

THE ORĀONS OF CHŌTĀ NĀGPUR :

Their History, Economic Life, and Social Organization.

BY

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With numerous illustrations and a Map, and

AN

Introduction

BY

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List of Illustrations.

		<i>facing page</i>
1.	The Rohtās fort ...	29
2.	An Orāon Panchayat ...	39
3.	Handloom weaving ...	69
4.	Semi-Hinduised aboriginal women ...	75
5.	Orāon types ...	81
6.	An Orāon carrying his children ...	88
7.	An Orāon type ...	101
8.	Patterns of tattoo-marks ...	102
9.	Young Orāon pair ...	103
10.	Temporary leaf-dwellings ...	106
11.	Type of adult male ...	106
12.	Threshing paddy ...	127
13.	Catching birds with the bird-lime ...	127
14.	Drawings on house-walls ...	132
15.	The plough, axes, and javelin ...	132
16.	Yoke, harrow, and other implements ...	132
17.	An Orāon hunting party ...	153
18.	An Orāon hut ...	173
19.	Ornaments and other articles in use amongst the Orāons ...	177
20.	A fishing party ...	181
21.	Musical instruments ...	193
22.	Head-gear, waist-girdle, <i>etc.</i> ...	216
23.	Driving away cattle-disease ...	254
24.	War-dance ...	281
25.	Women's dance ...	281
26.	An Orāon in war-dress ...	283
27.	The Karam dance ...	285
28.	Position of the dancers at the dances ...	291
29.	Position of the dancers at the dances ...	293
30.	The Khāriā dance ...	294
31.	Blowing the <i>sher</i> -trumpet ...	294
32.	The court-yard dance ...	297
33.	Orāon mode of salutation ...	315

Map shewing the migrations of the Orāons and their numerical strength in the different districts and in the different *thanas* of the Rānchi district. *Frontispiece.*

PREFACE.

The present work is the result of fifteen years' intimate acquaintance with the Orāons, including three years' special enquiries about their customs and usages.

The Orāons are spread over such a large tract of the Chōtā Nāgpur plateau that local variations of the customs recorded in this book necessarily occur. And as with advancing civilization old customs, habits, ideas and beliefs are now in a process of transformation, decay or disappearance, all the customs and usages described here can hardly be found together in any one village at this day.

Should the present work be favourably received by the public, it is proposed to follow it up by another volume giving an account of the religious and magico-religious system, the domestic ceremonies and usages and the language and folklore of the Orāons so as to complete our picture of the tribe.

The great importance for administrative purposes of the study of the ethnology of such backward tribes as the Orāons has been referred to by Dr. Haddon in the Introduction which he has so very kindly written for this work and for which I cannot adequately express my gratitude to him. As for the scientific interest of such a study, the observations made elsewhere by the same eminent

authority with reference to the Cochin tribes apply with equal force to the Orāons: "These backward jungle-folk have a peculiar interest for ethnologists as they appear to retain many of the customs and beliefs which we may well suppose characterised mankind in very ancient times; they are ethnological survivals which bear the same relation to Anthropology as that borne to Zoology by those generalised or persistent types dating from geological antiquity in various groups of animals that rejoice the heart of the Zoologist."

I take this opportunity of recording my most respectful gratitude to His Honour Sir Charles Stuart Bayley, K.C.S.I., I.S.O., Lieutenant-Governor of Bihār and Orissā, for kind words of encouragement during the preparation of this work. To the Hon'ble Mr. E. A. Gait, C.S.I., C.I.E., I.C.S., Member, Executive Council, Bihar and Orissa, my debt of gratitude is incalculable. To him I owe my initiation into the study of Anthropology as a science, and his never-failing kindness and words of encouragement and advice have throughout cheered and guided me in my labours. Finally, I have to thank the Rev. P. T. Martin, B.A. (Cantab.) for the trouble he has kindly taken in revising the proofs of certain parts of the book.

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The 1st June, 1915. }

S. C. ROY.

CONTENTS

	<i>Pages.</i>
Introduction	
by Dr. A. C. Haddon, M.A., Sc.D., F.R.S., M.R.I.A.	vii-xix
CHAPTER I.	
Origin and History	1-51
I. Population	2-3
II. Tribal Names	3-17
III. Origin and Migrations	17-35
IV. Later History	36-51
CHAPTER II.	
Geographic and Social Environment	52-79
I. Geographic Environment	52-67
II. Social Environment	67-79
CHAPTER III.	
Physical Characteristics and Personal Adornment	80-104
I. Physical Appearance	80-87
II. Attitudes and movements, and Physical Powers	88-92
III. Dress and Personal Adornment	92-104
CHAPTER IV.	
Village Organization & Economic Life	105-209
I. The Village, Village-Lands & Land-holding.	106-119
II. Agriculture	119-140
III. Religious and Magical observances in Agriculture	141-153
IV. Hunting	153-159
V. Fishing	159-161
1. Bird-catching	161-162

	<i>Pages.</i>
VII. Material Condition	162-186
VIII. Manufactures and Industries	186-189
IX. Trade and the Village Market	189-194
X. Different classes of Servants & Labourers	194-199
XI. The Daily Life of the Oraon	199-202
XII. Economic Condition	202-209

CHAPTER V.

The Village Dormitories, and the Training of Youth	210-323
I. The Bachelors' Dormitory	211-260
II. The Maidens' Dormitory	260-273
III. Dances	273-301
IV. Songs	301-307
V. The Jatra or Inter-Parha Dancing Meetings	307-322

CHAPTER VI.

Social Organization and the Regulation of Tribal Life	324-438
I. Totemism	324-344
II. Kinship and the Privileges of Certain Kin	343-369
III. Inheritance and Partition of Property	369-387
IV. The Village Brotherhood and Artificial Kinship	388-405
V. The Village Panchayat	406-412
VI. The Parha Federation and Inter-Parha Alliances	413-438

APPENDICES

I. Some Agricultural Customs among the Oraons	439-442
II. The Traditional Story of the Genesis of Man and of the Spirits	443-476
III. Oraon Songs	477-482
IV. Population (Statistics)	483-488
Index	489-491
Errata	492

APPENDICES.

APPENDIX I.

Some Agricultural Customs Among The Oraons.

The 'Ban-gāṛi' ceremony, as described at pp. 143-4 *ante*, appears to be a mutilated form of the more elaborate ceremony which may still be seen in several parts of the Orāon country. This ceremony is also known by the significant name of the 'marriage' of the corn-seedlings. Similar 'marriage' ceremonies are also in vogue with respect to certain fruit-trees and of tanks and wells. These 'marriage' ceremonies are believed by the Orāon to stimulate fecundation, and, by preventing irregular fecundation, to render the produce of the fruit-trees and rice-plants and the fish and the water of the tanks and wells fit for human use.

The ceremonies observed in the marriage of the rice-plants, annually celebrated on the day that an Orāon cultivator begins the transplantation of his paddy-fields, are as follow : The men first plough up the field and retire, leaving a plough stuck up

on the field in the belief that it will avert rain during the transplantation. The female members of the cultivator's family now put up on a ridge of the field three or five lumps of earth, on each of which the cultivator's wife places a few paddy seedlings and deposits a little *arua* rice and a handful of barley, unhusked rice, mustard, *Kurthi*, *Surguja* or other grains (generally five varieties in all) and marks them with vermilion and moistened rice-flour (*aripan*). When the paddy-seedlings have been duly 'married' in this manner, the cultivator's wife first takes down these 'wedded' paddy-seedlings to the field and plants them close to the ridge. Other female labourers then enter the field and the women all proceed to transplant paddy seedlings on every part of the field with the exception of a small space at one end of it. The women next plait together a few paddy-seedlings in the form of a marriage-'*kārsā*' (a crown of paddy sheaves) and plant it in the middle of the space left untransplanted. Then they all dance round this '*kārsā*', sing wedding-songs, and, apparently as a rain-charm, spatter one another with mud and water. Finally, they transplant this remaining portion of the field and proceed to the owner's house where they are given a jar of rice-beer to drink, and each gets a handful of '*pachāit*' (*āruā* rice soaked in

water) to eat, and a little oil to anoint herself with. The owner of the field has to observe a fast that day (although he may drink as much rice-beer as he chooses) until the transplantation is over. In the case of the first field transplanted in the village, it is the village priest (Pāhān) and not the cultivator's wife who has to perform these rites. In addition to the rites described above, the Pāhān in such a case has to offer a libation of rice-beer to Mother-Earth, saying—"O Mother-Earth, may we have plenty of rain and a bumper crop." On the spot where rice-beer is thus offered the Pāhān plants the paddy-seedings duly "married."

Another class of customs connected with the reaping and the threshing of corn and the gathering of certain fruits deserves notice. At the rice harvest, the Orāon cultivator leaves unreaped on his last harvest-field a few stalks of paddy wherein apparently the corn-soul or corn-spirit is believed to reside. The Orāon calls this clump of rice-stalks the "Field-guard" (khālkhā-pāgé), and believes that it keeps guard over the field until the next sowing or transplantation, as the case may be. Now-a-days, however, this cluster of sheaves is, in many places, subsequently taken away by anybody who chooses,—barring, of course the owner of the field or any other member of his

family. Even this latter restriction is now disregarded in some places. In fact, in some Orāon villages, the owner himself subsequently brings home these sheaves on an auspicious day (preferably a Monday), and describes this proceeding as "bringing the Bride home." When the rest of the paddy (i.e., unhusked rice) has been threshed and garnered, these last-reaped sheaves are taken home and threshed, and the paddy-grains are carefully set apart to serve as the seed-grain for the next sowing.

Again, when an Orāon has threshed his rice and is carrying it home, he leaves three or five handfuls of the threshed rice on the threshing-floor. This paddy is called by the Orāon the 'Būphi Khes' or 'Old (Mother-)Rice.' It is said that this Corn-Mother keeps guard over the threshing-floor until the following harvest. This Corn Mother is usually covered over with straw, probably to protect her from the evil eye or evil spirits. Similarly to 'keep guard' over his jack-fruit tree until the next fruiting season, the Orāon leaves on the tree the last jack-fruit of the season as *Mankha-page* or Tree Guard.

* This Appendix modifies the statements made at p. 157 *ante* as to the absence of any other superstitions about the sowing, reaping, threshing and winnowing of corn.

APPENDIX II.

The Traditional Story of the Genesis of Man and of the Spirits.

We have referred more than once to the Orāon story of the genesis of man and of the spirits. This story is recited by an Orāon spirit-doctor or by any other Orāon who may know it by heart, at the Dāṇḍā-kāṭṭā ceremony performed at every Orāon house on every possible occasion. The avowed object of this ceremony is to save men (especially, children), cattle, and crops from the 'evil-eye' and the 'evil mouth.' The bhelwā twig used in the ceremony is believed to be potent against the evil eye,—for a drop of the oil obtained from the bhelwā fruit falling into the eye is believed to cause blindness. And so too the black charcoal-powder, the white rice-flour, and the red earth of the hearth, with which a mystic figure is drawn for the ceremony,—are supposed to represent the three principal colours of the rainbow which is the largest 'bow' ever known and therefore considered the most potent weapon against the evil eye, the evil mouth and evil spirits

· If the ingredients used for the ceremony—viz the bhelwā-twig, the charcoal-dust, the rice-flour

and the red earth,—thus serve to ward off mischief, the recital of the story of the multiplication of the human species and of the introduction of agriculture, may not improbably have been originally meant to magically promote the increase of progeny and prosperity in agriculture.

