



Change and continuity in Ho tribe, a special reference “Opertipi Andi” or “marriage by Capture” in Keonjhar district of Odisha.

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Abstract

A study is based on field work researcher in Keonjhar district of Odisha some abnormally thing and Change and Continuity of Ho tribe marriage. Here in five type of Homarriage and they are most of the people influence Opertipiandi. Opertipi is the most popular marriage among Ho community this word in sociological meaning marriage by capture. It is in two situation of marriage this marriage both are boy and girl knowing each other but do not known two families and after arriving boy house them doing traditional reti ritualcelebrationof this marriage. Marriage only own village people not invite relative membersHo tribe people Marriage is a main ritual out of five types of marriage

Keyword - Change, Continuity, “Ho” Tribe, Opertipi Andi Marriage, Keonjhar, District of Odisha.

1. INTERDUCTION:

Indigenous people in India are referred to as "Adivasi" or "Janajati", or indigenous people. They go by different names that reflect their culture, such as "Ho" tribe. The Chota Nagpur plateau, a Tribal's in the international debate are known as Indigenous people. The special legislation is prepared to protect and help them. They are vulnerable to exploitation, marginalized Acharyaion and oppression by nations. The world indigenous day is celebrated on 9th August every year. (AcharyaSubhendukumar 2014. Love and Marriage Practices among the PauriBhuyan Tribe in Keonjhar District of Odisha, India) Orissa state is home to sixty-two of India's five hundred thirty-three tribes, including thirteen Particularly Vulnerable Tribal Groups (PVTGs). It is the highest in number with respect to tribal typological variation in India.

Marriage, a legally and socially sanctioned union, usually between a man and woman, that is regulated by laws, rules, customs, beliefs, and attitudes that prescribe the rights and duties of the partners and accords status to their offspring. It is universality of marriage within different societies and cultures is attributed to the many basic social and personal functions for which it provides structure, such as sexual gratification and regulation. Between the sexes, economic production and consumption, and satisfaction of personal needs for affection, status, and companionship(Encyclopedia Britannica)

2. Objective of the study:

1. To identify the Impact of modernization of 'Ho' tribe marriage of Keonjhar district of Odisha.
2. To know the “ Opertipiandi” or “Marriage by Capture” in Modern society of Ho tribe.

3. Methodology:

Primary and secondary data was taken for study. Primary data was collected from 300 sample household from resending Joda and Champua block. For the secondary data collected from various government publication, magazine, newspaper, books etc. Among the 10th villages 3rd village selected final survey. Random sample method was used for the collection of the household data. A majority number of “Ho” people stay there.

This district is bounded by Mayurbhanj, Bhadrak district to the east, Jajpur District to the south, Dhenkanal District and Sundargarh District to the west and West Singhbhum district of Jharkhand State to the north. Covering a geographical area of 8303 sq kms, the Keonjhar District lies between 21°1'N to 22°10' N latitude and 85°11' E 86°22'E longitude.

