and answers in geet kudia song. Geet kudia has question to geet kudian, that which living being no head. So the geet kudian has answered.

(4)

Suru suru suta lamauche lata
Suine ne uduche makara makara
Muda noilara jaba dekhi para
Dasa godia kankara
Tena pati bahanka
Tui ken kate dinara gahanka.

Here the Geet kudian has answered to the question of geet kudia, that the crab is a creature of without head. She has criticized to geet kudia that he is not experienced singer. His practices is of a little days.

Geet kudia sings Bajasalia geet without music. Music is not necessary for geet kudia. Some of Bajasalia geet, which geet kudia recite , that is illustrated below:-

(5)

Rasara kelire,
Rasara rasana kire dhanphular basana
Take dhari bhagi jimi raigada patina
Raigada patna gale kaen ta khaima
Hate ache zira mudi gahana karima
Khande ache lal angchi sajani ochhai soima,
Rasa ja chalija re,
Ja chalija manke bujha sajani
Ghini demi khaja, rasa ja chalija re

Bajasalia has verity of songs i.e. Rasarkeli, Dalkhai , Jaiphula , Chapkarati , Nialimali ,etc. These are full of love and lust juice of literature. In the above stanza of rasarkeli ,Geet kudia has told to the geet kudian regarding elopement from native village to Raigad Patna. He has assured her for fooding instead of mort gaze of of gold ornament and for sleeping to use him napkin as bed sheet.

(6) **Geet kudian says:-**

Rasarkelire ,
Rasara rasia kire dhanphulabasia
Phuli kane ghini debu juluki phasia
Juluki phasia kire haji nasijiba
Hate deli zira mudi nagara
Jug jug thiba , Rasa ja chalija re
Ja chalija dur ghuchija nagara
Budhi thile saja , Raja ja chalija re

Here the love element has been expressed by the geet kudian. She wants not only earning but also ring of finger.

(7) **Jai phulare:-**

Kani ude phara phara
Kani ude phara phara
Nua chhara dhari kiria kara
Jai phulare tebe jai dena dhara
Dekhile chahen le kariba kisa
Chhuin le lagiba dosa
Are jai phula chhuin le lagiba dosa.

Jai phula is one of the item of bajasalia. In the above stanza Geet kudia or beloved has told to the lover that. He should take an oath not to be failed. Otherwise she cannot be belong to him.

(8) Jai phula re:-

Kia phula para jana2
Nirimala thile nijara mana
Nain bhangi pare dhana
Jai phulare , Kede jiba hati banaste chare
Jai phula re hati matia ked hare.

In the above line of jai phula , the lover or geet kudia has convinced to the beloved that wealth cannot defeat to the independent opinion without willing – ness love cannot be success.

(9) Dalkhai Re :-

Phagune padila dala patara
Tui muin helu biha batara
Ketedelitate chithi patara
Khane nain delu tui utara
Are labaro
Tora Bebhara
Khabar dara ken dal khai re.

Dalkhai is also a part of Bajasalia. In the above stanza the beloved has tired more and more to get the beloved. But she could not success. So she has blamed him more.

(10) Dalkhai re;-

Sadake sadake jauchhe lari
Gode ghini deli rupa painri
Hate ghini deli tikili churi
Etiki muhansa dei ken
Jimi pasure
Are sunduri
Magur guri ken ...Dal khaire...

Here the love has answered that , he has gift full ornament of both leg s and hands. How can he forget her.

(11) Chap karati is also a part of Bajasalia :-

Mali phuti mahakila.....2
Take nemi bali mor mana thila ...2
daiba bhagari kala re Chap karati
Kukura dakila rati re chap karatitara pure mandla bati re chap karati.

Here the love has expressed about his failure and have a great expectation for her.

(12)

Batara karela gaja....2
Dama dhari kari manake bujha
Jagithile juge rajare chap karati
Kukura dakila rati re chap karati
Tarapure mandlabati re chapkarati

Here the beloved has given consolation to the lover that , patience should be kept. Then success must be fruitful. This is the advice for the society.

Conclusion :-

As Geet Kudia is one of the most traditional culture of Odisha & One of the Major Folk song's it requires so many awareness programme conducted by the people & by the Govt. Now-a-day the people are listening modern song & forgetting their own Folk Song & Culture. Day to day life they sing & love to sing modern song & western due to the modernization.

So if Govt. take some necessary steps like : Awareness programme, programme of singing Folk Song Geet Kudia in different Cultural programmes, Utsav etc & facilities of singing researching about the Geet Kudia song, under the programme of Govt. Geet Kudia must be developed without any confusion.

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Chait Parab

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Introduction:-

The mother India is our country. Odisha is our state of India. Odisha has 30 districts. Out of them Koraput, Malkangiri, Nabarangpur, Rayagada, Gajapati, Kalahandi, Nawapara, Bolangir, Bargarh, Jharsuguda, Deogarh, Sundargarh, Mayurbhanj, Kendujhar and Kandhamal are the tribal districts. These districts collaborate several festivals according to the local tradition and culture. Chait Parab is tribal festival. Which is till now celebrated in undivided Koraput. It is also observed by the Bhuiyans of Mayurbhanj, Sundargarh and Kendujhar Bhuyans are the ancient Hindu tribal. Who influenced the culture of other tribal Besides Odisha, the festival Chait Parab are found in Sareikela and Kharsuan region of the Singhbhoomi District in Bihar state.

What is Chait Parab:-

Chait Parab is a tribal festival which is observed in the month of Chaitra.it is also a village festival because non tribal people also take part in this festival. It is known as Bijapandua among the Koya and “Bihan Chhina” among another tribes. Before the cultivation, the tribal people worship the Deity Biji or Dharani which is the name of Mother Earth Koya call that worshiping place Bijigudi and another call Dharnigudi. They pray to the Gudi Mata or Dharni Mata to offer Bija or Bihan which is sired seeds, and suitable for cultivation so koya call it Bija pandua and another call Bihan Chhina.

All the farmers want for good production in their farmland. So they think mother earth in the rout of best production. Without her blessing, the farmers can not get success in cultivation due to such devotion and belief Chait Parab is observed by tribal and village people. It is the mother “Bhumi Dharni Dudimata or earth.

Manner of worship:-

The tribal people celebrate Chait Parab in various manners. This festival happens in the month of chaitra, from lunar day to full moon day. In such village the people worship to the goddesses of Land i.e. earth. Koya worship in

Bijigudi, another worship in Dharni gudi. They pray to the Dharni deity with liquor and sacrifice the sheep, goat, cock, hen and pigeon. During the festival men of koya tribe go out hunting, fishing in group and return home before evening they unite themselves arrange fasts, drink and dance together.

Content of Chait Parab Dance:-

The koya men wear huge headraces of bison horns which is decorated with peacock feathers. Women wear brass cap and hold sticks fitted with tinkling bells which they strike during the dance. They dance in circle singer's song of love. But another tribal people along with general people, women wear as usual saree blouse, local ornament of body. The men wear as usual Dhoti, napkin, turban, Banyan and Shirts.

Music Set:-

Only Drum, Nishan, Taal, Tasa are used as rhythm only bugle is music instrument of Chait Parab. Drum is And unusually long.

Time of festival:-

Entire month of Chaitra, the people of village celebrate this festival. They are busy from dark fortnight to bright fort night of whole month.

Variation in the Chait Parab:-

Some where Chait parab starts from the first day of month. But entire 15 days of Chaitra month are used as Chait Parab in different villages. In the Gudi of presiding deity ghata or kalisi made of burnt soil are worshiped as gadlings. The adolescent girls carry the ghata kalsi on head and move door to door with the guidance of pujari. In the first fort night Bihan Chhina is observed and in 2nd fort night ghata or kalasi yatra is observed by people as Chait Parab. This function is continued in each and every Tuesday in the evening of such Tuesday the people arrange first of meat and then join in singing and dancing. Only Tribal women take part in singing and dancing. But men of all caste of the village can participate. This song and dance is arranged in the chaitra festival, so this is named as Chait Parab. This kind of Chait Parab is observed in Nabarangpur, Koraput, Kalahandi and Nuapara. So Chait Parab has little in observing in many places.

Hunting and sacrifice in different places:-

In the day time of chair parab women arrange the singing and dancing at Dharani gudi or Bijijudi. The tribal men go to forest for hunting when comes to their sight. They can not leave even a jackal, that must brought by the hunter to the village and distributed meat to all villagers. So hunting is main programme in Chait Parab for Koya.

Another people do not go to forest not hunt any wild animal. But they sacrifice sheep, goat, cock, hen, pigeon, pig to the gudi mata or Dharni mata and receive the meat as “Prasad” of Dharni mata. All members of all family are given meat of sacrifice. So chait parab is the festival of meat. It in tradition and haridetry and culture.

Difference between singing and dancing:-

Singing and dancing both is vital part of chait parab. Dancing is limited, but singing is not limited. Song is co mantic and full of love. Dancing also promote to the love and romance. Dancing is performance only in the month of chaitr pout singing is continued for the year by the coquette singer after chaitra festival also. So in the name of chait parab. Singing is till now alive in some districts. Two singers they may be male or female meet to each other start singing one after another. It happens at night and may be continued for more then one night. All people of the village become audience. They enjoy the song of chait parab for the whole night it gives pleasure to the people and entertainment in the busy life.

Language of the song of chait parab:-

Chait parab song in composed in tribal language and desia language i.e. local odiya song of tribal language in not easy for understanding that songs are limited in the tribal family. Only koya of Malkangiri, Munda of Mayurbhanj and Sundargarh sing Chait parab in tribal language so this song in not used by others or non tribal people.

Another song of Chait Parab is composed by local language i.e. local Odiya. Chait Parab song of this language is understood by the all people of Odiha. But used by a few numbers of people. They are called Coquette singer. They continue the singer at night for the whole month of Chaitra. After the month of chaitra, chait parab song is recited by male singer and female singer in any night they wish. It in fully romantic and love song. More people get by heart and present according to their leasure time at night. Young and old men

and women act as singer of chait parab. Some examples of Chait Parab song are illustrated below.

Jai Jai Kali Maa Dakhin kali

Uluti sharan gali

Chait parab karuchen Arambh.

Mude Makhi padar dhuli

Duru Ghuchi jibe geet kudia

Maruchen tamke mudia

Chait parab is started from undivided Koraput district, whole old capital was Jaipur. Maa Dakhin Kali is the preceding deity of Jaipur. She protects to entire Koraput. So the singers sing songs of Chait parab, they start from prayer of goddesses Dakhin Kali. Here they beg blessing of Maa.

Gauche Bandani, Bhandargharani

Dakuchen tor duare

Geet kudiaje geet kudiani

Bhatimu madal pure

Dharai dee maa phula sindur

Jai bana udu tora.

Maa Bhandar gharini in the preceding deity of Nabarangpur and Dharamgarh of Kalahandi. Here the singers of Nabarangpur and Dharamgarh both have meet to each other and pray to Maa for her grace to bewine in the Competition.

Jai buda Raja, kali tor puja

Ampani ghati tale

Pandara ghodati basi dina rati

Kante thai sabubele

Chait parab gaimi geeta

Yudhe kara indrajeeta.

God Budharaja is the preceding deity of Kalahandi. In each and every programme public of Kalahandi as devotee worship to him even in Chait parab singing.

Maa maa bali, karuchen ardali

Maa go manikeshari

Chait parab geetar garab

Tame thile maa go sari

Tame thile ken heba chalei

Dhurun jeba palei

Maa manikeswari is the supreme goddesses of kalahandi. The singer remembers her name before singing chait parab. Hee earns the surety to defeat the competitor. So it is his firm belief to get that power of goddesses.

Dabu gaaon lage karanja kota

Gai mainsir gota

Chaita paraba gitare dhanatora mor nain bheta

Uchata manake kara akata

Kaen karucha kapata

Here, the lover is sentimental for the absence of beloved. Because due to that absence, he can not sign the chait parab his mouth is closed. Again to moderate his mind, he has wanted to the beloved.

Amanpani ghata degikari kheta

Maidalpur hata

Rajara sadake bajara chhake

Dekuthimi tamke bate

Puri jauthiba peta.

The weekly market maidalpur of nabarangpur and amanpani market of Kalahandi are the business center of both district. Amanpani ghata is situated in the middle. The female singer of maidalpur has called to the male singer of

Kalahandi to meet her at maidalpur. She has given word to him for meeting in love sense.

Aiba go dhani, nandapurari
Anapanira jatara
Sate baliphula kalahandir phala
Pachila kadli ghara
Pachila kadali ghara, ninidhan
Bheti demi kera kera

Here, the friendship of kalahandi and nandpur is well known. The lover of kalahandi has invited to the beloved of nandpur to meet at Ampani in the festival of dasahara. At that time the will receive the gift of kalahandi i.e. or branches of banana. This relation of tought exchange is more and more sweet and clean.

Aibi ratiki degibi kanthiki
Sara bhat nindar bela
Kale kale bali, tati debu kholi
Kie na janila para
Kie na janila para, nini dhan
Tui muin missha bhira.

This Chait parab song is heard from Malkangiri district. The lover has sent information to the beloved to come at nightwhen beloved will open the door with pin drop silence. Here the srunger rase of literature has expressed.