The story is given below just as we heard it recited by an old Orāon Bhūinhār. As will be seen, it consists of two parts. The first part describes the genesis of the human race and the institution of agriculture, and the second part refers to the discovery of iron and describes the origin of the gods and spirits.

PART I.

Innā.	mūndhūntā	pūrkhargāhi	kāhini-kaththā
Today	original	ancestor's	story .
tengā-lāgdan.	Belātpūr	be'las	rāksas
[1] am telling.	Belatpur	king	demon
telā-khūṭā-nū			khūṭā-lāgias.
tela -stump-to			fasten-used.
Be'las	saikā-ti ^{khil}	chūnjtā-lāgias.	Hormār
King	saika-rice	threshed-was-getting.	All
saikā-ti ^{khil}	cherā-lāgiar.		Rākas
saika-rice	carry-were-doing.		Demon
hormārin	mok ^{kh} khās.		Abiri oṅṭā
all	ate up.		At-that-time one
rāṅḍi	pāchchō-gé	tāngdas	ra'hchas.
widow	old-woman-to	her-son	lived.

As-gāhi	pāli	mānjā	tī'khi	cheṛā-gé.
His	turn	became	rice	carry-for.
Belas-gāhi	ālar	kerār		chertā-ge.
King's	men	went		cause-to-carry-for.
Ā	chendās	sāukāṛās-gūiā		jonkh
That	boy	rich-man-there		servant
rahchas.	"Gūchā	bābu,		nighāé
was.	"Come-along,	boy,		thy
pāli	cheṛā-ge."	Tāngiō		chi'khā
turn	carrying-for."	His-mother		cry
hellrā.	"Ontā	eklā		engdas,
began.	"One	only		my-son,
mōkhō-chiō	rākas."	Ā	kūkkōs	bāchas
will-eat-up	demon."	That	boy	said
"Tikhil	hō-on	darā	kā-on."	Bārō-manna-
"Rice	take-will	and	go-will (I)."	Twelve-maunds
gāhi	khāṇḍā	tero-manna-gāhi		barchhā
of	sword	thirteen-maunds-of		spear
darā	nāgrā	khāj	dharchas.	Āṇṇiā
and	black	clay	seized.	Strong
āḍḍō-nū		duṇḍuā-ghaṭin		tāngchas.
bull-on		high-sounding-bell		fastened.
Tikhlan	lādchas,	bārā'		hellras.
Rice	loaded,	come		began.
As	tin	kōs	gechchhā	rahchās
He	three	kos	distance	remained
				when
rākas	bāchas,—	"	Ekā-lekhā	biris
demon	said,—	"	what-like	warrior

bārā-lāgdās ?" come-beginning ?"	Rākas-gāhi Demon-of	lāddi-pōttā bowels
āsrā-lāggi. Ās quake-began. He	khāpā await	'bārchas. came.
Kūkkōs Boy	ānṛsias reached	darā and
"Bāiān "Mouth	āngla. open.	Hōrmārin All
ōndkāe : drank :	Engān-hū Me-too	mōkhā." eat."
ās ānglās. he opened.	Kūkkōs Boy	barchhān spear
darā and	pharilan sword	jhōlchas. brandished.
rākas demon	kechchas-keras ; died ;	khāné then
khōetāchas. weigh-caused.	Antilé Then	āḍḍo ox
hellrā. began.	Kukkōs Boy	āḍḍōn ox-to
"Manu Men	khārin khakhhōe wilt-meet	hōlé if,
'Kerā-jhariānū 'Plantain-grove-to	bāchhranā-kālā'." to-be-saved go'."	Dharmes God
ghōkhchas ki pondered that	rākas demon	rājinū country-in
holé, if,	mankhār-ge men-for	māṇḍi-amm rice-water
		gamkārōs will-smell
		mālā not

su'hā' Khané ās chich-chep ṭiṭā-keras.
will-relish. Then he fire-rain throw-went.

Āḍḍo mukkārin khākhkhiā darā āniā.
Ox women met and said

"Kālā kerā-jhariā-nu bāchhrnā-ke ;
"Go Plantain-grove-to to-be-saved ; for

Dharmes chich-chep ṭiṭā-keras."
God fire-rain throw-went"

"Em ākhā' bāldam ; i āḍḍo ākh'i.
"We know don't ; this ox knows.

Pāse' khāddio." Ar āḍḍon pāssar.
Beat friends" They ox killed.

Antké Pārvati Dharmesin
Then Parvati God-to

āniā ki "Dūbhā tūr chich-chēpan
said that "Bowl-with fire-rain

ṭirké." Anti Halmānsin Dharmes
throw." Then Halman-to God

ānias "Bhāgnā, chhāmhe-nū
said that "Nephew, front-in

rā-'ké: chich-chep ṭiṭon hōlé, dāmuān
remain ; fire-rain throw-will (I) if, drum

ṭhōk-ké." Bhāgnās telā-mūkhnūm
beat." Nephew tela-eating

lōbhras ; dāmuā mālā thokchas
was-absorbed ; drum not beat.

Dharmes thārā-ti " chich-chēpan
God plate-from fire-rain

ṭiddās ; threw ;	khané then	ūrmi all	rāji country	ūllīā ; burnt ;
manu-mās tree-fruit	ūrmi all	ūllīā. burnt.	Pārvati Parvati	
bhāiā-bahinin brother-sister	nūddā concealed	Sirā-sitā Sira-sita		
nālō-nn field-in	gānglā-baid gangla-baid	Kakṛō lātānu. crab-hole-in.		
Ond-phārā One-half	masri masuri	dāli pulse	chichchas ; gave ;	
sāttō-ullā seven-day	sāttō-mā'khā seven-night	mokkhkār. ate.		
Antilē Then	Dharmes God	bārchās. came.	Tikhil Rice	
mālā not	khākhri. found.	Annū Then	Parvatīn Parvati-to	
āniās ki, said that,	"Dānā-khatri "Grain-without	kheā-lāgdan." die-beginning."		
Khané Then	Pārvati Parvati	āniā, said,	"Dūbhā-tūr "Bowl-with	
tundā-ge throw-to	ānkān ; said (I) ;	khané then	nin thou	
thārā-tū plate-with	tund-kāe. threw.	Manukhārin Men		
ekṣan where	beddōe ?" will get ?"	Antilé Then	gōṛ-mūṛ feet-head	
nānā make	hellras began	Pārvatin. Parvati-to.		

"Kālā,	Gānglā-bāid-nū	rānār."
"Go,	Gangla-baid-in	are they."
Khané	kōhi	besrā Lili-Bhuli-Khairi-
Then	kohi (bird)	kite Lili-Bhuli-Kairi-
kuṭi	ālla-guṭhin	sonā-gahi tafni
bitch	dogs	gold-of stick
Dharmes	ōchchās-ki	beddā-keras.
God	took-and	search-went,
Allā-guṭhi	bānrnūti	kerā,
dogs	scenting	went,
gāngla-jhūṛ-kākṛo-lātā-nū	āllā	bānrchā
gangla-bush-erab-hole-in	dog	smelt
darā bhukā-hellrā.	"Erājjō,	erājjō,
and bark-began	See-grandfather,	see-grandfather.
dhārō." "Mālā dharo nātti;	En rādan."	
seize-"will" "Not seize-will, grandson: I	am present."	
Khané Dharmes manukhārin biddias,	ki	
Then God men searched-out and		
ochhās;	"Biddkān Pārvati,"	bāchas.
carried	"Found, Parvati,"	said-he.
Annunti ārin sebā nānā	hellras.	
From-that-time them-to [service]make	began.	
Annunti sebā nanjas; antile	manukhār	
From-that-time service did; then	men	
bāchar	"Jināpāni edā."	Khané
said	"Life-water show."	Then
pindī-hebrā-ge	āniās.	Erbarim
embankment-throw-for	said.	They-two

pinḍi embankment		heḇḇā threw		hellrar. began.
Dharmes God	onṭā one	eklā only	ūllā day	kāmchas created
Antile Then	Dharmes God	ārin them		menjās asked
"Idin "This	iklā which-day	hibiḇkar ?" prepared ?"		Ar bāchar They said
"Innā." "To-day"	Dharmes God			sāttō-ūllā- seven-day-
mākha'-gāhi night-of		ullā-nū day-in		menjas, asked,
"Idin This	iklā what-day	hibiḇkār ?" made ?"	Ar They	bāchar said
"Innā." "To-day."	Antile Then	Dharmes God		ānias said
"Ohré ! "Oh !	rāji world	māl not	bānchā, completed ;	ullā day
mākhā night	mānan-nekā." become-may"		Khané Then	ullā day
mākhā night	mānjā. became.	Nānnā Next		pairi-biri morning
Dharmes God	menjas, asked	"Idin "This	iklā what-day	hibiḇkar ?" prepared ?"
Ar They	bāchar said	"chero." "yesterday"	Antile, Then, [the]	biḇi puttia, sun set
khané then	nānnā another	ullā day	Dharmes God	menjas asked

"Idin ikla hibiḡkar ?" Khané ār
 This what-day threw-up ?" Them they
 bāchar, "Hōrobhré". Dharmes ennem sātṭé ullā
 said "Day-before-Yesterday" God thus seven day
 minnum keras. Antilé bāsarka
 asking went Then remaining
 kām-gahin ārin menjas, "Idin iklā nā-nor ?"
 works-for them asked. "This what-day will-do ?"
 Ar bāchār, "Idin innā, idin nela, idin
 They said "This today ; this to-morrow this
 nelbenjā ;" khané Dharmes bāchas, "Akkū
 day-after-to morrow Then God said "Now
 manūkhārgāhi raji ṭhik bānchā."
 men's world well completed".
 Antilé pindi kāmchar kī bihini
 Then embankment made and seeds
 neā' kerar. Onṭa nol-gōṭān chichchas,
 beg-went one pumpkin-seed gave,
 khané, iḍḍār ; antilé kundiā ; larangārā ;
 then planted (they) then grew ; trailed ; ;
 pūi-dā, khānjā, antilé pānjā. Dharmes
 blossomed ; bore-fruit, then ripened. God
 khāli chholtāchas, dara egtāchas.
 threshing-floor got-scraped and got-cleaned
 Antilé tātar-tūr khōetāchas. Ugi-
 Then sickle-with got-reaped carrying-
 eṭṭā-tūr cheṭṭātās kī khōptāchas
 pole-with got-carried and got-heaped-up

khāli-nū.	Antilé	paṭaktā	hellras.
threshing-floor-in.	Then	thresh-to	got-commenced.
Annuntī	khes	ūrkhā-hellrā ;	būṭ
Then	paddy	come-out-began ;	gram
ūrkhā ;	gōhūm	ūrkhā ;	māsi
came-out ;	wheat	came-out ;	masi
kōdāi	ūrkhā ;	masūri	ūrkhā ;
kodai	came-out	masur	came-out
māghā	ūrkhā ;	rahari	ūrkhā,
magha	came-out	rahar	came-out
jīnis	ūrkhā.	ūrmi	all
thing	came out.		