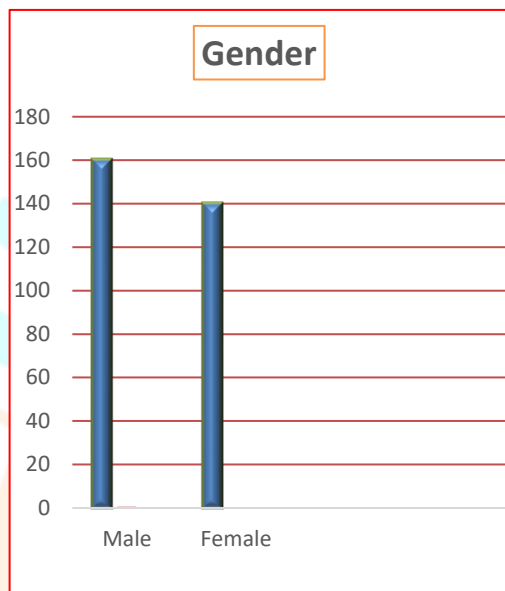
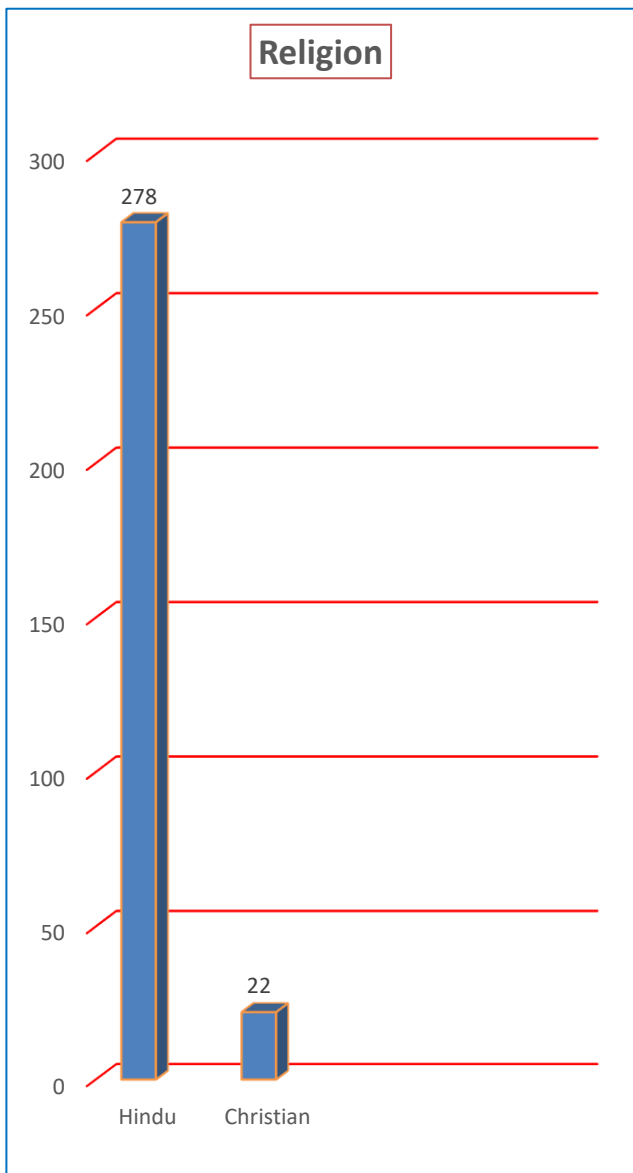
As per 2011 census, the total population of keonjhar District is 1,801, 733. The district comprises total 9, 09, 487 male populations and total 8, 95,246 female populations. Total SC population of the district is 2, 09, 357 whereas the ST population is 8, 18,878.

