

# Religious Ethnic Festivals: The Case of Nuakhai Festival

## Abhilash Satpathy

Research Scholar, School of Hotel Management  
Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India  
Email: pratik.siffy@gmail.com

## Dr. Ansuman Samal

Associate Professor, School of Hotel Management  
Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India  
Email: ansumansamal@soa.ac.in

## Dr. Patita Paban Mohanty

Associate Professor, School of Hotel Management  
Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India  
Email: patitamohanty@soa.ac.in

## Abstract

A Festival is celebrated by a community in lieu of their community, cultural and religious beliefs that builds a bond between all them. More of religion and folklore based, the ethnic festivals are more of agricultural in nature that we observe during the harvest time. In western cultures, Religious commemoration such as Halloween and Easter are celebrated for thanksgiving for the good amount of harvests in the season to the nature and almighty. Sharing same belief, in the western parts of Odisha, and in some parts of the Jharkhand state, a unique agriculture based festival known as the Nuakhai is observed to welcome and newly grown rice crop of the season. The belief underlying the celebration of this festival is to respect the nature as mother so that in she will bless us with bountiful crops for all time to come. Along with the divinity towards the Mother Nature, this festival also shows respect for elders in the family, village deities, promotes unity and friendship in the society. This paper examines the criticality of the festival, its origin, journey from past to present, rituals as well as the potential to attract the tourists towards the region.

**Keywords:** Culture, Religious Ethnicity, family and traditions, history and origin.

**Tob Regul Sci.™ 2022; 8(1): 149-158**

**DOI: doi.org/10.18001/TRS.8.1.14**

## INTRODUCTION

The Indian society has always looked forward to maintain and nurture the joint family system. It had been a tradition for each family to follow the culture of each festival. But if we consider the fact of globalization and modernisation, a drastic change has been took place in all social institutions of almost most of the societies. The joint family system of India is also affected by these phenomena. The joint family system is slowly transformed into macro and nuclear family systems. But one thing has to be consider is that the tendency to maintain the cultural value of festivals even in nuclear structure and the emotional bond between the next generation. To keep this bond untied, the Indian culture passes many

traditions and its importance from generation to generations. One of the important cultures is to celebrate the festivals with joy and togetherness with the family. The concept is to bring each family member in one roof. Many festivals in India have the common spirit celebrating the festivals with their dearest ones. These festivals can be Diwali, Holi in north India. Dusshera, Rath Yatra is in eastern part of India. Pongal and Onam are from the south. Gudi padwa and Ganesh Chaturthy from the west part of India. In all of these mentioned festivals, People living away from their native place come back to celebrate these festivals with families. In western part of Odisha 'NUAKHAI' is celebrated by the family in a grand way. It is the festival of love, affection, and devotion towards the mother land and the village deity .from many centuries this festival has become an iconic culture for western Odisha people .Each aspect of this festival is unique in their own way. The tradition, Food, gatherings of family, welcoming new members is some of the major aspects of the festival. Nuakhai connect people. Families celebrates it with passion and compassion forgetting all the odds and pray for each other happiness .It is also helps the new family members to understand the value of crops, motherland, respect, worship , tradition and culture. From few decades till now it didn't lost its importance and cultural aspects. In Western Odisha NUAKHAI is just not a festival it is LIFE. This paper focused on the importance of western Odisha's cultural icon NUAKHAI and its cultural value. This paper also tried to explore the tradition and reason behind celebrate this Mammoth Festival.

