



# ORIGIN AND HISTORY OF THE KISAN TRIBE: A HISTORICAL ANALYSIS

Miss. Gouri Majhi<sup>1</sup> and Dr.Ratnakar Mohapatra<sup>2</sup>

1. Ph.D. Research Scholar of History, School of Tribal Culture, philosophy and Eco- Spiritualism, KISS , Deemed to be University, Bhubaneswar, PIN-751024, Odisha, India
2. Associate Professor, Department of History, KISS, Deemed to be University, Bhubaneswar , PIN- 751024 ,Odisha , India

## ABSTRACT

*The Kisan tribe is one of the important tribal communities of Odisha in India. Among the Communities that reside in Odisha has been the Kisan tribe. In addition to those states, the additionally reside in Bihar, Assam Chhattisgarh, Jharkhand, West Bengal, Madhya Pradesh, Andaman and Nicobar and Odisha. The district of Jharsuguda, Sambalpur, Bargarh, Sundergarh, Sonepur/Subarnapur and Balangir have the highest concentration of Kisan tribe residents inside the State of Odisha. Being dispersed, their customs and practices are somewhat influenced and modified by those of the locals, who have their own customs as a result of their dispersion. They still practice their customs and traditions today despite the effect of modernization. Individuals are referred to as “Kunha”, despite the fact that they are commonly referred to as “Kisans” well within communities. Geographical distances between these individuals and its environment have caused them to be separated in to multiple tribes, which have distinct clans, colours, traditions, religions and languages. By maintaining its identification throughout its language, caste, religion and colour the “Kunha” Kisan successfully done so. According to the background and origins of the Kisan tribes, there is not any Universal agreement among scholars and there is additionally no compelling evidence or viewpoint. The aim of this article is to highlight the Origin and history of Kisan tribe. The author used data from both primary and secondary sources to write this article.*

**Key words:** - Kisan, Kurukh, Kunha, History, Origin, Migration, Odisha, India

## I. INTRODUCTION

India has scheduled caste and tribe group known as the tribal population. Tribes of Latin word “Tribus” which is where the name “Tribe” originates (Ota & Mohanty, 2015, p.1). India’s indigenous people are referred to as tribal (Chaturvedi, 2008, p.14). The term “Adivasis” derives from the words “Adi”, which means “original”, and “vasi”

which means “residents”, therefore the phrase simply means “unique or the earliest residents”. Other term for the original resident of a place is *Dharti putra* (Son of the soil) also known as *Moolnivasi*. The phrase describes the inhabitants of the woodlands, who have distinct “tribe identities” (Dube, 1977, p.2).

The most crucial legacy for every single individual who achieves societal recognition is their identity (Kerketta, 2007, p.8). The word “Kisan” is taken from the Hindi word for peasant or farmer. Both in Odisha, west Bengal and Jharkhand, the group is designated as a scheduled tribe (Mohanty, 2021, p.795). Andhra Pradesh, Madhya Pradesh, Maharashtra, Odisha, Gujarat, Chhatisgarh, west Bengal and Rajasthan as well as Karnataka are home to the majority of India’s tribal populations (Ota, Mohanty & Mohanty, 2018, p.7). The scheduled tribes made up 83.2% of the total population in 2001. There are 62 types in Odisha and 705 types nationwide according to the 2001 Indian census (Census of India, 2001, Odisha). They are classified into 62 tribes with the three grouping Arya, Dravida and Munda having close ties to one another (Ota, Mohanty & Mohanty, 2018, p.7).

The Kisan tribe was recognized as being among the major tribes in the Indian constitution when the country attained independence. (Ota & Sahoo, 2021, p.816). The Kisans tribe has 321592 people living within it, according to the 2001 census. Kisans make up 3.94% of all the indigenous people in Odisha. Male and female estimates that there are 993 females for every 1000 males or 50.19% of the overall population, among which 64.43% are males and females (Census of India, 2001, Odisha).

## II. METHODOLOGY

Information obtained from both primary as well as secondary sources are carefully analysed by the researcher. The majority of the information in the current article was derived from secondary sources. The Topic’s primary information was gathered from sources including reports, Gazetteers, literatures, hearsay stories from respondents etc. Books, Journals, Reviews, Periodicals, Magazines and records are some examples of the secondary sources consulted for this article. They were collected from various educational institutions throughout India and Odisha. This study is focus on whole Origin and History of Kisan Community of Odisha as well as India.