Purusha bhamar, gote parkar
Khane nain tankar daya
E, phulake soshi, se phulake sosi
Bhamar tutai maya
Bhamar para to na kara dhanga
Tebe hemi anga sanga

Here, the beloved has not wanted the person just character less blackbee. Having acting as a lover to be left out at last is not good for her. In this stanza love and lust the element of literature has been delivered.

E dale basuche bhaleri sua

Se dale basuche sari

Alga alga basile dhana

Misi heba keunpari

Jebe hebu mora gharar hari

Paribu bisas kari

The connection of distance is very loose and the connection of nearest is very strong. It is inner through of lover he has said that, do not be distant be nearest. Nearest can enjoy everything but not distant.

Panchami ratine udila jana

Janara pakhene tara

Sapanathi hela gharar hara

Khinisa khuala para

The lover is more and the beloved is star. Moon and star is very nearer. So their connection is permanent. But the attachment of lover and beloved happens in the dream. Which may be take or false. That matter is described in this stanza of chait parab song.

Conclusion : “Chait Parab” song is one of the most famous folk song of Odisha. But it is not in so developmental stage. Because the people are listening modern & western song & forgetting this Chait Parab song due to the impact of Modernisation & westernization. They use the modern dress, modern equipment & modern culture.

The Chait Parab song must be popular & developed if Govt. must take such type of regular & continuous awareness programmes & scheme for the development of the Chait Parab to the people of their respective areas or region, by the Govt.

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JUNIOR FELLOSHIP REPORT ON Dt. 01.07.2016 to 31.12.2016

TRIBAL FOLK SONGS OF NORTHERN ODISHA

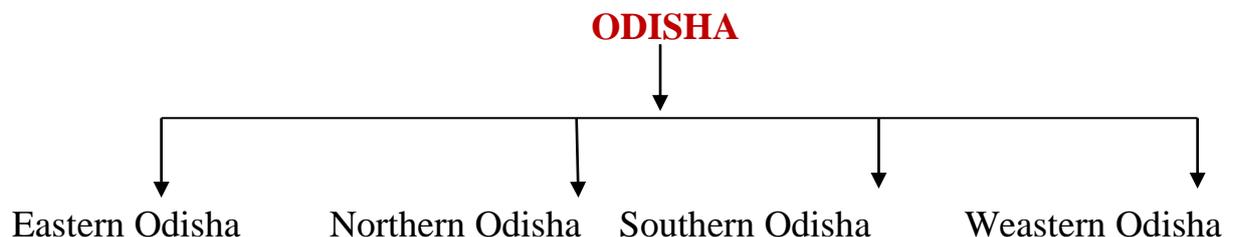
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Song is the foremost and very nice Art among the art and culture of India. Not only it give sessional or casual happiness to mind of human beings but also it give the pleasure and happiness to the simple life for human beings. It give relaxed to all living beings. For the sound of music one can get the success of love affection. Music is required all steps of life and it is well connected with the every sphere of life. Without song or music life cannot be formed.

This type of music seen in every region of India. Out of that region Odisha is the place where so many art and culture has been seen from the time of past. And out of those another four parts like- Eastern Odisha, Western Odisha, Southern Odisha and Northern Odisha, the art and culture and songs of Northern Odisha is very special. The songs of Northern Odisha are well connected and related with its tribal people.

DIAGRAM OF ODISHA BY 4 PARTS



Odisha is divided into four region and from the above the tribal and folk songs of Northern Odisha are so traditional and tribal. There are so many districts include in Northern Odisha. They are like:- Mayurbhanja, Sundargarh, Keonjhar, and Balasore etc. The songs of the above areas are called the “Bana Mulakara sangeet.”

The Deep forest of Kuladiha, Nilagiri of Balasore district, which is popularly known as Chandra Chuda Parbatamala, The Jaiba Mandala of Similipal of Mayurbhanj district which is popularly known as Meghasna Parbatamala, Gandhamardana hill of Keonjhar district, Serenda forest of Sundargarh district are popularly know as the ‘ Banamulakara Sangeet’.

In the above areas there so many Adibai/Tribal people and Non-Adibasi people has been living from the starting of civilization of human being divided into two group. They are like:-

- 1- Adibasi/ Tribal Group
- 2- Non- Adibasi / Non- Tribal Group

The above group may be clarify as the following ways. They are like :-

ADIBASI / TRIBAL GROUP

Adibasi / Tribal Group is most traditional and tribal people of the area of 'Banamulakara Sangeet.' There are different types or Adibasi people included in this Tribal or Adibasi Group. They are such as:-

- (1) Santhal
- (2) Kolha-Ho
- (3) Bhimija
- (4) Munda
- (5) Lodha
- (6) Mankidiaa
- (7) Khadi
- (8) Birahal
- (9) Bathudi
- (10) Bhunya
- (11) Ganda
- (12) Sountin
- (13) Juang

NON-ADIBASI OR NON-TRIBAL GROUP:-

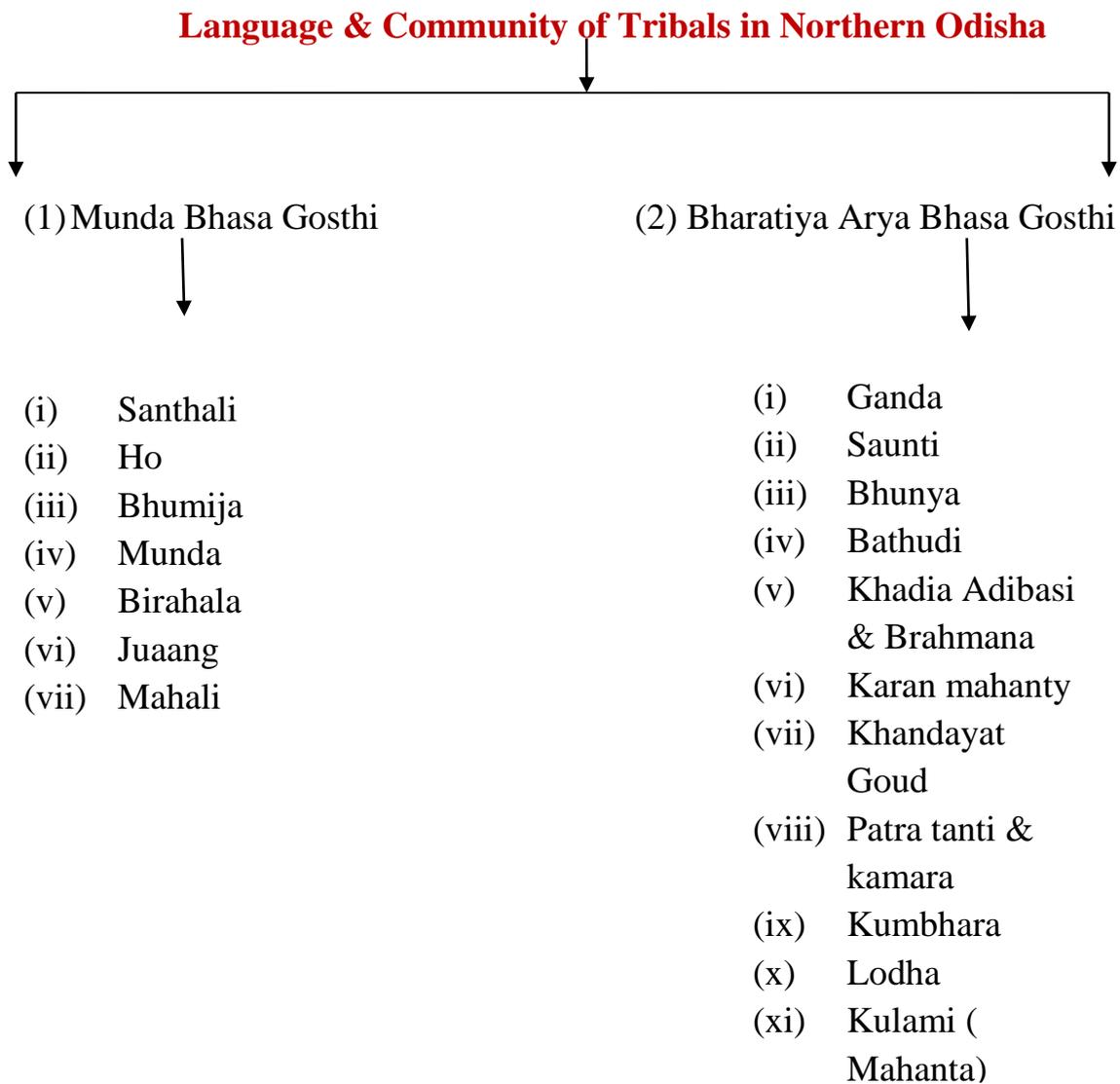
- (1) Kulami (Mahanta)
- (2) Kamar
- (3) Kumbhar
- (4) Pathatanti
- (5) Goud
- (6) Purana
- (7) Brahmana
- (8) Karana
- (9) Khandayat
- (10) Mahanty

In this “ Banamulakara Sangeet” there are two type of “ Bhasa Gosthi” of language group are seeing. They are like:-

(1)– Munda Bhasa Gosthi

(2)– Bharatiya Arya Bhasa Gosthi

The above two language group or Bhasa Gosthi may be clarify as the following ways. They are like:-



In the above group of Adibasi there are different type of songs are seeing according to there own culture and tradition. They have been singing so many tribal songs in different occasions and Utsavs, Jani Jatra, Festivals, different ceremony. The speciality of Sall Gachha (Sall tree) and Mahula Gachha (Mahul Tree) are seen in the Adibasi areas. In the month of Phaguna (March) the Sall flower and Mahula flower became seen. In this time of session the tribal

people start there singing. They are like:- Santhal, Kolha-ho, Murela, Bhumija etc. start there singing, dancing by blowing Mandal instrument. Which festival is popularly known as ‘ Phulara Parba’ or festival of flower, Basanta Utsav, Baha Parba etc. They create the environment of music in all areas. All areas became musicness and fall of music. All people fully engaged in the sweet music which song by themselves.

Not only the Adibasi people enjoy a lot by those songs but also Non-tribal or Non-Adibasi people also enjoy a lot and engaged in that programme. They all get together in that programme. There sweet music, Art, culture, tradition, of Adibasi people are shown. “ In the Banamulakara Sangeet” there are so many tribal songs are included. So first of all we must know about the meaning of ‘ Adibasi Loka Sangeet’ / tribal folk song.

The folk songs familiar with the culture of society. Special the folk songs presented and song in different festival, Utsav, farming work., Cultural Festival, marriage ceremonies. The folk songs also use for the interexchange of romantic and love expression of young boys and girls. For classical music there is so many practices needed but in folk song written the songs the singer automatically sing the folk song it developed and spontaneous from their mind according to their wishes. So those song became occupy special place in the society and a major part of their culture.

The Adibasi songs are based on verbal things. The folk song which are verbal thing are not composed by someone. These are the gift of changing of their time, society and phenomena. Tribal songs are the different of social historical presence. Music is the listening thing and creation of time and period. Tribal songs are the definition of social and historical presence. Music is the listing thing and creation of time and period. Tribal songs are the identity of each social category and social institution. The life of the tribal people are connected and well related with their Dance, music, and songs, and these dance music and songs are their wealth. With these things their culture and tradition developed and they became famous recognized and popular for the above. They sing the song on and different mode and in different times and occasion like:- they sing tribal song during cultivation time, during Parbaparbani during Utsav, marriage ceremony etc. Their songs related with their daily life. Their songs are closely related to each other like the relation of sunrays and like day and night.

For smoothness of their life they also always try to entertained among themselves when they get leisure time. Through the song and music they get

pleasure. By the song and music all people became enjoy a lot by listening the tribal songs and music. By blowing the music and singing the tribal songs the village and areas became full of music. All became enjoy lot.

There are so many tribal people are seen in Northern Odisha, which are related and connected with the Adibasi people of the region and in relation to their locality.

The tribal songs are as follows :-

- 1- Karam Sangeet
- 2- Dasaya Sangeet
- 3- Instrument related song
- 4- Songs related with dance and song
- 5- Santala Sangeet
- 6- Bhumija Dasaaen Sangeet
- 7- Danda Nrutya Gita
- 8- Dang Nrutya Gita
- 9- Hera Nach Gita
- 10- Parba Gitika
- 11- Biraha Badya, Nrutya and Gita
- 12- Khadia and Changee Sangeeta
- 13- Baan Dana Gita
- 14- Prema Sangeeta
- 15- Prakruti Barnana
- 16- Death sense in Sangeet
- 17- Song related with drugs and wines
- 18- Crying song

The above songs of Northern Odisha may me clear and may me as the following way. They are like :-

3.KARAM SANGEET:-

Karam Sangeet is the most traditional and tribal song of Northern Odisha. In the Baman Janma Ekadashi of Bhadraba month “ KARAMA PUJA” celebrated by the Munda Bhumija family. In that night they perform Karam Dance and singing the Karam song. At the time of song they also perform dance with all male and female artist. The male dancer engaged in Karam dance by playing Mandal and Dhol. The female dancer join their hands with other female

and performed beautiful dance by following the sweet sound of Karam Song. In the song of Karam there is no match of words sometimes. Some time they sing the Karam song in 'Amitrakshyara Chhanda.' The sweet sound of song arises. In this song the specially of Mandal & Dhol occur. The male and female artist sing the Karam song very happily by following their language.

