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

The Örãons are spread over such a large tract of the Chôtã 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 Örãons 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 Örãons 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 Orissa, 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.

RANCHI, { S. C. Roy.

The 1st June, 1915. }
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by Dr. A. C. Haddon, M.A., Sc.D., F.R.S., M.R.I.A.

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APPENDIX I.

Some Agricultural Customs Among The Oraons.

The ‘Ban-gāri’ 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-seedlings 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 Oraon 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 Oraon calls this clump of rice-stalks the "Field-guard" (khālkha-pāgē), 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 Oraon 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 Oraon 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 Oraon the 'Bũrhi 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 Oraon 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 Oraon story of the genesis of man and of the spirits. This story is recited by an Oraon spirit-doctor or by any other Oraon who may know it by heart, at the Dānda-kāṭṭā ceremony performed at every Oraon 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
tenga-lāgdan. Belātpūr be'las rāksas
[1] am telling. Belatpur king demon
telā-khūṭā-nū khūṭā-lāgias.
tela -stump-to fasten-used.
Be'las saikā-tikhil chūnjtā-lāgias. Hormār
King saika-rice threshed-was-getting. All
saikā-tikhil cheṭa-lāgiar. Rakās
saika-rice carry-were-doing. Demon
hormārin mokkhās. Abiri ōntā
all ate up. At-that-time one
rāndi pāchchō-gē tāngdas ra'hchās.
widow old-woman-to her-son lived.
As-gāhi pāli mānjā ti’khil cheṛā-ge.
His turn became rice carry-for.
Belas-gāhi ālar kerār chertā-ge.
King’s men went cause-to-carry-for.
A chenḍās sāukāṭās-gūiā jonkh
That boy rich-man-there servant
rahchās. "Gūchā bābu, nighāē
was. “Come-along, boy, thy
pāli cheṛā-ge.” Tāngīō chi’khā
turn carrying-for.” His-mother cry
hellrā. “Onṭā eklā engdās,
began. “One only my-son,
mōkhō-chiō rākas.” A kūkkōs bāchas
will-eat-up demon.” That boy said
“Tikḥil hō-on darā kā-on.” Bārō-manna-
“Rice take-will and go-will (I).” Twelve-maunds
gāhi khāndā tero-manna-gāhi barchhā
of sword thirteen-maunds-of, spear
darā nāgrā khāj dharchas. Anṛiā
and black clay seized. Strong
āḍḍō-nī dunduā-ghaṭin ānṭāṅgchās.
bull-on high-sounding-bell fastened.
Tikhān lāḍchās, bārā’ hellrās.
Rice loaded, come began.
As tin kōs gechchhā rahchās ānnūntim
He three kōs distance remained when
rākas bāchas,— “Ekā-lekkhā birīs
demon said,— “what-like warrior
bārā-lāgdās?" Rākas-gāhi läddi-pōttā
come-beginning?" Demon-of bowels
āsrā-lāggi. Ās khāpā bārchas.
quake-began. He await came.
Kūkkōs ānśias darā ānias,—
Boy reached and said,—
"Bāiān āngla. Hōrmārin mōkkāe
"Mouth open. All ate
ōndkāe: Engān-hū mōkhā." Khanē
drank: Me-too eat." Then
ās ānglās. Kūkkōs barchhān ildas,
he opened. Boy spear thrust,
darā pharilan jhōlchas. Antilē
and sword brandished. Then
rākas kechchas-keras; khanē tikblan
demon died; then rice
khōetāchas. Antilē āddō kālā
weigh-caused. Then ox go
hellrā. Kukkōs āddōn ānias,
began. Boy ox-to said
"Manukhārin khakhbhē hōlē bā'-ke,
Men wilt-meet if, will-say,
'Kerā-jhariānu bāchhranā-kālā'." Dharmes
'Plantain-grove-to to-be-saved go'." God
ghōkhchas ki rākas rājinū gamkārōs
pondered that demon country-in will-smell
holē, mankhār-ge māṇḍi-amm mālā
if, men-for rice-water not
su‘hā’ Khané ās chich-chep tirā-keras. will-relish. Then he fire-rain throw-went.

Āḍḍo mukkārin khākhkhīā darā āniā.  
Ox women met and said

“Kālā kerā-jhariā-nu bāchhnā-ke; 
“Go Plantain-grove-to to-be-saved; for

Dharmes chich-chep tirā-keras.”