#### Origin and History:-

NUAKHAI or NAVAKHAI is an agricultural festival mainly observed and celebrated by the people of western Odisha and southern Chhattisgarh in India. It is the festival of welcoming the new rice of the season. According to the calendar it is held on panchami tithi (the 5<sup>th</sup> day) of the lunar fortnight of the month of Bhadrapada or Bhadraba (August-September), the day after the Ganesh Chaturthy festival. NUAKHAI recorded as the most important cultural festival of western Odisha and the adjoining area of Simdega in Jharkhand, Where Odia culture is much predominant. Its coastal counterpart is called as Nabanna celebrated in the coastal part of Odisha. According to local researchers and folklore NUAKHAI has a very ancient origin. Fundamental idea of celebrating this festival can be traced back to the vaidic times where the rishis and maharishis had discussed about panchayajna, the five important activities in the annual calendar of an agrarian society. these five elements are mentioned as sitayajna (the tilling of the land), pravapanayajna (the showing of seed), pralambanayajna (the initial cutting of crops), khalayajna (the harvesting of grains) and prayayanayajna (the preservation of the produce).In this context NUAKHAI may be seen as having evolved out of the third activity, namely pralambanayajna, which involves cutting the first crop and reverently offering it to the mother goddess. Although the origin of this festival had lost in time, basic tradition dates its Back to the 12<sup>th</sup> century AD, the time the first Chouhan Raja Ramai Deo the founder of Patna, Which is currently a part of Balangir District in Western Odisha .He had a dream to build an independent kingdom, He realised the importance of the development of agriculture because the regular economy of the people of the area was primarily based on animal hunting and gathering of food material. He realises that this source of economy could not generate the surpluses and revenue required to sustain and maintain the state. When the state formation of the western region begins, NUAKHAI as a ritual festival played a major role in promoting agriculture as a way of life. Thus the credit can be given to Raja Ramai Deo for making NUAKHAI a symbol and pride for Sambalpuri culture and heritage.

NUAKHAI also celebrated as nuakhai parab or nuakhai bhetchaat. It is also called Navakhai in Chhattisgarh region. The name of the festival itself describe the purpose of it the word "Nua" means New and "Khai" means Food so the name describe itself the farmers are in devotion of newly harvested

rice. It is the festival of worship the food grain. It gives the hope to the farmers for better future .It is also celebrated for the love of the mother land. It helps the younger people to understand the tradition, the culture of the family from the elderly one. The festival makes people realised about togetherness, about respect for the elders and above all the family bonding. That is why it has a big significance in all western Odisha regions. If we go through the history we will be found that in the early stages there was no particular fixed date for the celebration. It was celebrated when the newly grown rice start ripening it was held sometimes during Bhadraba shukla pakshya (the bright fortnight of bhargava). This is the perfect time for observe the festival if the rice has ripen but the festival cannot be called off if the crops are not ready for harvesting. The reason behind it is to offer the grain to the village deity before any bird or animal consume it and before it is ready for eating. In a early tradition the farmers gets a day fixed by the chief priest of the village afterward under the guidance of royal families, this simple and unique festival was transformed into a socio-religious event celebrated in the entire western Odisha region.

NUAKHAI is the most valuable festival for the village and the village people. The tradition is to celebrate this festival in the ancestor house where the first generation were born and grow up. Because of some timely changes people are getting more obsessed to work outside from the village and didn't get an opportunity to visit to the village regularly, NUAKHAI gave them a chance to come to the village and spend some quality time with the family members. The tradition is so rich that each person from western Odisha celebrates it with pure joy even if they are far from their ancestors place. An important factor that ties all members, elders and younger's, kids and friends united is peace and harmony in joint family systems in India is the significance attached to the protocol. Each family have their own protocol which is maintained by the rest of the family members. The festival like NUAKHAI served as ground for enrichment of this protocol, it has to be celebrated by all the family members together in one room, where they stay together, cook together and eat together.

#### Objectives:-

This paper aims to explore:

- a) The rituals and tradition of NUAKHAI festival.
- b) Food and its importance in the event.
- c) Events and functions held during the festival.