### OBJECTIVES OF THE STUDY

1. To study the origin and history of Kisan tribe of Odisha.
2. To study the origin and history of Kisan tribe in Indian context.
3. To know the migration patterns of Kisan people.

## III. DISCUSSION AND RESULT ANALYSIS

### ORIGIN OF THE KISAN TRIBE

The Kisan and Oraon tribes were essentially one group in the prehistoric era. As a result, the Kisans are referred to by many names throughout the nation. There seem to be Oraon, Uraon, Kunruk, Kuruk, Kunha, Kmk, Kisan, Kunhar, Morva, Kunna, Birhor, Kuda, Kudkali, Kurka, Dhargar, amo

ng others. (Kurukh world <http://kurukhworld.com/portray/history/index.html>, dt/26/09/14).The Kisan tribe is of Dravidian origin and originally belonged to that same Kurukh language family.Kisan is obtained from Kurukh as well as the Kisans speak Kurukh /Kunha. (Kerketta, 2007, p.8.)The term's origin may also have come out of a Dravidian root that indicates "man", and it's possible that it was provided to the mythological king Karakh in a similar way that the designation Adam was provided to the Hebrew progenitor of human kind.However,the term also has an undeniable connection to the Sanskrit origin "Krs",that also implies to plough.(Roy,1915,pp.9-10).Dr.Grierson claims that the name "Kurukh" might be related to the eagle-like Dravidian Karugu.Some researchers assert that "Kurukh" was likely initially originated from certain new or out-of-date Dravidian root expressing man.(Ekka, pp.5-6.)The Kurukh, according to certain renowned ethnologists and philologists are the descendants of the original tribes of Karukh-Karakh,the historical monarch of the Pandyan Empire of Korkai mostly on riverbank "Tambra pami" in Tinnevely, India. This could also be understood in terms of tribal farmers Kurukhar (kur-khat)or Kisan.According to Rev. Dr.f.Hahn, the,the term Kurukh could be of Dravidian Scythian origin (Kurukh Grammar) (Ekka,2014, p.6). The term Kunha/Kurukh is thought to have originated in known,which Col.Dalton's informant claims that was the birth place of the tribe.Kurukh may indeed be related to Kuzha-Kuruigam(Kazhagam),where Kuzhu denotes a member of a community (Ekka,2014, p.6).The famous existentialist philosopher and ethnologist agree that Kurukhs seemed to belong to the Dravidian group from an ethno-linguistic and grammatical perspective. The Dravidian language family includes the Kurukh language, which would be commonly used by the Kundha/Kisan or Kunduk tribe (Ekka,2014, p.6).

## MEANING OF KISANS

Individuals from the Kunha/Kurukh group also are referred to as "Kisan" in popular culture, which then in Hindi means a cultivator. Considering that its primary line of work is agricultural, it's possible that their Hindi-speaking neighbours gave him this surname. They liked the name "Kunhar" over "Kisans", nonetheless.It is extremely possible that the word "Kunhar" is where the term "Kisan" originated. They are called as "Kuda" in some locations due to their effectiveness at doing earthwork. Nonetheless, they are equally proud to identify as Kisans.(Chowdhury,1990,p.147).Since the term "Kisan",just like word "Chasa",refers to the farming of soil, E.T.Dalton (1973)wrote in his book "Descriptive Ethnology of Bengal" that the tribe got its name by committing itself specifically to the activity. They go by the name Nageswar in areas,but they do not claim to be the cousins or clan member of the Rajputs of chutia Nagpur,the leader of such Nagbanshi or Naga.(Dalton,1973,p.135).As according varied occupations practiced by the Oraons in different localities, certain areas in Odisha as cited from the survey of 1911 by Sarat Chandra Roy (1915),had Oraons identify as Kisans (Farmers) or Kores(diggers),and in other places,they identify as Dhanger-kodas.Through the use of several names and the creation of various subsections,it has protected them from their neighbour. Nonetheless, certain of the tribe's subdivisions forbade inter-tribal marriage (Chowdhury, 1990, P.147). According to K.S.Singh, the Oraon tribe,who are a part of the Dravidian ethnic group are thought to be the origins of the Kisan tribe (Singh, 1994, p.537).Odisha did not always have members of the Kisan tribe living there,on their history and origins,very little information has been found. The older people who were

interviewed revealed that the Kisans may have originated in Nagpur, Rohtasgarh, Kuanagar and Dhanpur (Das, 1969, p.1).