God fire-rain throw-went”

“Em ākhā’ bāldam; i āḍḍo ākhī.
“We know don’t; this ox knows.

Pāse’ khāddio.” Ar āddon pāssar.
Beat friends” They ox killed.

Antkē Pārvati Dharmesin
Then Parvati God-to

āniā ki “Dūbhā tār chich-chēpan
said that “Bowl-with fire-rain

ṭirkē.” Anti Halmānsin Dharmes
throw.” Then Halman-to God

āniās “Bhāgnā, chhāmhe-nū
said that “Nephew, front-in

rā’-kē: chich-chep tirōn hōlé, dāmuān remain; fire-rain throw-will (I) if, drum

ṭhōk-kē.” Bhāgnās telā-mūkhnām
beat.” Nephew tela-eating

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

Dharmes thārā-tī ‘ chich-chepan
God, plate-from fire-rain
TIJDAS; KHANÉ ÚRMI RAJI ÚLLIÁ;
THREW; THEN ALL COUNTRY BURNT;
MANU-MÁS ÚRMI ÚLLIÁ. PÁRVATI
TREE-FRUIT ALL BURNT. PÁRVATI
BHÁIÁ-BAHININ NÚDDÁ SIRÁ-SITÁ
BROTHER-SISTER CONCEALED SIRÁ-SITA
NÁLÉ-NN GÁNGLÁ-BAID KAKRO LÁTÁNU.
FIELD-IN GANGLA-BAID CRAB-HOLE-IN.
OND-PHÁRÁ MASRI DÁLI CHICHCHAS;
ONE-HALF MASURI PULSE GAVE;
SÁTTÉ-ULLÁ SÁTTÉ-MÁ’KHA MOKHKKHÁR.
SEVEN-DAY SEVEN-NIGHT ATE.
ANTILÓ DHARMES BÁRCHAS. TIKHIL
THEN GOD CAME. RICE
MÁLÁ KHÁKHRI. ANNÚ PARVATIN
NOT FOUND. THEN PARVATI-TO
ÁNIÁS KI, “DÁNÁ-KHATRI KHEÁ-LÁGDAN.”
SAID THAT, “GRAIN-WITHOUT DIE-BEGINNING.”
KHANÉ PÁRVATI ÁNÍÁ, “DÚBHÁ-TÚR
THEN PARVATI SAID, “BOWL-WITH
TUND-GÉ ĀNKÁN; KHANÉ NIN
THROW-TO SAID (I); THEN THOU
THÁRÁ-TÚ TUND-KÁE. MANUKHRÁIN
PLATE-WITH THREW. MEN
EKŠÁN BÉDDOÉ?’” ANTILÉ GÖR-MÚR
WHERE WILL GET?’” THEN FEET-HEAD
NÁNÁ HELLRÁS PÁRVATIN.
MAKE BEGAN PARVATI-TO.
“Kālā, Gānglā-bāid-nū rānār.”
“Go, Gangla-baid-in are they.”

Khanē kōhi besā Lili-Bhuli-Khairi-
Then kohi (bird) kīte Lili-Bhuli-Kairi-
kuṭi ālla-gūṭhin sonā-gahi tainī
bitch dogs gold-of stick

Dharmes ochchās-ki beddā-keras.
God took-and search-went.

Allā-gūṭhhi bānṛnūti kerā,
dogs scenting went,
gāṅgla-jhūr-kākṛo-lātā-nū ālla bānṛchā
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.”

Khanē Dharmes manukhārin biddias, ki
Then God men searched-out and
ochhās; “Biddkān Pārvati,” bāchas.
carried “Found, Parvati,” said-he.

Annunti ārin sebā nānā hellrās.
From-that-time them-to service make began.

Annunti sebā nanjas; antile manukhār
From-that-time service did; then men
bāchar “Jināpāni edā.” Khanē
said “Life-water show.” Then

pindī-hebrā-ge ānias. Erbarim
embankment-throw-for said. They-two
pindi embankment

Dharmes God

Antile Dharmes

Then God

"Idin iklā hibirkar?" Ar bāchar

"This which-day prepared?" They said

"Innā." Dharmes sātī-ullā-

"To-day" God seven-day-

mākhā-gāhi ullā-nū
night-of day-in

"Idin iklā hibirkār?" Ar bāchar
This what-day made?" They said

"Innā." Antile Dharmes ānias

"To-day." Then God said

"Ohrē! rāji māl bānchā, ullā
"Oh! world not completed; day

mākhā mānan-nekā." Khanē ullā
night become-may" Then day

mākhā mānjā, Nānnā pairi-bīri
night became. Next morning

Dharmes menjas, "Idin iklā hibirkar?"
God asked "This what-day prepared?"