Every festival had its own rituals and tradition to celebrate. In case of NUAKHAI there are so many traditions. During the division of Patna state people migrated in to different regions of western Odisha and they celebrate this festival in their own way. But if we look in to the basic tradition, every year, the tithi (day) and Samaya (Time) of conducting the rituals of the festival was astrologically calculated by the Hindu priest. The local priest gets assembled in Brahmapura Jagannath Temple in Sambalpur and determine the date and time. The tithi(date) and lagna (auspicious moment)were fixed in the name of Pataneswari Devi in the Balangir-Patnagarh area, in the name of Sureswari Devi from Subarnapur area, and in the name of Manikeswari Devi in the Kalahandi area. In some places like Sundargarh the Puja (worship) was first offered by the Royal Family to the Goddess Sekharbasini (the goddess who lived in the mountain) in the temple which is open only on the festival day. In Sambalpur, at the stipulated Lagna (auspicious moment), the chief priest of Samaleswari Temple offers the nua –anna also called nabanna to the Goddess Samaleswari, The preceding deity of Sambalpur. In 1960s there was an attempt made to set a common date for the festival all over the Western Odisha. Later on people decided to reconstruct the rule because the idea was not workable. The modified idea was again introduced to the

people in 1991 that to set the Bhadraba Sukla Pakshya Panchami tithi for the Nuakhai festival. This idea did work and since then the festival is celebrated on this auspicious day.

### **Ritual of NABARANGA (Rituals of the nine colours of NUAKHAI)**

As for the western Odisha people Nuakhai was the most anticipated festival. They initiates discuss for preparation of the event 15 days prior to the festival. Nuakhai have the tradition of nine colours and as a consequence, nine different sets of ritual followed in a row to the actual day of the celebration. The nine different colours include:

**a) Beheren ( announcement of the meeting to set the date)**

As the name suggests, Beheren was an announcement for the meeting of calculating and fixing of the date. The head priest of the village and other priest are sat together and calculate the date for the festival. In past days, Nisan (Drum made out of deer skin) was played for the purpose of convey the news to the people living in the village. Every villager used to sit together till the calculation done and the date of celebration announced.

**b) Lagna Dekha ( Setting up the exact time for condense of new rice)**

After the exact date decided for celebration, the priests are again calculating the exact auspicious time for the Puja. Hence the new rice must be offered to the deity first. The accurate time of offering must be very crucial. It is also calculated by the priests with the help of Panjika (Astrological almanac).

**c) Daka Haka (Invitation)**

It simply means invitation. Hence Nuakhai is just not an event meant to celebrate only between family members it is equally celebrated by all of the relatives of western Odisha. Proper invitation process followed by the head of the family by sending a grateful message with a gift basket consisting of fruits, snacks and sweets to each members of the family living outside and also with close family friends. The family members ensure that the invitation must be well received by all the relatives and friends.

**d) Safasutra/Lipapucha (Cleanliness)**

After all invitation are been sent, the cleaning process is started in the house. It is a ritual believes that in Nuakhai the deity herself comes to meet her devotees and entered each house where the festival celebrated. In villages the house is clean thoroughly by the family members and they ensure that all the dirt and negativity must be taken out from the house. The courtyard of the house was clean with water and then a layer of cow dung solution applied all over the area as cow dung is a holly material in Hindu culture. The elder ones of the families also make arrangements of accommodation for the guest .The decoration of the area and flower arrangements are carried out by the women's of the house.

**e) Ghina Bika (purchasing)**

A great amount purchasing carried out by the families. Traditional dresses and jewelleryes are purchased for the women's and newly married girl. Traditional wares are being purchased for the men and children. Gifts and sweets basket are also prepared for the invited guest and relatives.

**f) Nua Dhan Khuja (Looking for the new rice)**

This is the stage where the new crops are ready in the fields. In villages before cutting the crops a small puja offered to the mother land by the farmers and then the process of harvesting started. Now days the new rice are available in the market so the people can have it on the festival day in urban areas. But still people are looked forward to come to their village or home town to celebrate the festival with their families respectively.