## ORIGIN AND MIGRATION HISTORY OF KISANS

It is very challenging to determine the Kisan origin and history. Nonetheless, initiatives have been undertaken to discuss their provenance and place of origin. On the basis of their study, numerous authors and academics have attempted to support their theories regarding the origin of the Kisan tribe. And they all have different viewpoints on it. They are separated in to various sections:

### Part-1

The ancestors of the Kisans, according to Col.Dalton, P.Dehon and S.C.Roy resided in Konkan in the Deccan. Karnataka, among the current states in India,contains the region known as the Deccan (Lakra, 2008, pp.11-12).The Kuruk/Kunha People have been living in this area for a long time and were mostly farmers. Those who were spilt in to two groups in this location. One party left this location and continuedtowards the Tamraparni River in the East. This group travelled to the lush terrain around the Tamraparni River.The region of Triwidualuedi is where this location is found.Kuruk or Kurukh was the name of the nation that perhaps the Korokai or Kurkar tribe grew up in that area. Kuruk was Pandya's state capital for a very long time. The Surname of the monarch of "Kuruk "was "Karakh", and the title "Kur" (Lakra, 2008, p.13).

In accordance with a different known account they travelled together down the western coast till they arrived in Gujarat. According to S.C.Ray, the ancestors of the Kunha and Kunduk resided in Nandangarh,Haldinagar, Pipligarh, Nagpur-Dhanpur and Garhpipla many years ago. They grew a wide variety of crops as their primary from of employment and those who did it while residing in tranquility and joy.

The Kunduk/Kmha were regularly assaulted by the Nomadic tribes because people did not accept outsiders. As little more than a consequence, the Kunduk/Kmha people being driven to the Narmada river valley, where they finally settled and turned to cultivation as their main source of income. The Persians once more assaulted the Kunhas/Kunduks after a long period of time. They continued on to the Sone River at Amarkanta (M.P.),Bindya when they split in to two sections. Both groups continued on one to Bihar, Patna while the other traveled to Bastar(Lakra, 2008, p.14).

### Part-II

In the years 3500 to 2500 B.C. the Aryans traveled to India. They travelled past Harappa and Mohenjo-Daro. Nonetheless, the Kuduk travelled more towards the Himalayan Mountains while traversing Himachal Pradesh. But the Kuduk were unable to withstand the cold, so they travelled to the fields of both the Ganga and Jamuna rivers.

After a while the Kunduk moved to the Sone valley area from the river valleys of Mirzapur and Agamgarh. They travelled past Nandangarh, Pipargarh and Haldinagar (Ekka, 2008, p.7).

They traveled extensively residing inside the Bihar districts of Champaran, Sahabad and Vagalpur. They settled in the area known as Kaimur pathratas Rohitas and began their happy lives there. They ultimately chose to remain in Rohitasgarh. The chero family took control of Rohtasgarh during the collapse of the Gupta dynasty. This knowledge dates back to approximately 100 B.C. In the location the Kunduk were separated in to two factions. The entourage of the eldest son travelled to the Raj mahal mountain range as well as the Ganga River Basin. The eldest son's child travelled across Rohtasgarh to reach Palamu. They arrived in the Chhotanagpur district of koily and ultimately settled there. During the period the region was Sorrounded in forest. Kokar which means Kukhda pathar was the name of the location even during rule of the Muslims. They were known as Oraons by Aryans and Diku and British people (Ekka, 2008, P.7).

For a better standard of living and the occupation the Kuduks who had previously lived close to the Bolan Rocky Mountains went to the sindu region. A number of clans made their home in the Meher district of Baluchistan. Several individuals visited Karachi. They Persians also accompanied the Kuduk tribe as they bridged the Sindu River later on travelling past Borani Bhotan and arriving in Gujarat. The Kuduk tribe had indeed arrived in the Narmada River valley at that point. They travelled towards to northwest of the Bindhya ranges, passing the eastern slope of peak Satapuda while abandoning the southern slope left (Ekka, 2008, pp.7-8).

