

Superstitious Beliefs and Myths of the Kutia Kandhas of Kandhamal District of Odisha in India: A Psychosocial Analysis

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ABSTRACT

The aim of present article is to highlight the superstitious beliefs and myths prevalent among the people of Kutia Kandha tribe of Odisha in India. One of India's largest native races, the Kutia Kandhas, existed before the Dravidian and Vedic Aryan founders of the prehistoric civilization. But in the deep jungle and highland forest of the Kandhamal area of Odisha, they lived unharmed for countless years. The Kutia Kandhas hold superstitious and fable-based beliefs. Geographically speaking, the plains and hills were divided clearly by the boundary of the Kandhas' inhabited areas. For instance, there were no foothills or drops to the plains in the east, west, north, or southeast of the Kandhamal district of Odisha in Eastern India. The existence of widespread myths, superstitions, and negative cultural beliefs is shown to be a serious obstacle to the enforcement of the law and the defense of the rights of Kutia Kandha tribes. The article proposes education and awareness-raising as a tactic in tribal society. The fundamental normative criteria that determine what is allowed or due to persons within a certain legal framework, social norm, or ethical philosophy are known as rights. Legal, social, or ethical freedom or entitlement principles preserve rights. For the writing of this article, the authors have used both the primary and secondary sources.

Keywords: Superstition, belief, myths, harmful, culture, Kutia Kandha, Kandhamal, Odisha, India.

I. INTRODUCTION

The Kutia Kandhas of Kandhamal is one of the Particularly Venerable Tribal Groups of Odisha in Eastern India. The superstitious belief, myths of Kutia Kandhas are very curious to know the tribal culture of the state of Odisha. The Kutia Kandhas of Kandhamal district of Odisha used to practice human sacrifice, hunting, myth, and superstition the first historical examination of the social and religious practices of the Kutia Kandhas of Kandhamal in Odisha was published in the latter half of the nineteenth century. Superstitious beliefs are social phenomena that develop as a result of their environmental circumstances. Fear of women's protective instincts, the spiritual and material state of humanity, historical ignorance of reality, and the spread of superstitious ideas. Just a few of the factors have contributed to the emergence of the field of social phenomena. The social lives of the Kandhas as well as their traditions and rituals are studied in order to show the outside world how special their way of life is. More than 8% of the population in India is made up of tribal people. Odisha, one of the states in India with the highest proportion of tribal people, has the highest concentration of them.

As of the 2011 census, there were about 9,590,756 Scheduled Tribes, accounting for 22.8% of the state's total population. Odisha ranks third in terms of tribal population distribution. According to the provisions of the Constitution (Section 342), there are 62 tribal groups in Odisha such as Scheduled Tribes namely Bagat, Chenchu Didai, Gadaba, Ho, Zhuang, Kanda, etc., 13th of which have been declared as tribal groups (Senapati and Kumar, 1983, p.236). Kutia Kanda, Didai, Saura, Lanjia Saora, Banda etc. The tribes of

Odisha are ethno-linguistically divided into three classes, namely the Austro-Asiatic Munduri class, mainly living in northern North Odisha. The Dravidian tribal communities are limited to South Odisha except for the Orontes living in North Odisha. They are mainly found in the districts of Koraput, Mayurbhanja, Kandhamal, Keonjhor, Sudhargarh, Sambalpur, Gajapati, and a small fraction of Ganjams. 62 tribes are found in different parts of Odisha. On January 1st, 1994, the former Boudh-Kandhamal district became the Kandhamal. According to the state of Odisha's previous reorganization of the district. According to the 2011 census, the population of Kandhamal district is 731,952. The population density in the district is 240 people per square kilometer. Its population increased by 12.72% between 2011 and is part of the Tumudibandha block of Baliguda sub-division Kandhamal district of Odisha, the study area is Belghar (*Report of Census 2011 in India*). The Belghar Study Area is located in Orissa's Kandhamal district's Tumudibandha block of the Baliguda subdistrict. It is located 2255 feet above sea level between 19.45" and 20.05" N latitude and 80.30" to 83.45" E longitude. The Kutia Kandhas are comprised of 68 Revenue villages/Hamlets, of which 13 are located in the Belghar Gram Panchayat, 11 in the Gumma Gram Panchayat, and 18 inside the Kutia Kandhas itself in Billamal Gram Panchayat (Sinha and Behera, 2019, p.193). The female-to-male ratio in Kandhamal is 1037 to 1000. The majority of residents are Kutia Kandha tribes, who are described as "proud and aggressive" by a district official and have a literacy rate of 65.12%. The Kutia Kandhas Odia and Kui languages, according to Macpherson, the Kandha people were also known as Kuis or Kuvis, and their language was Kui rather than Telugu. He also stated that the Kutia Kandha people were a militant race who always had a sword in their hand. Kandhas were mentioned as Kandha people in some old Madras presidency records. Bura Kandhas and Tari Kandhas were two types of Kutia Kandha based on their religious practices. There were several sub-tribes within the Kandha community, including the Desi Kandha, Dangria Kandha, and Kutia Kandhas (Mahananda, 2011, p. 2).