**g) Bali Paka ( Offering Nua/ Prasad to the deity )**

In the auspicious day of the festival, at the correct lagna/muhurata the new rice is first offered to the domestic deity and Maa Lakshmi (The deity of wealth in Hindu tradition) from respective region in all over Western Odisha. The timing of lagna might be differentiating by areas according to the local priest calculation but the time margin is very less. Once the offerings done, the eldest person or the head family member distributes the nua to each family member from the current to new generation. After the nua distributed every member face to east side and pray to the deity for good health and happiness and then eat it. One major tradition mostly observed in the village area is to worship their cattle's (cows, bullocks) on the festival day. Domestic animals are very important for the villagers because these animals are quite noteworthy for agricultural operation. The farmers bathed them and worshiped with special Puja. They also put a rakhi (holy thread) on their horns and feed them Bhoga. This is a great example of love and gratitude towards domestic animals.

**h) Nuakhai Bhuji (Family Feast)**

After taking the nua each family members great each other by forgetting all odds and wish for a good year ahead. The word "Bhuji" means "Feast" in Sambalpuri language so it is clearly describes its purpose. The festival cannot be completed without a grand feast, where every member sat together and enjoy the food together with great harmony. In Western Odia culture people used to talk more at the time they were eating all together. All the food dishes are pure vegetarian as it is offered to the goddess first. The women's of the house are responsible for the preparation of the dishes. The menu is really complicated sometimes because of its versatility and wide range of recipes from all over the Western Odisha region. The dishes are influenced by the local available fruits and vegetables and traditional recipes.

**i) Juhar Bhet (Respect to elders and exchanging of gifts)**

After taking the nua, all the younger members of the family gives their regards to the elders. Thereafter follows the Nuakhai juhar, which means exchanging the greeting with friends, neighbours and well-wisher It's symbolise the bond and unity in the heart and in the mind of Western Odisha's people. This festival gives a chance to discard all the differences and negativity from the people and start a fresh life with prosperity. The elders bless their juniors and wish long life, knowledge and happiness for them. Everybody celebrates Nuakhai in great joy and sheerness even the partitioned brothers celebrates the festival in the same old house in under one roof.

**Importance of Food in Nuakhai festival:**

Food has its own significance to the festival. Hence Nuakhai is dominantly an agricultural festival, the delicacy of Western Odisha's culture reflects on this festival through the food. When farmers saw their golden crops in the paddy field, they felt extremely happy and started the pre preparation for Nuakhai. Before collecting of new crops, the head of the family offers a puja to the bhoomi (paddy field) and everybody including the head of the family and other workers in the field faces east side and offers un boiled cooked rice to the Deity .then he collects the new Dhan (rice) and come back. In the house the senior most lady collects the new rice from the head of the family .With the help of other present women's in the house, she prepares the ingredients for the next day celebration. Nuakhai had some special rituals to follow by every member of the house like; the food must be served on leaves specially made for this festival. The choices of leaves are depend upon the area for example Kulta cast eat Nua on Mahul leaves, The Brahmin served nua on Banana Leaves or Sal leaves. The rest of the community eats nua on Kure leaves. In the early morning of the festival, The members of the family wakes up early to finish the puja on proper Lagna(Auspicious Time) .The head of the family goes to the field

again and offers the Bhoga (Special made sweets from the new rice ) like Arisa Pitha , Khiri Manda , Khakhra to the Mother land. In home the same bhoga offered to the house deity first after that only the family members sat together facing east. The Head of the family distribute nua to each member, and then at the right lagna everybody eats it in the same time. After this ritual each member takes the blessings from their respective elders by touching their feet with respect and dignity. Everybody in the family greets to each other and prays for everyone's happiness and wealth to the god.

