



UNIQUENESS OF ODISHAN TRIBAL FLUTE

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ABSTRACT

To understand the importance of blowing instruments in different tribal communities of Odisha, one must first appreciate the great diversity of social contexts in which they are used. Which types are played, who plays them, and why? This discussion has examined the function and symbolism of tribal blowing instruments in various tribal cultures. Next, some relations between cultures as revealed by the dissemination of blowing tribal musical instruments were surveyed. Finally, the decorative aspects of blowing tribal musical instruments are treated. The instruments discussed below as illustrations have been chosen to provide the widest-possible sampling of a vast selection. In Odishan tribal cultures here implying tribal traditional communities music often serves purposes other than entertainment or aesthetic enjoyment. Certain blowing tribal musical instruments are closely associated with the supernatural, and their sounds connote powerful magic.

KEYWORDS : Tribal, Odisha, Music, Flute

Some tribal people, for instance, identify the sound of blowing tribal musical instruments with the voices of supernatural beings; the same sound signifies an awesome natural phenomenon, such as thunder. As a vestige of traditional culture in the tribes, every winter blowing tribal musical instrument sounded to drive away evil spirits and encourage the return of spring. Blowing tribal musical instruments are often among some tribal group's most important ritual objects, and in tribal communities of Kandha of Keonjhar, Kondhamal, Sambalpur, Bolangir, Koraput, Ganjam and Sundergarh, Paraja of Koraput, Kalahandi and Sundergarh, Gadaba of Koraput, Nowrangpur, and Malkangiri, Oraon of Sambalpur, Sundergarh, Gunupur, and Bonai, Bonda of Koraput and Malkangiri, Juang of Keonjhar and Dhenkanal, Santal of Mayurbhanj, Balasore, and Keonjhar and Gond of Sambalpur, Bolangir, Koraput, Kalahandi and Sundergarh they are specially venerated. The Gadaba of the Koraput district rainforest keep their traditional flutes wherein spirits are believed to dwell, in a special shrine where they are treated as sacred objects. The tribal flutes and the drums of some tribal peoples are similarly housed and revered. Blowing musical instruments in Odishan traditional tribal cultures also serve nonreligious functions. In Some tribal villages, the Basi once played bamboo flute to alert a village that the victorious hunters were coming home with the corpses of the foes. Conch-shell trumpets are used for signaling in the few tribal regions of Odisha. Trumpets also may be associated with the tribal village head or chief, as in some primitive tribal communities of Odisha, where their use may be strictly controlled by tribal law. A variety of blowing musical instruments in traditional tribal cultures of Odishan tribes is used for personal amusement, and some are known to accompany vocal performance and dance.

For example, the Desia Kandha of Koraput district, which is found across the tribal areas from southern Odisha, supplies introductions, interludes, and conclusions, as well as accompaniments for vocalists and their blowing musical instruments; it also provides intricate aural counterparts to the foot movements of dancers. The blowing musical instruments player's technique, which uses circular breathing (inhaling through the nose while blowing into the instrument to yield an uninterrupted tone), involves both blowing and singing into the instrument. It is common for blowing musical instruments of tribes to have symbolic significance. The form of an instrument or its decoration may relate to local myths. Blowing musical instruments in particular often have sexual connotations. Among the Didayi of Malkangiri district the blowing musical instruments traditionally depended on the age of the male performer. Boys between five and nine years of age play blowing instruments with only bamboo pipes. The

straight shape of flutes, which are played exclusively by tribal men in many tribes of Odisha, is self-evident. No symbolism is universal, however, and an instrument's musical connotations may conflict: for example, a conch shell, which by its shape and derivation from a water animal is female, is generally made into a trumpet, usually considered a male instrument. Not only the shapes but also the sounds of traditional tribal blowing instruments are often rich in symbolism. The sound of the Odishan tribal flute, for example, is widely associated with love magic. Among the tribes young men played the flute to serenade young women; bamboo flutes and flute music historically have been connected with rites of romantic initiation. In some tribal communities of Odisha, instrument symbolism is highly developed. For the tradition oriented blowing musical instruments, sounds constitute a symbolic taxonomy comprising three levels: whistling, vibration, and percussion. The whistling of a tribal flute connotes romantic invitation, while vibration, represented by such instruments as the local clarinet. Percussive sounds produced by tribal traditional drums and various rattles symbolize the uniting of male and female. In Gadaba, Paraja, Ho, Bondo, Didayi, Juang, *Dongaria Kandha*, *Kutia Kandha*, Paudi Bhuiyan, Birhor, Mankirdia, Hill-Kharia, Saora, *Lanjia Saora*, *Chuktia*, *Bhunja* tribal communities of Odisha, blowing musical instruments are used in a variety of social contexts, not least in religious ritual. In Mayurbhanj the transverse flute are played in celebrating Santal birthday.