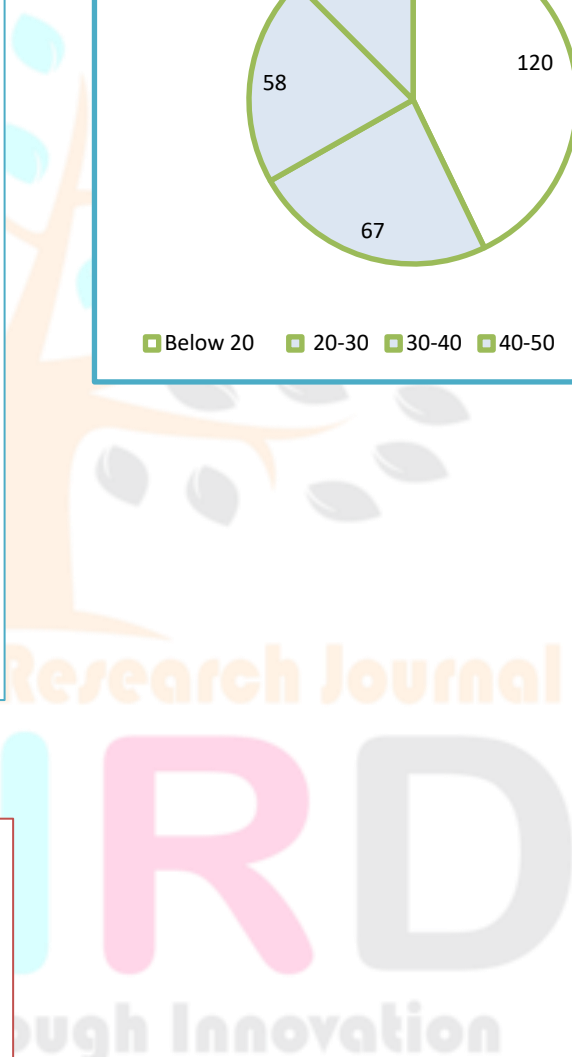
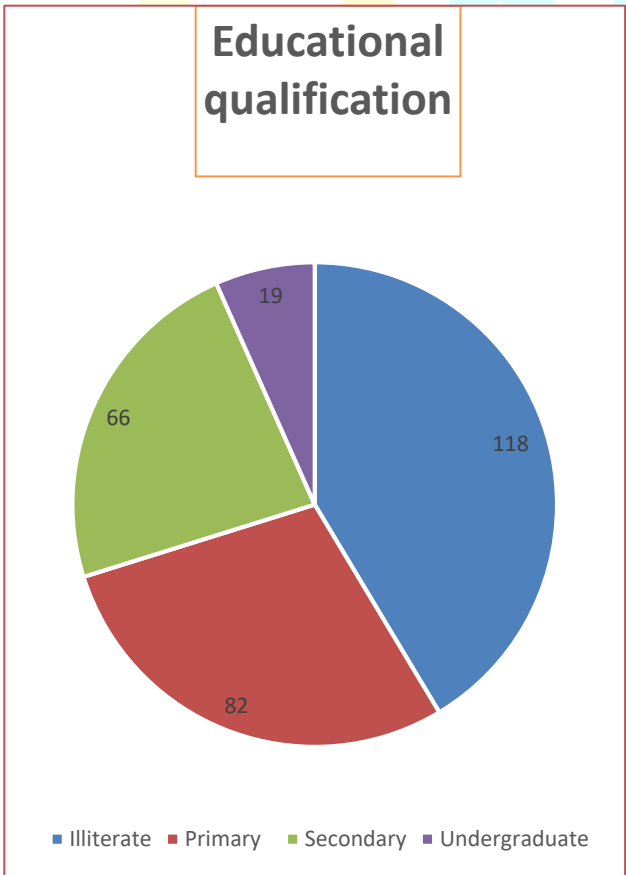
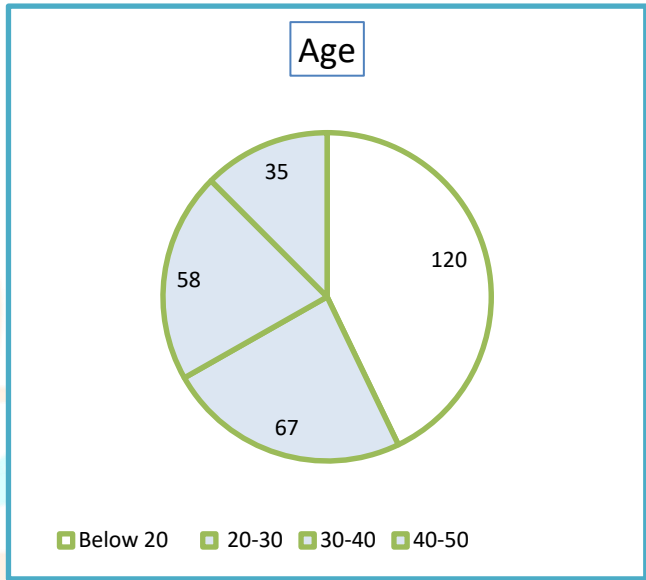
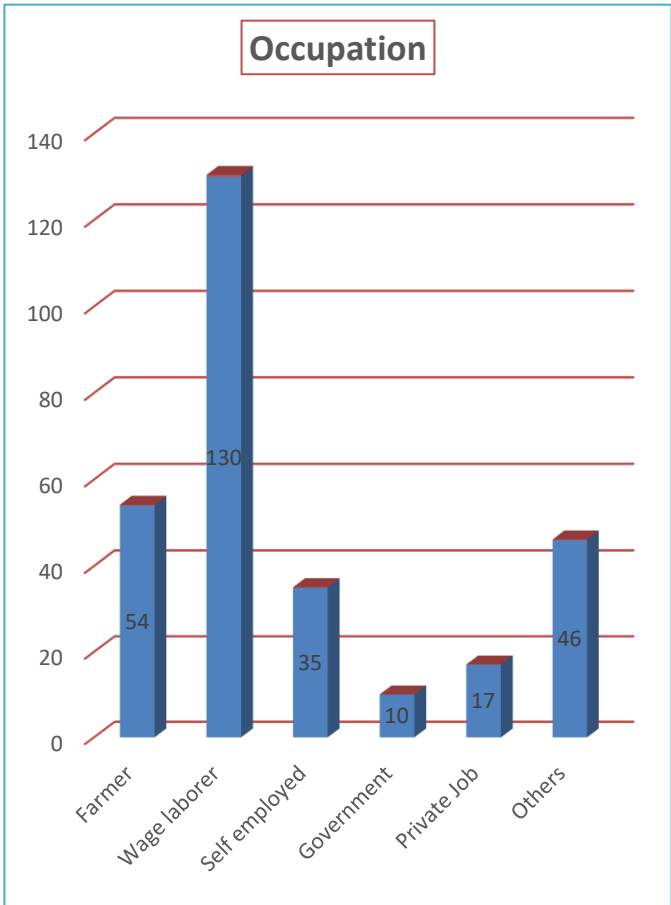
4. Demographic profile of the respondent:

Demographic item	Frequency 300	Percentage
Gender		
Male	160	53.33%
Female	140	46.66%
Age		
Below 20	120	40%
20-30	67	22.33%
30-40	58	19.33%
40-50	35	11.66%
Above	20	6.66%
Religion		
Hindu	278	92.66%
Christian	22	7.3%
Marital status		
Married	234	78%
Unmarried	30	10%
Other	36	12%
Educational qualification		
Illiterate	118	39.33%
Primary	82	27.33%
Secondary	66	22%
Undergraduate	19	6.33%
Postgraduate	15	5%
Occupation		
Farmer	54	18%
Wage laborer	130	43.33%
Self employed	35	11.66%
Government	10	3.33%
Private Job	17	5.66%
Others	46	15.33%

Sources: Primary data

Demographic Figure:





5. Definition of Marriage:

In India, marriage is viewed as one of the most important life-cycle rituals and is a familial and social event. Hindus are expected to follow social norms. Trust, affection, flexibility, and sharing of tasks equally at every stage of life are prerequisites for a happy marriage.

Some sociologists and anthropologists have defined marriage in their own way. These definitions are given below.

Marriage is regarded as a social-religious duty. Ancient Hindu texts point out three main aims of marriage. These are Dharma (duty), Praja (progeny) and rati (sexual pleasure).

According to K. M. Kapadia, "Hindu marriage is a socially approved union of man and a woman aiming at dharma, procreation, sexual pleasure and observance of certain social obligations". (Indian sociology book)

According to Malinowski "Marriage is a contact for the production and maintenance of children."

5.1. Forms of marriage (andi) of the Ho tribe:

Marriage is an important and universal form of social institution. A Ho tribe (andi) marriage in ritual is highly expensive for both the families of the bride and the groom. The bride-price is very high among the Ho, which has culminated in a considerable percentage of spinsters in their society. Monogamous exogamy is strictly followed in Ho society. And not practiced child marriage Preferential cross-cousin marriage is widely observed and secondary marriage like levirate, sororate and widow remarriage are practiced. Misra, K.K 2018 Social structure and change among the Ho of Orissa.

Following types of acquiring mater:

5.2. Marriage by negotiation (arrange marriage) Abuasukuteandi or Diku Andi:

Marriage is excepting dikuandi, all forms of marriage are arranged at the groom's residence. For marriage by negotiation, a mediator or middlemen, preferably the headman of the groom's village becomes necessary to pursue with the marriage formalities. The mediator first approaches the bride's father and preliminary discussions on bride-price take place. Then on an appointed day, the groom and his relatives visit the bride's village. They carry with them rice, dal, he-goats, rice-beer and other requirements. In the bride's residence, the groom offers rice-beer in a sal leaf –cup to the bride. If she accepts, the marriage consent is symbolically given. The groom's party prepares their food and in the evening, they sing and dance with the girls of the village. The next morning, they return back. Similarly a party of the bride's relatives, unaccompanied by the bride, pays a visit to the groom's village. After the bride-price is agreed upon by both the parties, a date is fixed for marriage with the consent of the villagedehuri. Usually, marriages are solemnized during the post-harvest month.