Ar bāchar "chero." Antile, biṣ puttia,
They said "yesterday" Then, [the] sun set

khanē nānnā ullā Dharmes menjas
then another day God asked
"Idin ikla hibir kar?" Khané är
This what-day threw-up?
Them they báchar, "Hörobhré". Dharmes ennem sätté ullam
said "Day-before-Yesterday" God thus seven day
minnum keras. Antilé bäsarka
asking went Then remaining
kām-gahin ärin menjas, "Idin iklá nā-nor?"
works-for them asked. "This what-day will-do?"
Ar báchar, "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
manākhārgāhi raji ťhik bāńchā,"
men's world well completed".
Antilé pindi kāmchar ki bibhini
Then embankment made and seeds
neā' kerar. Onţa nol-gōţān chichchhas,
beg-went one pumpkin-seed gave,
khané, ŏddār; antilé kűndiā; larangārā;
then planted (they) then grew; trailed ;
pūi-dā, khāńjā, antilé pāńjā. Dharmes
blossomed; bore-fruit, then ripened. God
khāli chholtāchas, dara egtāchas.
threshing-floor got-scraped and got-cleaned
Antilé tātar-tür khoētāchas. Ugi-
Then sickle-with got-reaped carrying-
epṭā-tür cheṛtātas ki khoētāchas
pole-with got-carried and got-heaped-up
khāli-nū. Antilé paṭaktā hellras.
threshing-floor-in. Then thresh-to got-commenced.

Annuntī khes urkhā-hellrā; but
Then paddy come-out-began; gram
urkhā; gohūm urkhā; māsi urkhā;
came-out; wheat came-out; māsi came-out;
kōdai urkhā; masūri urkhā; mānni
came-out masūr came-out sesame
kodai magha urkhā; rahari urkhā; urmi
came-out rahar came-out all
jinis urkhā.
thing came out.

Antilé ōntā dōhār e'dās uia-
Then one stretch-of-land shewed plough-
-khosā-gē. Antilé Pārvati bāchā "Bhāgnā,
dig-for. Then Parvati said, "Nephew,
en ḍāmūā ṭhokā-gē ānikān ānnū ḍāmuān
I drum beat-for said yet drum
mālā thōkchkaī. Khanē kālā, Bhāgnā,
not beat. Therefore go, Nephew,
torāṅgū ārkhaṁ chekhlan -dahūrān-patirān
jungle-in herbs leaves twigs leaves
mokkā. Manūkhār-gāhi atri-gāddī
eat Men's plough-furrow,
bhātro āulā mānuktān ho'e;
level-up that-day man's-body will-take;
tarhāt-nū chuṭṭī kūndo āulā
palm-in hair will-grow that-day
APPENDIX II.