Antilé	ōṅṭā	dōhār	e'das	uiā-
Then	one	stretch-of-land	shewed	plough-
-khōsā-gé.	Antilé	Pārvatī	bāchā	"Bhāgnā,
dig-for.	Then	Parvati	said,	"Nephew,
'en ḍāmūā	ṭhokā'-gé	ānikān	ānnū	ḍāmuān
I	drum	beat-for	said	yet
mālā	ṭhokchkai.	Khané	kālā,	Bhāgnā,
not	beat.	Therefore	go,	Nephew,
toṛāngnū	āṛkhān	chekhlān	dahūrān-patirān	
jungle-in	herbs	leaves	twigs	leaves
mōkhké.	Manūkhār-gāhi	atri-gāḍḍī		
eat	Men's	plough-furrow,		
bhāṭro	āulā	mānuktān	ho'é ;	
level-up	that-day	man's-body	will-take ;	
tarhāt-nū	chuṭṭī	kūndo	āulā	
palm-in	hair	will-grow	that-day	

mānuktān	ho'é."	Annūntim	ālas
human-body	will-have."	Then-from	man
ūssas ;	khes chakhas.	Anti	ēnd-koṛān
ploughed ;	rice sowed.	Then	one-corner
khesān	bōkhhō	mōkhhā.	Ond-koṛān
paddy	locusts	ate-up.	One-corner
ergō	mōkhhā.	Ond-kōṛān	khes
mice	ate.	One-corner	paddy
hariārā.	Ond-kōṛā-nū		keṭkeṭrā
became-green.	One-corner-in		became-stunted
"Kāṇḍhri	khesan chunjā-ké.	Boṛe'	bāttāké ;
Karhani	rice get-unhusked.	Ricebeer	prepare;
nātti.	Bōṛé' biō-hōlé,	teng-ké."	"Bichchā,
grand-son.	Rice-beer ready-if	tell."	"Ready
ājjo	bōṛé."	Dharmes	keras darā ānias,
grandfather	rice-beer."	God	went and said,
"Chulhā	khājān kāstā',	ānti	tikhlan
'Hearth	earth get-powdered,	and	rice
kāstā';	kūilān kāstā';	bhelōā-dahurān	
get-powered ;	charcoal get-powdered ;	bheloa-twig	
ōndōrtā ;'	ennéné lihā ;	bhelōā-dahurān	
get-fetched ;	thus-thus draw ;	bheloa-twig	
pāl-kā ;'	binḍō māṛābā ;	enné	
split ;	straw-pad put down ;	thus	
enné	bā'. 'Innā, e Dharmé ;	Dāṇḍā-kāṭṭā	
thus	say. 'Today, O God !	Stick-splitting	
lāgdan.	Nin, Dharmé,	bārō-chhāē	
making-I-am	Thou, God,	twelve-shades	

nandāi ; makest ;	tero thirteen	chhāiā shades	nandāi. makest.
Sirā-sitā Sira-sita	nālē-nū field-in	Dharmes God	sikrā- hunt-
			becha-keras. hunt-went.
Tina-tara Right side	sonéhi Gold-of	ṭaiṭi, Stick	Lili Lili
Bhuli-Khairi Bhuli-Khairi	āllā-guṭhi, dogs,	Gānglā-jhūṛan Gangla-bush	
jōbbūkās beating	ittias. descended.	'Hāṛi-ré 'Go-away	āllā', dog,'
			bādas. says.
Kakro-lātā-erpā Crab-hole-house		iām in-this	rā'dām ; remain (we) ;
Dharmé O God	Panch-rūpi Panch-as		ḍāṇḍā-kāṭṭā dada-katta
bārchkan. (I) have come.	Ninghāé Thy	tinkā spoken	ninghāé thy
paṛighkā. described.	Juṛi kāṇḍō Double-seat-plank	juṛi pair(of)	menchi chairs
ūkkāékī sitting	tingkāe. instructed.		Dharmé God
Belāeō, Master, agriculture-in	khitinū cultivation-in	bārinū greenery	hariārki (abundance)
phariār-ki fruitfulness	rā'-neka ; be-may ;	pōsnu cattle-in	pārā-nū family-in
bārhāntri increase	mānānekā.' be-may.		Panch-rupi Panch-as
ānā-lāgdan. say-(I am) continuing.	Ninghāé Thy	tinkā said	ninghāe Thy

paṛikā instructed	kaththan words	ténga-lāgdan. saying-am.	Kūk Head
mālka not-having	khedḍ-mālka leg-not-having		ningāe-gé Thee-to
jiā-eṛbālāgdan, life-am-sacrificing.	Erā, Sec,	Dharmé, God,	nekhāe any-man's
bailāggō mouth-strike-will	nekhāe any-man's	khānlāggō eye-strike-will	hōlé if
ekāsé as	kher-biā-khuṛrii hen-egg-bursts		ānnem thus
ārgghi their	khann eye	khoṭrān-nekā.' burst-may.	Ekāse As
kirohi-ḍānḍā bhelwa-stick		palikkārai split-is	annem thus
bāi mouth	pālkrān burst	nekā." may."	Ānnu Then
"Dhīngrān "Log	mājhinū middle-in	āṭṭā. place.	Ijgō This-side
chū'tōs ; will-sleep ;	dhīngran log	kāṭṭ'ké pass-across	nāttis grand-son
kālké go	holé, it,	ālar men	bāṛrho." will-multiply."

PART II.

Bāro Twelve	bhāir brothers	Asurār, Asurs	tero thirteen	bhāir brothers
Lodhrar, Lodhars,	din-nā-rāit day-night	pānnā iron		dhuknār ; smelt ;

Hānk-rāj	Pankh-rāj	Dharmes-gāhi	ghōṛō
Hank-raj	Pankh-raj	God's	'horse
dānā	māl	mūkhi.	Antké Dhichuā
fodder	not	eats.	Then King-crow
Mangrū	Māhāto	bārjā-keras,	"Anā hārō
Mangru	Mahto	warn-went,	"Oh ye
bhāiro,	din-nā-rāit	pānnā	āmbā
brethern,	day-night	iron	don't
dhukā."	Ār	āniār	"Bāro bhāi
smelt"	They	said	"Twelve brothers
Asurām	tero	bhāi	Lodhām
Asurs [we are]	thirteen	brothers	Lodhars [we are]
din-nā-rāit	pānnā	dhūkdam ;	imimga
day-night	iron	(we) smelt	(we) ourselves
Dharmem,	imim	bēlam,.....dharā-	
God	(we) ourselves	kings,.....seize-	
hārō !"	Dhichuā	bōngā-lāgiā ;	sānṛsi-
friends !"	King-crow	fly-began ;	plncers
туру	khōlān	dharchār,	kūilān
with	tail	caught,	charcoal
tāpā-nanjar.	Kholā-kōchā	mānjā ;	mokhrārā
throw-did.	Tail broken	'became	became black
Dhichuā.	Antilé	Dharmes	Jhagru-
Dhichua	Then	God	Jhagru
-Kerkettā-bhāṇḍāri-sin		bāchas,	"Nighāé
Wood-pecker-steward-to		said,	"Thy
kathhān	mennār	hōlé,	bārjā"
words	listen	if,	warn."
			"O

hārō, bhāiro ! Din-nā-rāit pānnā endargé
 ye brethern ! day-night iron why
 dhūkdār ?" "Em bāro bhāi Asurām,
 smelt ?" "We twelve brothers Asurs
 tero bhāi Lodhrām ; em gōllām ; em
 thirteen brothers Lodhars ; we landlords ; we
 bel'am ; dharā ṭoṭān". Sārsi-tūrū melkhān
 kings. seize neck." Pincers-with throat
 dharchar ; chindān tāpā nanjar chhāti-nū.
 caught ; ashes throw did chest-on.
 Khané ādigahi chhāti pāṇḍru mānjā.
 Then her chest white became.
 Antilé Dharmes pānnān dhuknan bāgṛāgē
 Then God iron smelting spoil-to
 khāsra-khūsru mānjas, darā tusā-daharé-nu
 leprous became, and spring-road-on
 ukkias. Anti bārō-bhāi-Asūrār-
 sat. Then twelve-brothers-Asurs-
 tērō-bhāi-Lōdhar-gāhi tāngmukh-bāgār
 thirteen-brothers-Lodhars-of their-wives
 āmm hoā bārchar. Khasrā-khusru
 water take came. Leprous
 kūkkōs ārin ānias, "Chi, āiāng amm"
 boy them said, "Give, my-mother water."
 Ar-gāhi tangkhai-bāgar āniar,—
 Their wives said,
 "Bāro-bhāi Asūrār tērō-bhāi Lodhrār ;
 "Twelve-brothers Asurs thirteen-brothers Lodhars ;

ār-gāhi em tangmukh-bāgām, chich er^{kh}dam ;
 their we their-wives; 'fire (we) evacuate ;

phūngi pītdam; ārrā-phārrā ārlag-parlag
 sparks (we) emit; broad-and-wide beautiful-red-coloured

kichrin kurdam, āsgé chiōm amm ?"
 cloth (we) wear; to-him shall-give water?"

Ar-madhé ōnṭā rāṇḍi pāchcho
 Them-among one widow old-woman

rahchā ; ādi-gusān nechas, "Chi
 was; her-to asked, "Give,

āiāng amm" "Aré beṭā, ekātarti
 my mother, water," "O, son, wherefrom

bārch-kāi? Isan bāro bhāi Asūrār
 didst come? Here twelve brothers Asurs

terō bhāi Lodhār nāmé-jagarki
 thirteen brothers Lodhars notorious

rā'i, ālarin pitnār." Ad amm chichchā ;
 are, men kill(-they)." She water gave,

ās ōndās. "Ningūiā kaōn, āiō," bāchas.
 he drank. "Thy-house shall-go-I, mother," said.

Anti ā pāchchō āni, "Bhūti-bāni nāndan,
 Then that old-woman says, "Field-labour do-I,

bāṭhā nandan ; tab en ujjudān ;
 sweeping-work do-I; then I live;

ender nāikh nānōe?" Khané ās
 what work wilt-do?" Then he

āndas, "Erpā khāpūn ; khes khāpun."
 says, "House (I) will-guard; rice (I) will-guard."

Annuntim	hormārgāhi	khāli-nu	
From-that-time	all-men's	threshing-floors ¹ -in	
bārhānānjā.	Adihi	bārā-ge	khessan
'barha'-paddy-made. Her	coming-to		rice
khāedas,	chunjias.	Antké	pāchchō
dried,	husked.	Then	old-woman
bārcha.	"Khāiā	betā ?	Chunjā
came.	"Has-it-dried,	son ?	To-husk
kāloé ?	Nekhāénim	khāddkāi	ender
wūt-go?	From-any-one	stole	whether,
betā ?"	"Māl āiāo ;	khāṭnā-onnāsé	
son ?"	"No mother ;	cook-eat-with	
kām.	Hormārgahi	khāli	chochā;
business. All-(men)-of	threshing-floor (rice)	carried (home);	
nāigās-ghī	rai.	Kālā,	mājhi
priest's	remains.	Go,	middle
khālinū	būsūn	ondrké	darā
threshing-floor-in	straw	bring	and
			thresk."
Khes	āur	būsū	barābari
Rice	and	straw	equal
			became.
Antké	ā	pāchchō	barchā-ki
Then	that	old-woman	coming
			him-to
āniā,	"Nin-hō	khāsra-khusru	betā,
said,	Thou-also	leprous,	son,
khes	āur	būsū	barābari
rice	and	straw	equal
			become
ne	chero ?	En-hō	pāchchā āli."
who	will-carry ?	I-too	old-woman."