The Kuduks were driven from its home by the Aryan race, who also moved people to the region now known as Dhanpur and Nagpur. One tribe of people resided in the Bostar area. These people currently reside in Bonda, Dante Wada, Bijapur, Dogoli and Chintagarh to name a few. The primary party actually relocated to the Raipur area from of the Nagpur and Dhanpur districts. After a while they relocated from Jaspur and Raipur once more. They were compelled to move to the situated in the Southern area due to population growth. The ancient Kuduk inhabitants of Chhotanagpur were adamantly opposed to outsiders whose customs, languages and cultures did not align with their own. Afterwards this group of individuals relocated in the direction of sugakatta (Ekka, 2008, pp.7-8).

At Satri Duar, one of the teams travelled to the areas around Gangpur. Several Kunha people are traveling to Gaud Kogda, Korkari, Jomsara and Uturm. Afterwards they continued on to Hamirpur, Jempali, Vedvyas and Chhend from this location. They arrived in Birobira, Bamra and Pindapathahar. The Kisans, the big friend's dependents, travelled to Sobdgar, Tumlia, Luakera, Tirana, Ekma and the Surrounding region of Chhatisgarh. They proceeded gradually towards Sambalpur, Jharsuguda, Raidhakhhol, Pallahada. But right now in the state of Odisha, they were located in the Phulbani, Jharsuguda, Sambalpur, Balangir and Sundergarh districts (Ekka, 2008, pp.7-8).

### PART-III

The Dravidians are known as Mediterranean nomadic tribes because they are believed to have originated in the Mediterranean area. Old Mediterranean, Developed Mediterranean and Eastern Mediterranean were always the three main categories in to which they had been separated. Kisans/Kunhas or Nageswar are therefore of the Dravidian race

and a Kurukh language tribe. They originated in central Asia and resided in the Southern Atlantic Ocean. Whenever the Persians arrived one tribe fled towards Afghanistan and arrived in the Kheibar range, while the other group travelled to the Babul region. As they reached the Sindu region they eventually traversed Bolan Mountain. They farmed for very many years in the Babul area; in addition to this they additionally raised sheep, cows, goats and other animals as they eventually journeyed to India (Kerketta,2007,p.46).

According to M.L.Tirkey the Mediterranean peoples of the Mideast were always the forefathers of the Dravidians, who spoke the Dravidian linguistic all the way from of the Mediterranean area to modern-day Iran. They tribes first arrived in the Indus river valley in 3500 B.C. (Tirkey,2013,p.21). Afterwards they settled on the river's bank and took control of the Sindu riverbank belt. The plain lands along the Sindu,Rabi, Jhelum Chenab and Satlej rivers were crushed by the Sindu river zone.Harappa was thought to have been the home of the Kisan's grandparents. According to tradition, Kisans once resided in Mohenjo-Daro, which really is today in Pakistan and Harappa. It's well known that Kisans spent a considerable amount of time in Pakistan. They reportedly resided in Mohenjo-Daro and Harappa in the year 3000 B.C. as according Mahali livin Tirkey. Farming was their principal means of subsistence. They lived a happy life and amassed enough money to live a life of comfortable (Lakra,2008, pp.14-15).Around about this time, the Aryans attacked Harappa and Mohenjo-Daro, expelled the Kisans from these sites and pillaged whatever they possessed. Among these there have been numerous wars and conflicts. Ultimately, the Kisans were defeated and fled to Southern India with some also making it to the Haryana and Punjab region (Lakra, 2008, pp.14-15).

They relocated to the Ganga and Yamuna river banks from Himachal.In the Ganga and Yamuna river basins, they farmed and led contented,tranquil lives. Yet instead of departing in security,these Aryan conquerors returned to assault them.To the eastern bank of the Ganga and Yamuna rivers they drove the Kuduks. Indians gradually travelled to Punjab province and settled in the cities of Mirzapur and Ajamgarh,where Kisans are still present today.Following their departure from Mirzapur and Ajamgarh some Kuduk people travelled across Pipalgarh,Haldinagar and Nandangarh before setting in the Sone valley area.Several of them subsequently relocated to Bihar,Patna and Sahadbad (Lakra ,2008 ,pp.15-16).The Kisans abandoned Harappa and Mohenjo-Daro in 1750 B.C.Theyarrived in Sahadbad, Rohtasgarh and Patna between 600 and 800 B.C.(Bihar).It is known that when two groups of people the Karachi and Konkan groups arrived in Patna(Bihar) in 800-900 B.C.They met and interacted. They were initially unable to recognize one another, but as they realized that they shared a dialect and a similar culture, they began to accept one another as siblings and began to live alongside. Farming was their Primary source of revenue. The Kisans removed the Jungle to create ground for farming and to build their homes when the areas became filled in jungle. They farmed in the rich nation for a number of decades and acquired enough of resources to live contentedly (Pereira,2007, p.583).