### **Delicacy Served In Nuakhai Festival.**

The traditions and culture of Odisha always shows its variance towards food. Every region of Odisha had uniqueness and different technical approach towards food. As for Nuakhai, its food and drinks are basically dominated by Western Odisha s cuisine .Recognised as the most shouted event of western Odisha, Nuakhai celebrated by every western Odisha s region and the food items are enjoyed by all the family members respectively. The preparation of different items and the techniques of making it are really complicated for the new members of the house (newly married wife) that's why the senior women's are always kept their eyes on the preparation of food. Each dish has every element of taste like sweet, sour, spicy etc. There are no excuses for the hard work while preparing the food. The job is difficult because the menu is consisting of 8 to 10 delicacy and the methods of preparation are very crucial. The menu itself is very rich, nutritious and has all kind of different flavours in the menu. Its have rice, dal, curry, sweet, chutney etc. The tradition is to cook the new crops as bhoga and have it in Nuakhai. The different food item that is served in Nuakhai is listed below.

#### **1. Nua (Bhoga, Prasad)**

Nua means new .As for the rituals the new rice first offered to the village deity or in house deity before consumed by other. This is the reason why the farmer guards the field till Nuakhai to protect his crops from other entities. The new rice has been given to the chief lady of the house. She portioned it for different items. The Nua is prepared approximately same in every region of western Odisha but it's have a little variation from area to area. Basic preparation of nua is very simple the rice soaked in water for 2-3 hours, then put it in the hot milk and let it simmer till the rice cooked perfectly. Some regions use sugar and some rural region uses Gud (jiggery) for sweetening. No other items can be used in making nua. Now a modern version of nua was prepared by putting dry fruits, thus made it tastier and enjoyable. In some part of western Odisha the Nua often called as Jukha and they used chuda (Flattened Rice) to make the Prasad made out from the newly harvested crop. When the nua is prepared, first it is offered to the home deity and then each family member has it in front of her presence.

#### **2. Arsa Pitha/Arisa Pitha**

New rice can also used for making this traditional sweet item of Nuakhai. It is also a part of the bhoga because it is also made with the same rice which is harvested for Puja. From much generation till now people make it in the same traditional way .The process of making the Pitha is simple but certainly complicated. Rice was grinded into powder by using mill stone in village. They pour it in a solution made out of water, ghee, jiggery, sesame seeds, cinnamon powder and a little bit salt. When the mixture cooled down then small lemon shaped ball of the dough was made by using an application of ghee in hand for avoid stickiness. Then they heat ghee in a large Kadai and flattened the balls into small pancakes shape then deep-fry it till golden brown. In some version coconut and sugar stuffing is also recorded.

As for now in urban areas people used to make it in more commercial way, but it is still stand tall for its taste, flavour and non-perishable nature. This Pitha is also given in form of gift from the hosting family to their friends and relatives.

### **3. Nua Bhaat (New Rice)**

The new rice is the most important element of the festival. For the grand feast, new rice just boiled till the raw ness of rice vanished. It is always served hot. Now a day's people made the rice in many versions like pulao and fried rice. The taste can be different but the used of the new rice of the season is the only major rule of Nuakhai.

### **4 .Daiel / Daali (Lentils)**

Daiel or Daali is a simple lentil dish which is made out in every feast of western Odisha. Chana Daal or Arhar Daal can be used. The dal was boiled in water just putting turmeric powder and salt. Then it is tempered with panch phoran, chopped garlic, mustard oil and onion. As for modern time people used to make it more delicious by adding some spices and ghee in it.

### **5. Tun saag (Curry)**

A proper Nuakhai feast cannot be completed without 3 to 4 curries in the menu.

Various types of curries are made on the occasion of Nuakhai. A mix vegetable curry (Ghanta Tarkari) made out of local available vegetables and fruit is a common curry in the festival. In villages, Farmers used own grown vegetables for making of this curry. The basic vegetables used to make this curry are potato, raw banana, Egg plant (Brinjal), pumpkin, peas, Okra, onion etc. Chana Masala (spiced Peas curry) is also a common dish in the festival. Peas are sautéed with Onion, Ginger & garlic paste based Gravy and spices, served hot in the feast. Now a day's people add others dishes according to their taste like Paneer Masala (Cottage Cheese Curry), Aloo dum, Gobi Masala etc. These curries have a unique taste because it is made traditionally at the day of the festival only .It helps the new members to understand the process of making this curry traditionally.