The Karam song is like:-

(1) Bhadara Chanduhu Anagana
Chanduga Muluhujana
Dhola Dumanga Seditana
Bajana Parilutana Durang Bajana
Haausi peree Kala Kulika
Jhalao gasaraka Durang Tanaka
Banaha hana Juyasa Parili tana
Durang Bakhana
Jareyaa adibinti eli nua
Karebu Chunakhin
Elinure aman teman chakana
Parili tana during bakhana

Song:- (Odia feelings) of the above song:-

Aela bhodua masa unlia janha
Dhola Madala Sangaku gitara swana,
Rasia toka tokia gaanti gita
Na tha a mana gumana tha a sangeeta.
Haandiaku chakhana jokhi rakhita.

(2) Aajatara karam raja ghare ghare duare
Kalikare Karam Raja baansa nati pare
Aam gajaku chhanda mananku bage kachalu.

Song:-

Aaji achha tume karama raja
Ghar duare,
Kalithiba sabu baansa jangala
Buda uhade.
Aamba jangalara bhendia heuki

Jamu bana taka heu,
Bhala bhala toka bachhi bachhi bagha
Ghosari ghosari khau.

(3) Tising daya kala hanka ringi singi
Gapa daya kala hanak naachi gad marred.

Song:-

Toka mane aaji
Hasa khusi jete kanjaa
Mana mauja madi
Kaliku dharibu langala kanti.

In this way they sing the above Karam Song very traditionally.

4. DASAYA SANGEET:-

Dasaya Sangeet is another most tribal song of northern Odisha, which sing by the Santala Kolha (Ho) and Bhumija tribal people of Mayurbhanja. This Dasaya Song sing in the occasion of Dasahara Parba by them. The male dancer wear Saree and performed the dance and sing the dasaya song. In this song they also perform dance by moving and binding front side and by blowing the instruments. They bind the “Laau Tumba” in the middle of “BOW” and they push the thread of BOW and left them then a sound arise from “Laau Tumba.” The sound arise from that Laau Tumba so they call to that ‘Buang.’ During the singing of “Dasaya Song” they use ‘Buang’ instrument. During the Dasahara Parba the artist visit to one village to another village and sing. The Dasaya song by Blowing the clapping and ‘Pita ghanta’ and say “Bhu Jandargbhu dandang”.

The mytholody of Dasaya Song:-

There is mythology for dasaya song. For the fluffiness for Pitrusatya Ramchandra went to forest for 14 years, Which is popularly called “Banabasa.” With his brother Laxmana and with his wife Sita. During that time Ravana theft Sita to his queen in Lanka. At that time Jatayu Pakhi want to help Sita during that sad time. But Ravan cut the two long feather’s of Jataya bird. The Jatyu bird lying on the deep forest in the sense out situation. At that time the hunters were searching for hunt and saw tha Jatayu and want the Jatayu for the hunt of that day and try to burn him and ate him. During that period Lord Shiva and

Parvati had saw and try to give new life to Jatayu, Lord Shiva and Parvati went to the Pruthivi from their residence Kailash Parbat from Akash. They change their get as the Munirusi and Mata and went to the dense forest the surviveness of that Jatayu requested to the hunter. They give new life to the Jatayu. The hunters became very astonished and want that things how they like become returned. So they want to know some ideas and education from Munirushi. The munirushi fled away from that place but hunters were waiting to know more and more education of secretness and gave dangerous Sita from and attacked to Munirushi and Rushiani. The hunters followed the Rushi and Rushiani. At that time the Munirushi thought himself and give some education of secret to the hunters. But they argued that from if somebody will ask us about that secret education what will say about who are your Gurujees. At that time Munirushi and Rushiani shown their original look up as Shiva and Parvati. The hunter became astonished and happy to got God Goddess and sing and performed dance, which is popularly so called Dasaya Dance and Dasaya song. From the that Dasahara time the Kalapithias have been performing the Dasaya song and saying the other for getting guni bidya from the Shiva and Parvati. Kalapithias also known as the Adibasi people of Mayurbhanj.

During the illness of some body the Kalapithias went to the place and give their treatment. Each and all Adibasi get that secret Guni Education. The person who give secret education is known as Guru and who receive or gain knowledge from Gurus are known as Chela. This Dasaya song is perform during Dasahara Parba.

Song of Dasaya:-

The Chela start their Tantrika Sikshya from their Guru in the month of Asadhamasa Rohini Nakshyatra and they end their education in the Month of Dasahara. And in the Dasahara month they collect Dana (Money, Paddy, Rice etc.) by travelling different village for giving Dana Dakhina to their Guru and sing the Dasaya song.

- (1) “Guruha Serma Sanginjare Guruha Buang Sadekan
Guruha Atamala tarare Guruha
Tawa tarakah kan
Debire Durga dakin ,
Ana gaye Naha
Guruha Sunume Sindur Ate
Guruha Daram kina Ban
Guruha Seba kinaban.”

Song:- “ He Gurudev!
Uncha Akashare bajaee buanga Baeda,
He Gurudev!
Bhuin Sara Subhe Pratid wanitora sabdha
Debi Durga Para Dekha Deleni!
Pruthibi Prusthaka Olheele Asileni.
Deba Ametaku Sindura Tela,
Deba puri Ayam Kajala.
Gurudeba
Ame tanku Swagata kariba,
Tanku seba sabhian kariba.

(2) “ Debire Durga Dakin, Andak Anare
Debire Durga Dakin bahare Anare
Chete lagid Debi Andak Arare
Chete lagid Debi Bahar Anare
Desh dalam debi Andak Anare
Disam rega Chela Ayanam Kajarad
Atang talang Guruha Sunume Sindur da
Telaya talang Chelaha Ayanam Kajarad.”
Baharaku Debi Durga Bahari Galeni
Debi Durga Padake Chalita Galeni,
Bahara ku Devi gale kahinki ?
Pada ku bahari gale kahinki ?
Desha Aade Devi bahari gale,
Desharehin Guru tahichhi Sindur tela.
Deshare ta achhi chela Aayanam kagaja.
Tela sinduraku neejao Guru hata badhee
Aayanam kajal ne chela due hataku patee

- (3) Takaya guruha darayakam
Guruha hati Chetante
Guruha Sadam chetanate
Panagaya nani sakam chetanate?
Dharma guruge daraya kan
Guruha hati chetanate
Guruha Sadam chetanate
Panagaya nani sakam chetanayate.

Song:-

“Asuchhanti kou Guru
Guru basichhanti hati upare
Guru chadhichanti ghoda upare
Guru basichhanti panagaya laga patra upare.
Dharama Guru hin Aasuchhanti
Guru asuchanti hatire sabara hoe,
Ghoda chadhi guru asuchhanti
Pangaya lata pator upare dee.

- (4) Takaya Guru rachare dambur
Lifftar sadekan
Dambur lipur kansa kartal omm
Hane omm hane
Kambaru guru rachare
Dambur liphur sadekan
Dambur liphur kanja kartaka
Omm hane omm hane sadekan
Takaya guru rachare ghuli
Ghanta sadekan
Ghanta ghuli kartal omm
Hane omm hane
Dharma guru rachare ghuli
Ghanta sadekan
Ghulighanta kansa kartal om hare om hare

Song:-

“ Dambaru nupura kou gurunkara
A ganare baju achhi,
Dambaru nupura kansa kartal jhainei jhaine
Karuachhi.
Kambaru gurunka Agana bhitare baje
Dambaru nupura.
Dambaru nupura kansa kartal
Jhain jhain bajesura.
Kou gurunka aganare puri pita,
Ghanta bajauachhi,
Pita ghanata sange kansa kartal
bajuachhi jhaen jhaen
buang huang baedara utpatiku
ne e gita Madhya bola jaa.

- (5) “ Akareda buaam janam lenare
Akareda buaam upel anare
Gurij mandere guruhanj janam lenare
Jabra gajalare guruanj upel lena
Chete lagad bua em janam lenare
Chete lagid buaam upel anare
Desh dalan guruhanj janam lena
Disam dalan guruhanj, upel lena
Desh rege guruha sunume sirdura da
Disam rega guruha ayanam kajarad.

Song:-

“ Kouthi janam hele go tume buang ?
Buang kouthi hele tume Abirbhaba ?
Gobara Gadaru janamili guru muhin,
Alia kudar thili abirabhaba hoe.
Kahinki buanga tume janam hoela ?
Kahinki buanga tume abirbhaba hela ?
Desha dekhikaku gurumun janami achhe,
Desha bulibaku Abirbhaba mun hoechhi.
Deshare rahichhi guru sindura o tela,
Desore ta chela achhi ayanam kojata.

From the above songs the first lines starts from the word of guru. From the use of the word Guru. It is clear that the students / chela ask question and Guru or Guruji answered them through songs. The Chelas were living in the Ashram and got the education, knowledge from Gurus, And the Good and Well relationship between Guru and Chela.

INSTRUMENT RELATED SONG:-

The songs which related with instrument is called instrument related song.

There are so many instrument use in the dance and song of kolha-ho-munda Gosthi. They are like:-

- (1) Dumang (Mandal)
- (2) Dama (Nagara)
- (3) Radu (Radu)
- (4) Banam (Banam)

From the following song it is clear about the name of instrument, like:-

- (1) “ Nanandin tana chipe nandin tana Dama dumang daja rumul tana,
Nanandin tana Chipe kanandin tana susun Akala tape dakhhal tana”

Song:-

“ tuma Ghare baha ghora heuchhi Para, Uchhuli paduchhi baji Madala nagara, tuma ghare baha Uchhaba heuchhi boli, Nachare Gitare Akhada pade Uchhuli.”

- (2) “ Buru Bitar naye da
Bela bitar moge da

Chika tare a danachum nayume leda-kan rutu ruyun tenja nayume leda.

Song:-

“ Pahada Uhade mage paraba,
Bila ara kede mage parab.
Kajala patire kahin janilu,
Keyan keyan dake kendara tara,
Riyan Riyan baje bainsi sura,
Kani derili kendara bainsi sura sunili,
Due dera meli udi aaeli.

The ho bhasa bhasi- kolhamunda tribe use two types of mandal during their performance of song and dance.

The Mandal which is blown or play during the occasions like:- Hera Parab, Jamna Parab, Mage Parab, Aan Aandi, (Marriage) etc are popularly known as “Duma”. The thickness of this Mandal is less and its width is more.

In other hand the Mandal which is blown or played during the occasions like Ba Parab and Koram Parab naach is popularly known as “ Jader”. Its thickness is more and width is less.

From the following song it is known about “ Jadur”. Like:-

“ Chimin chimin gape sunun kena,
Susun akalad daughter tana.
Chimin chimin gape jadure kena
Jadur aalakad panasin tana.
Tikin sing gape susun kena,
Susun Aalakad dudugar tana,
Jadur aalakad panasin tana.

Song:-

Kete belu kete bela jaa a
Tume nachuchha boli,
Nuha aakhadare uduchhi dhuli.
Ketebele jaa Mandal Bajuthila,
Jadur aakhada disutha Dhuandhamal.
Tume nachuthila dipahara Ghadi,
Upar olira helani bela,
Jadure madela bajau thila
Nacha Aakhadare dhan Dhumal.

The Munda tribe use so many instrument in the song like:-

- (1)– Naga (Nagara)
- (2)– Dumang (Madala)
- (3)– Rutu (Bansi)
- (4)– Banam (Kendare)
- (5)– Dhulki

From the following song it is known about the instruments. They are like:-

(1) Aale disum ale gama a da
Pari Pari Rutu Saalia
Aale disum ale gama a da
Bela bela banam rumule
Aale disum ale gama a da
Hatu hatu dumang hantung an
Ale disum ale gama a da
Tola tola rasika during an

Song:-

“ Ama mulaka aman gamare
Subhe piri piri swana,
Ame desha gaon bila khetare
Laharee e baje kendara mana.
Aama deshaa ama gaonre
Datunga talare madala baje,
Ama gaon sahi sahire
Loke gauthanti git mauje.

In this way the Kolha-ho- Munda tribe sing song according to their instrument names.

SONGS RELATED WITH DANCE & SONGS :-

Dance Art / Nrutya kala the development source for Adibasi before the starting of civilization in the human existence. The human being was unknown & ignorance about farming, industry etc. He knew about the self protection from wild animals. Then he became use to live with community & Group of people & he was reacted socity among them. He became start so many entertainment things like music, song & dance etc. So, many tribal people become occur & start their life by holding their Art, culture, dance, music etc. Out of those tribal people Ho-Bhasi-Kolha-Munda tribes is one of the major traditional fellow for the songs which are interrelated & connected with their dance & songs. They calls Susun to dance & during to the according to their language Ho.