## **INDUS VALLEY CIVILISATION ORIGIN**

The Kurukhs claim that they formerly coexisted harmoniously and affluently with other Nile valley inhabitants during the “Indus valley civilization” about the year 2500 B.C. The ancient towns of Mohenjo-Daro and Harappa were

located in Sindh's Indus valley. Lothal near Ahmadabad, Rupar in Chandigarh and other old cities have also been identified as Kisan habitats. These cities were meticulously planned. Before the dwellings, there were streets. The walls of the houses were thick and solid, plastered and colored, the roofs were flat and the entrances and exits were likely constructed of wood. Upright and at a correct angle to one another the roadways ran. As may be seen presently houses were constructed from both side of the roadway. With just another Sindh Kurukhs population humans traded with Sumerian people when travelling to various parts of Egypt, Africa and Asia. There has been trade among India and some other nations around the globe even back then. They used to consume fish,meat, vegetables grains and fruits. Pomegranates and Bananas were special favourites. They were skilled at weaving cotton and their ladies wore short skirts and liner par (near-border) textile sarees, same like modern day Kurukh women. The males draped long strips of cloth over themselves; the Adivasi men's current attire, the *dhoti,lonngi,feta* and *langot* were their favourites. They produced equipment and weapons for residential and agricultural usage using the copper,bronze,tin and silver they had acquired. One antique tool, comparable to one from the Indus river valley that is on display in the Bihar museum has been discovered in the Jharkhand nation's Palamu area. It demonstrates the Kurukhs' lineage to the Indus valley civilization. Also, it is demonstrated by the inscriptions and calligraphy that the Indus inhabitants were known as *Binko*, the village as *Paddu* and the ladies as *Ali* as well as the men as *Aal*. Until now, *Binko, Aali,Aal* and *Padda* are still spoken by Kunhas and Kurukhs correspondingly (Kurukh world <http://kurukhworld.com/portray/history/index.html>, Dt.26.09.14).

Indus valley flood waters, which frequently occurred have demolished human civilization. The deaths could have been caused by an outbreak or a dreadful sickness. Aryans might have invaded the towns if the climate had not changed, making the area increasingly arid and desert like (one Rajasthani desert was a sizable arable plain). Indus river valley was home to numerous tribes. Kunha and Kurukhs who come from a Dravidian family acted as intermediaries among Brahui and other river groups. These were quite straight forward, sincere and peace loving people; nonetheless some humans too have always harassed and put unnecessary pressure on people. Kurukhs, like other Dravidian inhabitants of the Indus, were not able to remain there indefinitely. From Baluchistan, people made their way to the north south and east west region around 2500 B.C. (Area of Indus river). In the year 3000 B.C., Brahuies had indeed travelled to the North West region (Kurukh world <http://kurukhworld.com/portray/history/index.html>, Dt.26.09.14).

## MIGRATION PATHS

Bloch's theory postulates that Brahui groups moved in a distinct way from eastern Afghanistan to the Indus valley. In earlier times, the tribesmen that spoke Brahui divided in to three groups when they went south-east from Pakistan's Balochistan province area. The second group travelled to Sindh region in Pakistan, which is where Brahui is still spoken today in Baluchistan. One start by having in the Chhotanagpur region in the Raj-mahal hills close to Santhal pargana. Several tribes spoke Kurukh (Oraon) the language (Kurukh world <http://kurukhworld.com/portray/history/index.html>, Dt/26/09/14).