Fear of the unknown and mysterious is defined as superstition. A superstitious person is constantly plagued by unidentified anxieties and fears and loses confidence. Most people believe that superstition is a minor invention of irrational minds. All nation's citizens hold to one or more superstitions. A number of superstitious beliefs are also prevalent in this region, such as eating food during a solar eclipse is harmful, which causes a variety of diseases, rhino horn has many medicinal values, and so on. As a result, the current study seeks to investigate what superstitious beliefs exist in our society, as well as gender differences in superstitious behavior among Assamese students, with a focus on the negative effects on society (Patnaik, 1992, p. 5).

II. REVIEW OF LITERATURE

Chakraborty, S. And Gogoi, M. (2016) The study was titled "A Study on Superstitious Beliefs of Secondary School Students in the Dibrugarh District of Assam." The results of the study show that the people of Dibrugarh District still hold a lot of superstitious beliefs. According to the study, students in rural areas are more superstitious than those in urban areas. Assamese and Bengali medium school students are less superstitious than English medium school students.

Dayal, J.K. (2015) "A Study of Superstitious Attitudes in Women" The goal of this study was to compare working and non-working women's superstitious attitudes. The study enlisted the participation of 200 women from the Punjab state district of Ludhiana.

The superstitious beliefs attitudes scale is used to collect data. As statistical techniques, standard deviation and the t-test are used. Working and non-working women have significantly different superstitious attitudes, but unmarried and married women have the equally attitude toward.

Singh, B. D. (2014) A study titled "Superstitions Behavior and Decision Making in Collegiate Athletes: An Illogical Phenomenon" concluded that the individual sport Compared to their counterparts is due to team and dual sports, the group is less superstitious and has increased decision-making skills.

Zadebrahimi, R. (2014) It was studied "superstitious beliefs and some of their causes (Case Study: Ghachsaran Citizens)." It was discovered using the survey and questionnaire approach, women have a much higher proclivity for superstitious beliefs than men. Religious belief and superstition belief are inextricably linked. People's social and economic statuses influence their proclivity to superstition, with those with lower social and economic statuses being more susceptible.

III. METHODOLOGY

In the current study, a normative survey method was used to determine what superstitious beliefs should be considered to be in society. To collect primary data, this study used a collection type of design. For the present study, a sample of 50 participants / respondents in the age range of 60–80 years from villages, schools, colleges, universities, and offices selected who reside in urban and rural areas. Materials from both the primary and secondary sources are methodologically used by the authors.

IV. RESULT AND DISCUSSION

4.1. Superstitious Beliefs of Kutia Kandhas of Kandhamal

Odisha's earliest religion is Hindu they were worshiped nature. The religious beliefs of the Kutia Kandhas have remained consistent throughout the ages. The origins of environmental fear can be traced back to tribal superstitious beliefs. Man was afraid and when he felt insecure, helpless, and powerless, and he had to fight the physical and economic environment for his survival. The early people, such as the Kutia Kandhas, had a tendency to see nature as animated, with the power to affect man for better or worse, usually for the worse, and thus all such beliefs emerged. According to A.J. Balfour, these concepts were developed later, and primitive man was unaware of invariable sequences. Superstitions are social phenomena that develop as a result of societal context and conditions. The transfer of superstitious ideas throughout history, human ignorance of reality, and human fear of spiritual and material conditions are a few of the factors that have contributed to the expansion of the field of social phenomena (Ebrahimiza., 2014, p. 286).