The song like :-

“ Thsing din tape Chilikan din
Nimin suku gepe during Tana
Nimin Suku raanse gepe susun tana
Chikan parab page parab tana
Nimain sukugepe during tana
Nimin ransa gepe susun tana
Aana aymu kete aana aten kete
Golbar seema hele parma kana
Aa Aa lape Gan dele Aa Aa lape nengale
Juli Julida Abu Susun during”

Song :-

Ki dinke Aaji Ate Uchhulushhi
Nali Kaencha.
Kou parbati manuchha nahuchha
Gita Gauchha
Bara Gaon pari Gitara Supari
Suniti nada
Kanee kanee asilu pakhe
Undi sabada
Gali dio nahin Bhul hoenahin
Ama Asiba
Asa Sathi hoe Naichiba Khusire Gita Gaiba.

SANTHALA SANGEETA:-

“Santhala Sangeeta” is another most tribals song of Northern Odisha Sathal dance and songs are closely related to each other when something happening at that time they sing song spontaneously for different entertainment they sing different type of song and dance.

According to some fellow they are so many sur and taals. According to same fellows there are 31 types dance and 20 steps songs in the Santhala Sangeet.

There are so many talents of santhal tribe for composing song and suddenly. They express their inner feeling very happily and sing the santhal song. They also express their inner feeling through the medium of presenting dances. They always very feeling fellow, emotional and most sentimental.

The santhal songs are like:-

“Lagenen – seranj
Bagan ninja chenen enjada
Der karenj Aabaa
Dare lafang sakam danang
Enj danj ha haya
Jahan tinang enj ha haya rehan
Baka anajama chilihin
Baka hiju baka seteraha
Enja duk wijira”

Song:-

“Phula Bagichara Chadee muhin
Sakha sakhare mun basithain
Sakha mathanare patara pachhane
Basi rahi daka dia
Jete mun dakae mo daka sunena kahi
Dukhi jibana mo kahaku kahibi
Kahe ta aasae nahin

“ Sulu sulu hoe pabana jaatu bahi
Phula sugandhaku ne udee udee
Phula rasiaaku basee basana
Phula sasanare hoejau Aannmana
Basanare hoe se masgul
Manakaru khosiba pain phula

In the above way the santal tribe sings the song.

BHUMIJA DASAAYEN SANGEETA:-

The songs which are performed by Bhumija tribes are is known as Bhumija dasaayen sangeeta. The Bhumija sing this song in the occasion of Dasahara. This song seen in the village area of Northern Odisha. They sing & dance by dressing different dress & different decorations. Every year the Chelas (Students) get education from their Guru (Teacher) & after completion of getting education they start of performing the dance & songs.

The song like:-

“ Debira Duruga dakin Udung lenare
Debire Guruga dekin bahare lenare
Bel gutere gutukin udung lenad
Rambal talare chelakin bahare lenad
Kana nagen ge Gurukin udung lenad
Kana nagen ge chalakin bahare lenad
Sunume sundure sindure hagen ge Gurukin
Udung lanad
Nana Kajal nagen ge chelakin
Bahare lanad
Hayare Hayare Bunre Bunre
Khe-hela debire duruga
Baaathale Baaathale”

Song :-

“Debidurugata Baharileni
Bahari Duruga Bije heleni
Bahari aasileni Balagachha talaku guru
Chalamane baharilani saala dhana bilaru.
Guru baharileni tela sindura pain
Chaela baharile nana kajala pain.
Hayare hayare buren buren khele khele,
Debire Durga baathela.

SONGS RELATED WITH DANCE & SONGS :-

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According to same fellow they are so many sur and taals. According to same fellows there are 31 types dance and 20 steps songs in the sandals sangeet.

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Dare lafang sakam danang
Enj danj ha haya
Jahan tinang enj ha haya rehan
Baka anajama chilihin
Baka hiju baka seteraha
Enja duk wijira”

Song:-

“Phula Bagichara Chadee muhin
Sakha sakhare mun basithain
Sakha mathanare patara pachhane
Basi rahi daka dia
Jete mun daka mo daka sunena kahi
Dukhi jibana mo kahaku kahibi
Kahe ta aasae nahin
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Phula rasiaaku basee basana
Phula sasanare hoejau Aannmana
Basanare hoe se masgul
Manakaru khosiba pain phula

In the above way the santal tribe sings the song.

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The song like:-

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Debire Guruga dekin bahare lenare
Bel gutere gutukin udung lenad
Rambal talare chelakin bahare lenad
Kana nagen ge Gurukin udung lenad
Kana nagen ge chalakin bahare lenad
Sunume sundure sindure hagen ge Gurukin
Udung lanad
Nana Kajal nagen ge chelakin
Bahare lanad
Hayare Hayare Bunre Bunre
Khe-hela debire duruga
Baaathale Baaathale”

Song :-

“Debidurugata Baharileni
Bahari Duruga Bije heleni
Bahari aasileni Balagachha talaku guru

Chalamane baharilani saala dhana bilaru.

Guru baharileni tela sindura pain

Chaela baharile nana kajala pain.

Hayare hayare buren buren khele khele,

Debire Durga baathela.

HO-MUNDA DASAYEEN SANGEETA:-

The Dasaya Songs which are song by the Ho-Munda Daasayaen Sangeeta. In this song the young boys participate. They travel to one village to another village and sing the song, and playing instruments. They decorate their body with different type of dresses flowers, and the feathers etc.

They start tantra Bidya from Rohini Tithi and end in the month of Dasahara. They sing song by playing the instruments like:-

(1) Bansi (Flute)

(2) Sarangi

(3) Kansa

The song like:-

“ Lukue buru chetanare takaya guru
Gantagadi guru buhang Sali udur udur
Baje ganta ralang rakung
Buhang Sali hudur hudur
Dibire durga lagid
Guru king ralang galang
Dibire durga lagid”

Song:-

“ Lukue pahada upare kou gurunka
Ghanta pahada upare bhuang

Hudur hudur sabada karu achhi
Devi Durganka pain
Guru ghanta bajauchhanti ralang ralang
Devi Durganka pain chela Bhuang
Bajauchhanti hudur hudur”

DANTA NRUTYA GITA:-

Danta Nrutya Gita is another most vital song of Northern Odisha. This Dantya Nrutya performed by the males artist. This song is performed on the occasion of “ Phasala Amala Parba.” The artist wear Mayur Chula (Peacock’s feather) in their heads, Saramuna in their Shoulder, bow and khanda in their hand and performed the Dantya Nrutya Gita. In this song madal, Dhumura, Chadachadi use. This Nrutya Gita is popularity known as warrior dance. The theme of this Nrutya Gita is based of the story of Ramayan. The Mayurchula is the symbol of Victory, so they were the mayor Chula in their head. Like Chhau dance the performed different pose, techniques. The song like :-

“Dana serenj Dharamer Akanasare
Akaya tumadaha ruya bayaha
Akya tamka ruya?
Dharamer akhalare
Akaya lipur sade bayaha
Akaya ghungura sade?
Dharamer Akhalare
Ram tumdahaa ruya Bayaha
Lakhan tamake ruya
Dharamer Akhalare
Ramaha lipur sadhe Bayaha
Lakhanoha Ghungura Sadhe”

Song:-

“Dharama Akhada sale sunabhai
Kia madala bajaa
Dharama Akhadare kia puni
Nagara Bajae dia
Akhadare kaha Bajubandha Bajuachhi
Seethi Kahare Ghungure baji uthuchi
Ramare madala Laekshyanare Nagare
Lakshyaniara Ghungura bajuchi
Rama Bajubandhapari
Dharama Akhada Akhadare
Baaerama Madala Bajaa
Laxmana Nagar sangaku ghunghura
Baju banda baa”

Dang Nrutya Gita:-

Dang Nrutya Gita is also one of the major tribal song of Northern Odisha which is performed by the santhal tribe of Northern Odisha Both male & female artist part performed the dang Nrutya Gita. They mate performed the song by dancing circle shape dance & The instrumental play the madal, Nagara ect. They sing & dance the Dang Nrutya daring the marriage ceremony. The song like:-

1. Dang serene

Mangal Bururema rimlece
Rakab kiea
Panir priya chene dayage rahked
Uttar kanch hayada dakhin
Khan dand
Han Sa han Sali dukin Aatinj
Jankan
Agam dareya rikin unum anej kan
Siriyam gele rikin jeder akan

Song :-

“Dukhare dahuka
Rodana Karuchhi
Mangal Padaha Upare
Megha utheechhi boli
Uparu pabana dakhinu charaKhojuchhanti
Hansa Hansli
Athala panire budanti uthanti
Sate Kheluchhanti Para
Bena Ghasa ghachha phula penthare
Se puochhanti puni khana

2) “Enja Janam disam Asmare
Enjama Chalaha Sananj alahate
Chalaha Harare danga banuhaan
Ban gadaha perej Akan
Hajar Hajar Manang huru
Jahar Jahar Jahar Ara
Ban gada dahare Param Kanjme
Prabhu Janam disam”

Songi

“Aasam desh mo janam bhuiin Gharaku bahudi jibaku mana daakae” Bata
majhire na nai badhipani suo chhutichhi naeere paani heba pain dangate
nahin (2)

Pranam karuchhi marangburu pade jahira mata charane tohan
Janame matiku jiba pain mate badhila nain ku karahe pani.

3) Buru konare gatinj simalapalore
Aka konare Gatinj Adam menam
Pe Jol harmani peya banam hayate
Sade
Sade Sade Gatinj enjad minani

Song:-

“Kou bane kou kone

Kou Jungal Uhade

Tume achha sangi

Kou simili pahade (2)

Joda tini Harmani (1)

Kharare Sukhae Kendara tini

Pabanare baji Uthae Jami (2)

S3ehi Sangitare Sehi Sabada bhitare

Munhi para rahiacchi

Sangitare (2)

Harahanacha Gita:-

Heraha nacha Gita is also the most tribal song of Northern Odisha Which is mainly performed during the occasion of Dhona buna parba & Haraha parba by the Kolha-Ho-Munda tribal. This parba is also known as Krusibhitika Raja Parba. These tribal have been performing the Heraha nacha fita of Mayurbhanj & Keonjhar District of Northern Odisha. They give Their Identity as the Ho.

They celebrate Heraha Parba Before their cultivation in their green field. And after Rajaparba & Gahana Parba. They play the instrument like:-

i. Madal (Dumang)

ii. Nagara (Dama)

And perform the Heraha nacha gita very happily. They also play flute & Kendra in the above song.

During the Heraha nacha they perform madal in the following Talas like:-

i. “Ja Jab a ba China

Uli ba ba

Sima Kata ranka ranjana

Kechaha Kili ba

ii. Jangi liedam japud ledan

Menja menja medem

Menja menja medam

iii. Dul dula tanda metam

Nudam lekam daha dul dulem

Rike duldulem rike

Song – 1

“Dinge dengjang dengjang
Jaoge dubul dubus
Nape natu rege dumang Sali
Nepe natu rege dama Sali
Sali Nayum Kayete
Rumul naten Kayete
Nape naturelaSelerakan
Nape naetaha natu nak natahantu
Ransa lagidele selera kana
Taola Kaaha teyale during aya
Nahaa menaha jiban
Gapa banah jiban
Jied jiban rele
Rasika tana
Jied jiban rele ransa tana

Odiya Bhaba:-

“Dumu Dumu niti baje madala
Dibi dibi subhe Nagara tala
Kana dori suni tuma gaon madala
Asuachhi dhin hoe pagala (2)
Kete dure sanga gaon tumari
Pari hoe kete pata gohiri
Asuachhi dhain ranga rasa pain

Khusi maujare jibaku bhari
Phandi achhu rasa rasia gita
Gaaena nachibu tuma sahita
Ajira jibana nahinta kaliki
Jienchha boli ta mana Mohita

Song – 2

Bururen haud Bururen Haud
Sakam tipan tipante bururen Haud
Mayang a dekeyen
Galaren tantad galaren Tantud
Ba-A-daduyan

Song:-

Antaku nain
Bhuinni patara jain gote
Nahaka Nahakaha
Saru Kamana ta
Jemitika Bana Jangala Kae
Mundare Thoi
Bojha Bojha mati nia se bohi
Bada munda tara
Tangare hoechhi
Padiaare janda jemiti thai

Song – 3:-

Gule Gule rilamala pukuridaha Talare
Jalate paadum bala basala Aakam
Haya banahareya Chenyela banaha reya
Chikate paadum balaaa like lekan
Bala dali danang bala nuru chinang
Jili suku sanang rasiee nutan sunang
Anate paadum balaaa liki lekan

Song :-

Kaeha Kendu pani
Pokhari majhire Jodi paduan
Baaa chalunahin dheu khelunahin
Gotika upare gotia
Dhaluchhi Kemitu kahu?
Kaunla Pakhuda majhire madhu kalasi
Baaeaa bhanra rasa piuthaa bhitare pasi
Phula sara pirate chahali dhali

Song -4:-

Namid nengam menaae
Nadam napun manaae
Kadal sakam lekam gial gapal
Nanjad napunjaa bangae
Nanjid neganjaa bangae
Dubire sima lekanja, chayab chiyab

Song:-

Bapa maa tora achhanti boli
Nakha Nahaka tu kadali patara
Mana manjare karuchhu keli
Nahanti mo bapa maa
Muhin gotha chhada Aasana kukuda
Gobara Godare thiaa

Song – 5:-

Salap Salapate Chatan Salapate
Salapa salapate latare salapate
Hatiee senakeda dilabe dalaba
Hati Chitan raja raja chetan tupi
Tupi chetan chatam lidabe ladab

Song:-

Raja rastha disuachhi
Upara rasthare Jhuli Jhuli Hati
Kana hale chalichhi
Hatira pithier baechhi raja
Rajunka mundare topi hoecshhi saja
Topi uparaku chhatiri hoechhi take
Chhatiri tu dekha haluchhi naha nahaka.