mânuktân ho'ë." Annûntim alas
human-body will-have." Then-from man
üssas; khes chakhas. Anti ñnd-kořān
ploughed; rice sowed. Then one-corner
khessān bōkhkhō mōkhkhā. Ñnd-kořān
paddy locusts ate-up. One-corner
ërgō mōkhkhā. Ñnd-kọrān khes
mice ate. One-corner paddy
hariārā. Ñnd-kọrā-nū keṭkeṭrā
became-green. One-corner-in became-stunted
"Kândhri khessan chunjta-kē. Bōre' bāttākē;
Karhāni rice get-unhusked. Rice-beer prepare;
nātti. Bōre' biō-halē, teng-kē." "Bichchā,
grand-son. Rice-beer ready-if tell." "Ready
ājjo bōre." Dharmes keras dārā ānias,
grandfather rice-beer." God went and said,
"Chulhā khājjān kāstā', ānti tikhlan
'Hearth earth get-powdered, and rice
kāstā'; kūilān kāstā'; bhelōā-dahurān
get-powdered; charcoal get-powdered;
bhelōa-twīg
ōndōrtā'; ennéné lihā; bhelōā-dahurān
get-fetched; thus-thus draw; bhelōa-twīg
pāl-kā; bindō mārabā; enné
split; straw-pad put down; thus
enné bā'. 'Innā, e Dharmē! Dāndā-kāṭṭā
thus say. 'Today, O God! Stick-splitting
lägdan. Nin, Dharmē, bārō-chhāē
making-I-am Thou, God, twelve-shades
nandai; tero chhiiya nandai.
makest; thirteen shades makest.
Siru-situ nalu-nu Dharmes sikru-
becha-keras.
Sira-sita field-in God hunt-
hunt-went.
Tina-tara sonethi taiji, Lili
Right side Gold-of Stick Lili
Bhuli-Khairi allu-guthi, Gangla-jhurun
Bhuli-Khairi dogs, Gangla-bush
jobbu-kas ittias. 'Hari-re allu', badas.
beating descended. 'Go-away dog,' says.
Kakro-lata-erpa iam raudam;
Crab-hole-house in-this remain (we);
Dharmé Panch-rupi danda-katta
O God Panch-as dada-katta
barchkan. Ninghæe tinka ninghæe
(I) have come. Thy spoken thy
parighka. Juji kando juji menchi
described. Double-seat-plank pair(of) chairs
ukkaeki tingkæe. Dharmé
sitting instructed. God
Belæo, khitin barin hariarki
Master, agriculture-in cultivation-in greenery (abundance)
phariar-ki rau-veka; ponsu parru-ru
fruitfulness be-may; cattle-in family-in
barhantri mananneka. Panch-rupi
increase be-may. Panch-as
anu-lagdan. Ninghæe tinka ninghæe
say-(I am) continuing. Thy said Thy
parikā instructed words saying-am. Kūk Head
mālka kheḍḍ-mālkā ningāe-gē Thee-to
not-having leg-not-having
jiā-ēṛbālāgday, Erā, Dharmē, nekhāe
life-am-sacrificing. See, God, any-man’s
bailāggō nekhāe khānlāggō hōlé
mouth-strike-will any-man’s eye-strike-will if
ekāsē kher-biā-khuṭrii ānnem
as hen-egg-bursts thus
āṛghī khānne khoṭrān-nekā.' Ekāsē
their eye burst-may. As
kirohi-ḍāṇḍā palikkārai ānnem
bhelwa-stick split-is thus
bāi pālkrān nekā.” Ānnu ānīas,
mouth burst may.” Thēn said,
“Dhingrān mājhinū āṭṭā. Ijgō nāttis
“Log middle-in place. This-side grand-son
chū’tōs ; dhiṅgraṅ kāṭṭ’kē ki
will-sleep ; log pass-across and
kālkē holē, ālar băr̥rho.”
go if, men will-multiply."

PART II.

Bāro bhāir Asurār, tero bhāir
Twelve brothers Asura thirteen brothers
Lodhrar, din-nā-rāi tāṇnā dhuknār;
Lodhars, day-night iron smelt;
Hānk-raj. Pankh-raj Dharmes-gāhi ghōrō
Hank-raj Pankh-raj God's 'horse
dānā māl mūkhi. Antkē 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
brethren, 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 bèlam,.....dharā-
God (we) ourselves kings,..........seize-
hārō !" Dhichuā bōngā-lāgiā; sāṃṣi-
friends !" King-crow fly-began; placer
turu khōlān dharchār, kūilān
with tail caught, charcoal
tāpā-nanjār. Kholā-kōchā mānjā; mokhrārā
throw-did. Tail broken became became black
Dhichuā. Antilē Dharmes Jhagṛu-
Dhichua Then God Jhagru
−Kerketā-bhāṅḍāri-sin bāchas, "Nīghāē
Wood-pecker-steward-to said, "Thy
kathhān mennār hōlē, bārjā" "Anā
words listen if warn." "O
hārō, bhāiro! Din-nā-rāit pānnā endarge
ye brethrn! day-night iron why
dhūkdar?" "Em bāro bhāi Asuṟāṁ,
smelt?" "We twelve brothers Asurs
tero bhāi Lodhrām; em gōllām; em
thirteen brothers Lodhars; we landlords; we
bel'ām; dharā ṭoṭān". Sārsī-tūrū melkhān
kings. seize neck." Pincers-with throat
dharchar; chindān āpā nanjar chhāti-nū.
cought; ashes throw did chest-on.
Khanē ādigahi chhāti pāṇḍru mānja.
Then her chest white became.
Antilē Dharmes pānnān dhuknan bāgṛāgē
Then God iron smelting spoil-to
khāsra-khūṣru mānjas, darā tusā-daharē-nu
leprous became, and spring-road-on
Then twelve-brothers-Asurs-
terō-bhāi-Lōdhar-gāhi tāṅgmukh-bāgār
thirteen-brothers-Lodhars-of
āmm hoā bārchar. Khasrā-khūṣru
water take came. Leprous
kūkkōs ārin ānias, "Chi, āiąṅg amm"
boy them said, "Give, my-mother water;"
Ar-gāhi tangkhai-bāgār ānias,-
Their wives said,
"Bāro-bhāi Asuṟār terō-bhāi Lodhrār;
"Twelve-brothers Asurs thirteen-brothers Lodhars;"
ār-gāhi em tangmukh-bāgām, chich erkhādam; their we their-wives; fire (we) evacuate; phūngi pitdam; ārrā-phārrā ārlag-parlag sparks (we) emit; broad-and-wide beautiful-red-coloured kichrin kurdam, āsgē chiōm amm? cloth (we) wear; to-him shall-give water?