From eastern Afghanistan the groups travelled south-east, where they settled in the Carnatic area on the Indian mainland's west coast. King Kang entity ruled over the Karkal and Karkai kingdoms. They are in the region of the Deccan. He built a fort called "Doshar" and was a Kurukh ruler. Once more, Kurukhs left this area and crossed the Nerbudda River's plains. They arrived in the Amarkantak province travelled to that region and established Annandgarh and Pipragarh in Madhya Pradesh. Each one of them remained here for 500 years. They then settled in a level location close to Karamanas Marday as well as the Sone River. Kurus country, according to what they said. Around 900 to 800 B.c., they had built a number of forts. At Bihar's state Dehri on –Sone, there is also the Rohtasgarh fort (Kurukh world <http://kurukhworld.com/portray/history/index.html>, Dt/26/09/14).

## ROHTASGARH ORIGIN

The Kisans headquarters was Rohtasgarh. Researchers believe that because there is not any written documentation of prehistoric stories or writings, all information about them that the Kisan tribe have is based on speculation, guesses and assumption. Yet, Rohtasgarh is where "Kunha's/Kisan" history started at least in the way that we remember it now. Kings with their brothers lived at Rohtasgarh. Every village had a leader (mukhya), some villages had a diwan and a large number of diwans created the state where the king reigned. There were houses of excellent materials and storage areas for ammunition and weapons in the country side. The military personnel employed a variety of weaponry, including axes, arrows, bows and knives among others (Pereira, 2007, p.583).

On Rohitasgarh's four flanks, the military was stationed. The courageous people were enlisted in the military. The young Kisan people received training and it was labour-specific training. The nation's granaries served as sales outlets for the crops. They coexisted peacefully and in unbroken unity. As a result, Rohtasgarh was assigned the designation Dhanpur Nagpur and when they first arrived inside, they were separated into groups based on their surnames or titles. They acquired the skills of drinking rice beer and local booze. They revered their deities, goddess and teachers. The "God" of the Kuduk persons was known as *Dharmesh*. To appease and win the bliss of "Dharmesh" they keep on worshiping him and can provide rice beer (*Tarpan*) (Lakra, 2008, p.17).

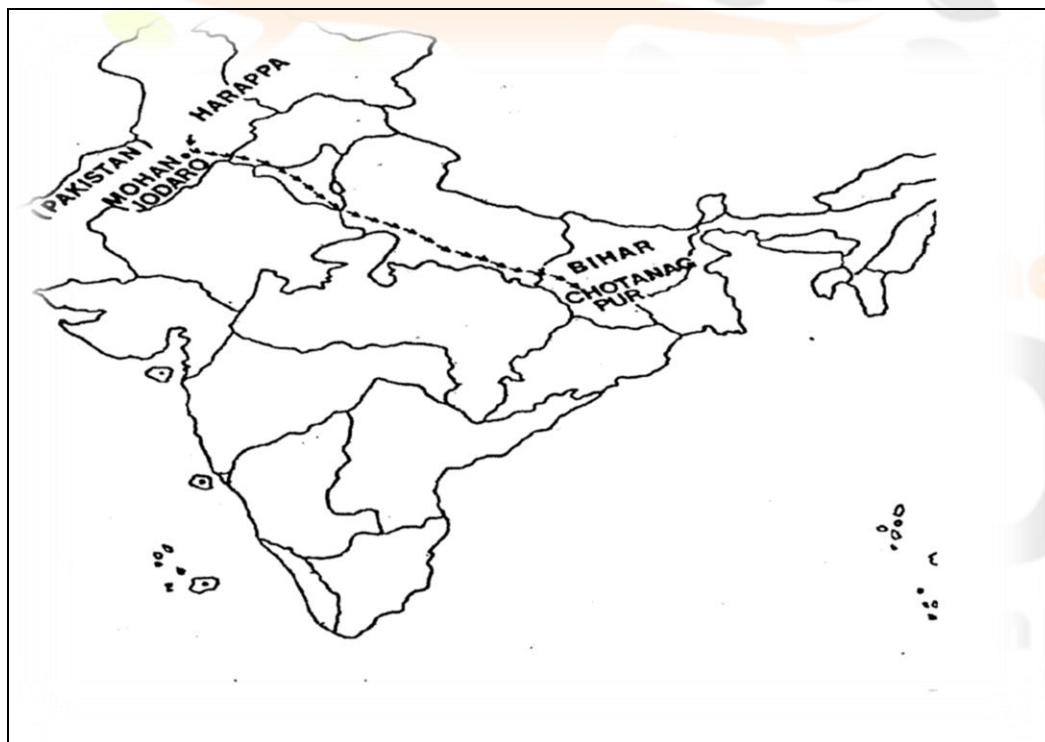
The major celebration observed by Kunhas is the *Phagun* festival. This event is joyfully and pompously observed. They give *Tarpani* (rice beer) for their forefathers and revere *Dharmesh*. According to a historical novel that has no supporting evidence but is based on forefathers' stories, the *Phagun* festival took place around 600 B.C. And participants were required to consume local spirits until they were completely drunk and lost their senses. Chow and Kharbar of the river kingdom assaulted them when they observed this kind of circumstance. Women were thus enlisted in the army of the Rohitasgarh ruler and as a result the story of the onslaught entered the ears of the local ladies. To combat her adversaries the women donned turbans and picked up their firearms. The Kisans fiercely struggled and overcame their adversaries. There fights occurred among them and in all three the Kisans prevailed and pushed their adversaries further than the Ganga. A Gaud girl noticed the Kisans women warriors who were going home following their win and were taking water from of the river Ganges because they were really thirsty. She told Chero and Khorbar the knowledge of women participating in troop fights because she intended to topple the Kisans