Ās ānias, "Kālāé pöllārin, jokhārin
 He said, "Go maidens, youngmen
 khānjké; cherōr. Nin māñḍi āmkhi
 summon; carry-will (they). Thou rice curry
 khāṭāe, āiō. En khe'tā-chhoṛā ojjā
 cook, mother. I leaf-plates prepare
 kādān."
 go."

Antilé bārō bhāi Asūrār tero
 Then twelve brothers Asurs thirteen
 bhāi Lodhar-gāhi pāñnā bāgrāchas.
 brothers Lodhars-of Iron got-spoiled.
 Antké deorā beddā-keras; ekses
 Then magician search-went; anywhere
 hñ deorār mālā khākharar. Antile
 even magician not were-found. Then
 ās usan bārchar. "Anā bhāi
 he to came-they. "O, brother,
 hūngūṛ-jūngūṛ ākhdāé?" "Kūchh ākhdan
 magic-spells know'st? "Something know-I
 kūchh bādan." "Guchānti, bārō bhāi
 something don't-know-I." "Let-us-go, twelve brothers
 Asūrār eddār." "Māl kāñ. Pitōr chiōr."
 Asurs call (you)." "Not go-will-I. Kill-will give-will-they"
 Antilé tām-tām āniar, "Kālā hārō,
 Then self-self said-they, "Go ye,
 āsin dharā ondrā." Antké ās menjas,
 him seize bring." Then he asked,

"Endr mānjā, hāro bhairō?" Ar āniar,
 "What happened, ye brethren?" They said,
 "Pānnā emhāi bāḡḡārā; hūngūḡ-jūngūḡ
 Iron our spoiled; magic-spells
 nānnār-chiā." "Engān kūḡhinū mānkhā,
 make-give." "Me furnace-in place,
 nisgar chiā, sāté ullā sāté mākhā dhūkā.
 plaster give, seven days seven nights blow.
 Pūnā bisālinu amm ōndrā; ṡāṡhkhā
 New pitcher-in water bring; mango
 dahurā-turū chhiṡkāké. Uṡhpūḡi chāri-tūrū
 twig-with sprinkle. Uthpuri reed-with
 bālin kōllké." Khāsra-khūsḡrūs ekāsé
 door open." Leper as
 ānias ānnem nanjar. Antké sōnā ār
 said so did-they. Then gold and
 rūpā-tūrū jhābrarkas ūrkhas. Ar āniar,
 silver-with covered came-out. They said,
 "Anā bhāi, eksan ibḡan biḡḡkāe?"
 O brother, where these didst get?"
 "Iam kūḡhinū biḡḡkān. Nim bāḡḡé
 This-in furnace-in found. You many
 rā'dar. Nim-gā bāḡḡé beddōr." Antlé
 are. You even more find-will." Then,
 "Kōrōm kā?" "Kō-rā." Korchār hormar.
 "Shall (we) enter then?" "Enter." Entered all.
 Bārobhāi Asūrār 'tero bhāi Lodhrār
 Twelve brothers Asurs thirteen brothers Lodhars

kōrchār. entered.	Tāngmūkh-bāgārīn Their-wives	chhābā-ge plaster-for
ānias. told.	Chhābchar, [They] plastered,	mūndhchar. closed up.
"Dhūkā" "Blow away"	bāchas. said (the boy).	Dhūkchar. [They] blew.
Kheāgé To die	hormār all	āṣmūṣrar. writhe.
bāgār bāgār	manjār, asked,	"Ender mannār, bāng?" "What (they) are becoming, son?"
Ā That	kukkōs boy	ānias, said,
'mukkā-khādd-ge 'wives-children-for	bāggé more	hō'om'; take-shall-we;
ārba-nākhṛā-lāgnar." (they) are-fighting."	Kechchar Died	hormar. all.
Sabad Sound	mālā not	khākhri. found.
bisālinū pitcher-in	amm water	ōndrā', bring,
ōndrā bring	darā and	chhitkā ; sprinkle ;
Ar They	kūlliār. opened.	Khōchōl Bones
bāng, son,	ender what	nanjkāi ?" didst (i.e. hast done)?"
āndas, .says,	"A That	bīri time
	bārō twelve	bhāi brothers
	Asūrār Asurs	

tero-bhāi thirteen-brothers	Lodhār Lodhars	āniar, said	'chichchan 'fire
he'dam, find-we,	phūngi sparks	pītdam, emit-we,	arra-phārrā long-flowing
kichri clothes	kūrdam." wear-we.	Kālā-kōé, Go-ye,	en I kā'lagdan." am going."
Ghōṛō-nu Horse-on	Dharmes God	ārgias rode	ki and challras. move-began.
Kerārki Went-and	mūkkar women	jhekchar. stopped [him].	"Emāgé Us-to
jinā-pāni life-drink	bātlārchā." tell."	Anti Then	ās he ānias said
kōhān, eldest-to,	"Nin "Thou	Chālā Chala	Pāchchō Pachcho manké, become."
Sannirin, Younger (ones)-to,	"Deswāri "Deswali	mānké, become,	Khūt become, mā'nké, become,
Chirō Chiro	mānké, become,	Rāmpāon Rampaon	mānké, become,
Aṣālgō Asalgo	mānké ; become ;	mānkhārin men	khokhrāké, way-lay,
ār they	bhōg sacrifice	ārgōr offer-will	nimāgé." you-to."

TRANSLATION.

PART I.

To-day I am telling the original story of (i. e. as told by our) ancestors :— The king of Belāṭpur used to tie up a Rākṣas (monster) to a stump of *tela*

(marking-nut) tree. The king was getting his *saika*-rice threshed. All (men) were carrying *saika*-rice. The Rākṣas devoured the men. At that time (*i. e.*, in those days an old widow had a son. It was now his turn to carry rice. The king's men went to make him carry rice. The boy was a servant in a rich man's house. [They said] "Let us go, young man ; it is now your turn to carry [rice]." His mother began to weep [and said] "One only son [I have] ; the Rākṣas will devour even [him]."

The boy said, "I *will* carry rice and go." He held [in his hands] a sword weighing twelve *maunds* and a spear weighing thirteen *maunds*, and [a little] black clay. He fastened a high-sounding bell to [the neck of] a strong ox, loaded rice [on its back] and proceeded on his way. When he was three *kos* * off, the Rākṣas said [to himself], "What kind of warrior is coming [there]?" The Rākṣas' heart began to quake. He came out to await (meet) him. The boy reached [the place], and said, "Open your mouth. You devoured [other] people. Devour me too." Then he opened his mouth. The boy thrust his spear [into his mouth], and wielded his sword ; and the Rākṣas died. Then he caused the rice to be weighed. Then the ox began to move. The boy said to the ox, "If you meet people tell

* A 'kos' is equivalent to about two miles.

[them], 'go to Kerā-jhariā * to save yourselves.' Dharmes thought within Himself, 'When the [corpse of the] Rākṣas will emit foul smell, men will not relish their food and drink.' † Then He went to shower down a rain of fire. The ox met [some] women, and said, "Go to Kerā-jhariā to save yourselves, Dharmes is gone to let fall a rain of fire." [They exclaimed] "We don't know, but this ox knows [i.e., this ox pretends to know more than we do]; beat him, friends." They killed the ox.

Then Pārvati‡ told [her husband] Dharmes, "Rain down fire from a [small] bowl." ** Then Dharmes told Halūmān, "Nephew, stay by me. When I rain down fire, beat the drum." The nephew became absorbed in eating the telā fruit (marking-nut) and did not sound his drum, [So] Dharmes rained down fire from a brass dish. And thus there was a general conflagration [*lit.* all coun-

* 'Kera-jharia', literally means 'the plantain-grove', but it is generally identified with Keonjhar, a tributary state of Orissa.

† *Literally*, 'their rice and water'.

‡ Some versions have 'Sita' instead of 'Parvati'. May not this Parvati or Sita, the wife of the Sun-God Dharmes, be really none other than the Earth-goddess whose marriage with the Sun is annually celebrated by the Oraon at the Sarhul ceremony?

** She in mercy asks Dharmes to pour from a smaller vessel a less quantity of fire.

tries got burnt]; [and] all vegetation was burnt up. Pārvatī concealed a man and a woman (*lit.*, a brother and a sister) in a crab-hole overgrown with gānglā shrubs in a rice-field called *sira-sita*. She gave them half a grain of *masuri* lentil (*Ervum lens*). They lived on this for seven days and nights. Then Dharmes came. He could not find rice. Then He told Pārvatī, "I am dying for want of food." Then Pārvatī said, "I told you—'throw [fire-rain] from a bowl,' but you threw [it] from a dish. Where will you find men now?"* Then he began to beseech Pārvatī [*lit.*, make with his head at Pārvatī's feet]. [But she replied] "Go, [they] are in Gānglā-bāid." Then Dharmes took a small stick of gold and with the bird *kohi*, the kite and the dogs 'Lili,' 'Bhūli,' and 'Khairi,' went out to search [for the 'Bhāyā-bhāyin']. The dogs sniffed about for a scent of them, and went on till at the crab-hole in the Gānglā-bush, they scented [them] and began to bark. [The Bhāyā-bahin exclaimed] "Look, O Grand-father, [these dogs] seize us!" [Dharmes said,] "They won't seize you, I am here." Then (thus) Dharmes found out the [two] human beings, and carried them [to Pārvatī]. From that time, He ministered to their comforts [*lit.*, served them].

* It is on the sacrifices offered by man that Dharmes and the other gods live. Hence God's need of man.

Then they said, "Reveal to us some means of livelihood." Then He directed them to make an embankment. They began to raise an embankment (preparatory to making rice-fields).

Dharmes had [then] made only one day [i.e., night was not yet created]. Then Dharmes asked them, "What day did you prepare this?" They said, "To-day." After a time equal to [what would now be] seven days and nights, Dharmes asked [them], "What day did you make this?" They said, "To-day." Then Dharmes said, "Oh! the world [is] not [yet] as it should be. Let there be Day and Night." Then Day and Night came into existence. Next morning Dharmes asked [them], "When did you make this?" They said, "yesterday." Then the sun set, and the next day Dharmes asked [them], "What day did you make *this*?" They said, "Day before yesterday." In this way, Dharmes went on asking [them] for seven [consecutive] days. Then with regard to the work remaining to be done, He asked them, "When will you do these?" They said, "*This* [we shall do] to-day, *this* to-morrow, and *that* the day after to-morrow." Then Dharmes said, "*Now* the world of men is made as it should be."