Parba Gitika:-

The Adibasi who have been living in the dense forests & hill side they have been celebrating different type of parbaparbani or festivals. During this occasion they also play madal, nagara & perform dance & kendara when they sing & danced most of the festivals of adivasis are on the basis of farmibg or Krusibhitika parba. Some other festivals which are observed by the tribal people are like:-

1. Raja parba
2. Dhanabuna Hera parba
3. Garma parba
4. Karam / Karam parba
5. Nuakhia / Naman Parba
6. Dunga pooja Dasain parba
7. Kali pooja Bandana
8. Saharaa parba makara sakranat
9. Mage parba
10. Basanta utsav
11. Phula Bhanguni parba

Baha- Paraba- Baan Paraba

The Odia bhasabhasi tribal like:- Bathudi, o khadia, Ganda Saunti, Bhunya, Kudmali, observed Raja Parab with more decorum by making rice, meat, Pitha Pana, Sweet and funny, swing of 'Doli' and 'Doli' song. They sing Doli song without musical instrument, The song is known as "Parab Gitika" the song is like:-

- (i) " Amba patra taku taku
Prathama badana ho doli pataku
Duli pataku ho
Duli khela kheli baku
Batara khadingi gachha
Gita sunibaku ho pakhaku aasa
Pakhaku asa ho
Dala bhangi tale basa."

(ii) “ Narendra kakhada ghasa
Tumbhara Ambhara ho eka bayasa
Eka bayasa ho
Pirate kriba aasa.”

(iii) Balire Bhajini Bhuja
A toka khandare Bada magaja
Bada magaja re
Hida tale deli Puja.”

(iv) “ Saala Phula kerikeri
Tate neejibi lo mahani kari
Mahani karilo, naen bandha aara pari.”

(v) “ Pake ghare deni chuna
Dine chhuin naain to jaubana
To jaubanare mana hela chhana chhana.”

(vi) Parbata Amba dueti
se aamba khaeto lo mana, lo mana heuchhi
Mana heuchhire pachi
Nanhin dahokuchi.”

(vii) “ Baaunsa katini kuni
Kodi tanka panalo mun debi gani
Mun debi ganilo
Khaaemu animi tani.”

(viii) “ Kadali Gachhara bahu
Jete tanka hele lo karibi bohu
Karibi bahu lo a sala barasa pahu
Gae khaegala kuta
Ki khai patali lo hoechhu mota
Hoechhu mota lo
Bhangi delu duli pata.”

(ix) “Jamu koli kala kala
Tue bhala ku muin abhala
Muin abhalare
Chalijiba ghini pala”

(x) “Chilideli chirabatara sangita
Chirideli chirabata
Prathame bandae dharma debata,
Tale basu mata
Dwitiye Gramadebata ki bandili
Trutiya bandina badama thakura
To pade sarana gali.

In this way the tribal people perform the above song which are popularly known as ‘Parba Gitika.’

BIRAHAL BADYA, NRUTYA AND GITA:-

“BIRAHAL GITA” is also one of the major tribal songs of Northern Odisha. Birahal means “Bana Manisha” (who lives in the forest). Bir means forest and ‘HAL’ means Manisha. These are famous in the Birahal, Mankidi, Mankidia, Mankadkhia, Kol etc. for the process and knowledge of catching monkey and eating monkey. They are called in the name of ‘Mankadakhia radia’ Mankidi, Mankadia, Mankadakhia, kola etc. The neighbors Santhal, Munda, Birahal, Kolha, are knowing on ‘Jamasaraha.’ It means ‘Jama’ means eating and ‘Sara’ means monkey. The meaning of Jamasara means ‘Mankada Khia.’

During Parba Parbani the above tribes performed so many dance, song by playing the musical instruments like:- Dumang, Nagada, tamaka etc. They also play flute and Kendara etc.

The song which are song by them is popularly known as ‘Birahal Song.’ The song like:-

(i) “Gala bela dakata ra aa ledaae
Dakata Pandujna
Pandubuli Hanate kuli
Sindura bati Kiani (Muktara Siring)

Song:-

“ Naen patha dekhi lageeli motihaara.
Gachha gahalila dokata pachila
Pakala hela patara
Sagua patara palatial haladia,
Sindur galaae pandubuthi jhia
Hata dhari heli baha.

- (ii) “ Naam dum susun tana
Halamame da hasutana
Halam me ga a janare
Bindura bichuam.”

Song:-

“ Khatiare Padi jwarare kanguchhi
Ghare akutiaa budha gerasta
Manare tikia daka nahin tora
NachA Aakhadare karuchhu nache.”

- (iii) “ Chetan kulahire muchi tumadaha
Later kulahira mandaliaa
Thare due thare bajare Madala
Uthi padi buli buli
Chain chaen tona
Kharaku maride guli”

- (iv) “ Disia Disia para disia
Bala sangate
Disia susun sangate
Disiare jadur sangate
Saarjam patutire bangakin
Biyuren kana
Tegaae Tegaae da dayag dabire,
Kulusue kulusue da luti kalagare.

Song:-

“Sanga paradeshara phula,
Sathi paradeshi Madala.
Buluchhanti salaphulaku gheri,
Bhamra katanti chaka bhaunri,
Pada rakhibu ta pada rakha maara,
Pithi pachha pakha khanda upare,
Goetha maribu to maride goetha
Duk duk mora chhati upare.

KHADIA AND CHANGIS SANGEETA:-

Khadias live in the centurian of Similipal. Their profession is collecting of Mahu, Atha, Lakha, Paluaa etc. Out of 62 types of tribes Khadia is another most famous tribes for their art and culture. They always proud for the worshipper of Lord Jagannath in the dynasty of sabar. They celebrate so many parba parbani and festival like:- Nuakhiaa, Raja, Makara, Pushparab, and Chaeti etc. In above festivals they dance & sing by playing flute and Nagara. They also play change. The Khadia played the song is popularly known as Khadia or Changu Sangeet. The song like:-

- (i) “Bandaee bandaee
Chaudiya Bandaee
Banduachhi Basumati,
Baae kundala Bandana karuchhi
Aage puja badya khandi gadhichhi bidhata.
- (ii) “ Simili pahadare Simili lata
Change badya khandi gadhichhi bidhata.”
- (iii) “Maa go kalika hoethiba saha
Maribi Lanka nrupati
Ganda ganda buda taruadi chheda
Aani ta rakhibi kati.”
- (iv) “ Tana nana nare nare nare
Eka Akshyara bina mahire nahin bhajana

Gundicha na kare suna pagadi
Neula nakare chana
Manjari dhare binchhana
Eka Akshyara bina mahire
nahin bhajana
Dhenkiku hela jwara
Chanchhani jaaechhi baidya daki
Eka Akshyara bina nahin bhajana.

- (v) “Jahaku baluchha kasi biswanath
Odishare Jagannathre
Seeta badama Deba anupama
Simili pahada rahire.”

BAAN DANA GITA:-

Baan Dana Gita is one of the major tribal song of Northern Odisha, Kulamali Bhasa gosthi kulari Mahanta tribal people perform the badama National parba. They observed this festival for three days. First day they worship ‘Gotha Puja.’ Second day ‘Gaenia Puja’ and Third day ‘Budhi Badana Puja.’ Not only this is for human being it also for animals. And the song which is sang in this Parba is popularly known as the Baan Dana gita. The Song is like:-

- (i) “Ahire khoja khojaete gel
Pancha pahanchaete gel
Kati dure ahe aharika ghar
Ahiraka ghare bhala
Tulasika choura go
Upareta udee rajara hosa.

Song:-

“Jaga jaga maa Laxmi Thakurani
Jaga bhagabati mayee,
Jaga jaga guhalara sabu goru gaae
Pruthiphala debe maa Laxmi Thakurani
Gotiaru kotia janamibe gaae balada puni.”

- (ii) “ Kane him ye geya
Taken sirijala
Kane take nama haaela
Mata bhumere
Kane hin ge geya ghare ghare Bantala
Matta bhume de e chhagulaaere
Are ahire
Eswar mahodeba tale na sinjala
Aare ahire
Gusanyaraye Aanala naamhaaere
Garayaanya je ge ghare ghare bowtala,
Mata bhume chhagulaaere”

Song:-

“ Kia sarajila go mata tote,
Kia se anila tote marate.
Ghare ghare kia tote bantila,
To rahiba pain guhala kala.
Go matakus srusti kale siba,
Guseinrani je matare karile thaba.
Gareela maan banti dele ghare ghare,
Guhala thapile martya bhuinre.

In this way they sing so many songs in the Baan Dana Parba. According to the name of the Parba the songs which are sung by them are popularly known as Baan Dana Gita.

PREMA SANGEETA:-

Prema Sangeeta means love song. The song which is sung for love affection is popularly known as Prema Sangeeta. The tribal people of Northern Odisha are very simple, good in nature and always love to each other. So, they sing the Prema Sangeet.

- (i) “ Sa a Sa a tem Neling yaan
Bale macha macha machakani macha he
Macha lekam landaenj yaan
O bale dinda sumunge gaan
Sa Sa a tem leinjayan.

Song:-

“ Kane e kane e chahun chhu
Bale muruki muruki hasachhu
Mate chabin hosi deuchhu
Bale abhiadi mate paaechhu.

(ii)

“ Oha mari haaere ahare
Anja champaba
Khandaka tegam baa aakan
Anja ba baganre
Ne jibanre anja champaba re
Khandaka tegam baa aakana
Anja baan bagarave kumuren taaekena
Sadar janam jibanre atanj
Champa bare
Khandaka tegam ba lena anja
Ba baganare.

Song:-

“He mora champaka kali
Kalita hoe mana bagichare
Mauja kheluchhi doli.
Sapanare mora thila
Jibanare ubha hela
Kuha champakali hrudayare mora
Phutibaki hoe phula.

(iii)

“namaha dinda nanj sajjam
Namaha dinda nanjaha dinda main
Jatilang galang sajjam.
Singi dalanga kami jama main
Nida dalanga jadur jama main
Misa simaka rage rena main
Rengehe gelong nihatian.

Song:-

“ Rasika tuhi rasia muhin
Aasa buniba khatia
Sundari tuhi bhendia muhin
Aa bunia patiaa.
Khatiba nigadi kharare jhala,
Nachiba rati bajaee madala.
Pahili kukuda rahiba jain
Sahi neejiba je ja a
Subhuni pahili mayor dake.

(iv)

“ Aamaha triyau sade
Kia jharanane
Enj dunj anjam jankan dalu ghatare
Mane balij triyayu nalerem arangaa
Gate kulikaka bagi aanjkan
Thilinj dahayarema halaka rarala
Banj dahaya rema gatinjaa
Kahin sa a
Halak raala darenj sahawa kaha ge
Gating kahinsa dare anja sahaoke.

Song:-

“Kia jharana tire tuma baensi sure,
Sunile mo mana haje pani ghatare.
Baensi bajan mora manku hajana,
Sathi chalijanti muhin hue anamana
Mathia thoele sathi mora paaeba dukha,
Loka ninda apabada paribi sahi.
Sathi dukha kale chhati sahiba nahin.

In this way the tribal people of North Odisha love each other and sing love song which are popularly known as Prema Sangeet. They always try to exchange their love, affection to each other by singing the above song very happily and traditionally.

PRAKRUTI BARNANA:-

From the time of immemorial and past the relation of the Prakruti / Nature has been well with the tribal people. They have been loving to their nature like, Dense forest, hill side, Bank of the river from the begin of human civilization. They have been start their life from child to young and young to old by the sweet contribution of nature. They have been always loving the nature, eating, the fruits, taking shelter from shadows of tree, love to the pet and they also well connected with animals and Birds. So they also sing the song according to the nature. And they sing song in the name of tree, streems, forest, animals, birds, sky etc. the song like:-

- (i) “ Ba chandu muluhu lena
Sarajam ba batana
Bale aapad naa dalare
Sula sangen sula tana
Sar jam ba batana dile dangaba
Sula sang gen sulatana tinjar tanjar
Dile dangaba bate batapajan
Tinjar tanjar sula tege daluba kan.

Song:-

- “ Ba masa bane Aasila,
Sala gachha dale sabuja patara hasila.
Chuna chuna phula patara gahala basila.
Phulare phulare sala sundari
Sabuja sadhire nua kuanri.
Gachha luchi jaa.....
Ujjala phula nua pallaba.
Luchi dishu Thaa
Sala sajanire rupa babhaba.
- (ii) “ Bir burung sakam sula
Ruala lena
Malli ba da balen
Dalaha pare a sugal
Disu maren chene hanak
Biyuren tana.

Song:-

“ Pallabi Uthila
Gachha lata sara bana mulaka
Chahati uthila
Bhara bana malli phula mahaka
Dekha kemiti.
Raaaja jakara chadhe e
Chakara kati bulanti.