Religious Belief

Belief is more religion or can be directly associated with religion they may overlap at times, but belief always takes precedence in terms of cultural and societal practices. Religion and belief phenomena are both' symbols of regulations or rules that humans must adhere to religion and belief phenomena are both 'symbols' for regulations or

rules that humans must adhere to regardless of whether we identify as religious or spiritual, the various worldviews and religions that exist have an impact on who we are. Our identity, history, and opinions about other supposedly marginalized groups will also have an impact on how we interpret a religion or belief system different (Sinha and Behera, 2019, p.178).

Birth Ritual

In Kutia Kandhas women, the delivery of the child a led happens in corner of the room and experienced women assist the mother. Childbirth is performed in a corner of the inside room with experienced women assisting the mother. In addition, if this becomes difficult, the traditional shaman steps in. After the birth, they cut the navel cord and placenta with a knife and buried them in a pit. There are restrictions and provisions on the worship houses and food and she washed her clothes for seven days. To give them both hot water baths, the midwife brings the mother and newborn outside. Ragi powder and cooked turmeric paste are applied to the baby's body to get rid of any hairs. Being barren is stigmatized, which is an unfortunate trend. The issue enables a Kutia Kandhas woman to promise that, in the event of a birth, she will offer a goat or a lamb as a sacrifice on Ghanta Parab in front of the Dharani Penu(Catto, 2009,p.3).

Puberty

The Kutia Kandha practices are associated with the first cycle of menstruation for adolescent girls. For seven days, they were isolated and confined in a room. They are not permitted to look at any male who enters the kitchen to worship at that time. They, too, must take a clean bath first thing in the morning. Later on the Eighth Day, the mother organizes a feast for the family members and presents gifts and cosmetics to the girls. A menstruating girl was treated the same as any other tribal group in Kutia Kandhas, which included confinement in a room, prohibition of religious activities, and separation from males. After menstruation, they can bathe and wear clothes or cosmetics. The Kutia adolescent girls were isolated for nine days during their first menstruation Yu but in local parlance and the rest of the prohibition was maintained (Grierson and Crook., 1975,pp. 99-102).

Black Cat

It is unlucky to observe a black cat crossing the roadway in Kutia Kandha. The sound of an owl hooting is comparable to that of a howling dog. Another tribe believes that one should provide curd before starting a journey. The other people also commonly beliefs view a cat's protracted meowing as a bad omen in a manner similar to this. Instead, it is lucky to offer curd before setting out on any journey. One group that engages in superstitions frequently is students taking exams (<https://vedicologyindia.com/black-cat-crossing-the-road-is-a-bad-omen-is-it-true>).

Black Magic Man of Kutia Kandha

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The Kutia Kandha people are beliefs, villages Magic Man (Dessary, Gunia). The disease is believed to have been caused by supernatural human agents. Based on the types of causal agents that tribal people have identified, these groups are divided. In native cultures, sorcery, a type of magic, is regarded as the main cause of disease. Magicians (Gunia) perform this act on some people in order to harm them by stealing their body parts, like hair and nails. These magical and paranormal forces make a man weak, which later causes his body to dry up. The common name for a priest is pujari. He requests permission to perform puja in people's homes and offers worship in the neighborhood temples. Despite the fact that sick villagers seek him out, he does not practice medicine or behave like a Gunia. Only on rare occasions would villagers bring their young ones if they had received some sort of evil eye. The pujari would recite a mantra (Jhadapunka) in an effort to heal the patient according to some believer says (Delton, G.,1971, p.2).

Unnaturally Death

The Kutia Kandha customarily buried the dead. Some of the tribe's other groups also practiced cremation. Death has always been connected to evil in Kutia Kandha's mind. To save the person, the Kutia Kandha fought bravely until the last rites are performed. It is perpetually feared and attributed to demonic spirits, dark magic, or the wrath of things and deities. If a person dies from an unnatural cause, such as chickenpox, snakebite, pregnancy, tiger attack or suicide, they are buried in the forest far from the village to keep evil at bay. The deceased's news 'Madakhabar' is initially communicated

to the deceased's sister and then the news spreads to all relatives (Mahesh, R., 2016, p.24).