Then they completed the embankment and went to ask [Dharmes] for seeds. He gave [them] one seed of the bottle-gourd. Then [they] planted

it. It grew ; it trailed ; it put forth flowers ; and bore fruit ; and the fruit ripened. Dharmes had a threshing-floor prepared and cleaned. Then Dharmes pointed out a *dohar* (stretch of low lands) for [them] to dig and plough (*i. e.* cultivate). Paddy (rice-plants) began to come out (*i. e.*, began to grow) ; grain came out ; *marua* (*Eluisine Corocana*) [and] *gondli* (*panicum miliare*) came out, *makai* (maize) came out ; wheat came out ; *urid* (*Phaseolus Roxburghii*) came out ; *masuri* [lentils] came out ; *sorso* (mustard) came out ; *surguja* (niger oil-seed) came out ; *bodi* (*Vigna catiang*) came out ; *kurthi* (*Dolichos biflorus*) came out ; *barai* (*Phaseolus mungo*) came out ; *rahar* (*Cajanus Indicus*) came out ; all things came out (*i. e.* began to grow). Then He had the paddy (*i. e.*, the rice crop) reaped with sickle and carried with *sika-bahingās* (primitive yokes) and piled up on the threshing-floor. Then He made them begin to thresh [grains]. Then Pārvatī said to [Halumān] “O nephew, I told you to sound the *nagera* (drum), yet you did not do so. Therefore, go there, and live on jungle-herbs, twigs and leaves. You shall assume human form only when furrows made (with the plough) on the earth by man will be levelled up to an even surface (*i. e.* when man will give up cultivation,—an event which it is assumed will never come to pass). You will

assume human form only when hair will grow on the palms of man's hands (through their ceasing to drive the plough)." From that day man ploughed, and sowed paddy (rice in husk). Then locusts ate up the paddy in one part [of the fields]; in one part [*lit.*, corner] of the fields mice ate up the paddy; in one part the paddy remained green; and in another the paddy plants were stunted in growth. [Dharmes said :] "Get karhāni rice husked; prepare rice-beer, my grand-son. When the beer ferments, inform me." [When rice-beer was ready, the man told Dharmes :] "O grand-father, the rice-beer is ready." Dharmes went and said, "Make into powder some earth from the hearth; get some rice pounded, get some charcoal powdered; and bring a twig of the *bheloā* tree (marking-nut, or *semecarpus anacardium*) In this way draw a figure [on the ground]; split up the *bheloā* branch; place [on the ground] a straw-pad, [and] say thus :—"Today, O Dharmes, I am performing the (Bhelwā-) stick-splitting ceremony. Thou madest the twelve shades [Asurs]—the thirteen shades [of Lodhars]. On Sirā-Sitā field Dharmes goes a-hunting. [On] His right [are] a golden staff and the dogs Lili-Bhuli-Khairi. [He] alights [on Sirā-Sitā fields] beating the Gānglā bush, and says "Go away, dog." In this

crab-hole-house, we [the Orāons] remain (i.e., remained). O Dharmes, I (the sacrificer) have come as Panch to perform the 'Dāndākātṭā' [ceremony] as commanded by Thee,—in the manner laid down by Thee,—as instructed by Thee [whilst thou didest sit] on a pair of seat-planks—on a pair of chairs. O Dharmes, Master, in [our] cultivation, in agriculture, may [there] be abundance. In our cattle, in [our] progeny, may [there] be increase. As Panch I am saying (*i. e.* praying) this. I am speaking [these] words [as] instructed by Thee. [I am] sacrificing to Thee [a thing] without head or leg (*i. e.* an egg). See to it, O Dharmes, if the 'evil mouth' (*i. e.* malicious words) or the 'evil eye' of any one falls [on so-and-so] may the [evil] eye burst even as this hen's egg is [now] broken ; may the evil mouth burst even as this bheloā twig is split."

Then [Dharmes] said, "Place a log of wood in between [you two]. This side of the log, O Grandson, wilt thou sleep. Should'st thou pass across the log and go [over to the other side], mankind will multiply."

PART II.

[There were] Twelve brothers Asurs—thirteen brothers Lodhars : Day and night they would smelt iron. Dharmes' horse [named] Hankrāj-Pankhrāj

does not eat fodder (i.e. they did not get fodder to eat). Then the Dhichuā* [otherwise known as] MangrūMāhāto went to warn [the Asurs]: "O brethren, do not smelt iron day and night." They said, "We twelve brothers Asurs—thirteen brothers Lodhrās†—smelt iron day and night. We ourselves [are] gods, we ourselves [are] kings.....Let us seize [this fellow]." [As] the Dhichuā began to fly, [they] caught [its] tail with iron-pincers [and] cast charcoal-dust [at it]. [Thus, the Dhichuā's] tail became shortened, and the Dhichuā turned black.

* The Dhichua is the king-crow and the Kerkeṭā is the wood-pecker. These are the traditional bird-messengers of Dharmes, the Supreme God.

† The names 'Asurs' and 'Lodhars' appear to refer to one and the same people and they are reputed to have introduced the art of smelting iron into the Chota-Nagpur plateau. The numerals 'twelve' and 'thirteen' in the text appear to have been used in the sense of 'many.' The Iron Age in Chota-Nagpur appears to have been preceded, as elsewhere in India, by a Copper Age and that in its turn by the Stone Age. Ancient stone implements, chipped as well as polished, are dug up now and then in various parts of the plateau, particularly in its southern and south-eastern parts. The author has collected a number of them. Copper axe-heads are also known to have been dug up now and then. Recently twenty-one copper axe-heads were dug up at a village in *thana* Basia. In cinerary urns attributed to the Asurs copper ornaments are now and then found.

After this Dharmes told the Kerketṭā [also known as] Jhagṛu Bhāndāri (steward) "If they will listen to your words, warn [them]." [The Kerketṭā told them,] "O ye friends! Why do you smelt iron day and night?" [They said :] "We twelve brothers Asurs—thirteen brothers Lodhars,—we [are] lords (masters of all, we [are] kings. Let us seize [the kerketṭā] by the neck." They seize [the kerketṭā] by the throat with princers, [and] cast ashes on [the Kerketṭā's] chest. Then Dharmes, in order to hinder ironsmelting, became leprous (i. e. assumed the appearance of a boy full of sores) and sat on a road [leading] to a spring. Then the wives of the twelve Asūr brothers—thirteen Lodhrā brothers—came to fetch water [from the spring]. The itch-covered boy told them "Give me water, O Mother !" Their wives said, "We are the wives of the twelve Asūr brothers, thirteen Lodhār brothers. We evacuate fire* ; we emit sparks of fire ; we wear broad and

* It may be noted that before the introduction of lucifer matches, the Oraon, like the Munda, used to obtain fire by friction of wood. And even now when the Oraon or the Munda goes to the jungles he sometimes uses {two pieces of *putri* or similar other easily inflammable wood and by steadying the one with his feet and twirling round the other fixed perpendicularly into a groove in the former, causes the sawdust thus produced to ignite and set fire to dry leaves or a rag placed underneath.

wide beautiful red clothes. Shall we give him water (*i.e.*, shall we give water to such a miserable vagabond)?" There was a widow amongst them. To her he said "Give [me] water, mother." [She said,] "Oh son, where do you come from? Here the twelve Asūr brothers—thirteen Lodhar brothers—are notorious. [They] kill people." Then (*i.e.* after saying this) she gave him water; he drank [it] [and said,] "To thy house I will go, O grand-mother." Thereupon that old woman says "I work [as] a field-labourer; [I] work [as] a sweeper * [on other people's threshing-floors]; and thus I maintain myself. What work will you do [for me]?" Then he says. "I shall guard [thy] house; guard [thy] paddy (unhusked rice) [when laid out to dry]."

From that time] [He] gathered rice from [other] people's threshing-floors. * By the time she returned [home] [the boy] got the paddy thus collected dried [in the sun] and husked. Then the old woman came [home and asked:] "Has [the paddy] dried? Will you go to husk [the rice]? Have you stolen [the rice] from anybody, O Son?"

* The reference here is to poor people gathering rice by scraping together with the broom what is left on other people's threshing-floors, when the villagers have threshed and taken home their paddy after harvest. This is called 'Bāṅhā-khes' or 'paddy gathered by sweeping'

No mother ; your business is only to cook and eat. [All] People's threshing has been finished. All [men] have taken [their] rice home. Only the Naega's (village-priest's) is left [on the threshing-floor]." "Go, bring straw (i.e. rice in straw) to the middle of the threshing floor and thresh [it]." The rice and straw became equal [in quantity]. Then that old woman having come to him said, "You are an *itch-afflicted* boy [just as I am an old woman] ; the rice and the straw have become equal [*i.e.* equally large in quantity] ; who will carry [them home now] ? (The sense is, who has strength for the work ?) I too [am] an old woman." He said, "Go : Summon maidens and bachelors [as labourers] ; they will carry it. [Do] You cook rice and curry. Go to sew up leaf-plates [to eat from]."

Then the iron of the twelve brothers Asūrs —thirteen brothers Lodhārs,—got spoiled. Then [they] went about in search of a spirit-doctor. Nowhere did they find a spirit-doctor. Then they came to him [and said :] "O friend ! Do you know spells ?" "I know a little, don't know a little." "Come then, the twelve brothers Asūrs are calling [you]." "I won't go. They will kill me". Then they (*i.e.* the messengers) said among themselves, "Go, ye seize [and] bring him." Then he asked, "What has happened, oh friend ?" They

said, "Our iron got spoiled;—do your spells." [He said,] "Place me [in] the iron furnace, [then] plaster it up, and blow away [with your bellows] for seven days and nights. [Then] Bring water in new earthen pitchers; [and] with mango twigs sprinkle [the water] [on the kiln]. [Then] open the door [of the kiln] with *reeds* of *utpunri* grass." They did as the itch-covered boy directed. Then he came out covered with gold and silver. They said, "O friend (lit., brother), where did you get these?" "[Even] here, in [this] kiln, I found [them]. You are many [in number]. You will find more." "Then may we enter too?" "Do, enter then." All [of them] entered [the furnace]. The twelve Asūr brothers—thirteen Lodhār brothers—entered; they told their wives to plaster up [the furnace]. [He] told them "Blow away". They blew [with their bellows]. [Then] all [of them] writhed in death-agonies. Their wives asked [him], "O Son! What is happening?" He said, "They are saying, 'we shall take a good deal for [our] wives and children.' Therefore they are quarrelling amongst themselves." All of them died. [When] no sound was audible, [He said] "Open [the furnace]; bring water in black earthen jars; sprinkle [water] with *Sinduar* twigs; and open the doors." They opened [the furnace]; bones fell clattering in large numbers. [The women said]

“O son, what hast thou done ?” Then He says, “At that time (*i.e.* previously) the twelve Asūr brothers—thirteen Lodhar brothers—said (used to say), ‘We bind down fire, we emit sparks, we put on long and flowing clothes!’ (*i.e.*, this is the punishment for their pride and disobedience.) Go away, I am going.” Dharmes rode on [His] horse and began to move away. The women went [forward] and stopped Him. [They said] “Tell us [what shall be our] means of subsistence.” Then He said to the oldest, “[Do thou] become Chālā Pāchchō” * To the younger ones, [He said :], “Be Deswāli, Khūñṭs (sept-spirits), Chirōs † Rāmpāwans † Asālgos † [Do ye] waylay men. Men will offer you sacrifices (*i.e.*, on which you will live.)”