The melodic instrument in Kutia Kandha's religious rituals is the traditional bamboo flute, which is used to play preludes and interludes to the tribal chants. Blowing musical instruments are used in many different ways in traditional tribal music of Odisha; thus, the distinctions between folk art and tribal instruments are not always clear-cut. Although traditional flutes are still made in irregular temperaments for traditional tribal music, many are now constructed in equal temperament for use in tribal socio cultural practices. Blowing tribal musical instruments also have been brought into classical music traditions elsewhere. There are many conjectures concerning the origin of tribal blowing musical instruments, and, because they are found widely scattered over the face of the tribal areas, it is quite likely that the process of vibrating the lips against a hole in a branch, a bone, a shell, an animal horn, or a tusk may have been discovered independently in many early cultures. Their origin may, in fact, have transcended even the first lip buzzing. Many tribal cultures employ these same mediums as masks with which to disguise the voice in magical or religious rites; their use as musical instruments appears to have been an afterthought. Such tribal blowing musical instruments are still used today in as widely dissimilar cultures as those of tribes

and the indigenous peoples of Odisha. Blowing musical instruments play an important role in Odishan tribal music and cultures. Most tribal music for winds imitates vocal models, such as the tribal music for Dhemsas and other group dances, the love songs for bamboo flute played by tribal men, and the blowing instrumental music of Odishan primitive tribes, which usually consists of richly ornamented versions of local tribal songs. Many kinds of blowing musical instrument are found throughout tribal districts of Odisha. These vary from the very simple ones found in tribal areas. A few types of tribal music are idiomatic to blowing musical instruments. In tribal districts of Odisha, perhaps because of the proliferation of blowing musical instrument, including several basic types of flutes, tribal music is dominated by blowing instrumental tunes, most of them for dancing. In certain primitive tribal instrumental ensembles, percussion instruments sometimes are joined by teams of flute or horn players, each of whom plays a single note whenever it occurs in the melody. In Odishan Kandha, Saora, Paraja, Koya, Gond, Gadaba, Birhor, Didayi and Juang tribal communities flutes are made from a bamboo and woody pipes. They are termed a transverse 3-holed flute made famous by village musicians of tribe flute tradition. It is mainly performed in relation to their traditional tribal festivals, dance and rituals related to ancestral god.

There are many ritualistic elements included in the performance and it is performed as worship to the family deities during marriages. The common and regular tribal festivals are those connected with agricultural operations. Greatest among tribe's festivals is the celebration of thanksgiving after harvest in which the god, who provides mankind with nature's bounties and ensures their prosperity, is honoured. There is no fixed date for the celebration; this varies from village to village, but usually. The climax of the celebrations is the colourful dance in which men and women take part in their best clothes. Lines are formed by males and females separately and to the rhythmic beat of drums and blowing of bamboo flutes and horns by the males, both groups shuffle forward in parallel lines. Basi (flute), an aerophone, is the main bamboo wind instrument of the tribal people. A Basi is an instrument in which sound is generated by vibrating air. Basi was mostly played by tribal men of the society and was traditionally played during tribal socio cultural occasions. It is made from a bamboo stick and usually has four to six holes. It has an airy and mellow sound. Basi or tribal flute is a blowing musical instrument made of bamboo and wood. Found in tribal areas of Odisha, it is mostly used in auspicious, social, cultural and religious occasions in tribal communities. Basi is a prominent accompaniment in tribal dance performance. A bamboo or wooden tube having double beating reed and seven fingering holes. Basi is blown through the reed used on auspicious, social and religious occasions. There are two types of Basi or traditional tribal flute. The 'Bada Basi' is used in festive occasions and the 'Chota Basi' is used during all other ceremonial and social gatherings. Basi is a common tribal blowing musical instrument used by most of the Odishan tribals in their festive dances. It is a traditional blowing instrument, made from forest bamboo. It is as ancient, and as unique as the tribe itself, both in tune with the land they come from.

The Basi is a traditional wind instrument belonging to the tribal music of Odisha. It is considered a tribal cultural instrument for auspicious occasion and hence, is often a part of tribal music arrangements during marriages, though it is often found in tribal dances. This is a wind flute handcrafted out of a specific bamboo. The sound is generated by swinging the flute in the air unlike the normal flutes that need air to be blown into it. The bamboo tube is decorated with very fine and artistic designs engraved on to it. This flute is used for two purposes. Firstly, it is sounded while grazing their cattle and secondly, it is used in festivals and similar ceremonies.

Odisha is a land overflowing with art and culture. In Odisha, it's quite common to find tribal Dance in Adivasi Areas. Tribal musical instruments every time remind the culture of our land. Tribal musical instruments especially the blowing musical instruments are usually homemade that developed and used among common tribal people. Most tribal instruments made from wood, bamboo, metal, and other natural materials.

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