Ar-madhē ōntā rāndi pāchcho

Anti ē pāchchā āni, "Bhūti-bāni nāndan, Then that old-woman says, "Field-labour do-I, bāṛhā nāndan; tab en ujjudān; sweeping-work do-I; then I live; ender nālkha nānāe?" Khanē ās what work wilt-do?" Then he āndas, "Eṛpā khāpūn; khes khāpun." says, "House (l) will-guard; rice (l) will-guard."
Annuntim, hōrmārgahī, khāli-nu
From-that-time, all-men's, threshing-floors/in
bārha-(paddy-made). Her, coming-to, rice
khāedas, chunjias, Antkē, pāchchō
dried, husked, Then old-woman
bārcha, "Khāiā, betā? Chunjā
came, "Has-it-dried, son? To-husk
kāloē? Nekhāenim, khāddkāi ender
will-go? From-any-one stole whether,
betā?" "Māl āiāo; khātnā-onnāsē
son?" "No mother; cook-eat-with
kām. Hormārgahī khāli chochā;
business. All-(men)-of threshing-floor (rice) carried (home);
nāigās-ghi rai. Kālā, mājhi
priest's remains. Go, middle
khālinū būsūn ondrkē darā khettkē." threshing-floor-in straw bring and thresh."
Khes āur būsū barābari mānjā.
Rice and straw equal became.
Antkē ā pāchchō barchā-ki āsin
Then that old-woman coming him-to
āniā, "Nin-hō khāsra-khusru betā,
said, Thou-also leprosa, son,
khes āur būsū barābari mānjā;
rice and straw equal become
ne chero? En-hō pāchchā āli.
who will-carry? I-too old-woman."
As ānias, "Kālāe pōllārin, jokhārin
He said, "Go maidens, youngmen
khānjkē; cherōr. Nin māndī āmkhi
summon; carry-will (they). Thou rice carry
khātāe, āiō. En khe'ṭā-chhoṛā ājjā
cook, mother. I leaf-plates prepare
kādān."