* Chālā Pāchcho or Sarnā Buḥiā is the ‘Old Lady of the Grove,’ the most popular Orāon Spirit, who appears to represent the Spirit of Vegetation.

† Chiros, Asalgos and Rāmpāwans are thorny creepers which hurt the jungle-going Orāons unawares, and make their feet bleed. They are accordingly believed to be animated by blood-thirsty spirits.

APPENDIX III.

Oraon Songs.

We give below a few specimens of the different kinds of Oraon songs with literal translations:—

(A) Jadur Songs.

[1]

Chālki-binṛio bārā lāggi,
Guchā bhōngot Rohidās kila
Lahar lahar chālki-binṛio bārā-lāggi,
Dahar ḍahar guché bhōngōt Rohidās kilā.

[TRANSLATION]

'Broomstick-earstick, * is coming on,
Away let us fly [to] Ruidās fort.
Flaming forth the scourge doth come,
Along the road let's fly [to] Ruidās fort.

[2]

Guch, pelō, kālōt kōé, Tiko ḍhōṛhā,
Guch, pelō, kālōt kōé, namhāe pāṭṛā.
Nāmhāe pāṭṛā, pelō, atkhā chōkhōt,
Tiko ḍhōṛā, pelo, injō piṭhot.

[TRANSLATION.]

Let us together, girl, go [to] Tiko stream ;
Let us together, girl, go [to] our own woods.

* 'Broomstick-earstick' stands for the scourge of epidemic. This has reference to the magical use, in cases of disease, of the broom and, in certain cases, of the small stick usually stuck through the lobe of the ear.

[In] our jungle, girl, let us gather leaves.

[In] Tiko stream, girl, let us catch fish.

(B) Sarhul Songs.

[3]

Chānūm chānūm, Nāegāeō!

Belār-lekhā benjrā-lāgdāé!

Khāddi pairi-biri, Nāegāeō!

Belār lekhā benjrā lāgdāé!

[TRANSLATION.]

Year [after] year, Village-Priest!

Like kings are you wedded!

[On] Sarhūl morning, Village-Priest!

Like kings are you wedded!

[4]

Jāmbu ḍahurān lāoā, dādā!

Binṛiō kāmōn;

Ningūsān bhejā bechōn.

Jambu dahurān lāoā, dādā!

Binṛiō kāmōn.

[TRANSLATION.]

That Jāmun twig do bring, O friend!

Ear-stick [of it] I'll make!

With thee [then] hand-in-hand, I'll dance,—

Jāmun-twig do bring, O friend!

Ear-stick [of it] I'll make!

(C) **Kharia Songs.**

[5]

Sirā-Sitā-nālnū, kākṛo-lātā-eṛpā-nū;
 Bhāiā-bahin rāchār, Sirā-Sitā-nālnū.
 Chiro baṛūng kūndiā,
 Jūṛi-jūṛi rahachkāt, bhāiāré,
 Pānti-pānti rahachkāt, bhāiāré,
 Kākrō-lātā-eṛpā, bhāiāré,
 Séā-lātā rādāt, bhāiāré,
 Dharti-nū rādāt, bhāiāré.

[TRANSLATION.]

On-Sirā-Sitā-fields, in-crab-hole-house,*
 Brother-sister lived,—on-Sirā-Sitā-field.
 [There] *chiro*-grass also did grow.
 In pairs [they] lived, my brother, O!
 In rows [they] lived, my brother, O!
 In crab-hole-house, my brother, O!
 In-that-same-hole [they] live, my brother, O!
 In-the-earth [they] live, my brother, O!

[6]

Haredār Giridār, duiō bhāiā
 Lāṛkā-pariā jiā hū kerā.
 Nāo jāgālé duiō bhāiā,
 Laṛka-pariā jiā hū kerā.

* 'Crab-hole-house' probably refers to the cave-dwellings of the ancient Orāons.

[TRANSLATION.]

Harédār Giridār—brothers twain,—
 [In] 'Laṛka'-times,—[their] lives even went
 [Their] names do live,—these brothers twain :
 [In], 'Lāṛkā'-times,—[their] lives even went.

[7]

Ender oṛā chikhi koé !
 Khūta māiā 'chhōé-pāpā' bāi ?
 Pairi-biri chikhi koé !
 Khūtā māiā 'chhōé-pāpā' bāi ?

[TRANSLATION.]

What bird [there] cries, O girl !
 Upon [the] post sounds 'chhōe-pāpā' ?
 [At] Morning-time [there] cries, O girl !
 Upon [the] post sounds 'chhōe-pāpā' ?

(D) Karam Songs.

[8]

Urbārghi tāngdā bānnā kichri, kōé,
 Pāchṛi heddé ijki rai !
 Rāṇḍi pāchchō tāngeda lederā kichiri,
 Rājham-rajhamrā bhejā bichi !

[TRANSLATION.]

Rich-man's daughter, dear, [dressed in] coloured
 cloth,
 Beside [the] wall is standing [there] !

Old widow's daughter [there] [in] tattered
 clothes,
 [How] Blithely leaping joined [with boys]
 doth dance!

[9]

Cho'koé, rāṇḍi-pāchchō tāngedā !
 Chūnja lāssā ka'-dikā māla ?
 Komār'khān mokhḍi, ghōṛō lekhā khandirdi !
 Cho'koe chunjā lāssa kā-dikā mālā ?

[TRANSLATION.]

Awake old-widow's daughter,
 To work [at] husking are [you] going [or] not ?
 Koinar-herb you eat ; like [a] horse you sleep !
 To work at husking, will you go or not ?

(E) Jhumar Song.

[10]

Ekā pelo-gāhi sāmae kerā ?
 Ekā pelō-gāhi sāmae kerā ?
 Gangā-Jamunānu biṛiō bōhāil goe, sajan !
 Chenṛā-pelo-gāhi sāmae kerā,
 Chenṛā pelo-gāhi sāmai kerā.
 Gangā Jamunānu birīō bāhāil goe sajan !

[TRANSLATION.]

What girl [is that] whose time* is gone ?
 What girl [is that] whose time is gone ?
 Down Ganges [and] Jumhā { her } binṛio is
 swept, my friend!

* *i. e.*, whose life is ended.

[The] Little girl's [brief] time is gone !
 [The] Little girl's [brief] time is gone !
 Down Ganges and Jumnā [her] biṛio is
 swept ; my friend!

(F) Marriage Song.

[II]

Enghai ra'na guṭi, bābā hōé !
 Ninghāi eṛpā jhāl-mānjūr-lekhrō,
 Bābā hōé, nighāi eṛpā jhāl-mānjūr lekhrō.
 Engōn bisoé hōlé, bābā hōé !
 Ninghāe eṛpā rāi-sunā māsō,
 Bābā hoe rāi-sunā n:āsō !

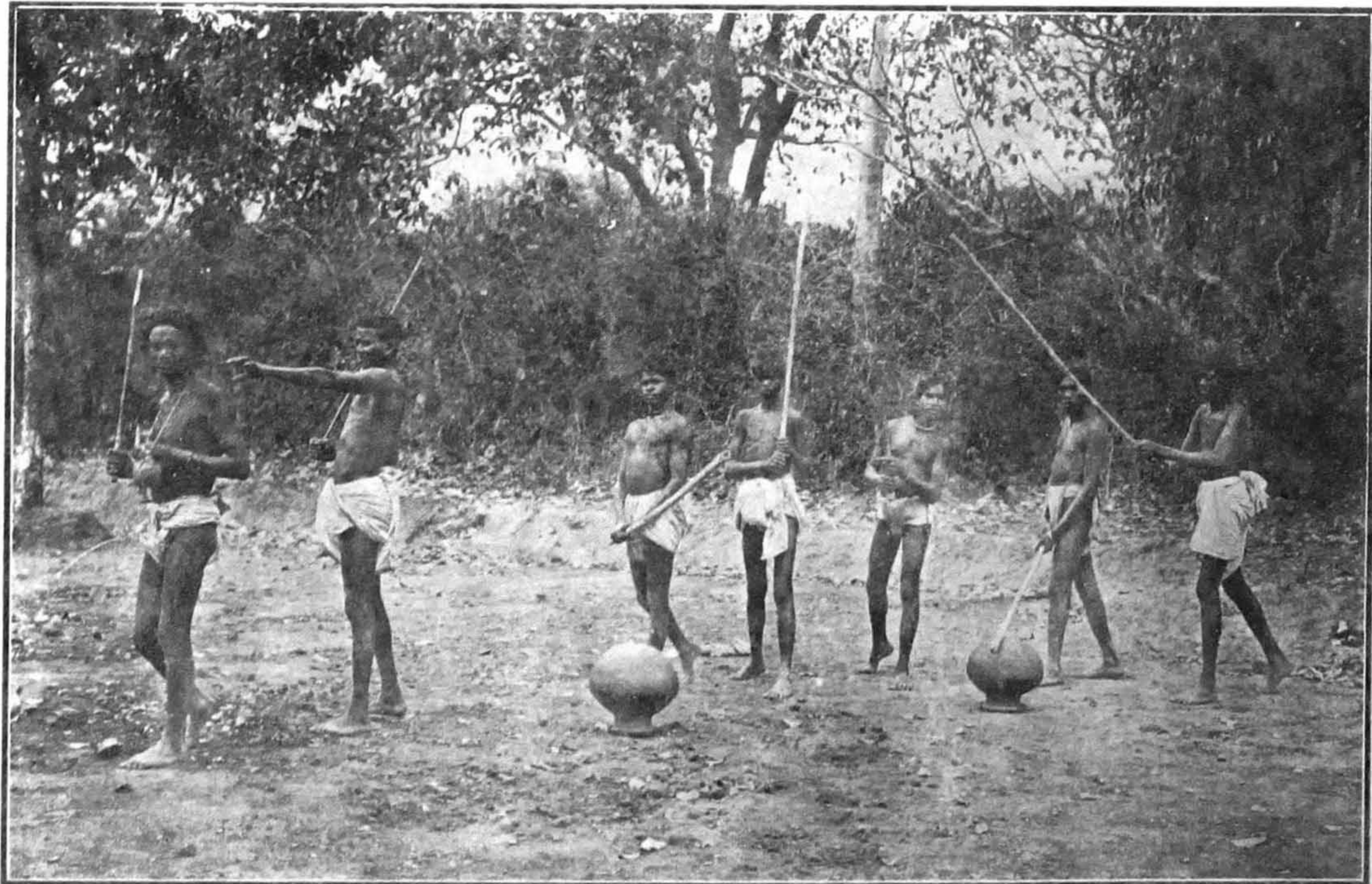
[TRANSLATION.]

Throughout my stay, [my] father O!
 Thy house [like] peacock-feather looked ; *
 O father ! Thy house [like] peacock-feather
 looked !
 Should'st thou sell† me, father O !
 Thy house quite desolate will become !
 O father ! quite desolate will become !