### **6. Ambil/Ambila (Curd Based Curry)**

This is one of the most important dishes of the festival. There are many versions of ambila prepared in Western Odisha during Nuakhai. The process of making and tempering this dish is very crucial. Basic ambila is prepared by boiling the seasonal vegetables like Radish, Eggplant, pumpkin with curd or buttermilk and then seasoned it with salt, turmeric powder and a pinch of Hing (Asafoetida powder).when the vegetables are cooked well then tempered it with curry leaves ,Dry red chilli and panch phoran. In some part of the region, they put Henda (preserved bamboo shoots) for the flavour in it. In some part the uses of okra and drumsticks are recorded. In villages people used to make it on clay pot for extracting an earthy flavour .

### **7. Khata (Sour Dish)**

Khata means sour in local language. As the name suggests it is a sour and spicy dish made out of tomatoes and kardi (Bamboo shoots). Ripe tomatoes mashed and cooked in mustard oil and different spices added in to it, thus make it more spicy and tangy. Bamboo shoots give it a certain earthy flavour and give a unique twist. In some regions a little amount of sugar added in to it for sweetness. In Eastern part of Odisha, Dry dates are been used in Khata for a rich taste.

### **8. Bhaja (Shallow fried vegetables)**

Generally potatoes, eggplant and raw banana used for make this dish. These vegetables cut in to round shape or baton shape and seasoned with turmeric powder, chilli powder and salt. Then the marinated vegetables shallow fried in a thick pan with the application of mustard oil. In some regions Chati (mushroom) and Putal (pointed guard) are prepared in the same way.

### **9. Saag (leafy vegetables)**

This is the most complicated dish of the menu. Every region has their own style for the preparation of these vegetables. Saag can be different from area to area, thus people make this dish as for the availability in the market. Most commonly Makhan saag (pumpkin leaves) are prepared by just using mustard seeds, moong dal and seasoning. There are other varieties of saag are also prepared for the festival some of the example are bhaji saag, raiskhada saag, kuler saag, gadhapurni saag, munga saag etc.

### **10. Chutney (spiced salsa)**

It is a taste enhancer. It is spicy and tasty. Coriander leaves and mint leaves grind together with green chilli, tamarind, salt, sugar and garlic cloves. In some areas coconut also used for the same purpose. It is a healthy accompaniment for a large meal.

### **11. Khiri (Rice Pudding)**

It is the dessert to finish the course off. The new rice is sautéed a little in a handi (vassal) with ghee till turn golden in colour. After that milk and sugar pour in to it and simmer for some hours till rice soaked all the milk. Then some dry fruits like cashew nut, Sultana, Almonds sautéed in ghee putted on the top of the pudding. Thus make it rich and colourful. There are many versions of the dish observed during the festival. Semolina and Vermicelli are also cooked in same manner for making the dish. In Sambalpur region they put a Gulab Jamun on the top of khiri, thus make it more relishing.

All the food items are served in Leaves Plates (Khali) and small bowls made out of leaves (Dana). All family members from the eldest to the youngest sat together in a line. The women's of the house served the items one by one. When every dish served all family members pray for the good year ahead before started eating. This symbolise the togetherness of the members. The food gives the family a chance to reconnect with each other. The main objective for the feast is to gather all the members in one house and have a great food and joy all together.