Diseases

The total number according to Russel and Lara was some of the most powerful Kutia Kandha deities were given the Kutia Kandha name pennu. They subsisted on agriculture and the Chaco and the God of Boundaries was created to meet their needs. Following the appearance of evil, eight-four deities were created to meet man's basic needs on Earth namely:

- Burapennu, Tada pennu, and Pitedipennu- (Jagannath, Balabhadra, and Subhadra) were the Kutia Kandha Gog's chief deities.
- Danzupennu-The Sun God, who was worshipped as Bella.
- Sandhi pennu- A God of boundaries or limits.
- Pizupennu-The Rain God.
- Boorbipennu-The God of new vegetation and first fruits.
- Lohapennu-The Iron God.
- Gossapennu-The Forest God.
- Jodi pennu- The streams God

Among Indian tribals, anthropomorphic images of deities were pared. The Kutia Kandha had few such artefacts, though the Kandha's stone-made earth God artifacts be mentioned. it's did not appear to be popular among the Kutia Kandhas. In times of illness, the sorcerer Kutor- getting would wrap a piece of thread around the tutor out patient's or neck to which he had knotted a hair from his own head. It was removed after the patient had fully recovered. The Kutia Kandhas or forest children were superstitious and fearful always on the lookout for signs of impending evil and willing to make sacrifices to ward it off. Fear of animals was also a factor in the evolution of superstitions (Ota, Mohanty & Patnaik, 2014, p.45). The Kutia Kandhas had fevers, cholera, smallpox, Bribe Leprosy, Diarrhea, Descent Rheumatism, ventral Diseases ulcers, and malaria but they had no idea or belief that germs or bacteria were to blame. They thought no one would go to the hospital and only trusted doctors. He divided the cause of the disaster and prescribed the remedy, which was primarily an animal sacrifice with grain and liquor offerings. On the other hand, every year before sowing the hill clearings in the zone, they would hold a ceremony in which they would worship Dharnima Pennu, the Goddess of smallpox series of prophylactic rituals were performed by medicine man-man during the ceremony (Patnaik, *OHRJ*, Vol. XXXIII , p.129).

Witch-hunting

When someone is accused of possessing supernatural skills to harm others the practice of "witch hunting" involves branding the victims, who are frequently women as witches. The victim is subjected to a variety of forms of abuse, including beatings, burns, being paraded through the neighborhood in public while unclothed, being forced to consume human faces, and occasionally even being raped. In other cases, the victim and their kids

have their hair cut off and are either killed or put in a socially isolated situation (Patnaik,1992,p.16). Due to a confluence of superstitious notions, religious practices, and patriarchal customs, women are frequently accused of witchcraft. Witch hunting has occasionally been used to deprive women of their property and belongings demand vengeance when they reject sexual advances and punish women for insignificant disputes. A lack of education and health services has aided the persistence of this antiquated practice. The blurring of protector and perpetrator lines exemplifies the issue's complexities and punitive dimensions. This is due to the fact that perpetrators are frequently members of their own families, neighborhood, and community. Women are averse to challenging patriarchal norms and superstitions. Furthermore, Adivasi vs. non-Adivasi identity politics obscures the reality of patriarchal violence within the Adivasi community. Torture, rape, and murder of tribal and rural women should come as no surprise to society or governments. As a result of this slow response and action, the accused goes unpunished(*The Kandha of Orissa*, SCSTRTI Journal, 2006,P.26).

4.2. Myths of Kutia Kandhas

The Kutia Kandhas in particular had a plethora of queen myths and fantasies to feed their imaginations. This was because they lived in rugged mountains and dark forests. They had to rely on the power of nature and the Supreme Being to survive and when they encountered natural calamities and the like they accepted them as natural. Spiritual manifestations are known as phenomena. Representing necessities of life are such as sunlight, rain, and food crops. According to a myth developed among the Kutia Kandha, the tears rolling down the victim's eyes and the blood gushing forth from his wound would be regarded as a creator who reduced to ask for rain, good crops and good health in their prayer sacrifice. By hurling his sacred thread into the sky and giving men trains, the moon's heat created lighting. There was also a Kutia Kandha myth that said that after creating the world, Bura Pennu focused on the creation of animals and humans(Behura.,1962, p.93).