* The girl's meaning is that she has been an adornment to her father's house until sold in marriage.

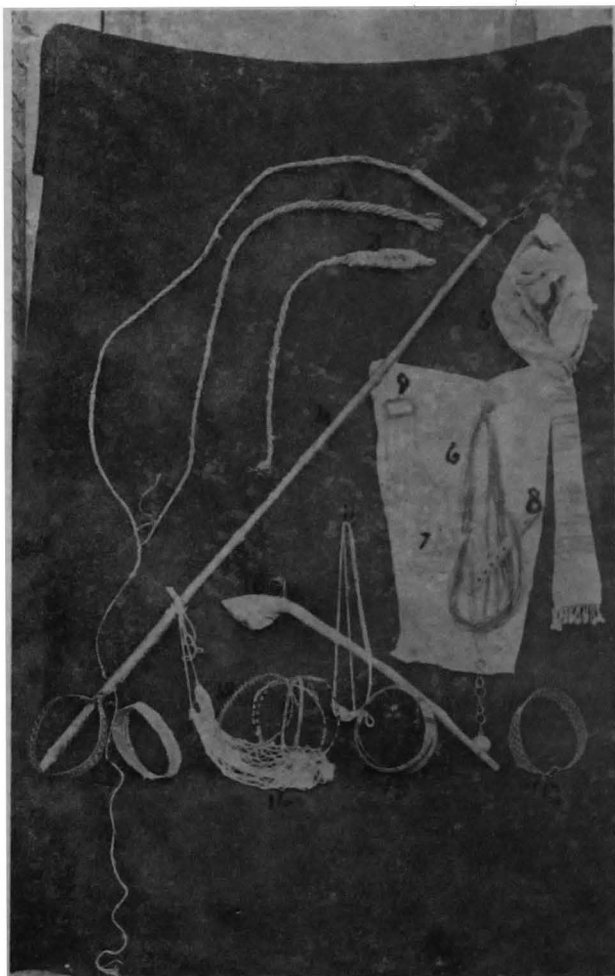
† *i. e.*, give me away in marriage.

To face p 254.



Oraons driving cattle-disease. The man on the left is the village-Ahir with a wooden cow-bell suspended from his neck. For the sake of decency, the men were photographed with their loin-cloths on.

To face p. 216.



1. Toy whip made of a *Kudrum* stem, 2. Grass whip used by magicians. 3. Straw whip or *bindi* used by Dhangar-Kotwars. 4. Bamboo staff. 5. Head-dress. 6. Waist-girdles, to which are attached.—7. Iron-pincers and 8. A bamboo-flute. 9. Ear-ornament called 'bindio.' 10. The Dhebsa which looks like a non-return boomerang. 11. Sling. 12, 13, artistic crowns or hair-bands made of grass and leaves and worn by Oraon young men. 14. Jāl-khari or not-bag.

APPENDIX IV.

Orāon Population in India.

The Census Report of 1911 gives the total Orāon population of the Chotā Nagpur Plateau or rather of the Rānchi district as 398,768. Their distribution *thana* by *thana* is shewn in Table (D) below. The total Orāon population in the entire province of Bihār and Orissā was found to be 587,411. Their distribution district by district is shewn in Table (A) below. Tables (B) and (C) shew the Orāon population in Bengal and Assam respectively. Besides these, the Census Reports shew in the Central Provinces a total Orāon population of 83,099, of whom 5,009 (2501 males and 2,508 females) were returned as Hindus and 78,090 (39,415 males and 38,675 females) as Animists. These do not include 36,362 Orāon Christian converts in the Jāshpur Tributary State (in the Central Provinces). Thus, the total Orāon population of India comes up to nearly nine hundred thousand.

The total population of speakers of the Kūrukh (Orāon) language is, however, not more than 800,328 (395,530 males and 404,798 females), namely, 460,149 in Bihār and Orissā,

Terretorial Dis-
tribution.

Distribution by
Language.

116,992 in Bengal, 19,813 in Assam, 2,940 in the Central Provinces and Berar, 99,346 in the Bihār and Orissā Feudatory States, 100,824 in the Central Provinces Feudatory States, and 264 in the Bengal Feudatory States. It may be further noted that even of these 800,328 Kūrukḥ-speaking people in India, a small portion are non-Orāon neighbours of the Orāons.

The tables given below shew that of the nearly nine *lakhs* of Orāons in India, **Distribution by Religion.** about a *lakh* and a half have been converted to Christianity, about a *lakh* and a half (157,134) call themselves Hindus, and the remaining six *lakhs* (or, more correctly, 594,556) have been returned as Animists. But neither Hinduism nor even Christianity has yet been able to eradicate animistic ideas and beliefs.

(A) Oraon Population in Bihar and Orissa.

DISTRICT or STATE.	ORAON.			
	HINDU.		ANIMIST.	
	Males.	Females.	Males.	Females
Bihar and Orissa	26,309	26,173	200,964	221,227
Patna				
Gaya	14	1	19	23
Shahabad			802	797
Saran	1	1		
Champanan	1621	1,482		
Muzaffarpur	8	8		
Darbhanga	464	436		
Monghyr	51	75		
Bhagalpur	894	836	205	229
Purnea	2704	2,684	4,957	4,847
Sonthal Parganas	256	259	2,320	2,383
Cuttack				
Balasore	3	8	169	203
Angul			478	518
Puri				
Sambalpur	3036	3,236	2,064	2,033
Hazaribagh	1112	1,031	1,338	1,333
Ranchi	3583	3,760	142,150	161,628
Palamau	5588	5,638	12,717	12,668
Manbhum	1318	1,156	1,020	1,078
Singhbhum	6	1	3,457	3,517
Orissa Feudatory States	5649	5,561	29,947	29,656
Chota Nagpur States..			321	314

Besides these, there are 55,594 males and 57,144 females returned as Christians, viz, in the Sāntāl Parganās (2+3), Hāzārībāg (8+6), Rānchi (43,438+45,209), Palāmau (3,680+3,660), Mānbhum (22+16), Singhbhum (212+231) and Orissa States (8,232+8,019).

(B) Oraon Population in Bengal.

DISTRICT OR STATES.	ORAON.			
	HINDU.		ANIMIST.	
	Males.	Females.	Males.	Females.
Bengal ...	45,243	39,214	43,820	37,060
(1) British Territory ...	45,080	39,057	43,820	37,060
BURDWAN DIVISION ...	3,929	1,225	3,815	721
Burdwan ...	208	198	59	58
Birbhum ...	102	117	111	103
Bankura ...			20	
Midnapur ...	170	207	109	91
Hooghly ...	2,239	496	2,118	352
Howrah ...	1,210	207	1,398	117
PRESIDENCY DIVISION	5,180	3,876	5,840	4,467
24-Parganas ...	3,884	2,633	3,460	2,078
Calcutta ...	27	25	20	7
Nadia ...	790	707	1,367	1,374
Murshidabad ...	477	511	795	824
Jessore ...			173	160
Khulna ...	2		23	124
RAJSHAHI DIVISION ...	35,785	33,810	34,159	31,867
Rajshahi ...	5,570	5,248	317	247
Dinajpur ...	4,117	3,827	3,408	3,529
Jalpaiguri ...	20,035	19,232	26,076	24,140
Darjeeling ...	1,057	986	2,808	2,692
Rangpur ...	561	337	1,443	1,190
Hogra ...	1,137	943	73	158
Pabna ...	1,246	1,091	34	11
Malda ...	2,062	2,136		
DACCA DIVISION ...	89	72		
Dacca ...	88	64		
Mymensingh ...				
Faridpur ...	1	8		
CHITTAGONG DIVISION ...	97	74	6	5
Tippera ...	17	10		
Noakhali ...				
Chittagong ...	80	64	6	5
Chittagong Hill Tracts				
(2) Feudatory States	163	157		
Cooch Behar ..	3	2		
Hill Tippera ...	160	155		

N.B.—There are 314 males and 110 females in Jalpaiguri who have accepted Christianity. These are not included in the figures for Oraon in the table.

(C) Oraon Population in Assam.

DISTRICT OR STATES.	ORAON.			
	HINDU.		ANIMIST.	
	Males.	Females	Males.	Females.
	1	2	3	4
Assam ...	7,865	7,321	6,805	6,592
Cachar ...	1,224	1,154	147	153
Sylhet ...	974	858		
Khasi, and Jaintia Hills ...				
Naga Hills ...				
Lushai Hills ...	1			
Goalpara ...	38	25	43	41
Kamrup ...	114	96	70	62
Darrang ...	785	738	2,664	2,592
Nowgang ...	3		861	803
Sibsagar ...	1,993	1,874	548	548
Lakhimpur ...	2,733	2,574	2,472	2,393
Garohills ...		2		
Manipur State ...				

N.B.—Besides these, there are 152 males and 87 females returned as Christians, viz., Darrang (57), Sibsaagar (83), and Lakhimpur (99).

(D) Statement showing the number of Oraons returned as Hindu, Animist and Christian in each thana of the Ranchi District in 1911.

NAMES OF THANAS WITH TOTAL ORAON POPULATION,	HINDU.			ANIMIST			CHRISTIAN.			
	Total.	Male.	Female.	Total.	Male.	Female.	TOTAL.	MALE.	FEMALE.	
Lohardaga	57,219	384	173	211	54692	24813	29,879	2,143	1,002	1,141
Kuru	17,524	1414	661	753	15031	6565	8,466	1,079	516	563
Burmu	2,321	66	28	38	2210	1005	1,205	45	24	21
Mandar	36,299	202	86	116	30471	13005	17,466	5,626	2,637	2,989
Bero	24,363	31	17	14	21062	8929	12,133	3,270	1,550	1,720
Lapung	7,748	71	32	39	7207	3477	3,730	470	236	234
Ranchi	58,015	1916	972	944	45923	21831	24,092	10,176	4,849	5,327
Ormanjhi	1,632	13	5	8	1595	765	830	28	16	8
Angara	2,986				2461	1273	1,188	525	244	281
Silli	300	189	122	67	83	55	30	26	15	11
Karra	8,209	31	17	14	7437	3586	3,851	741	359	382
Torpa	1,033	47	21	26	932	455	477	54	25	29
Khunti	2,101	45	23	22	1642	802	841	414	223	191
Bundu	2,072	86	48	38	1893	950	943	93	47	46
Sonahatu	218	115	61	54	101	52	49	2	2	
Tamar	1,170	184	97	87	943	471	472	43	21	22
Bishunpur	9,890	93	49	44	9511	4792	4,719	286	158	128
Chainpur	33,488	255	125	130	4003	2107	1,896	29230	14,432	14,798
Ghaghra	23,057	128	61	67	22025	10688	11337	904	440	464
Sisai	36,384	220	94	126	35120	16522	18,607	1,035	484	551
Gumla	23,307	249	118	131	20978	10198	10,780	2,080	1041	1,039
Raidih	11,308	101	57	44	3222	1589	1,633	7,985	3,969	4,016
Palkot	5327	16	8	8	4838	2454	2,084	773	397	376
Basia	6,700	1361	650	711	4100	2011	2,089	1,239	609	630
Bano	134	6	6		124	56	68	4	4	
Kolebira	908	4	1	3	591	294	297	313	161	152
Kochedega	13,503	31	13	18	3095	1583	1,512	10,377	5,103	5,274
Kurdeg	11,552	85	38	47	1777	823	954	9,690	4,874	4,816
District Total	398,768	7343	3583	3760	302778	141150	161,928	88,647	43,438	45,209

INDEX.