(iii)

“ Jipir jipir gamaleda
Galena kuti baaedi kundi
Dahte pere a jam
Jhipir jhipir gamaledu
Jadam jadam gamaledu
Bela nashi nashite kahka atinjtan.

Song:-

“ jhumu jhumu hela megha,
Dumu dumu megha dhaela bega.
Jhipi jhipi megha bila bana naee
Gohire pasila pani,
Dhu dhu megha dhaliba jemiti
Beda bila huda kade kade
Dekh! Baga sabu charileni.

DEATH SENSE IN SAGEET:-

Tribal people of northern Odisha are very tradition and love their own culture and tradition. They also sing song when somebody death. They sing song about the death matter.

(I)

“ Nit naaya nanka
Dhinang aka leka
Jiwi reyang katha bayaralagaha
Nit naaya nande
Jata menaha bana
Dhinag aakaya kacha baba tahena.”

Song:-

“ Aji ta emiti achha,
Kali puni kasha
Heba kia ba janichhi.
Manshaa jibana gachha chhae,
Aaji achhi puni ae nahin.
Aaji achhe sathi hoe
Sukha dukha kebe bhaba
Kebe ba abhaba.”

(II)

“ Nala Janama Barasing nangen
Laride jagar hirati pirati
Ne jiban gatinj
Ne jibana kabu namega
Kansa pitala paaha janare
Kansa pitala badala namagah
Ne jiban kaha badalan
Kumbhar chatu paah jaanre
Kunbhaw tahte ka rural
Ne jiban gating kaha namah ga.

Song:-

“ thatari bulae ganilu mandee
Bata ghata pari tala tamala,
Deshe deshe pain bepara karae,
Adala badala kansa pittala.
Ame samudia majhi ghara thae
Nisha talamala adala badala
Moari duku tumari thola.”

Song:-

“ Manisha jiban Di dina Pain,
Hasare khusire dia bite e.
Janamichhe sakha manisha hoe,
A jibana Ao miliba nahin
Jibanata Ao miliba naen
Ao thare karideba badala.
Matire kumbhara gadhae theki,
Theki bhangigale Jodi huaki.

In this way the tribal people of northern sing so many songs which are related with the sense of death.

SONGS RELATED WITH DRUGS AND WINES:-

The tribal people use to take different type of wines. They give wine to their god and goddess for their worshipping purposes. Their tradition and culture is also taking wines and other things. They make handia wine from rice, make Mahuli from Mahula, and they also take Tandil/ Khajur rase etc. They take Handia and other wines, which are made by them, in different Parba Parbani, and KarmaKarmani. It is said that due to lack of food they take wine as their food some times. The songs are related with their wines and handia. The song are like:-

- (I) “ Thatari Daha Disamaka
Dana nada
Kansa pittala ka Adal badal
Aaba daha balaya kada
Marang alaha tala reda
Phuluha handi ba adala badal.

Song:-

“Thatari bulae ganilu mandee
Bata ghata pari tala tamala.
Deshe deshe pain bepara karae,
Adala badala kansa pittala.
Ame samudia majhi ghare ghare
Piuachhu lasi handia chala,
Nisha talamal adala badala,
Moari duku tumari thola.

- (II) “ Aya karu aya suna
Pata daya chahabin bagiked
Batala batara paruwalengu led
Khalana khalga ladule jam led
Ayakaru aya suna,
Pata daya chabin bagiked.”

Song:-

“ Aaho karu aaho suna,
Pata nacha gita kainki chhadila sina.
Botala botala mahuli pielu
Dana dana ladu khaelu ame.
Pata nacha gita kainki chhadila tume.

DHARMIK SANGEET:-

The Dharma or religion of Munda Gosthi like:- Santhal, Kolha- Ho-Munda are different to the Dharma of Non- Adabasi people. They worship their farming field, forest, tree, River, stream etc. Their Dharmik bhabana and religion are most traditional and tribal. So they sing the song according to their Dharma/ Religious which are popularly known as Dharmik Sangeet. They sing the Dharmik song in different occasions Parba Parbani, festivals, etc. the song are like:-

(I) “ Sai Aad sutam
Sai aad kalangata
Upan japan ken singbanga
Punjiken paaken haraken daruken
Aamaha paraja paaeki hanganak
Nellem aaten harlem.”

Song:-

“ Swayang bara meli Srutare Bandhichha
Swasa rupare pabana,
Srutika karata he palaka pita
Tume mahadruma tumari Santana
Ame matira manisha.
Rakshya kara prabhu karuna sagara
Dia ananta aashisha.
(II) “Jaara jaara sirmare singbanga
Aateron basumata
Taberkate jaar bantana
Aabenahage sirjan birjan
Aabenahe dayate aalemarak menahaleya
Tising chasabasa chilkabu baaeya
Bangaburu chilikaku leleya
Baba enga aka leka sirjan jana

Ena na tenu baka naaa
Jaara jata banga buruka
Ma lakhi lachhami baba
Anga kade anga
Jata kagebu jaara kaa.”

Song:-

“ Swargapure ghare parameswara
Singbang tumari nama,
Jagatare pita bojumati mata
Padare pita basumati mata
Padare karu pranama.
Nari o Purusha sarabe Mnisha
Atu tuma sarajana.
Tumari ashisha karuachhu chasabasa
Karu tuma aradhama,
Laxmidevi Para dhana maa amara
De e karanti palana,
Tanka puja riti karuachhu stuti
Manare karu sumarana.
Debata debate janani dharitri
Karuachhu namah namah,
Dhana maa puni Laxmi thakurani
Saburi pade pranama.

JAWA SONG:-

Jawa song is another most tribal song of North Odisha. During Karam Parba, they observed three days with full of their Folk song the first days is known as:-

Jawa Uthaaeba, second day is known as filling of Karam dal in the soil from forest, and third day is popularly known as Basidina. In this Basidina they say story, sing and dance throughout the night and they float the karam dal on the water. For this purpose they sing the song which is popularly known as Jawa song. The song like:-

(I) “ Kasaya ladik Baliani
Jaa aa pataba ga
Hamar jaa a authbe roge taal
Gachhek saman ga
Suraj uthe khin khin
Jaaak lagin kariban upash
Sat din jaa a aa lagin
Niyam palanga.
Taa haame ja a aa karapan.

Song:-

“ Kansa bati bali ani
Ame pothibu jaa a aa
Gaja heba uchha tula gachha pari
Badhiba taha,
Nieti suruja heuchhanti udaya,
Jaa a aa bunuachhu
Gaja baharuni haya.
Satadina niyamare jaa aa
Upabasa karibu
Jaha heu pachhe ame ta
Jaa a aa karibu.

(II) “ Eti Eti jawa kia kia jawa
Jaunla main jaunla mae kubathi bahulare
Sihari jiaaeba pania piaaeba
Eka pata Jawa sata pata jawa
Jaunla main kulathi bahubare.
Sihari jiaaeba pariba piaeba
Eka pata Jawa sata pata Jawa
Jaunlamain kulathi bahulare

In this way they sing the above songs very traditionally.

CRYING SONG:-

Crying song is one of the tribal song of Northern Odisha. They also sing in the time of sadness. So, this type of song is known as crying song, which is famous as the name of “Kandana Gita.” The song is like:-

- (i) “ gachher baigan tulna maa
Gachh habek sudha
Kaler biti bik na maa
Kal habek sudha.”
- (ii) “ A kati denika machha
Khelite bhiraaela
Khelite khelite
Chhae laae make pasoraela.”
- (iii) “ Laal tupaya go maa
Chal bhaja khab
Aarki go maa tor ghare
Biti janam pab.”

In this way they also sing the crying song during their sadness period.

CONCLUSION:-

Odisha is the large Aadibasi populated state of India. There are so many tribal people have been living from the time of past with holding their own culture and tradition. Their culture and tradition have been related with their daily works. There is a speciality Folk song with their daily works. The special and role of folk song in their different Parba Parbani and festival also occurs.

But due to the rapid development of industrialization, westernization, township, the Folk song became undeveloped and hide in position. The speciality of the folk song became undeveloped position.

If Govt. will take such type of awareness tents and programme for its development and its spreadness and its upliftment the folk song must be developed and must return to its main street and will get its speciality and must developed without any confusion.

By -

Namita Mishra

File No. CCRT/JF-3/31/2015

Ministry of Culture Govt. of India

JUNIOR FELLOSHIP MONTHLY PROGRESS REPORT

ON Dt. 1st Jan-2017 to 30th Jun 2017

RESEARCH ON : TRIBAL FOLK SONGS OF SOUTHERN ODISHA

Submitted By : Namita Mishra

File- No.-CCRT / JF- 3/31/2015

Man is a social Animal. He lives in the society. He always works for his stomach. Throughout days he works for his basic needs. In the evening or when he gets leisure time at that moment he wants to entertain among themselves, according to their wishes. This happen in India & outside of India. Odisha is the most important place of art & culture, Where a large number of art & culture occurs. This place is very traditional & indigenious. The people of this region are always love to their own culture & cultural traditions. Our state Odisha has been divided into four major pats. They are like:- South Odisha, North Odisha, East Odisha & West Odisha.

Out of four major parts of Odisha, South Odisha is the most famous part of Odisha where large number art & culture are seen. In the south Odisha there so many Districts included, they are like:-

1. Rayagada
2. Ganjam
3. Koraput
4. Nawarangapur
5. Malkangiri
6. Gajpati Etc.

In the above districts there are so many tribal people has been living from the time of immemorial. The people are very fond of their culture. They are like:-

1. Folk dance
2. Folk music
3. Folk song
4. Folk lore Etc.

The south Odisha is surrounding with dense forest, hill stations. & place of river, natural resources. In the above areas there are so many adibasi/ Tribal people & Non – Adibasi people has been living from the starting of civilization of human being. They are divided into two groups. They are like:-

1. Adibasi/ Tribal Group
2. Non – Adibasi/ Non- Tribal Group

The above group may be clarify as the following ways. They are like:-

(1) Adibasi Group :-

The people of south Odisha are fond of their art & culture. They always work for their stomach. They are very simple . when they get leisure at that time they want to perform so many culture items like:- Folk Music, Folk dance & Folk songs. There are so many tribal people are living in south odisha. The following districts are included in south odisha. They are like:-

- (1)Rayagada
- (2)Ganjam
- (3)Koraput
- (4)Nawarangpur
- (5)Malkangiri
- (6)Gajpati

There are so many tribal people or adibasi people living in the region of south odisha. They are like:- Kandha, Dangaria Kandha, Jharania Kandha, Kutia Kandha, Saoras, savara/sabar, sora or soura, poraja, gond, koya, munda or kolarian race, Bondas, Bhumia, Gadaba, Bhatra, Amanatya, Bhokra etc. The above tribal people sing so many tribal songs accordingly to their own culture & Traditional. They sing the tribal song in different occasion in their life. The tribal people sing the song including so many themes, sub themes & so many culture items, social system, Social, Culture & so many there happening in their daily life & Romantic feeling.

(2) Non- Adibasi / Non- Tribal Group:-

The south odisha is the place of tribal people. At the same time there are so many Non- Tribal people have been living in this region they are like:-

- (1)Brahmin
- (2)Goud
- (3)Teli
- (4)Mali
- (5)Karan

In the above group of adibasi of tribal people there are so many types of songs are seeing accordingly to their own culture and tradition. They have been singing a number of tribal songs in different ceremonies & different occasions. Not only the tribal people enjoy a lots of fun & enjoyment by those songs but also not tribal or Non- adibasi people also enjoy a lot and engaged in that programme. They all joined together & exchange their feelings, They jointly engaged with sweet music, Art, Culture, Tradition of Adibasi People are shown. In the Banamulakara Sangeeta. There are so many tribal songs are included. So first of all we must know about the meaning of adibasi Loka Sangeet / tribal folk song.

The Folk songs are presented by the people in different occasions, Culture festival Marriage ceremony etc. It is also presented for the inter exchange of their romantic feeling among themselves. In the Folk songs the young boys & Young Girls participated who are popularly known as Dhangara & Dhangiri by singing the song the development love & affection among themselves.

The adibasi of Tribal songs are based on verbal, things. The songs which are verbal things are not compose by someone. This happened due to the changing of time society & Phenomenon.

The adibasi songs are so many different of social historical presence. It is the listening things and creation of time and period. The songs are identity of some respectable people.

Specially the life of the tribal people are connected with Dance. Music and songs, and these dance music & songs are their wealth. The tribal people sing songs in different modes according to their own interest by singing the tribal songs.

The tribal people are very simple & hard worker. They always work for their own interest which are closely related with their own culture when they get leisure time at that time they want to sing folk songs. By singing the enjoy from busy schedule from their daily life. They get pleasant atmosphere by singing the songs. There are so many tribal songs are seen in southern odisha. Which are related and connected with the adibasi people of the region and in relation to their locality.

The tribal songs are like:-

- (1) Rinjodi
- (2) Dhemsa
- (3) Sailodi
- (4) Kui etc.

Specially the tribal songs are Rinjodi, Dhemsa, Sailodai, Kui etc.

There are so many Folk songs have been seeing in various occasion of the tribal people of south odisha.

The tribal songs have been singing by the tribal people of south odisha. The tribal songs different to each songs among themselves. There are so many tribal people of south odisha. Each tribal songs different to each other & also in some cases it is closely related with each tribals songs of tribal people of south odisha.