Hunting Myths

When a Kutia Kandha begins a shooting expedition, he will rerun, name, and request that inform the woman in the adult's way to stay out of his way. He will then restart, and if he encounters a female, he will wave his hand to warn her to avoid him. They warn the female not to approach them before a shooting party departs. The Kutia Kandha believes that if he encounters a female, he won't be able to discover any animals in the jungle to photograph. For the same reason a woman husband's brother and songs dwelling beneath some food won't go out shooting if she's in her mansion.They believed witches could transform into tigers and were known as 'Pulto Bagho,' and a threat from one man to another that he would do so had led the threatened man to murder the man who had threatened him. This belief was founded on myths about the earth Goddess, who practiced magic and taught the Teri sect's Kutia Kandhas (Barbaram, 1920, p. 33).

Female Infanticide

The Kutia Kandhas of Kandhamal engaged in the significant socio-religious activity of female infanticide throughout the historical period under inquiry. The practice greatly alarmed the British authorities. To stop the bad behavior, they take a number of steps

and they ultimately succeed. There was a high rate of female infanticide in various Kutia Kandha tribes. It had already been accepted by the different nations and tribes of the earth. It depends on a variety of elements including the disposition and traditions of the populace. In some other parts of India, such as among the Rajputana people and the Naga tribes of Assam, female infanticide was also widespread (Das, 1956, p.21). Therefore, infanticide among the Kutia Kandhas was not all that alarming considering that they engaged in wild and archaic ceremonies. This crime was influenced by several different things. According to Major Macpherson it was forced on the people by the barbarians to end their poverty and pay for their own wedding expenses. By making some sort of payment ranging from Rs. 50 to Rs. 70, the Kutia Kandha brought his wife. She had the option of divorcing her spouse and finding a new one. Some individuals even utilized this as much as six times. A woman from Kutia Kandha had the right to demand the bride price from her husband's in-laws, who might be forced to carry it out in his favor. As the responsibility of raising a married daughter grew. Therefore, the more uneducated Kutias chose female infanticide as the most straightforward solution to the issue. Mohan Majhi had four brothers, and h of them produced eight sons however, the fourth brother for some reason only had two daughters. These Kutia Kandha legends from Gumma, Bilamal, and Belghar were previously disclosed to lieutenant colonel Campbell. They broke convention by living with some of their relatives because they were unable to find husbands. After their father was stripped of all of his things by the other three brothers as payback, the guilty girls killed themselves in a tank known as Reda Bandh. After this unhappy event, the three brothers repeated and reconcile with their younger brother. Then they took a decision to destroy their female issue thereafter and solemnized it in the name of their deities Peabody and Bura Pennu (Das, 1956, p.21).

Since then, the practice of female infanticide came into ovule. The belief in astrology was another cause of infanticide. In some cases, the male infanticide was also prevalent. The seasons which led to it is Jeypore and Rayagada tracts was however different from those which influenced the Kandhas of Sorada. Chinna khemundi, Ghumsur, Angul and Boudh, Kandhamals. The manner in which it was performed in the former areas was as follows. At the time of the birth of a child, an astrologer, called Jani (*jaunu*) or Dessaury, was called and consulted by the parents to discuss the prospects for the newborn's future. The psychic, consulted a palm-leaf manuscript called a '*Panji*' in which were written certain sentences interspersed with rudely drawn figures of God, Goddesses, demons and devils, some of which were supposed to present God and some evil (Nayak, 1976, pp.41-50). After certain ceremonies the stylus or bone or iron used to write on the palm leaf's thrust into the "*Panji*" and the figures to which intouch fixed the fate of the child. If the God, Goddesses or other sigh represented good, the infant, was spared but if on the other hand it is one foreboding evil, the doom of the child, if allowed to evil to the father, mother, relation or village community, as the case may be, or that would attach the cattle the long years of drought would ensue. The newborn was then placed in a fresh earthen jar the mouth of which was sealed with a Cid, and a tiny amount of rice and a few flowers were placed on top (Mohanty, 1970, p.18). The point of the compass was removed and the al was marked with alternate vertical streaks of lack and ram indicated but the Describes were of the boorish or Doolianrac describes ant and illiterate men, who obtain their livelihood by working in the credulity and superstition of the Kutia Kandhas. In some places, the Dessauries were also Kandha and did not use a *panji* but by a reed calculation, figured out some of the planets' positions