On the morning of the day fixed for the ceremony, some members of the groom's family proceed towards the bride's village with rice-beer and presents to escort the bride. In the afternoon they escort the bride, accompanied by the bride's relatives. When they approach the groom's village, at the outskirts, a mock fight begins between both the parties. After this the bride is greeted in the courtyard of the groom's house. In the evening, both the groom and the bride sit on the pandal. Rice is cooked on the spot in a new earthen pot. The dehuri worships the Sing Bonga and other gods. Both the groom and the bride touch the cooking rice, meant for offering to ancestral spirits, which brings in the bride to the clan of the groom. The marriage ritual ends with giving vermilion to the bride by her new husband and feasting and dancing follow throughout the night.

5.3. Marriage by capture Opertipiandi:

Marriage by capture has a long lineage in anthropological writing and speculation and still appears frequently in modern ethnographic contexts the Ho tribe mostly preformed

This is a popular type of marriage among several Indian tribes. In the marriage by capture, this marriage both boys and the girl are known to each other since long. But marriage cannot be solemnized each due to unwillingness of the parents of either party or due to the inability on the part of the boy to pay the bride price. Is called Ho tribe people Opertipi Andi and also sociological team marriage by capture like God Krishna and Rukmani marriage Rakshasa vivah so that capture appears to be the only way out. Sometimes the captures are pre-arranged and often take place in fare, festivals and traditional market place.

Even at times, the relations and friends of both the families arrange mere fights to retain the tradition when the bride is captured. In the Mock fight, the bride's party pretend to resist. The bride is expected to weep and lament on the occasion. This type of marriage is practiced among the Kondha, Juang, Bhuinya, Kharia, Birhor, etc. The Nagas take recourse to physical capture during raids by one village to another.

5.4. Marriage by exchange:

If a son and daughter of marriageable age are available in two families they may exchange the daughters and do not pay any bride price for obtaining the bride. In the tribal India, the Kondh, the Saora, the Juang, Bhuiyan the Santal and Ho tribe etc.; this type of marriage not practice among the Ho people

5.5. Marriage by Elopement:

Among many Indian tribes the unmarried boys and girls lead dormitory life and often involve in sexual relationship by coming in contact with each other. At times the tribal girls and boys may spend nights together while on dance expeditions to neighbouring villages. If the parents do not give consent, to the love of the would be spouses for marriages, they flee away to some other place without any information to the parents.

Such delinquent couple may, later on, be received back by their parents. Sometimes the parents make a search for the eloped couple and arrange their marriage. In this type of marriage, bride price is easily avoided. The Juang, the Santal, the Bhuinya, the Kondha and the Saora practise this type of marriage. This marriage practice is also prevalent among the tribals of Chhotanagpur region as 'Udra-UdriCholki'.

5.6. Marriage by Intrusion: Anaderandi:

This is the reverse way of the marriage by capture, wherein a girl desirous of marrying a particular tribal male expresses her willingness and goes to his family. She forcibly thrusts herself onto him and stays with him, despite the non-acceptance of the male. In the process she is subjected to humiliating treatment and refusal of food and often physical torture. But in spite of such humiliation, disrespect or torture if she sticks to the marriage and stays there she is accepted and the marriage is performed.

The Juang, Kondh, the Bhuiyan practise this marriage. But such marriages are widely reported from the Birhor and Ho tribes of Chhotanagpur region. Apart from the above eight ways of acquiring mates, as given by Majumdar, the inheritance of widow may be discussed.

6. Conclusion:

This paper focuses at first on Ho tribe Marriage. The most important social institute but the customary practices of Ho tribe marriage by capture the modern social condition impact of the strength of marriage in the Ho tribal society. The marriage of Ho tribe is exogamy strictly followed marriage ritual is highly expensive for both families of the groom and the bride. The bride price is very high among Ho. monogamous marriage is a large amount preferred and cross-cousin marriage are generally observed and secondary marriage like levirate, sorrorat and widow remarriage are practiced

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