Antilē bārō. bhāi Asūrār tero
Then twelve brothers Asurs thirteen
bhāi Lodhar-gāhi pānnā bāgrāchas.
brothers Lodhars-of iron got-spoiled.
Antkē deorā beddā-keras; eksan
Then magician search-went; anywhere
hī deorār mālā khākhrar. Antile
even magician not were-found. Then
ās usan bārchar. "Anā bhāi
he to came-they. "O, brother,
hūngūr-jūngūr ākhdāē?" "Kūchh ākhādan
magic-spells know'st? "Something know-I
kūchh bāldan." "Guchāntī, bārō bhāi
something don't-know-I. "Let-us-go, twelve brothers
Āsūrār eddrā."
Māl kāon. Pitōr chiōr.
Asurs call (you)." "Not go-will-I. Kill-will give-will-they"
Antilē tām-tām āniar, "Kālā hārō,
Then self-self said-they, "Go ye,
āsin dharā ondrā." Antkē ās menjas,
him selze bring." Then he asked,
“Endr mànjá, hâro bhairô?” Ar âniar,
“What happened, ye brethren?” They said,
“Pânâ emhâi bâgrârâ; hûngûr-jûngûr
Iron our spoiled; magic-spells
nânnâr-chîâ.” “Engân kûthînû mânkhâ,
make-give.” “Me furnace-in place,
nisgar chîa, sâtë ullâ sâtë màkhâ dhûkâ,
plaster give, seven days seven nights blow.
Pûnâ bisâlinu amm öndrâ; tâthkâhâ
New pitcher-in water bring; mango
dahûrâ-tûrû chhitkâké. Ûthpûrî châri-tûrû
twig-with sprinkle. Ûthpûrî reed-with
bâlin kollké.” Khâsra-khûsrûs ekâsé
door open.” Leper as
âniyas ânnem nanjar. Antké sônâ är
said so did-they. Then gold and
rûpâ-tûrû jhâbrarkas ârkhas. Ar âniar,
silver-with covered came-out. They said,
“Anâ bhâi, eksan ibrân biddkâe?”
O brother, where these didst get?”
“Iam kûthînû biddkân. Nim bâggé
This-in furnace-in found. You many
râ’dar. Nim-gâ bâggé beddôr.” Antlé
are. You even more find-will.” Then,
“Shall (we) enter then?” “Enter.” Entered all.
Bârobhâi Asûrâr têro bhâi Lodhrâr
Twelve brothers Asurs thirteen brothers Lodhars
körchār. Tāngmūkh-bāgārīn chhābā-ge entered. Their-wives plaster-for
āniās. Chhābchār, mūndhchār. told. [They] plastered, closed up.
Kheāgē hormār āmūṭurar. Tāngmukh- To die all writhed. Their-wives
bāgār mēnjār, “Ender mannār, bāng?” asked, “What (they) are becoming, son?”
Ā kukkōs āniās, “Ar ānā-lāgnar That boy said, “They are saying
‘mukkā-khādd-ge bāggē hō’om’; āunge ‘wives-children-for more take-shall-we’; therefore
ārba-nākhṛā-lāgnar.” Kechchār hormār. (they) are-fighting.” Died all.
Sabad mālā khākhri. “Tīsgā, mōkhro Sound not found. “Open, black
bisālinū amm ōndrā, khōkhrō-dahūrān pitcher-in water bring, sinduār-twīg
ōndrā darā chhitkā; bālin kollā.” bring and sprinkle; door open.”
bāng, ender nanjkāi?” Annu ās son, what didst (i.e. hast done)?” Then he
āndas, “A birī bārō bhāi Asūrār says, “That time twelve brothers Asurs
tero-bhai Lodhar aniar, 'chichchan
thirteen-brothers Lodhars said 'fire
he'dam, phungii pitdam, arra-pharrâ
find-we, sparks emit-we, long-flowing
kichri kûrdam." Kâlâ-kôé, en kû'lagdan,"
clothes wear-we. Go-ye, I am going."
Ghoro-nu Dharmes argias ki challras.
Horse-on God rode and move-began.
Kerarki mûkkar jhekchar. "Emâgé
Went-and women stopped [him]. Us-to
jinâ-pâni bâtlârchar." Anti âs ânias
life-drink tell." Then he said
kohân, "Nin Châlâ Pâchchô manke,
eldest-to, "Thou Chala Pachcho become."
Sannirin, "Deswâri mânke, Khût mânke,
Younger (ones)-to, "Deswali become, Khût become,
Chiro mânke, Râmpâon mânke,
Chiro become, rampaon become,
Asâlgo mânke; mânkhârin khokhrâké,
Asalgo become; men way-lay,
âr bhôg ârgâr nimâgé."
they sacrifice offer-will you-to."

TRANSLATION.

PART I.