The above tribals songs of southern odisha in relation to each tribal people of south odisha may be clear and may be as the following way. They are like:-

- (1) Kandha (Dangaria, Jharania & Kutia)
- (2) Savaras (Saoras)
- (3) Parja
- (4) Gond
- (5) Koya
- (6) Munda (Kolarian Race)
- (7) Bondas
- (8) Bhumia
- (9) Gadaba
- (10) Bhatra
- (11) Amanataya
- (12) Bhokra etc.

There are so many tribal people sing so many tribal songs, according to their culture & according to their tribes. They are like:-

(1) Kandha (Dangaria, Jharania, Kutia & Tribal songs:-

In south odisha there are so many tribal people have been living by holding their own culture & tradition. From their culture & tradition the folk songs are very important & very indigenous things for their cultural life. In this region the followings types of Kandha have been living from the time of immemorial they are like:-

- (i) Kandha
- (ii) Dangaria Kandha
- (iii) Jharania Kandha
- (iv) Kutia Kandha

The above tribal people song so many tribal songs according to their culture the songs are related with their daily life activities forming, entertainment, puranas, romantic feeling etc.

(2) Savaras (Saoras) :-

The south odisha is full of art & culture of the tribal people. They are very very traditional. They always get entertain among themselves by performing so many cultural items like folk music, folk dance & folk songs. The folk items also popularly known as tribal culture and the folk songs. There are so many songs included which are singing by the savaras of saoras tribal of south odisha.

The songs are like:-

Puki dia Puki dia

Mara Dhada Re Puki Dia Mara Dhadare

Taki Rasi Khi Nacha Nacha Tu

(3) Parja Tribe & Their Tribal Song:-

The south odisha is the region of tribal people. Out of the tribal people parja tribe is another most indigenous people of south odisha. Their tribal culture & traditions are very rich & very rice. There are so many Parja tribe perform their folk culture which are known as tribal culture & that tribal culture is popularly known as tribal song :-

(4) Gond Tribe & Their Tribal Song:-

Gond Tribes are also the wealth of south odisha culture. Their living style & life are very simple & well connected with their tribal art & culture. They sing so many songs according to their own culture phenomenon.

(5) Koya Tribe & Their Tribal Song:-

The very important tribal & Traditional Tribe people of south odisha is koya Tribe. They sing so many tribal songs. They are very primitive tribal people of south odisha.

(6) Munda (Kolarian Race) & Their Tribal Song:-

Munda tribe of south of odisha is also known as Kolarian race. They love their own tribal songs. They sing so many tribal songs the songs are like:-

“ Aka Kara Haka Susun tana
Deare kichini da juda Gaha leka
Chima a kare haka karam jana
Rutuar Baname kin Jagar Tana
Sidima Bagemaka karam Tana
Rutu are Bana Menkin Jugar Tana.”

Odia Bhaba:-

“ Kouthi Chalichhi Ba Nacha
Luga Lagigalapari Pithire
Bainsi Kendara Katha heuchhanti
Keunthi Karama Nacha Bhitare
Pithare lugata Lagigapari
Ba Nacha Chale Darea Dambari Thare.
Bainsin Kendare Sidima Bagama kare.
In this way the munda tribe song the tribal song & blow the music like:-
Madala, Tamaka & Tiriya etc.

(7) Bondas Tribe & Their Tribal Song:-

Bandas Tribe use to sing so many tribal song. By signing their tribal songs they want to show their own culture & Tradition.

(8) Bhumia Tribe & Their Tribal Song:-

South odisha is the place of Tribal People & out of those tribal people the Bhumia Tribe are most famous & tradition people for their performing of the tribal songs.

Gadaba Tribe & Their Tribal Song:-

South odisha is the surrounded with so many green forest specially like:- In Koraput, Malkangiri, Nawarangapur, Rayagada, Gajapati & Ganjam. At the same time the hill station are also gives so many pleasant atmosphere to the tribal people. In that environment the tribal people sing so many tribal songs accordingly to their own culture items.

Bhatra Tribe & Their Tribal Song:-

Bhatra tribe is very primitive & courageous people of the south odisha. They always busy for their stomach, work in the green field & green forest. They are very labourious. From their busy schedule they give time for their own entertainment by dancing, playing music & singing of their own culture. They sing the song is popularly known as tribal songs.

Amanataya Tribe & Their Tribal Song:-

Amanataya Tribe people are also the primitive people of south odisha. They live their simple life by holding their art & culture. They also love their indigenous arts Like:-

Tribal dance, Tribal Music & Tribal song.

The Amanataya Tribe sing the Tribal song very traditionally according to there own culture and livelihood.

(9) Bhatra Tribe & Their Tribal Song:-

The Tribal culture & tradition of the Bhatra Tribe of south odisha are so rich & well. The Bhatra Tribal people are also very fond of their presenting of their tribal songs.

The south odisha region is the tribal belt in odisha. There are so many tribal people are living which are popularly known as adibasi people. The indigenous people here prefer to be known as adibasis meaning original inhabitants. Most of the region are under thick forest cover. They have been living in those areas.

Largely due to deforestation, industrialisation & urbanization these communication have almost come to modernity and are adopting new ways of life. On some days one can see the adibasis selling their products (vegerables and fruits of organic origin) in markets known as “HAT PADA” the HAT PODA of the HAT plays an important role in maintaining adibsi identity.

In the month of December (1st – 2nd week a famous festival of tribals organised by the district administration “DONGAR FESTIVAL” or “PARAB is being organised every year to showcase the life of adivasis.

There are other tribal songs also seen in the region of south Odisha. They are like:-

1. Rinjodi Song
2. Dhemsa Song
3. Sailodi Song
4. Kui Song

The above songs may be as the following was they are like:-

1. Rinjodi Song :-

The rinjodi song is very important and tribal songs of the people south odisha. The rinjodi song are as follows.

The song is like:-

Takeale kaya nika manalachhe re nani
Tara ada ki bata ra sadhi pindhani
Sna paudara basana chikana gamaki galana
Pana kili khai muchaki mara hasi delusni
Take dekhi kari tengua pila rasi gala nani
Kala malli para balake dekha
Antara padalachhe beni snapaudara basana
Take dekhi kari jumari gali mui ale nani
Taralagi mara khaila arana pita helani
Pade katha hele hua kaya nani
Mora mana nai manalani snopaudara basana chandana
Takeale kayanika manalachhe re nani
Tara adaki batara sadhi pindhani
Sna paudara basana chandana ghamaki galani

2. Dhemsa Song:-

The Dhemda song is Another tribal songs of south odisha the song is like:-

Ama torana Ama torana

Nilakari Kukare Kari Sahe sarana

Saragi Patara Tipa Palani

Nikakari kukare Maira

Anta Julani.

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Ayta penda chuta ra hela ache

Kendu patare pachi pachi

Take ke ari mana kashi nani

Tara ada pada gala suki

Rajakandi bate indi nai tere lushu putai helal satara tandi

Kenta khute tui tatai helusa rabaraba hela mandi

Ari take ke mana karabaya nani jita hebu sa randi

3. Sailodi Song

It is also the tribal song which are sing by the traditional and indigenous people of south odisha.

The song is like:-

A. Chhunchi Muni Hue Swarga Pure Thai

Kake Moke Bhaiya Nahin

Kotikoti Indra Mukhre Jhuluchi

Kena Mana Dole nai

Aaeli Nirase Basili tara pase

Saikala Pari Dise

Aasi Thile Thare Nathilu Ghare

Karanji Datuna Kare

Handi Ra Peja Pee Sari Jaichi Boli

Khasari Dela ki Dhire

Sari Gala Re Sari Gala Dulduli

Chana Tarakari Chana Tarakari Kaputa

Dhagada Mane Madi Sarakara

B. Pani Mari Gala Jhain Pani Mnimariga jhin

Dada Pani Mari Gala Jhain
Bata Ra Kudia Ta Ha Ri Pain
Piri Chain Lai NAI Re Dada
Pani.....
Ekata Ka Kada Duita Data
Chabila Ra china Nai Re Dada
Pani Mari Gala Jhai.

4. Kui Song

Kui song is also most famous and tribal song of the people of south odisha.
The song is like:-

F- Dhangidi taki re muin heba kaje nahi dasta
Mangani helachhe make kamana kusula gustanda
Sunira mara munushara na jaya rama raghupati
Sakira rana pila layi kana satari ra na mati

M- Nacha dekhilara nidake nani tala teki saisha
Nidara bara me sapana dekhile
Danda rasa khai asa
Sate kaya adaki bhidaki danda pinda
Mangani helachhe make kamana

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M- Kara ghara taki re tui chepare singana naki
Tara dui ta akhi bate chipada bandal achhe
Rati jaka nahi sausaki kara ghara
Kenta tene take bandada dhari rela
Jami helae gundi machi
Sansare chalaba katha boli kasa
Kahi deli gote thara

Puni jana para muhu ke tamara de khi kari gali rasi
Tengua pila ra mana pura nani sanjara bele ase
Kaila arana pita haigala tamara jale pasi
Nai kari dele tamar lagi bali buke hebi kati bhusi
Bate jagi rebi re nani ghare sai gala bele
Kaibake laja lagasi bali gurugite lekhi gai dela

Conclusion

Odisha is the most important place for art & culture. Its people are very traditional & lover of its. There are so many Tribal people have been living from the time of immemorial according to their own cultural heritage. Their daily life are well connected with their life's specially with folk song. The role of their folk song in the daily live is so more.

But due to the modernization & westernization the Tribal song, Became undeveloped and intangible position.

If the govt. or non govt. organisation will be take some major awareness programme & dedication for Tribal Songs, It must development so more and if govt. will take such type of programme about its upliftment, Spreadness its must development without any confusion.

By – Namita Mishra
File- No.-CCRT / JF- 3/31/2015

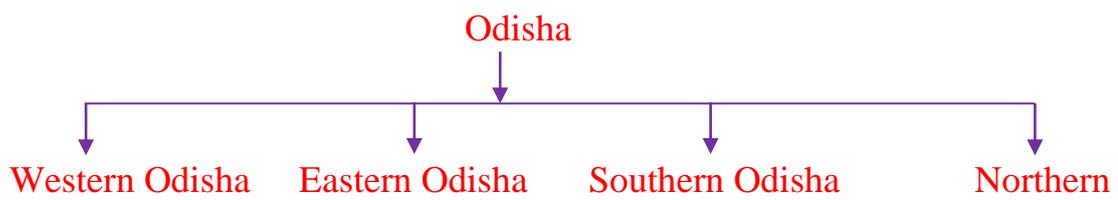
JUNIOR FELLOWSHIP REPORT ON Dt. 01.07.2017 to 31.12.2017
TRIBAL & TRADITIONAL SONGS OF EASTERN ODISHA

Namita Mishra
File No. CCRT/JF-3/31/2015

Odisha state has made its own & special identity for its tribal art & Culture in India. Odisha is the major tribal state where a large & more tribal people have been living in the country of India.

So it is said that Odisha also the place of tribal art & culture. The living styles of the tribal people are very traditional, & different. The tribal people are poor in their economic condition but they are very rich in their cultural tradition.

Odisha is surrounded with dense forest, Hills, streams, farming field etc. The people are very traditional. Odisha is divided into four major areas. They are like.



From above four major areas the tribal culture of east Odisha is so many different & unique.

The so many districts come under in Eastern Odisha. The district are like:- Khorda, Puri, Cuttack, Kendrapada, Bhudrak, Nayagarh, Dhenkanal, jujpur, jagatsingpur & Angul etc.

Out of the above district Boudh, Kandhamal, Sundergarh, Jajpur, Nayagarh District are major tribal districts of Eastern Odisha.

There are so many tribal peoples have been living in the Eastern Odisha by holding their own culture & tradition from the time of immemorial. Most of the tribal people have been practicing their folk culture. The tribal districts of eastern Odisha are like:-

1. Kandhamal.
2. Sundergarh.
3. Jajpur.
4. Boudha.
5. Nayagarh.

From the Eastern Odisha there are so many folk culture & songs are seen. They are like:-

1. Yogi Gita.
2. Kendra Gita.
3. Dhuduki Badya.
4. Prahallad Natak.
5. Palla.
6. Sankirtan.
7. Mogal Tamasa.
8. Gitinatya.
9. Kandhei Nacha.
10. Kela Nacha.
11. Ghoda Nacha.
12. Danda Nacha.
13. Daskathia.

Out of the culture of Eastern Odisha the Tribal of song is very important. They love their song, which are short poem of set or their words set to music of mean to be song.

The song which are sing by them according to their own culture is known as folk song. In other words folk song originates in folk & traditional popular culture of that is written in such a style is known as folk song.

There are so many folk songs are seen in Eastern Odisha. The folk songs are like:-

1. Kue Song.
2. Palla.
3. Sankirtan..
4. Gitinatya.
5. Ghoda Nacha Song
6. Danda Nacha Song.
7. Daskathia Song.
8. Kela Nacha Song.
9. Kandhei Nacha Song.
10. Mogal Tamsa.
11. Prahallad Natak Song.
12. Dhuduki Badya Song.

13.Kendra Gita.

14.Yogi Gita.