A

Agriculture, 119-140; different processes of—123-128, 130—Part of men and women in—, 131;
 Ahir, 69-71, 111
 Akhra, 172-274
 Amulets, 101-102
 Anthropometry, 81-85
 Arua rice, 129
 Asoka, 93
 Asurs, 69, Appendix II.
 Ayodhya, 25

B

Baghouts, 77
 Bakhtiar Khiliji, 90
 Bamra State, 7
 Bari lands, 119-120
 Barpahar, 77
 Bhagats, 177
 Bhaya-bhayin, 16
 Bhayari, 252-9, 428-9;
 Bhuihar, 76, 106-7, 109, 110;
 Bhuihari, 107-118
 Bhulas, 77;
 Bbutaha lands, 109
 Bhutkheia, 109
 Birds, 60
 Bird-catching, 161-2; 255-6;
 Bir-hors, 5
 Birsaitte rebellions, 48
 Blue (Mongolian) patches, 85-86
 British rule, 43-50
 Bura-Burbi, 77

C

Cattle,—in Chota Nagpur, 137; care of, 138-140; sale of—, 152-53;
 Chala Pachcho, 108, 172,
 Chandi, 220-221, 224-8, 235, 239-241,
 Character and ideals, 433-436
 Chatra, 44-45
 Cheros, 29, 31, 32-33
 Churin, 77
 Classificatory System, 343-352
 Climate, 61-62
 Corn-Spirit, Appendix I.

D

Daily life, 199-202
 Daiikatari, 109

Dances, 273-301;—object of; 275-6,
 Dair or tanlands, 120
 Darha, 108
 Debi Mai, 77-78
 Deswali, 108
 Dhangars, 7, 8, 9, 10, 195-9, 214-5;—
 their duties and privileges, 250-260
 Dhangar-mukhia, 207-9;
 Dhangar-Kora, 10
 Dhunkuria, 172, 220-260
 Disease-driving, 253-5; 269-273
 Don lands, 120-121
 Dravidian, 18, 19
 Dress,—of men, 93, 95;—of women, 96;
 —of children, 96
 Drink, 167-170
 Dudh-bhaya villages, 429-431

E

Environment,—Climatic, 64-67,—Social
 67-68

F

Fauna, 59
 Fire, 170-171, 471
 Fish, 60
 Fishing, 159-161
 Food, 162-5,—restrictions to, 165-7
 Food-crops, 121-122
 Furniture, 175-6

G

Gao-deoti, 77
 Ghardijoa, 199
 Ghasis, 73
 Ghats, 54
 'Goi' friendship, 402-4
 Gorait, 71, 72, 111-116
 Goresa-bhut, 77
 Gotras, 309-311
 Governor-General's Agent, 45
 Gupta dynasty, 33

H

Hanuman, 19
 Hardinagar, 28
 Hills, 57
 Household utensils, &c., 176-180
 Houses of the Oraons, 174-4;
 Hunting, 153-7, 265-239

I

'Iar' friendship, 404-6
 Implements, 132-137

Indebtedness, 203
 Inheritance of property, 369-377, 379-386
 Irrigation, 130-131

J

Jagirdars, 43, 44-46
 Jahangir, 48
 Janam-khoda, 86
 Jatras, 252-3, 307-322
 Jeth-raiyats, 110
 Jonkb, 8
 Jonkb-erpa, 211
 Jungles, 57-59

K

Karakh, 3, 4, 5, 29
 *Karm-dair' friendship, 402-4
 Karsa, 264, 266-7,
 Karus-des, 3, 6, 33
 Khaoro, 260
 Kharias, 69
 Kharwars, 31-32
 Khukhra 31
 Khunt-bhuts, 107, 108, 109
 Kinship, 343-369
 Kinship tabus, 358-360
 Kinship terms, 346-350
 Kinship, duties and privileges of, 362-365
 Kisanpur, 45
 Kisans, 7, 40
 Kiskindhya, 25
 Koel river, 34, 36, 53, 56
 Kols, 12
 Koras, 10
 Korkai, 5
 Korwas, 5, 53, 69, 75, 111
 Kumhars, 73-74
 Kurukh, origin of the name, 3-7, —affinities of, 17-19

L

Lanka, 19
 Live-stock, 137-8
 Lohras, 71-111

M

Magadha, 4, 33
 Mahadeo, 78, 171
 Mahalis, 73
 Mahato, 111, 113-6
 Maharaja, 48, 43, 46
 Maiden's Dormitory, 260-268
 Males, 10-12, 25
 Mal/Paharias, 11
 Magic,—in agriculture, 141-157; in the capture of animals, 158-9;—in house building, 174-8; in procreation, 241-3
 —in food, 165-167;—in connexion with drink, 169-170,—in connexion with fire, 170-171,—in connexion with weapons and musical instru-

ments, 185-6;—Village-market 191,
 —in the Dhumkuria, 223-6 (See also Chandi);

Mandar-Sala, 256-7
 Manjhibas, 43, 110
 Manufactures and industries, 186-9
 Market, 139-192
 Marriages, restrictions to—351
 Cross-cousin—, 355-6,—between grand-parent and grand-child, 352-5
 Measures and weights, 137, 192-4
 Megasthenes' Indika, 11
 Melanoglossia, 87
 Migrations of the Oraons, 27-29, 37,
 Minerals, 60
 Mlechchha, 9, 29, 32, 33,
 Modi 10
 Monkeys, the Oraon's regard for—, 22-23.
 Morality,—prenuptial, 246-9;
 Muas, 77
 Muhammadan,—29, 30, 41, 43,
 Mundas, 36, 37,

N

Nagbansi, 40-43,
 Nandangarh, 28,

O

Oraons,—origin of the name, 12-17.
 Ornaments, 97-102
 Outlook, 207-209, 437.

P

Pacha, 198-9; 267-8
 Pahan or village-priest, 109-111, 112-3;
 Pal-Lahera State, 7.
 Panch, 38
 Panchayat,—of Villages, 406, 412;—of Parhas, 488-8;
 Panbhara, 109, 117,
 Parha, 38, 39, 40, 50, 414-429.
 Parha-flags, 348-344,
 Parha-panch, 39,
 Parpu), 391-396.
 Partiuion of property, 377-9
 Pasri, 197,
 Pats, 55,
 Phani Mukut Rai, 30, 40,
 Physical appearance, 80-84,
 Physical powers, 83-92,
 Pipri-garb, 28
 Population, 2, 3, App. IV.
 Ptolemy, 30.
 Pujar, 117,

R

Rairkhol State, 7,
 Rajhas, 43, 118,
 Rajmahal Hills—11, 12, 34,
 Raksasa, 24,
 Ramayana, 13 16 (foot-note), 19, 20, 21.

Ramchandra, 19, 20, 25.
 Ranchi, 45, Area of district—, 54.
 Boundaries of district—, 54
 Rawana, 13, 14, 19, 25,
 Record-of-Rights, 48
 Religion in agriculture, 141-157, and
 Appendix I,
 Rent, 265-7.
 Reptiles 60.
 Rivers, 56-57,
 Rog-Khedna, 269-273.
 Rohas-garh, 29, 30, 31, 32, 34.

S

'Sahia'-friendship, 396-402
 Sajha, 198
 'Sangi'-friendship, 404-5.
 Sardars, 47.
 Sarhul festival, 35, 167.
 Sarna, 208, 172,
 Sati, 78,
 Savaras, 32,
 Servants and labourers, 194-9 ;
 Service-lands, 117,
 Shahabad, 29, 31, 32, 33,
 Sherghati, 44, 45
 Sher Shah, 30
 Sita, 19, 25,
 Soul, 36
 Songs, 301-8, Appendix III.
 Son river, the, 34, 36,

Soukhia, 197-8,
 South-Western Frontier Agency, 45.
 Springs, 57
 Subarnarekha river, 53,
 Sugriva, 16 (foot-note), 24, 25, 26;

T

Tabus : totem-tabus, 328-335; Kin-
 ship-tabus, 358-360; name-tabus,
 360-361; Place-tabus, 361
 Teils, 76,
 Totemism, 324-344; religious aspect
 of—, 338-342
 Totem-names 315-7;—transformation
 of, 335.
 Totem tabus, 328-335.
 Tree-Spirit, Appendix I.

V

Vanaras, 19-24, 26, 27,
 Village-basti, 171-172.
 Village-brotherhood, 388-392.
 Village Community, 117-8.
 Village-deities, 107-8.
 Village-Servants, 116-117.

W

Water-falls, 56.
 Wedding cakes, 263-6.
 Women's hunt, 268-9.

THE END.

Addenda et Corrigenda.

Page	6, line 24,	<i>for</i>	Macdonald,	<i>read</i>	Macdonnel.
"	6, footnote,	"	Morgan,	"	"
"	7, line 19,	"	double sense,	"	triple sense of 'man'
"	29, margin,	"	Dislodgement,	"	Dislodgment.
"	44, line 5,	"	step,	"	stop.
"	60, line 9,	"	iahsa,	"	lahsa.
"	76, " 12,	"	spelt,	"	split.
"	79, footnote,	"	back,	"	beck.
"	93, line 14,	"	endornamented,	"	ends ornamented
"	102, " 17,	"	three,	"	two.
"	110, " 13,	"	have,	"	has.
"	143, " 3,	<i>after</i>	manner,	"	and
"	147, " 19,	"	prepared,	"	offered to the ancestor-spirits.
"	169, " 28,	<i>for</i>	drunk,	"	drink.
"	199, " 21,	"	male as female will get up,	"	male as well as female get up,
"	110, " 13,	"	have,	"	has.
"	206, " 15,	"	rents,	"	rates.
"	209, " 7,	"	consumation,	"	consummation.
"	220, " 15,	"	containing,	"	containing.
"	259, " 13,	"	subsection III	"	chapter VI. p. 429
"	288, " 22,	"	it,	"	them.
"	300, " 17,	"	places,	"	paces.
"	332, margin,	"	mutiple,	"	multiple.
"	332, line 8,	"	obects,	"	objects.
"	340, " 8,	<i>after</i>	fish,	"	and also four wooden fish.
"	340, " 21,	<i>for</i>	Biasi (thana Māndar)	"	Chitarkota (thana Ranchi)
"	341, " 14,	<i>after</i>	crocodiles,	"	and also four wooden fish.
"	363, " 13,	<i>for</i>	it,	"	is
"	417, " 26,	87	3, 14, 15, 25,	<i>for</i>	pendent, <i>read</i> pendant.
"	444, " 16,	"	rāksas	"	rāksasin.
"	448, " 3,	"	manumas	"	mann-mas
"	" " 7,	"	nalenn	"	nāle-nu.

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With numerous illustrations, and an Introduction by

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*Member of the Executive Council of Bihar and Orissa,
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