and simulated calculating their influence. In those places, the infant was not placed in an earthen vessel, but wrapped in a cloth and then buried. There was another plausible cause of the origin of the practice due to the very temperament of the Kandhas towards their females (Mahapatra, 2008, pp.1-3).

The Kutia Kandhas of Odisha were extremely conservative, ignorant, and superstitious, with profound and unusual socio-religious tendencies. They practiced a variety of traditional and inhumane practices, including human sacrifice and infanticide. Human sacrifice was the foundation of their socio-religious life (Sahu, Nayak and Dhal, 2013, p.15). The Kutia Kandhas practiced a blood religion. Another heinous social practice by some tribes in India was infanticide, with some killing their newborn infants. The same was true for Mariah the practice of infanticide was first discovered by the British. Legendary accounts trace Mariah sacrifice. According to the Kutia Kandhas, the earth began as a rough and unstable mass unsuitable for human comfort (Das and Das, 2009, p.11). It was also unsuitable for cultivation, so the earth God demanded that human blood be split in front of him, which the Kutia Kandhas did by sacrificing a child. The soil became firm and productive as a result. There are deities who have given you the command to repeat the rite in order to live. This is said to be the beginning of Mariah's sacrifice. It evolved into a deeply held religious belief over time (Radin, 1957, p.23).

They first discovered the Kandhas practice of infanticide. George Edward Ressler of the Madras Civil Service was the first to do so. Female infanticide was common among the Saroda region's tribes. The infanticide tribe also believed that because the sun God repented of creating a female, society could be contained (Balfour, 1895, p.22). He was said to have said to men, "Behold, how have I and the entire world suffered from the creation of one feminine being You are free to bring up as many women as you can manage," prompting the Kutia Kandhas to begin destroying their female infants. They first discovered the Kandha practice of infanticide. George Edward Ressler of the Madras Civil Service was the first to do so. Female infanticide was common among the Saroda region's tribes. The infanticide tribe also believed that because the sun God repented of creating a female, society could be contained. He was said to have said to men, "Behold, how have I and the entire world suffered from the creation of one feminine being You are free to bring up as many women as you can manage," prompting the Kutia Kandhas to begin destroying their female infants (Pakrasi, 1970, p.22).

Mode of Human sacrifice

The mode of sacrifice was found to have varied depending on the location. However, it was a common belief that the Jani first wounded the Meriah with his axe after which the crowd rushed toward the victim and stripped the flesh from his bones keeping the head and the intestines untouched. The mode of Meriah sacrifice as described by Russell, Campbell, Macpherson and others different from each other and presents on an abhorring study (Patnaik, 1992, p.198). There were as many as seven forms of Meriah sacrifice.

When a sacrifice was decided upon, the victim was consecrated by having his hair cut off before the twelve days or weeks of the sacrifice. Up until that point, it had been left uncut. News was sent to all the members of the community, and this was followed by a season of preparation during which the victim was fed with foods of different kinds. Since the sacrifice was said to be made for all of humanity. Several days of riotous celebration and heinous indiscretion came before it. The victim, clad in a new garment, was

permitted to roam the village the day before the sacrifice, consume whatever he pleased, and even engage in sexual relations with any ladies he encountered (Wikipedia., 2010).