Empire. Making advantage of their location the opposition launched a fourth attempt, where upon they routed the Kisan women's force and seized the region's lands. Once every twelve years, *janishikar* was held to remember this occasion (Pereira, 2007, pp.583-584).

## CHOTANAGPUR ORIGIN

Kisans/Kunhas were defeated in the conflict as a result of their consuming customs. They were therefore stripped of its resources and native country. All of a while, they found themselves without a place to live and in dire financial straits. They moved more toward the Koel River, which itself is close to Rohitagarh, upon acquiring courage and might and established in the Chhotanagpur region. The Kisans arrived in Chhotanagpur around 100 B.C. According to S.C.Roy. Even before Kisans arrived the Munda nations had indeed inhabited this location. The Munda people provided shelter for the Kisan tribe and they coexisted there. The Chhotanagpur territory was covered in thick jungle prior to the arrival of the Kunhas; they managed to clear the rain forest to make way for farm production. For sustenance, they consumed roots to affluence in Chotanagpur. The Kisans were once mere in a peaceful and joyful mood (Lakra, 2008, pp.18-19).



Migration Map of Kisan Tribe of India

**Courtesy:** Mahali Livins Tirkey, *Tribal Origins and Culture*, New Delhi, 2013, page No.22.

The Kunhas were thought to have resided inside the Chhotanagpur territory about two thousand years. The population started to grow over time. Greek traveler Ptolemy set out on his extensive India journey during the year 175 A.D. In his book classical Geographic, Ptolemy discusses a place called Kokkonagai and includes a description of this trip. It appears that Urons and Kisans once resided in Kokkonagai. Kokkonagai may well have signified “the region of the Kurux” and is thought to be a reduction of Kuruxar-gahi, which is how the name Kuruxar is spelt, a land coated in dense, invincible forests, according to the Chinese traveler Huen Tsang who lived in the seventh century was what he called this nation. Chhotanagpur land surrounded in dense, unbreachable woodlands is known as Khukhra, Kokkonagai or Khokkera.

The Munda tribe started migrating towards the southeastern and getting engaged on the four corners of Torpa as their population is increasing. The Kunhas/Kunduks sought new lands and homes as their population is growing setting in Odisha, west Bengal and Madhya Pradesh (Turkey, 1983, p.10).

Kunha's first home was in the Fassi Mountains, close to Ranchi. The territory that stretched around fassi Tungri to Bedho Thana was taken by the Kudukhs. They installed himself in the area and formed their own warriors, son and successor and related implementation (village kalo). They maintained an eye on their adversaries but were constantly prepared to engage them in combat. The Kuduks' headquarters was Bedo. The kingdom was home to monarch and the troops. The nation's capital served as a storage location for the weapons and ammo. To maintain adequate governance the kingdom was subdivided in to manageable regions. A court who has been responsible for the local area was available for complaints from the populace. It was the emperor's duty to look out for his subjects. He was supported by a sizable army. The nation was awash in money, gold and jewellery. As time went on the Kunhas eventually arrived in Odisha (Pereira, 2007, p.584).