### **Events and functions during the festival & Nuakhai Bhetghat**

Events are an initial part of every Festival in Odisha. There are many festivals where we can enjoy the traditional dace and folk music e.g. Konark Festival. There are different types of games played at the time of raja mahotsav. In all of those events people used to organised games and different cultural activities for entertainment as well as it is a great gesture to remember the culture. In case of Nuakhai, it is not only limited to foods and agriculture, it is also an occasion to celebrate the Sambalpuri culture (kosli culture). Western Odisha is a cultural hub. There is many dance forms and local music come from the different regions of the area. After the feast, family members visit the local temples for blessings. Village people used to conduct kushti and kabaddi among the neighbour villages, which is very interesting to watch. At evening there is a special function happen in each area respectively called as 'Nuakhai Bhet Ghat' where people from the community come together to meet each other. Bhet Ghat means meet and greet. As the term suggests it is a function about social bonding. The purpose of this special program is to share the happiness with every person from the society. It is also gives an



opportunity to the people staying away from their village to meet their old friends and other society member. Nuakhai bhetghat can be observed in both rural area and urban area of the regions. People used to wear traditional Sambalpuri clothes to attain this festival. In the evening during the Bhet Ghat meeting different local dance forms performed to celebrate the local culture. Dance forms like Dalkhai, Rasarkeli, Mailajada, Ghumra are very famous and quite enjoyable. Traditional folk music and instruments are played by the people to remember the glorious culture. This is an example of unity of the society. Nuakhai has a great contribution to social harmony and solidarity. It teaches us about the importance of unity, togetherness and love towards the mother land and the culture.

Now a day's Nuakhai bhetgat are been organised in metro cities like Delhi, Mumbai, Bangalore, Chennai etc. by the people from Western Odisha, who are unable to attend the festival in their respective villages. Even in foreign countries like United States, United Kingdom, Japan, Dubai, People from the western part of Odisha take initiative to organise the event over these country with fellow friends and community. This festival binds them together in a social harmony, friendship and unity. Traditional folk music and dance form are also performed and traditional food varieties are exhibited on this occasion. This is also a great initiative to promote Sambalpuri culture and heritage by conducting Nuakhai bhet ghat in those countries. From last forty years Nuakhai bhet ghat also organised in Bhubaneswar by the people residing there and in nearby area from Western Odisha. It is a very noble attempt to preserve and promote the Sambalpuri culture which is rapidly vanishing from the history.

#### **Way ahead:-**

Nuakhai is the own festival of Western Odisha. But the cultural impact of Nuakhai was spread in all over Odisha. There is a special holiday announced in the occasion of Nuakhai by the state government .Its shows us what an incredible festival it is. It is a festival to celebrate new crops, New beginning and a new journey begins with this festival .The journey of a farmer to harvested his crops and hope for a good prise for his material in the market. After a long waits this festival gives a chance to reunite with all the family members. People staying away from the country celebrate this festival over there with the local fellow community member. In every aspect Nuakhai is a festival which still connects people. Grandparents, who are living in the village gets a chance to meet their grand children's in this occasion. It is also gives opportunities to the new generation to adopt the family culture, heritage and Family reputation. For farmers this festival is more than a celebration. They get very emotional while meeting their relatives and friends, because a farmer job is very tough job to do. He didn't get a chance to relax because of the field work and hard work .Nuakhai gives him a chance to relax his mind and body as well as opportunity to enjoy the festive season with the families. Before the festival the whole market of the area are immensely busy for the festival marketing. People used to purchase traditional clothes for each member of the family. Handmade products and sweets are also purchased for friends. During the time of gatherings, the family takes some decision like marriages of younger generation, resolving the property disputes between family members. One of the prominent reasons for family to come together and celebrate this festival is the presence of the aging member of the families. This is very important festival foe the new generation; Because of the coming together in these festivals, they can able to understand the kinship relationship among them. They could identify and attached themselves with the macro family, which develops a feeling of social protection among them. If we make Nuakhai a grand event among other states and regions then it can helps us getting more and more tourist. It can bring business to the local craftsmen. Now a day's tourists are more interested in visiting such places where they can explore the local festivals and culture. There are lots of activity can be observed during the festival so it's also gives chance to organised it well, just like managing an event. If we put some

necessary steps to develop Nuakhai then we can developed the Western Odisha culture also as well as taking the festival to a new dimension.

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