The victim was carried from the hamlet in a solemn procession, complete with music and dance, to the Meriah grove, a group of tall forest freestyles that stood a little distance from the settlement and were unharmed by the axe. It was also noted that no birds ought to have made their nests there. Meriah was placed in this grove and chained to a stake before being smeared with oil, ghee, and turmeric (Akinjole, 2010,p.26) and decorated with flowers, and he received a type of respect throughout the day that was difficult to discern from adulation. The smallest relic from the sacrifice, such as a piece of the turmeric paste that was used to smear him or a drop of his spittle that was thought to have severing value, was typically the subject of a fierce fight after it was made, especially by the ladies (<http://www.gopabandhuacademy.gov.in/sites/default/gazetter/Angul> Gazetteer, 1908).

Oh God, we offer this sacrifice to you, the throng chanted as they danced around the post. Good crops, seasons, and health, On the first morning of the final day, orgies that had hardly been stopped throughout the night were picked up and continued until none, when they ceased, and the assemblage started to complete the sacrifice. Once more, the sufferer was anointed with oil, and each individual touched and wiped the oil on his own head before touching the anointed area. The victim might not be restrained and may not demonstrate any resistance (Ota & Sahoo,2013, p.12).His arms and legs' bones were fractured if required, although opium's sedative effects frequently made his vigilance unnecessary. One of the most popular methods of the sacrifice involved severing the victim's neck (or, in some cases, his chest) and inserting it into a gap that was left several feet down the middle of a green tree. The priest, assisted by his assistants, then struggled valiantly to close the gap. He would then move the Meriah slightly with his eye, where the victim's eyes were fixed on the pond, and cut the flesh from the bone, leaving the head and intestines unharmed. He was occasionally dismembered alive (Ota & Mohanty, 2010,p.19).

V. CONCLUSION

Thus, we come to know from the above discussion that the Kutia Kandhas of Odisha were primitive tribal people with wild and barbaric habits. Religion is a spiritual tradition practiced by tribal people who orally transmit their teachings and live in harmony with nature. Furthermore, assert direct contact with spiritual reality. The origins of the Kutia Kandhas are unknown. The term 'Kandha' comes from the Telugu word 'Kandha,' which means a hill. The structure and habits of the Kutia Kandha tribe were inconsistent. They were known by different names depending on their location and way of life. Kutia Kandha had established its own political system. Odisha's Kutia Kandha tribe was semi-patriarchal and semi-feudal in nature. Before the introduction of the British and the ministration, there were no roads worth the name in the Kutia Kandha tracts. While engaged in the suppression of Meriah and infanticide, the British officials relished the importance of opening up communications in those areas. Hence, they started to build roads. Within a few years, a remarkable change in this respect was seen in these Kutia Kandhas highlands. This improvement in the communication system changed the fortunes of the Kutia Kandhas. The inaccessible tract was converted into a

goodtravel well-traversed sequence; it lays down their well-traversed vital cause. Their religious rites, human sacrifices, and slaughtering of buffalo before the Mariah Report. The impoverishment was also caused by their feuds, marriage customs, insufficient agricultural produce, and the remoteness of the marts. It was towards the end of the nineteenth century that an increase in the material prosperity of these hill people was noticed. It was all due to the improvement in communications, agriculture, trade, and commerce in the communions, agriculture, trade, and commerce in the Kutia Kandhas tracts. This Government was surprised to find that these primitive tribes were in the habit of offering Merish of human sacrifice to their deities. Immediately, the government insisted on abandoning this custom and took the necessary steps to suppress it completely. This wooden elephant was used at Meriah sacrifices where the victim was fastened before meeting his tragic death. An Meriah'shored social practice of the Kutia Kandhas which caught the serious attention of the British was infanticide. Long before the discovery of infanticide among the Kutia Kandha in Odisha, the British government had already suppressed similar crimes in other parts of India. The policy of the suppression of infanticide in the Kutia Kandha country was more or less the same as that of the Meriah sacrifice. The same Meriha Agents have been entrusted with the task of suppressing this gruesome practice. A mixed policy of persuasion and coercion succeeded in abolishing the practice. Thus, through the benign intervention of the British government, these two cruel customs amounting to murder could be eradicated. Indeed, this was a noble attempt at the cause of humanity and religion. On the whole, the superstition, belief, myths of Kutia Kandhas of Kandhamal are very interesting study to know the society of one of the Particularly Venerable Tribal Groups of Odisha in Eastern India.

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