1. KUE SONG

Specially Kui Song is seen in the Kui tribe of Kandhamal district. They have been singing this song according to their own traditional & cultural life from the time of immemorial. The tribe Kue means Kandha tribe. They worship so many god & goddess. They worship the god & goddess they worship the nature very much. They worship hill as the god & Goddess of sarupenu.

The diagram are a follows for clear understanding of their god & goddess as their supreme. They are like:-

<u>God/Goddess</u>	<u>Name of the Nature</u>
Jareni	God of soil
Sarupenu	God of Hill
Jakeri	God of Village
Ruja/Juja	God of Natural Calamities
Turkipenu	God of dung/Dirt
Joma Jaberi	God of self protection
Karma penu	God of sun

In this way the Kandha tribe or Kui tribe worship so many god & goddess in different occasions throughout the year. They worship their deity & god very heartily.

Peru is the first & famous Goddess of the kandha tribe or Kui tribe. They worship this god for their better harvesting sting so for the satisfaction or this god they give buffaloes to their deity which is popularly known as “Podhua Bali” it is also known as “Kedulaka Parba” they sing so many songs in different Parba Parbani. The Song are like:-

❖ “Sari Sari Sari Mili
Judi Judu Judila
Main Banga Ditaka
Main Barga Ditaka
Tiki Diee Mataka
Bandha Dieen Magaka.

❖ “Sari Sari sari mili
Judi Judi Judila
Singa Lida Maagane
Babalidi Mangane
Banda Die Manjane
Boladi Machaka”

❖ Song for the choose of “Meria Khunti” of saal tree the song is like:-

❖ “ Maae Sire Bangana
Maae Khande Bangana
Maae Sarji Mundade
Maae Marji Mundade”

❖ Song during the Kudu Nrutya of Kui tribe:-

“ a sira dila Benja Mula
A janjalila Benjamun
Mendagadi Kudta wariya desa denge
Salari Ahana Jaharigia Teyula
Kude Ahana Jaharigia Tenjula”

❖ Song during the meria khunti pote parba” the song is like:-

“ Ranhiaja nangari
Duki aja Nangani
Kari aja Nangani
Sisa Aja Nangani
Munda Kangara Manere
Nedi Kangara Manere

Leebana Gaesi Pichi Ebana Gaesi

Taru Esa Maner

Taru Esa Maner

Taru Kapi Maner

Tati Gate Aajage

Tamir Gata Ajago”

“Dedi Adin Beeme

Pati adin Beeme

Bara Bati Adite

Barabati Randite

Maae teli Rachana

Maacmali Rachara

Mandakepi Mannere

Dedi Kepi Mannere.”

The Kutia people or Phulbani or Kandhamal district worship to deity Maa mauli Thakar & Nisarigudi Thakurani very heartily. They celebrate Chaiti Parba in the Month of March & April for seven days. In this Parba they sing their traditional & folk song very happily.

2. Benjamanasi Anala Kue Song:-

The Benjemana si Arala is the most famous tribal song of Kui tribe of Kandhamal district. They decorate their dresses & costumes very traditionally according to their own culture & tradition. They always love their Song & sing this song very happily the song is loke:-

“Benjamanasi Anala Budali :-

Benjamanasi Ala

Benjamanasi AralaBudali, Benja manasi Ala

Ho Ho Ho Ho Ho Ho Ho Ho
La La La La La La La La
La La La La La La La La
La La La La La La La La
La La La La La La La La

Benjamanasi Anala Budali

Benjamanasi Ala

Benjamanasi Anala Budali

Benjamanasi Ala

Jarikutikuti Sanala Budali

Jarikutikuti Sanala

Jarikutikuti na Budla

Benjamanasi Anala Budali

Benjamanasi Ala

Ho Ho Ho Ho Ho Ho Ho Ho
Ho Ho Ho Ho Ho Ho Ho Ho
La La La La La La La La
La La La La La La La La
Ho Ho Ho Ho Ho Ho Ho Ho
Ho Ho Ho Ho Ho Ho Ho Ho

A Bate ghate jauthela maridela kanta
Kiare sanga Hitee deba khajuri Kanta
Ho Ho Ho Ho Ho Ho Ho Ho (2 time)

A bate ghate jauthila maridela Kanta

Kiare sang a Hitee Deba

Khajuri Kanta

Nae Jauchhe mathe

Hee galina atha

Tor katha ke hetee hetee

Tor katha ke hetee hetee

Ghurigala mor matha

Benjamanasi Anala Budali

Benjamanasi anala Budali

Benjamanasi Ala

Ho Ho Ho Ho Ho Ho Ho Ho

Ho Ho Ho Ho Ho Ho Ho Ho

3. PALLA:-

Palla is another most famous folk song of Eastern Odisha. Odisha has rich & great spiritual & cultural Heritage. The God lord Jagarnath has adorned this holy place & is being worshipped in the form of wooden image, which is popularly famous in the world or universe as the name of Daru Brahma. This sacred lord has been worshipping in Puri which is popularly known as Shreekhetra & Nilachakradham. The social & cultural life of the people of Odisha has deeply & hearty connected with lord Jagarnath. In this connection Pala culture of Eastern Odisha with Jagnath culture.

Pala is most famous folk items for the development of the culture of Odisha .

Pala is directly Concerned with the life of common man. It has attained a special position as an indigenous art of Utkal. It possesses two merits both entertainment & Religious upliftment. It has achieved immense popularity for bringing progress to Odisha in the fields like:-

- ❖ Religion.
- ❖ Culture.
- ❖ Social values.
- ❖ Literature.

Pala is a spiritual institution related to Shree Shree Satynarayan Puja. Its importance as a successful medium in Bringing perfect blending in between the Oriya tradition & the tradition or the Great India.

The pall song is based on the themes of Puranas & cultural life of the people Pala may be classify in the following ways according to their own cultural & tradition. They are like:-

1. Pothi Pala.
2. Thia Pala.
3. Badi Pala.

Which is sang by the singer in a sitting posture surrounding his helpers, it is called “Phothi Pala”.

While staged on a decorated altar through a standing posture with song, music & dance is called Pala.

Similarly, more than one singer singing Pala on a particular stage in different time & turn is called Badi Pala.

In Pala Mrudanga & Tala used as musical instrument. The artist sing the song Pala very traditional.

In the Pala one leading singer sing the song & other singer follow their song as Corus Part so.

This song is popularly known as Palia Song in Odisha.

4. SANKIRTANA

Sankirtana is another most vital & important folk items of Eastern Odisha.

The song is based on Bhajans of God & Goddess. In sankirtana the Artists sing so many Bhajans & Jananas. The Main Part of the Sankirtana is like:-

“Hare Krushna Harekrushna
Krushna Krushan Hare Hare

Hare Rama Hare Rama
Rama Rama Hare Hare

The Bhanjan Song of
Sankirtan includes So
Many Song related
With God & Goddess

“Bola Nabadipa Goura
Chandra Ki Jay

Parana Basi debata kijay

Adhaidha thakar ke.....jay

Saraswati Devi kejay

Bala Ekabara Anande Haribola.....

Asankshy to Naama
Adekha to Dhaama
Hare Krushna Krushna
Hare Ram Ram

In this way in Sankirtan they sing the above type or song & blow the mrudanga & Khala with Gini.

5. Gitinatya :-

Gitinatya is another most important folk items of Eastern Odisha.

Gitinatya is based consists the full theme or the story in the Gitinatya.

The story in the Gitinatya the singers or Artists express & feeling through singing.

The songs are based on Different Puranas & stories. Some of the song are as follows the song is like:-

GITINATYA KARNA BADDHA

“ He mama Sakuni, Sakha Karna
Budhi sunya ghatilani
Aniki Mohn
Dasadine Bhisma Sarasajya
Tretayaru Tretayaru Dwaparaku
Banchi thile Jeun Drona Guru
Jahankar Karbaka Tankar Nadia.
Kampi uthe
Sasagar dhara
Se pari Bira Parsuram sisnya
Dashle panchadina
Astadisa pandara dibase tejigale
Mate Maharathi Bhisma
Baki tini dina juddha
Chalaebi kaha bale sakha
Sakha Sakha Karna
Tumbha bina Bharasa mora Nahi Jana
Ahi Kshyani Ahi Khyani
Senapati Pada Karahe grahana
“Dharmaka Tankara
Astrara Jhankara
Nirghosa Suni he.

6. Ghodanach Sang:-

Godhanach Song also vital & important folk song of Eastern Odisha. In this song they Play Dance by holding the model of Ghoda or horse & Sing the song. So this song is so called Ghodanach Song in this song Dhol & Mahuri. Are use :-

The Song is like:-

“ Mata cha Sarala Devi he
Pita Cha parameswar OO
Sakshyate Kamala Bakyadevi Namastate
Bondae Sarade Debi duragati Nasini
Janani lo durgati Nasini
Bandae Sarada debi
Mahisa Mardhini

7. Dandanachha Song:-

Dandanacha song also the most Traditional items of the Eastern Odisha.

“Ja Devi Sarba Bhuteshu
Matru rupena rupina Sansita
Jadevi sarba bhuteshu
Sakti rupena Sansita
Ja devi savba Bhuteshu
Daya rupena sansita
Namah tasye Namah tasye
Namah tasye Namoh Namah

In this way they worship to their Goddess & sing the Dandanacha Song.

7-Daskathia Song

Daskathia Song is another most famous Art form of Eastern Odisha ; it is performed by two artists, one is singer & another is his assistant. It is said to be the simpler form of Pala. The performer is popularly known as Gayak (Singer) & his assistant is popularly known as Palik. They narrate a poem of my

theological or religious intent. Its performance is a form of worship & offering on behalf of the Das. They use kathi (stick) in this song for Rhythm

The song is like:-

“Om Guru Brahma

Guru Vishnu Gurudeba Maheswara

Gura Sakshyat Param Brahma

Tasmaye Shree Gurabe Namah” Etc.

In this way Dash Kathia Artists sing the song

8. KELA NACH SONG:-

Kela Nach song is also the most traditional song of Eastern Odisha.

9. Kandhee Nach Song:-

Kandhee Nach song is also most traditional song of Eastern Odisha. The artist sing the song & play Kandhee Nach, so this song is known as kandhee Nach song.

The folk song & tribal songs may be divided into so many types according to their own culture & traditional. They have been using their folk culture from the time of immemorial. They are as follows.

1. Karmamuaka Lokgit.
2. Buddhi Parikshya Mulak Song.
3. Dharma Mulaka Lokgit.
4. Niti Niyam Samparkiy / Social Problems.
5. Nari Manastatik Song.
6. Other Song.

The above types of folk songs & tribal songs may be of following they are like:-

1. Karmamulaka Lok Git:-
 - ❖ Halia Git.
 - ❖ Nauria Git.

- ❖ Sagadia Git.
- ❖ Suari Dak.
- ❖ Maesiala Git.
- ❖ Chakulia Panda Git.
- 2. Buddhi Parikshya Mulaka git.
 - ❖ Naan dia.
 - ❖ Prahelika.
- 3. Dharma Mulak Git.
 - ❖ Osha Manasha.
 - ❖ Praba Parbani ect.
- 4. Niti Niyam Samparkiya.
 - ❖ Prabhad.
 - ❖ Prabachana.
 - ❖ Dhagadhamali etc.
- 5. Nari Manstawika Song:-
 - ❖ Kandana Git.
 - ❖ Doli Git.
 - ❖ Sishu Gitika.
 - ❖ Puchi Khela Git etc.
- 6. Others songs:-
 - ❖ Samara Boli.
 - ❖ Gatha Git.
 - ❖ Sikar Git.
 - ❖ Gopal Git.
 - ❖ Shrama Git.
 - ❖ Mantra Git.
 - ❖ Mangal Git.

Out of the above song Halia song is also most tribal songs of Eastern Odisha. The Halia song is like:-

“Ramar Bhanja
 Nilabati Rani
 Lau Kalasire Boluthile Pani

Arghya Bandacele Jasoda Ganga ru nira ani he ?

In this way halia song singing by the artists.

From the above way the tribal songs of Eastern Odisha may be clear but due to westernization & Globalization day to day the people are forget their tribal Songs & like, listen the modern song. As a result day to day life the importance or the tribal songs are decreasing

So, we have to protect & develop our tribal & folk culture. Because tribal & folk songs are the most important part of folk literature, folk song was the first & main, important medium or the expressions or human beings feelings.

So, if we aware about our culture, about our folk song, tribal songs, it most developed in international level.

So, for the upliftment mat or the folk, tribal culture it need so many awareness program, street play, monitary help from govt. for workshop.

In this way the tribal songs of Eastern Odisha also not in the developmental stage. The people of Eastern Odisha forget their own traditional songs due to impact of modernization & westernization. So it needs so many awareness programme & economical assistant from Govt.

CONCLUSION

The above described tribal & traditional songs of eastern Odisha have their own significance. These songs are not found in written form as well as it is very difficult to get any material or books related to these songs. This tribal song is the identity of our culture and tradition but the cry for the modernization and western culture, has reduced the craze of these song. The relevance of these songs is going on decreasing day by day in the practiced areas also. So, I promise you that if I will be awarded the fellowship I shall do the research in this particular field and will try my best to find out possible solutions to the problems.

By -

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