To-day I am telling the original story of (i.e.
as told by our ) ancestors :: The king of Benâtpur
used to tie up a Râkâs (monster) to a stump of tela
(marking-nut) tree. The king was getting his saika-rice threshed. All (men) were carrying saika-rice. The Rakṣašas 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 Rakṣas 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 Rakṣašas said [to himself], “What kind of warrior is coming [there]?” The Rakṣašas’ 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 Rakṣašas 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.
Dharmes thought within Himself. 'When the corpse of the Rakṣas 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 Halāmān, "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 Dhārmes 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 kohī, 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 sikha-bahingas (primitive yokes) and piled up on the threshing-floor. Then He made them begin to thresh [grains]. Then *Pārvati* 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 karháni 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 bheloa tree (marking-nut, or *semecarpus anacardium*) in this way draw a figure [on the ground]; split up the bheloa 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 Oräons] remain (i.e., remained). O Dharmes, I (the sacrificer) have come as Panch to perform the 'Dändäkāṭṭā' [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 Dhichua [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 Dhichua began to fly, [they] caught [its] tail with iron-pincers [and] cast charcoal-dust [at it]. [Thus, the Dhichua’s] tail became shortened, and the Dhichua 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 Basīa. In cinerary urns attributed to the Asurs copper ornaments are now and then found.
After this Dharmes told the Kerkeṭā [also known as] Jhagṛu Bhāndāri (steward) "If they will listen to your words, warn [them]." [The Kerkeṭā 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 kerkeṭā] by the neck." They seize [the kerkeṭā] by the throat with prinners, [and] cast ashes on [the Kerkeṭā’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 Lodhrā 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 ḫutri 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 Asur 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 'Bārhā-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 urnal 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 Asur brothers—thirteen Lodhar 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 Asûr 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, Khūṛts (sept-spirits), Chirōs † Rāmpāwans † Asālgos† [Do ye] waylay men. Men will offer you sacrifices (i.e., on which you will live.)"

* Chālā Pāchchō or Sarnā Buṛhiā is the 'Old Lady of the Grove,' the most popular Orāon Spirit, who appears to represent the Spirit of Vegetation.

† Chirōs, Asālgos 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 ]
Chálki-binřio bāra läggi,
Guchā bhōngot Rohidās kila
Lahar lahar chálki-binřio barā-lāggi,
Dahar ċahar guchē bhōngōt Rohidās kīlā.

[ 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 koē, Tiko ḍhōṛha,
Guch, pelō, kālōt koē, namhāe pātṛā.
Nāmhāe pātṛā, pelō, atkāhā chōkhot,
Tiko ḍhōṛā, pelo, injō pīṭhot.

[ 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, incertain 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 benjārā-lāgdaē!
Khāddi pairi-biri, Nāegāeō!
Belār lekhā benjārā lágdaē!

[ TRANSLATION. ]
Year [after] year, Village-Priest!
Like kings are you wedded!
[On] Sarhūl morning, Village-Priest!
Like kings are you wedded!

[ 4 ]
Jāmbu dāhurān lāoa, dādā!
Binṛī kāmōn;
Ningūsān bhejā bechōn.
Jāmbu dāhurān lāoa, dādā!
Binṛō kāmōn.

[ TRANSLATION. ]
That Jāmūn twig do bring, O friend!
Ear-stick [of it] I'll make!
With thee [then] hand-in-hand, I'll dance,—
Jāmūn-twig do bring, O friend!
Ear-stick [of it] I'll make!
(C) Kharia Songs.

[5]
Sirā-Sitā-nālnū, kākpo-lāṭā-erpā-nū;
Bhāiā-bahin rāchār, Sirā-Sitā-nālnū.
Chiro baṛāṃg kūndiā,
Jūri-jūri rahakhāt, bhāiāre,
Pānti-pānti rahakhāt, bhāiāre,
Kākrō-lāṭā-erpā, bhāiāre,
Sēā-lāṭā rādāt, bhāiāre,
Dharti-nū rādat, bhāiāre.

[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, duio bhāiā
Lāṭkā-pariā jiā hū kerā.
Nāo jāgalē duio bhāiā,
Lāṭka-pariā jiā hū kerā.

* 'Crab-hole-house' probably refers to the cave-dwellings of the ancient Orāons.
[Translation.]
Harédar Giridár—brothers twain,—
[In] 'Lárka'-times,—[their] lives even went
[Their] names do live,—these brothers twain:
[In], 'Lárkā'-times,—[their] lives even went.

[7]
Ender oḍā chikhi koé!
Khûta māiā 'chhōē-pāpā' bāi?
Pairi-biri chikhi koé!
Khûtā māiā 'chhōē-pāpā' bāi?

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

(D) Karam Songs.
[8]
Urbārghi tāngdā bānā kichri, kōē,
Pāchēi hedē ijki rai!
Rāndī pāchchē 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'koë, rændi-pæchchö tængedā!
Chūnja lässa kā-dikā māla?
Koma'r'khan mokhādi, ghōrō lekhā khandirdi!
Cho'koe chunjā lässa 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 pelō-gāhi sāmae kerā?
Ekā pelō-gāhi sāmae kerā?
Gangā-Jamunanū bīriō bāhāil goe, sajan!
Chenřā-pelo-gāhi sāmae kerā,
Chenřā pelo-gāhi sāmai kerā.
Gangā Jamunanū bīriō 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] bīriō 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 Jumna [her] birio is swept; my friend!