## **KISAN TRIBE IN WESTERN ODISHA**

Odisha did not always have the Kisan tribe as residents. They originated in south India in the regions of Rohitagarh and Chhotanagpur and it is now largely accepted because they looked similar there. The Kisans originally established themselves in Odisha after travelling from Chhotanagpur (Jabajmsera, Gaudkogda) modern Sundergarh district Vedvyas near Rourkela and Koel river bank. They wouldn't be familiar with the textual title "Kisan jati-parichaya and Itihasa" by Shri Chamunda Majhi. Around the period of Stone Age, a dark Indian family known as the Melanids resided in India. In Chhotanagpur, Bihar, there is an additional Kunem caste. It was believed that the Kunem caste was a division of the Dravida group. According to contemporary scholars, the Dravida were culturally the Aryans. There is proof that Dravida and Aryas' girls were traded in weddings during that period. These social classes were separated into groups on the occasion of Pausa Purnima. Like Chhote Kundhar and Badka Kundhar. The Kisan, among caste at the period had been separated into the Koda, Mirdha, and Matia groups (Bage, 2010, p.34). They then made a sluggish advance it towards the south-east, entering the hereditary realms of Bonai, Bamanda, Pallahara and Rairakhol along with other nearby areas in Odisha (Mahakud, 1991, p.301). Whenever the Kurukh clan moved from Rohitagarh to Chhotanagpur, one of its distinct communities travelled through Nagpur, Jaspur to approach

Sambalpur and Kesalpur. The community was kept referring to as Koda or Mirdha due to their labour in farming and terracing. Another tribe members party travelled to Bonai, Khalsia and Nagpur before descending to Nagpur, Konsundra and Bedo. Because to their expertise in farming every one of the nation's became referred to as "Kisans" regardless of where they had settled (Soreng, 2008, pp.32-36). The Gangpur Empire was a dense wilderness somewhere at time. The Kisans converted the areas cultivable by clearing the rainforest and preparing the ground. Their contains large numbers is in the neighboring subdivisions, namely Rairakhol, Jharsuguda, Kuchinda of Sambalpur, proper Rajgangpur, Sundergarh and Bonai of Sundergarh district and Pallahara of Dhenkanal district, so according statistical reports from the years 1961, 1971 and 1981 (Mahakud, 1991, p.301). Odisha had 81,45,081 recognized tribes living there as of the census 2001. 7.76 percentage of the population overall and 22.34 percentage of something like the CQ community in Odisha are made up of native tribes (Singh, 1992, p.42). Odisha, West Bengal and Bihar have designated the "Kisan" community as a Scheduled tribe. In Odisha, the above tribe is among the most significant. In Odisha, there were 3,21,592 "Kisan tribe" people, according to the 2001 census (Orissa Government, tribes in Orissa: At a Glance, Empowering the tribals of Orissa, 2008). One of the most significant tribal groups living in Sundergarh, Western Odisha district of Sambalpur, Jharsuguda, Balangir and Bargarh is the Kisan tribe.

#### IV. CONCLUSION

We can conclude from the above fact that when not enough archaeological evidence exists the origin and history of Kisans can indeed be absolutely proven. But in the procedure of documenting community history, Oral traditions, myths and customs that have been passed down through the years can undoubtedly become very helpful. Although there are no historical documents, archaeologists have made excellent efforts to trace the origins and history of the tribal community using these folk tales. The very same technique was utilized in this article to determine the origin and history of the Kisan people. In particular a variety of stories, folklore, words and legends have been used and examined. As vidyarthi noted, indigenous people take great pride in the stories and folklore that describe their history and origin. In plenty of other terms, it is necessary to consult the information retained inside the manner of oral tradition when documenting the history of tribal societies or rewriting their past.

Anthropology, Sociology and Socio-economic working class historians can advance by utilizing or a transmission in history. This technique can advance our understanding of tribal cultures and their history through the research of rituals, folklore and customs. Why? So even though oral traditions like folklore offer the society's marginalized a voice. When it comes to the historical importance of the tribes, it can be said that they were indeed a part of Indian culture and that they provided a number of different features to that society. Understanding the beginnings and development of the Kisan people allows us comprehend how past occurrences shaped our understanding of how everything are currently. Developing the capacity to prevent errors and forge greater possibilities for our communities with teachings through the history of the Kisan tribe, their origin, migratory path, and the manner in which we have come to be. Despite the fact that the outcomes of historical investigation are not as readily apparent, it is extremely important to learn and be aware of the origin and history of the Kisan tribe of Odisha in India.

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