(F) Marriage Song.

[ 11 ]
Enghai ra'na guti, bābā hōē!
Ninghai eṛpā jhāl-mānjūr-lekhrō,
Bābā hōē, nighai eṛpā jhāl-mānjūr lekhrō.
Engōn bisōe hōlé, bābā hōē!
Ninghāe eṛpā rāi-sunā mānō,
Bābā hoe rāi-sunā mānō!

[ 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.
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.
APPENDIX IV.

Oraon Population in India.

The Census Report of 1911 gives the total Oraon population of the Chota Nagpur Plateau or rather of the Ranchi district as 398,768. Their distribution thana by thana is shewn in Table (D) below. The total Oraon population in the entire province of Bihar and Orissa was found to be 587,411. Their distribution district by district is shewn in Table (A) below. Tables (B) and (C) shew the Oraon population in Bengal and Assam respectively. Besides these, the Census Reports shew in the Central Provinces a total Oraon 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 Oraon Christian converts in the Jashpur Tributary State (in the Central Provinces). Thus, the total Oraon population of India comes up to nearly nine hundred thousand.

The total population of speakers of the Kurukh (Oraon) language is, however, not more than 800,328 (395,530 males and 404,798 females), namely, 460,149 in Bihar and Orissa,
116,992 in Bengal, 19,813 in Assam, 2,940 in the Central Provinces and Berar, 99,346 in the Bihar and Orissa 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 Kurukh-speaking people in India, a small portion are non-Oraon neighbours of the Oraons.

The tables given below shew that of the nearly nine lakhs of Oraons in India, 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.
## APPENDIX.

### (A) Oraon Population in Bihar and Orissa.

<table>
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<tr>
<th>District or State</th>
<th>Hindu (Males)</th>
<th>Hindu (Females)</th>
<th>Animist (Males)</th>
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Besides these, there are 55,594 males and 57,144 females returned as Christians, viz., in the Sāntāl Pargānas (2 + 3), Hāzāribāg (3 + 6), Rānchī (43,438 + 45,209), Palāmāu (3,680 + 3,660), Mānbhum (22 + 16), Singhbhum (212 + 231) and Orissa States (8,234 + 8,019).
(B) Oraon Population in Bengal.

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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.
### ORAON.

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*N.B.—Besides these, there are 152 males and 87 females returned as Christians, viz., Darrang (57), Sibsagar (83), and Lakhimpur (99).*
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(D) Statement showing the number of Oraons returned as Hindu, Animist and Christian in each thana of the Ranchi District in 1911.
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THE END.
Addenda et Corrigenda.

Page 6, line 24, for Macdonald, read Macdonnel.

6, footnote, Morgan, double sense, triple sense of 'man'.

7, line 19, footnotc, Macdonnel, Morgan.

79, footnote, double sense, Of triple sense of 'man'.

92, line 24, Dislodgement, Dislodgment.

93, line 14, 'man' steps, Dislodgment.

102, line 5, 'man', step, 'man'.

110, line 13, only, has.

143, line 3, after manner, and.

147, line 19, prepared, offered to the ancestor-spirits.

169, line 25, for drunk, male as female.

189, line 21, male as female, 'man'.

190, line 13, drink, 'man'.

206, line 15, rents, rates.

209, line 7, consumption, consumption.

220, line 15, containing, containing.

259, line 13, subsection III, chapter VI. p. 429.

288, line 22, it, them.

300, line 17, places, places.

332, margin, multiple, multiple.

332, line 8, objects, objects.

340, line 8, after fish, and also four wooden fish.

340, line 21, for Biasi (thana Māndar), Chitarkota (thana Ranchi).

341, line 14, after crocodiles, and also four wooden fish.

363, line 13, for it, is.

417, line 26, 87 3, 14, 15, 25, for pendent, read pendant.

444, line 16, rāksas, rāksasin.

448, line 3, manumās, manumās.

7, line 'nahen', nāle-nu.
By the Same Author.

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THE HON'BLE SIR EDWARD GAIT, K.C.S.I., C.I.E., I.C.S.,

Member of the Executive Council of Bihar and Orissa, and (formerly) Census Commissioner for India.

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